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Vol. IV.

No. II.

THE
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AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

FEBRUARY, 1859.

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PICTOU, NOVA SCOTIA,

PRINTED BY E. M. McDONALD.

1859.

THE
CHRISTIAN INSTRUCTOR.

FEBRUARY, 1859.

“THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD.”—Prov, xix.

THE LATE REV. JOHN KEIR, D. D., S. T. P.

Continued.

V. FROM HIS APPOINTMENT TO NOVA SCOTIA TILL HIS ORDINATION.

Having thus been duly accepted as a Missionary, he immediately prepared to set out for his destination. Three weeks previous to his departure, he was married to Mary, only daughter of James and Amelia Burnet, persons distinguished for their early and deep piety, and respectable members of Dr. Thomson's congregation in Glasgow, in connexion with the Relief Synod. This union of Secession and Relief was as happy in a domestic point of view, as has the larger union of the same name been in an Ecclesiastical. For the long period of fifty years they have travelled the journey of life together, unitedly bearing its burdens and sharing its joys—“as heirs together of the grace of life.” “Lovely and pleasant were they in their lives,” and in their deaths they cannot be long divided. It may be here mentioned that during his student life, he enjoyed considerable friendly intercourse with ministers and students of the Relief Synod, and acquired a high esteem for that body. He rejoiced therefore greatly at the steps taken for union between it and the Secession, and when the union did take place, his remark was, that it should have taken place long before. We may also mention that by his marriage he became in right of his wife a Burgess of the city of Glasgow, though had he found it necessary to trade within the bounds of the city, his principles as an Antiburgher would have prevented him taking the oath then required of such.*

* It may be necessary to explain, that the Burgesses of certain cities in Britain, have alone the right to do business within certain limits. “The freedom of the city” sometimes presented to men of eminence is the conveyance to them of this privilege. Ridiculous as the idea may seem of giving to such warriors as Lord Clyde or such statesmen as Lord John Russel, the right of dealing in tea or tobacco in the salt market of Glasgow, yet it is considered a compliment, which is received with all due respect. An oath which was required of Burgesses in certain cities of Scotland, produced the division of the Secession into Burghers and Antiburghers, the latter denying the lawfulness of the oath.

On the last Sabbath previous to his departure, he proclaimed the gospel of salvation in Greenock, and on the one previous, in Paisley, where a liberal contribution was handed to him to defray the expenses of his mission. In September he set sail from his native land for Pictou, where he safely arrived, and where he was received with great joy by the brethren. The Presbytery were at that time anxious about Prince Edward Island, particularly in consequence of the disappointments the people there had experienced. About eighteen years had elapsed since Dr. McGregor had first preached the gospel in Princetown, and with the exception of a short time, that Mr. Urquhart had laboured among them, they had received only occasional supply of sermon, and had suffered the miseries of hope deferred. In the year 1799 the Synod in Scotland had appointed the Rev Francis Pringle to that place, but coming out by way of New York, the Presbytery there detained him. In the year 1803 Dr. McCulloch was appointed to P. E. Island, but he arrived too late in the fall to get a passage over, and remained in Pictou all winter. A party from the former place arrived in Pictou to take him over, on the very day of his induction at the latter. Mr. Gordon had been sent to the Island two years previously, but his health was now failing, and it was already seen that he was not to be spared long to labor in the Lord's vineyard on earth. Under these circumstances the Presbytery considered the circumstances of the Island so pressing, that, notwithstanding the application from Halifax, they sent him to the former place for the winter. This decision acceded with his own views, and the appointment as bringing him into close association with his old friend, Mr. Gordon, was particularly agreeable to his feelings.— He and Mrs. Keir accordingly removed to P. E. Island that fall, where he took up his abode at Princetown, lodging for the winter in the house of Mr. John Thomson, one of the elders, near where the present church now stands.

During the most of that winter he preached at Princetown and the adjacent settlements, but he also preached at St. Peters by exchange with Mr. Gordon. The latter came to Princetown in April following, though in a state of great feebleness, to dispense Baptism to the people, while Dr. Keir supplied his place. On his way home Mr. Gordon died at Covehead. Dr. Keir then, we believe, also gave some supply to St. Peters. In spring he returned to the mainland, and during that summer (1809) he supplied Halifax and Merigomish. In the meantime calls came out both from St. Peters and Princetown, the call of the latter being dated 19th June 1809. The people of Halifax and Merigomish also prepared to call him, but the Presbytery in consequence of the state of the Island by the death of Mr. Gordon, were anxious for him to go there, and in his own opinion the finger of Providence pointed out that duty called him thither. In these circumstances the calls from these places were not prosecuted. The people of Halifax were so disappointed that they threatened to join another body.

We have conversed with several persons who recollect him at this period of his life, and it is interesting to look back upon the impressions formed of him then, and compare them with what he showed himself afterward. As to his preaching, it was not of the style, which might be denominated popular, but by the judicious it was

relished for its full and clear exhibitions of divine truth. But the most curious fact is that he was regarded, and that by persons having had good opportunities of judging, as disposed to indolence, and by others as rather vain. We could scarcely have imagined any thing more opposite to the tenor of his whole subsequent career. Nothing in his after life seemed more to distinguish him than his laborious and self-denying diligence in duty, and the unfeigned humility of his character. The impressions formed of him might have been well founded at that time, but if they were, his subsequent life reflects all the more honor upon that divine grace, by which he was enabled so entirely to overcome the tendencies of his natural temperament.

The Presbytery, with whom at that time rested the decision in cases of competing calls, having, in accordance with his own inclination, decided in favor of Princetown, he proceeded thither that season, and there finally took up his abode. But in consequence of what he considered the disorganized state of the congregation, and in order that he might have time to become better acquainted with the people, before dispensing church privileges to them, he requested the Presbytery that his ordination might be deferred till the following season, and that he might be allowed in the meantime to preach to the people as a licentiate. This was agreed to and his ordination accordingly did not take place till June 1810.

Accordingly at that time, the Presbytery proceeded to Princetown for his ordination. The members present were, Dr. McGregor, the Rev. Duncan Ross, Dr. McCulloch and the late Mr. Mitchell of River John. They arrived by way of Bedeque late in the week. Dr. McGregor preached on Saturday from Phil. 3. 8,—“I count all things but loss for the excellency of Christ Jesus my Lord.” But the ordination did not take place till the following day, (Sabbath.) An ordination was then an event entirely new in that part of the Island, and excited great interest. There were many doubtless who rejoiced in the event, as realizing their long disappointed expectations, of having the ordinances of religion regularly dispensed among them. But the novelty of the event excited the curiosity of many others. So that the whole population not only of Princetown, but of New London, Bedeque and the west side of Richmond Bay, able to attend, assembled on the occasion. The audience for those days, when population was sparse, was considered immense. The old church would not hold half of the congregation. A platform was accordingly erected outside the church but close by it on which the ordination took place. Part of the audience remained seated in the church within sight and hearing, while the rest were assembled outside.—Dr. McCulloch preached from Acts 17. 3—10, “He hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained,” narrated the steps, put the questions of the formula and offered up the ordination prayer. Mr. Ross gave the charge to the people, and we believe, also to the minister, and Mr. Mitchell concluded the services by a sermon from Acts 13. 26, “Unto you is the word of this salvation sent.” But considerable disappointment was felt by the people, that they were not hearing the voice of Dr. McGregor, whom they regarded as the father of the congregation, and to whom many of them individually looked as their spiritual father. As one brother after another occupied the stand, there were

whisperings, "will it be him next," and as the services were concluding without his taking any part, their disappointment almost amounted to vexation, but a complete revulsion took place, when after the benediction it was announced that in ten minutes Dr. McGregor would preach in Gaelic. The people of Princetown were originally from Cautyre, in Argyleshire, and the old people mostly spoke Gaelic, so that they eagerly crowded around him to hear the gospel in their native tongue, and such was their interest in it, increased by the revulsion of feeling affecting from their former disappointment, that he had been speaking but a few minutes when the whole congregation were bathed in tears. Altogether the day was one of deep and hallowed interest, and yet has a place in the fondest recollections of the few now surviving of those present, while the young have heard of it traditionally from their parents as a day long to be remembered.

But "when the sons of God came to present themselves before the Lord, Satan also came with them;" and so it seemed to be on the present occasion. There was a man present, who was an infidel and a bold blasphemer. He had considerable skill in sketching, and drew a caricature of the whole proceedings. He pictured Dr. McGregor in one of his postures of greatest earnestness, and words coming out of his mouth, which were a profane caricature of his text, while some of the leading persons of the congregation were represented with mouths open, or in other ridiculous postures. As a caricature it was clever, and was afterward freely circulated. The author was at that time a man of influence—had a fine establishment of Mills—and for a time made considerable money, but he came to poverty, and died in Charlottetown in great wretchedness.

VI. PASTORAL LABORS.

To understand the nature of the work upon which Dr. Keir now entered, we must take a view of the extent of the congregation, the physical state of the country and the religious condition of the people at the time. Not only did his congregation include Princetown, but it embraced in addition, New London, the few families then residing at Cavendish, Bedeque, and the west side of Richmond Bay, including Lots sixteen and fourteen, what now embraces five congregations, and what will soon be six. "I find" said the Dr. "at his jubilee, that the call was subscribed by sixty-four persons, embracing nearly all the heads of families in Princetown Royalty, New London, Bedeque, and the west side of Richmond Bay. Of these sixty-four persons whose names are to the call, only fourteen remain alive unto this day." Yet for ten years Dr. Keir diligently and faithfully discharged all the duties of the pastoral office over this widely scattered field. He preached at Princetown one half of this time, while the other half was divided among the other settlements mentioned. But his labors were not confined to preaching the gospel. He regularly visited all the families of this scattered charge and regularly held diets of examination in every section.

To appreciate fully the toil which this involved, we must remember the position of the congregation and the physical state of the country. A large bay six miles across, separated between the principal sections, requiring either to be crossed in boats, or rendering

necessary a circuit of twenty, or to some parts thirty miles, while smaller creeks and rivers divided other sections, and rendered intercourse between them difficult and fatiguing. Besides, there were scarcely any roads worthy of the name. The most of the travelling was along the shore, and much of it had to be performed on foot.—“There was no broad road,” says the Rev. R. S. Patterson, “upon which you could comfortably drive in your neat carriage. The best mode of travelling, open to your choice, was riding on horseback; and perhaps the roads might be such as not to admit of this, and the journey must be performed on foot. The wintry storm and the cold northern blast must often be encountered, without the defences which our Buffalo and seal fur coverings now afford us. And although the wearied guest received a cordial welcome, yet his accommodations were anything but comfortable. A hard couch, scantily covered, but ill defending him from the cold, was often his lot. But neither difficulty, nor even danger, to which he was sometimes exposed, could deter him from the faithful performance of the duties of his pastorate. You might depend upon finding him at his post at the appointed time. For punctuality, that quality so necessary in every one, but more particularly in public characters, he was remarkable.”—When we consider the local extent of his congregation; the difficulty of travelling between the different sections of it, and the backward state of the country at the time, we believe that no minister in our church, since the days of Dr. McGregor, has endured more of physical toil in the preaching of the gospel than Dr. Keir. In fact, what Dr. McGregor was in Pictou and adjacent districts, Dr. Keir was in the Island, particularly in the western part of it. Indeed these two men closely resembled one another. They had a similar work to perform, and they performed it in the same spirit of faith and zeal.

We may add that the circumstances in which Dr. Keir was placed called for the same self-denial. Like most, it not all the early ministers of our church, he had to suffer from an inadequate stipend imperfectly and irregularly paid. Even now ministers and ministers' families are often under the necessity of exercising considerable ingenuity to prevent embarrassment in their worldly circumstances. But we need not say that this was much more the case with the fathers of the church. Their households often exhibited examples of privations, patiently endured, of which the world knew nothing. With an increasing family, Dr. Keir had his full share of these. But none ever heard him complain. He patiently endured for the sake of his flock, seeking not theirs but them. And we deem it worthy of special mention, that he never relaxed in the discharge of any of his ministerial duties, in consequence of the inadequacy of support. It has too often been the case that ministers have made the inadequacy of their support an excuse for neglecting some of the duties of their office—either giving up visiting and catechising altogether, or giving little attention to the work of preparation for the pulpit. They have turned to other employments, making the work of the ministry a secondary matter, and the result has been to increase the evil complained of—to render the support still more inadequate; and often to leave a congregation to spiritual barrenness, and perhaps to send leanness to the minister's own soul. To the temptation to relax his diligence in the work to which he had devoted

himself, by turning aside to other employments, we are happy to say, that Dr. Keir never gave way. He did indeed, as most of the fathers of the church felt it necessary to do, cultivate a small piece of land to aid in the support of his family, but he did not give his attention to the business of farming, in such a way as to divert his attention from the work of the ministry. This he felt to be his great business, to this he had devoted himself—the vows of God were upon him—and “with his might” he attended to each of its duties. He “gave attendance to reading” as he had opportunity, he wrote out his sermons carefully, and even when most pressed in his worldly circumstances, he regularly visited and catechised his whole congregation, even when its limits were most extensive. And he found in his experience that the name of him whom he served was *Jehovah Jireh*, “The Lord will provide.” Faithfully attending to his ministerial work he found the fulfilment of the divine promise, “Thy bread shall be given thee, thy water shall be sure.” He and his family were always provided for. If he ever was in debt, it was but to a limited extent, and never for such a length of time, as to cause any serious embarrassment.

Such indefatigable labor and such disinterested self-denial, accompanied, as from his character we know it must have been, with earnest prayer for the divine blessing, was attended with success. We may remark that the trials through which he was called to pass in the early years of his ministry, had a beneficial effect upon his own mind. Those who are old enough to remember him when he first came to this country and could compare him with what he was a few years after, tell that they could not but remark a deepened humility, a growing meekness, and a ripened spirituality, showing that his path like that of the just was shining more and more unto the perfect day, and that “all things work together for good to them that love God.”—And the fruit appeared in his congregation. When he settled among them there were doubtless a number of pious people in all the sections of it, but from their circumstances for many years previously, there must have been general ignorance in religion and indifference to spiritual things. The people of Princetown had settled there, some of them as early as the year 1771, and until Dr. McGregor visited them in 1791, they had scarcely ever heard a sermon. When he first preached among them, there were persons nineteen years of age present, who had never heard a sermon. From that date till the time of Dr. Keir’s settlement, a period of nearly twenty years, with the exception of the time of Mr. Urquhart’s residence among them, all the supply of preaching they had was from visits of Dr. McGregor and other ministers, scarcely exceeding three or four Sabbaths in the year. Under these circumstances we need not be surprised that much ignorance and spiritual deadness prevailed. The adjacent settlements were not in a more favorable condition. The Rev. Mr. Urquhart had indeed been about two years laboring among them, and had established church order. But he left them in a somewhat divided state, and their knowledge of Church order may be judged of by an incident, which took place shortly before Dr. Keir’s settlement, which we have heard related by those who witnessed it, of whom some are still living. A member of the church had been guilty of something of which the elders felt it their duty to take cogni-

zance. After due deliberation they resolved, that he should be "put out of the church." Accordingly on the first Sabbath after, on which there was preaching, on his entering the church, one of the Elders sprang from his seat, and beckoned to a brother Elder to come to his assistance, when both proceeded to the spot where the unfortunate sinner was, and siezing him by the collar, they dragged him to the door, and then hurled him as far from the sacred precincts of the building as their united strength enabled them to do.—We are afraid that such rigid discipline was ineffectual in subduing the refractory spirit of the offender, for while the Elders stood guarding the sacred portals, he went away muttering, that they might turn him out of the church on earth, but they could not turn him out of the church in heaven.

We mention these things to show the state of matters at Princetown, when Dr. Keir settled there, if at his success may be appreciated. He did not come to a well trained congregation, he had to organise and train it. He did not come to a people well versed in religious knowledge and regular in their religious habits. There were indeed, as we have said, a number of pious persons among them, but the majority he had to train both in religious knowledge and christian duties. But the success of his labors soon appeared. The people generally grew in religious knowledge—the careless and indifferent were aroused—and souls were added to the Lord. The effect of his labors will appear in the progress of his congregation, to which we shall presently advert. But in reference to individuals we may say, that many trace their first serious impressions to his ministrations, and many still living, and many now in glory, could point to him as their spiritual parent. The number of such the great day will disclose, but we have evidence sufficient to satisfy every candid mind, that he will be among the number of those, who "turn many to righteousness, who shall shine as the stars for ever and ever."

Could the history of such individual cases, of men brought to the knowledge of the truth through his instrumentality, be recorded, we believe that there would be abundance of material for an interesting narrative. We will state one incident of the kind, which he mentioned to us the last time we were in his company. When he was finishing the inside of his house, he could scarcely get a carpenter any where to do the work. There was one on the Island, an Englishman, a good workman, but very much given to liquor. Besides, it being the time of the last American war, he had just enlisted in a company, that had been raised by a Captain McDonald from Canada, to serve in that Province against the Americans. They were however unable to get off the island that fall, and they were therefore detained in Charlottetown all winter. There was however no way of obtaining the services of this man, but by having him arrested for debt. Dr. Keir accordingly, induced an individual who had a claim against him, to take out a writ and have him lodged in jail. The Captain was dreadfully enraged, but his wrath was disregarded. Dr. Keir became security for the man and took him out of jail, on condition of his doing the work required in the Dr's house.—The man accordingly came to Princetown, and worked for Dr. Keir most of the winter, lodging in his house. The Dr. embraced the

opportunity of dealing faithfully, yet kindly and affectionately with him about the life he was leading, and his spiritual interests, and persevered in his exhortations as long as the man was with him.—The result was an outward reformation. The individual abandoned drinking, and its concomitant vices, and became at least, more thoughtful. There did not at first appear evidence of any more decided change of heart. But the seed sown, afterward bore fruit under very interesting circumstances. In the following spring, he went with his company to Canada, where he served during the remainder of the war. On one occasion, when under fire, another man belonging to the Island, asked him to change places with him. He agreed, but they had scarcely done so, till the other man was shot dead. This event made such a deep impression upon his mind, that in connection with Dr. Keir's exhortations, it led to a thorough change. He returned to P. E. Island at the peace, and has since led a consistent life. For a number of years, he has been a respected Elder in one of our congregations there. We trust that should this meet his eye, he will forgive our reference to his case.

To be continued.

HENRY ALLINE.

The subject of the following sketch attracted, in his day, more than an ordinary share of attention. This was not owing however, either to superior talent, or deep and enlightened piety. It is rather to be attributed to the strange and dangerous views which he held, and the remarkable zeal which he displayed, in spreading startling doctrines. In an age when comparatively few ventured before the public in the character of authors, he made himself famous, by the number of his publications; and still more, by the strange, extravagant, absurd, and it may be added, blasphemous sentiments which his writings contained. His writings, however, would probably, have produced little effect, but for the extraordinary assiduity with which he laboured to bring them into notice, by his preaching.—Weak minds would soon have been lost in the mazes of absurdity and contradiction which they created—while the more intelligent would soon throw aside, in disgust, as undeserving of their attention. Being however possessed of a zeal which never flagged, and withal, distinguished by a boldness and fervour of spirit which seemed to betoken that he believed what he taught, he was not long in gaining over to his side a multitude of followers.

Perhaps the worst feature in the character and conduct of Henry Alline was the insatiable desire of breaking in upon settled congregations; and by fair words respecting his motives, as one who sought the spiritual welfare of his fellowmen, and very hard speeches against the ministers of settled congregations, leading the people to forsake their spiritual guides. No clergyman of any denomination, who opposed him in any way, seems to have escaped his fiery tongue. The seeds of division which he sowed seventy or eighty years ago, are still bearing their natural and bitter fruit. Schisms and separations, which then took place in christian churches, have not passed away with the people of that generation. Among thousands in the

Western part of Nova Scotia, the name of Henry Alline is still sacred. The type of religion which he approved is still held in high estimation, by a large number—and he is, by these people, looked upon as a great religious reformer.

Those, however, who study his character in the light of scripture, and judge of the fruit of his labours by the tests of scripture, are altogether of a different opinion. Judging even by the record which he gives of his own conversion, and his conduct afterwards, there are various things which might create doubts respecting his christianity. That he considered himself a christian, there can be no doubt; but if his own narrative may be depended upon as a record of all the circumstances connected with his conversion, a person might feel pretty safe in declaring that it differs very much from the usual mode of divine operation in producing this great change. Another fact which casts a shade of doubt on the matter, is furnished by the general history of his labours. Almost immediately after his conversion, he commenced preaching; and receiving his own account of his labours as correct, it must be acknowledged that no man, since the days of the Apostles, could be considered so successful as he claims to have been in the conversion of others. But after all, judging him by his published sentiments on the most important doctrines of the Bible, it is evident that he preached a very different Gospel from that which the Apostles preached; and his standard of judging christians was not the same that Christ and the Apostles adopted.

The people who are best entitled to be considered the disciples and followers of Henry Alline are now distinguished as "Free Will Baptists"—or as some of them call themselves, "Free Christians." This distinction however, so far as I can discover, is not founded upon any difference of religious sentiment between the two parties. And still, it is not understood to be a distinction without a difference. In fact it seems to have originated in that kind of difference which may, in any case, result from the exercise of ungoverned temper. At all events, I have never yet been able to find out any distinction between "Free Will" and "Free Christians"—beyond a mere dispute or quarrel which does not seem to have been about any point of doctrine or church polity. At the same time, to prevent missapprehension, it should be stated that the denominations above referred to are not understood to hold all the sentiments of Henry Alline.

Neither must it be supposed that they hold sentiments similar to that branch of the Presbyterian Church which has taken to itself the appellation of "Free." Although it is a fact that some of the Free Will or Free Christian people, in the Western part of the Province, at the time of taking the last census, had themselves entered on the column headed "Free Church." Between the people in the Eastern part of the Province who bear the title, and the followers of Henry Alline, there is a wide difference, in almost every thing pertaining to a Christian church.

The next nearest relations of Henry Alline are the Calvinist Baptists. There are some people in Liverpool, N. S., who, I believe, call themselves congregationalists, whose religious sentiments are about the same as those of Free Will Baptists, with the exception of the

mode of Baptism, but I rank these under the same head as Free Will Baptists.

Many of the people in the western part of the Province who now favor the Baptist church, are descended from those who, in the time of temptation, fell away, chiefly, from Congregationalist and Presbyterian churches. There is no reason, however, to suppose that they were drawn by his doctrines. With these many of them could have little sympathy—for he denied many of the things which had been most surely believed of them. But, in their estimation, he made up for all his doctrinal errors, by his extraordinary zeal in propagating his sentiments, and his being supposed to possess, in a large measure, the power of religion. But the great secret of Henry Alline's success is at once explained, by considering the means which he adopted to promote what he would call vital Godliness.

Religion with him, was a matter of feeling. Probably in the whole of his writings there could not be found even one expression in which the scriptural idea of religion is enforced, *i. e.*, Faith, which works by love, and purifies the heart, and overcomes the world. In the Bible, obedience is made the test of religion. Among those referred to above, feeling is of more value than faith and obedience. Equally far from the scriptural method were the means recommended and practised for affecting the conversion of sinners. God's plan is—"the manifestation of truth"—depending upon the Spirit of God to give effect to his own word. The Allinites, on the contrary, depended more upon such means as aroused the feelings of the people. Instead of preaching the gospel, their ministers asked the people to tell their experience. So that their meetings, instead of being sacred places where they might hear the voice of the Lord God, were often scenes of terrible confusion. Thus they kindled the fire, in the light and warmth of which they delighted to walk—and woe to the man who ventured to hint that the religion which God loves more than this is obedience to the divine will. It was from the circumstance just stated, that Alline and his followers received the name of Antinomians. They were not Antinomians, in the sense in which the term is generally used in ecclesiastical history. And he less deserved the name than some of those who were his disciples, but afterward connected themselves with the Calvinist Baptists. And yet, if we take that word to denote any system which in its tendency undermines the law of God and makes it a dead letter, then assuredly, the title is fully warranted.

Doctrinally, Henry Alline was more Armenian, than either Calvinist or Antinomian. But he was neither the one nor the other. With respect to church order, he might be called a "leveller." He seemed to have been in his element, when sowing the seeds of discord and separation in settled congregations. He esteemed but lightly the outward ordinances of the Christian Church. He was neither an Anabaptist nor a Pedobaptist. In forming his societies, he was willing to accept either,—and rather seemed to think that the Quaker doctrine on this subject was preferable. His own words are "I firmly believe that there is no baptism that is of any benefit to an immortal soul, but the baptism that John tells us his Lord and Master should baptize with, *viz.* the Holy Ghost and fire. And as for the use of water, my advice is

this—If any true christians are conscience bound to be sprinkled—they and their children, by no means forbid them. And if others are conscience bound to omit the baptizing of their infants, but choose to go all under water themselves, why should they not.”

However, though he seemed to have been so indifferent with respect to the ordinance of Baptism, it is not so with his followers. Nor was it so, in his day, with all of his admirers. For it appears that the Calvinist Baptists refused to allow him to commune with them,—probably because he had never been immersed.

With respect to his doctrinal sentiments, any person will be in doubt, even after reading his works. A perusal of his writings leaves the impression that he gathered something from every book that he ever read; and that he read the works of Atheists and Deists, rather more than his bible. In fact, there are few unprejudiced persons who would not, after reading his writings, conclude that he desired to undermine the authority of Scriptures, just as much as many of those who have attempted to write down christianity. Some of his ideas respecting “matter” and the creation of the world, are similar to those of one class of Atheists. The only objection that the Atheist would make is, that they savour too much of Pantheism.

Lest my judgement may be deemed too severe, it will be necessary to quote a little from his writings. His book called “The Two Mites,” contains the following strange and perhaps unintelligible statement.—“When we read of man and this world being made, we must no more imagine (as the common opinion of the world is) made out of nothing, than to imagine that nothing made something, or that there was once some empty void, when God did not fill immensity. Neither must we any more understand, when we hear of earth, trees, water &c., of fallen earth, or corporeal hardness, before the fall, than we would imagine the same corporeal hardness after the final decision or in Heaven”!!—The author of the above seems to hold quite a different opinion from the Apostle who teaches us in Heb, 11. 3. that “the things which are seen were not made of things which do appear.”

A few lines farther on, speaking of man, he says “when man stood forth in the image of God—he was possessed of an immortal mind, clothed with a spiritual body, and in possession of a spiritual Paradise; his immortal mind or power of thought was originally in God, called his breath: but now, breathed forth into a creaturely state; and all his spiritual clothing was originally in God’s eternal outbirth, now brought forth likewise into a creaturely standing; and thus we see an offspring of the Divine Being, whose welfare now, both inward and outward creature, wholly depends on its retaining a union to its Father; and that union confirmed or broken by the will of the inward creature; so that, of course, when the will turned and broke off from its Father, it carried off all that clothing, outbirth or outward creature which stood forth related to it in a creaturely standing; and being thus fallen off from eternal and universal nature, it becomes a curse and hell to and in itself, because it was now neither self-existent nor united to self-existence.”

Explaining the way by which the world has become material, he says "The interposition of God in flesh is the means by which it now stands forth a material world, with corporeal hardness," and "when the incarnation of God has done its office among the fallen race, 'the interposition ceasing, all corporeal hardness or material elements must likewise cease," &c.

To be concluded.

THE RURAL DIET OF EXAMINATION.

A DESCRIPTIVE SKETCH.

BY JAMES HOWIE, M. D.,

United Secession Preacher.

THE present age is one which abounds more perhaps than all that have gone before it in new and successful inventions. Nor is this spirit of enterprise confined to any particular department. No; it refines the arts of civilized life, advances literature, hastens the march of science, and operates within the hallowed precincts of religion. Who, for example, can calculate the impetus which has been given to missionary zeal, and the confirmation which holy resolutions have received at the religious societies of recent years? Or who can tell the number of jewels which God has dug up by means of that seemingly contemptible modern instrument, religious tract distribution? So far these appliances are excellent, but they must be used with caution. Novelty is a great charm in life, and excites probably too much influence in religious matters; so much so, indeed, that it has been said with more levity than is becoming, that there are fashions in religion as well as in dress. There are certainly some who inconsiderably disparage a method of procedure merely because it is old-fashioned, and prefer a different one, perhaps no better, merely because it is new. There are various excellent things in which we apprehend this remark finds some confirmation; and among these we would rank the very old-fashioned custom of ministerial examination. Now-a-days, and especially in towns and among those who aim at superior manners and station, this practice is not in any repute. Some are now so wise that their stores of knowledge cannot be increased by such very simple illustrations as are given as diets of examination; or to speak in plainer terms, perhaps some are so ignorant or so captivated with new books of instructions that they cannot answer correctly the question put in the form which is expected; others again are so puffed up with pride that they cannot submit to be questioned like children; while a third class are so very modest, that they cannot muster the courage necessary for acting their part upon such an occasion. And all these various classes agree in vindicating their enmity to this ancient method of instruction by a reference to the many sources of information newly opened up, and to which there is the readiest access in these times. Now, we do not see wisdom in this,—we would rather say both are best, and while using the one by no means disparage and discountenance the other. But without attempting to argue, and knowing that dislike not unfrequently originates in misapprehension, we would ask of these a favor, namely, that they would attentively consider the following account, and then say whether there be really any thing in the system of ministerial examination which merits their aversion or ought to be treated even with indifference. Those who think with us upon the matter may find early recollections pleasingly recalled, and then be induced to pay henceforth even a stricter regard to this primitive mode of instruction. The scenes which we shall describe may be met with in all the rural districts of Scotland, especially where the system of small farms still prevails. The picture has an original, and we believe fairly represents what usually occurs.

On Sabbath the minister intimates that a diet of examination will be held on

Tuesday at the house of the elder to whose oversight the district in view has been committed. Those who have been at church communicate the intelligence to every family within the district. The first who returns home probably says, 'I have news from the church to-night, get your questions in order, for the minister comes to examine us on Tuesday.' This intelligence strikes surprise and panic into the hearts of the youths at home, as it did those in the church. There is instantly a search made for catechisms, and not unfrequently arises some disputing as to their present appropriation. However much they may be laid aside at other times, the most fusty and tattered leaves are, on this occasion of service. Those who would avoid the charge of uniformly neglecting the questions, are in such circumstances found with anxious countenances stealing a glance at them in retirement; and those who regard not the charge, or who, may not be so much the subjects of it, are found openly and busily at work in every corner of the house bawling aloud, some in the gladdening hope of success and honour, others in the disquieting fear of failure and disgrace.

Having plied the work well for a time, the important hour arrives when the state of affairs in reference to the questions is to be ascertained. Catechetical instruction, although the regular exercise of every sabbath evening in the family, is yet anticipated to-night with more than usual anxiety, and listened to with more than usual attention, because of its use in enabling them to meet the minister; an event which, for the time, fills all their mind and occupies all their care. The head of the family, at one end of the semicircle composed of his children and domestics, at this moment a sombre and anxious curve of faces, gives the injunction to shut the books. The first question is put to her who shares the domestic authority and sits at the other end of the semicircular curve. The question goes promptly and pleasantly round once or twice, during which time there is comparative hope and joy on every countenance, but receding from the beginning the preparation is less perfect, and then the sly glance is cast around for the purpose of ascertaining the question to be received, and when failures begin to take place and continue to become more frequent,—when halting, stammering, and repetition succeed in their turn, and when the father and master's brow begin to frown, the knowledgo of obtaining the sixth or eighth commandment feeds hope and supports the courage of the consciously ignorant. Good fortune sometimes saves the character, but it is reckless to trust to it. At the end of the examination the circle exhibits the mingled aspect of joy and sorrow; satisfaction beams on the countenances of the successful, while they who have failed are mute with sorrow. In the concluding exhortation, praise is given to the former and rebuke to the latter; while a comparison is instituted to the farther mortification of the one and the greater joy of the other,—the child at school who has answered well is contrasted with the more advanced who has been found wanting, as if defeat was not hard enough to bear. The mother follows up the severe animadversions of the father, in the becoming tenderness and gentleness of the female, with words of advice and encouragement. She suggests that all may yet be well, if they would rise early in the morning, and ply hard the work after the mind is refreshed with sleep. On their behalf she offers the apology that, during the hording season, which had been but lately concluded, the questions had been somewhat neglected, but would now be attended to. At these words the whole scene assumes a more cheerful aspect. In a little time failure is forgotten, at least the pain of it is unfelt; frequently, however, the lesson which it teaches is remembered, so that those who have been disgraced upon this occasion, by assiduous application excel, or, at all events, equal the others on the next. These are the exercises which, by the blessing of God, spread true morality and religion. In such instruction is laid a foundation that will never be overthrown. 'Train up a child in the way he should go, and when he is old he will not depart from it.' What man of piety does not feel his heart warm at the sight of the simple rustic instilling the noblest of all truths into the tender minds of his children? Doubtless he shall one day or other receive a rich harvest of grateful acknowledgements from child and domestic; and what is far preferable, he has purchased to himself a good degree in the sight of God. From being a ruler and a priest in his own house, he shall

be elevated to the rank and station of a king and priest unto God and the Father, in the house of many mansions.

The sabbath day's intimation is ever brought to your remembrance during Monday by some passing remark, or the occasional discovery of this one and the other stealing a glance at the questions. At length Tuesday morning arrives and all is bustle, dressing for the examination. The boys are made trim with their well-washed and well-mended clothes, the shirt is spread neatly over the collar, and a spare handkerchief of the father's tied around the neck. The girls also have got on their plain but suitable dresses, and for the comfort that winter needs, a mother's shawl surrounds their shoulders. How lovely to have all things common in a family,—all working for the honor and respect of one another! This principle also should extend to a greater degree than it has hitherto done to the human family. They are all now ready, and the injunction is given them by the parents not to be afraid of the minister, but to speak loud what they have to say, and to acquit themselves well. They set out an entire family, except the mere infants, for the elder's house, on a fine winter forenoon. The sun had risen late, and was blushing gently on the fields of hoar-frost, while the blue smoke of the peasant's houses was ascending in perpendicular columns, on this side and on that. Not a sound was heard save the snail of the peasant preparing provender for the cattle, and occasionally the crowing of the cock as he invites his feathered family to share with him the indulgence granted at the barn-door, or surveys them joyfully pecking, and generously allowing the robin and the sparrow to feed among them. Just as a morning such as this, by freshening the air, invigorates the body, so does the scene we are about to enjoy purify the moral atmosphere by calming passion or dissipating all selfish and grovelling affections, which are well called the unwholesome damps and murky vapours of the soul. Ours, with other industrious, pious, and virtuous families, are now seen crossing the fields, and among them the servant and cottar, all moving towards one point. Arrived at the place of meeting, the heads of the families linger without and wait for the minister, while the females and youths retire into the house and wait with some anxiety for what is to come. The minister soon appears riding on a country horse with a boy as his attendant. It is the boy and the horse of the elder. Such attention of the elder and other families to their spiritual instructor is not more useful than becoming. On his approach the host salutes him first, as is meet, the others gladly following his example, and the minister kindly returning the welcome.

The people of his charge now assemble in the kitchen. It is a large apartment and very suitable for the purpose. Although the floor is of clay and the ceiling a few rafters covered with turf well jetted with smoke, and although the walls are but rudely plastered, and even some of it crumbled down, yet the latter having taken on the well intended white-wash, the floor having been swept clean, and there being a blazing fire between the white-washed stones and behind a rude and massy grate, the whole presents a pleasing and comfortable aspect. Here the minister and elder sit beside a well-cleaned fir table, on which lies 'the big ha' bible' and psalm book. The aged are nearest the fire,—the youth and children are farther removed, and form the general part of the circle. Here are venerable age, the youthful vigour of manhood, and the rosy cheek of beauty,—boys and girls with faces of the most perfect health and symmetry,—here are the garments of comfort and the fragrance of cleanliness,—here is the golden medium so often and deservedly praised,—here is simplicity of manner and honesty of heart,—here, O ennobling thought! are immortal beings met for the high interest of becoming more largely acquainted with themselves and their God,—of contemplating the most wonderful scheme in reference to man which was ever disclosed,—of being fed with that bread which came down from heaven, and drinking of that water which springs up into life everlasting.

The service is commenced with praise and prayer by the minister. Walsal or Coleshill is the unambitious but solemn melody in which their notes of praise are sung. The prayer is reverent, simple, and particular, so as to suit the occasion. These exercises solemnize and elevate the soul, and fit us for entering

upon any duty, whether civil or sacred, with becoming spirit and ardour of mind. When they are concluded, the minister ascertains, by the assistance of the elder, who of his people are present; and he then commences the examination by putting a question of the Shorter Catechism to young and old indiscriminately. After having gone round the circle, it is his method to fix upon one question as the subject of more particular examination. The thirty-third is selected for this purpose: 'What is Justification?' In the more minute discussion of this important subject, the topics are taken up in the order of the answer given in the catechism. The minister, according to custom, examines the members of the congregation first, and begins with those of the family. Accordingly the elder's wife is required to show that man is under condemnation and needeth to be justified. On this point scripture is explicit: 'There is none righteous no not one.' 'For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.' 'The soul that sinneth it shall die.' The next member of the family shows that justification is an act, a judicial decision in which God blots out the sentence of legal condemnation which had been written down against the sinner,—the frown of displeasure passes away, and the light of his reconciled countenance shines around and within the guilty soul, so that the sinner, from being an heir of hell, becomes an heir of heaven. By another justification is shown to be the pardon of all our sins,—past, present, and to come. It has been said, that whatever Jehovah does he does like a God. So, just as it is a most fearful thing to fall into the avenging hand of the living God, it is most blessed when he stretches out his arm of mercy. As in the one case he makes short work of it in righteousness, so in the other he saves with an everlasting and complete salvation. Not one sin remains uneffaced from the book of God's remembrance,—if even one were laid to their charge, it would as certainly procure for them the doom of sinners as if they were found guilty of all. But every sin, even the least, is cast into the sea of forgetfulness, where they sink as lead in the mighty waters. And God not merely delivers from condemnation, but bestows the reward of perfect righteousness. He accepts as righteous,—he welcomes them as if they were in the fullest view 'good and faithful servants.' The ground on which their precious though undeserved benefits are bestowed is made prominently to appear, namely, the righteousness of Christ. The innocent alone can claim justification: they alone have a right to be called and treated as righteous; but men are all guilty, so that no such right can be inherent in them. Neither could God absolve them by an act of gratuitous kindness; for this would have been to defeat the ends of divine justice, and belie the sayings of divine faithfulness,—an inconsistency which can never take place in the procedure of the all-perfect One. But God has made the iniquity of us all to meet upon the head of our surety Redeemer,—he who knew no sin became a sin-offering for the world,—the finished work of Jesus has been accepted in the behalf of man,—and this justification has become an act which it is not merely competent for God to perform, but which affords the most illustrious display of his moral perfections. This finished work of Christ, his obedience unto the death, is imputed by God to the sinner,—in every act of justification it is placed to his account, and he is dealt with as if it were really his own. But while justification is wholly the free act of God, it does not take place with regard to every man whether he will or not, whether he value or disregard it. Hence, while the righteousness of Christ is imputed by God it must be received by the sinner, and that, too, with the hand of faith. Faith is the reception of any testimony upon evidence, and the faith of the gospel is a conviction of the truth of God's testimony,—namely, that he has given unto us life, and that his life is in his Son; a conviction which results in a personal application, and which begets a simple exclusive reliance upon Christ alone for salvation. The man in whom dwells a principle which has these characteristics, is one with Christ; they have a common righteousness; and just as sure as Jesus is now at the right hand of the Majesty on high, although he bore the sins of an elect world, so sure is it that this man one day will occupy a similar place, notwithstanding all his guilt, whether de-

rived from Adam or contracted by himself. Thus the most important question which man can ask, "What shall I do to be saved?" receives a most joyful and satisfactory answer. These astonishing and delightful truths being brought out in the course of the examination, the minister briefly exhorts all and each for himself, to see to it that he is just with his Maker. "You cannot be so," he says, "on the ground of your own righteousness, but you may by the righteousness of Christ. Think not lightly of this matter nor delay, but flee at once to the refuge revealed in the gospel."

The members of the congregation and others more advanced having been examined, the young people are now called up and addressed in a way suiting their capacity. A short and simple view of the scheme of mercy is laid before them. The minister points out the holiness, justice, and goodness of the law of God,—their violation of it, their consequent obligations to punishment, their utter helplessness, and the impossibility of a just and holy God pardoning sin without satisfaction. And then, addressing them with the tenderness of a father, he says, "Now my dear children, when you compare your conduct with what God requires, you see you have done many things which you ought not, and neglected those things which you should have performed. God is angry because of this, and you are not too young to be punished. No; you have read how when little children mocked Elisha, God's prophet, two she-bears came forth out of a wood and tore forty and two of them. So then it is quite true, even in your case, that the soul which sins shall die. And this saying must be fulfilled, for otherwise God would destroy his authority, just as your parents would destroy theirs were they to keep neither their threats nor their promises to you. Are you not the all anxious to know how you may be saved? No one of you can help another. The angels can have no superabundant merit with which to make atonement for you; and besides, the being fallible like ourselves, might fail in the undertaking, and so leave us as helpless and hopeless as ever. With God alone, my little children, is everlasting strength; he it is to whom salvation appertains. When none else cared for us, and when none else could help, even though they had cared for us, God pitied, God helped. He laid our help upon One who was mighty, even his own dear Son, whom he gave up to shame and suffering and death, that sinners such as you are might be delivered from all these throughout eternity. God, as it were, smelled a sweet savour in the sacrifice of his Son; and this sacrifice was offered to atone for human guilt. You are invited to plead all that Christ did and suffered as the reason of your being blessed with all heavenly and spiritual blessings in him. Do come then; you have great encouragement, for of such as you is the kingdom of heaven. And having come to Christ, persevere in following him wherever he leads you. Show your gratitude to him, and your admiration of him, by doing as he did,—follow his example by obeying your parents, praying to God, and ever acting by a regard to the will of your father who is in heaven."

The exercises of praise and prayer conclude the work of examination. The minister, with a few of the neighbours and relations of the family, is asked to enjoy the hospitality of the elder. The table is loaded with the best of rural fare, and arranged, so far as circumstances permit, in the best manner. The minister, in a handsome and easy way, does the honours of the table. He makes himself agreeable to all without sacrificing any point of character or principle; acting in short, as becomes the true, or, we should rather say, the Christian gentleman. He exerts the authority which his office and accomplishments give him, by moulding the conversation to a refining, moral, and religious cast. He indulges the utmost freedom of remark, consistent with propriety, if perchance he may entice the scintillations of natural genius, or be taught by the sayings of masculine sense. Nor is a little innocent amusement, in the way of anecdote or schoolboy recitation, disallowed. By such familiarity the minister begets for himself love and affection among his people; and by such profitable intercourse he exerts a refining and sacred influence upon all.

Such is a real "diet of examination," as we have often seen it, and as it occurs every week in the country, in the winter season of the year. It is a scene replete with moral beauty and unperishing interest; and we trust that none,

however prejudiced against ancient customs, will disagree with us when declaring our conviction that we know not of any scheme better calculated at once to introduce among the humbler orders, as far as possible, the refinements of the well-educated and higher classes, and to diffuse widely an accurate and saving knowledge of the gospel. It is a mode of instruction which can be adapted with equal interest and advantage to the respective capacities of young an old, and which, by making a pointed address to each individual, receives the attention of all. The mode of question and answer is effectual in the communication of religious knowledge, just as it is effectual in the teaching of any other science; and one, too, above all others, with a subject the most sublime, and an and the most momentous and interesting. Just, then, as a student of science and a candidate for fame feels his knowledge become clearer and more extended by being subjected to a regular close examination, so does the student of Christianity, and the candidate for heaven's felicity, find his views enlightened and enlarged by a similar proceeding. Besides, the practice of ministerial examination is of great service in rendering the public services of religion more influential upon the hearers. Their shameful ignorance, or their indefinite or uncertain acquaintance with the truth, is frequently made apparent to themselves in the course of an examination; and this discovery may, and we believe frequently does, lead to a more 'diligent use of the outward means of grace' in time to come. Soon they recognize in a new connection some doctrine which they had heard previously, perhaps at a diet of examination; an interest is excited; and thus gradually a correct view of the Christian system may be formed in the mind. But theory, however well founded, is not the only proof for the utility of this method of religious instruction. We believe it is nowhere so rigidly observed as in our own Scotland, and we are sure that nowhere is the system of grace so well understood. Sound theory and fact always agree; and they do so here. Blessed, then, is the man who, thus watches at the gates of wisdom, and waits at the posts of her door. Vulgar although it be to frequent thus her humble temple, here we shall find life and obtain favor of the Lord. Whilst boards of trade employ their ingenuity and expend their resources to accumulate profit from the fruits of distant climes, this little company is met to be enriched with the fruit of that tree of life which grows in the land that is very far off. Whilst councils of war are agitated by schemes for extending their conquests and enlarging their domain upon God's green earth, this little company is met to be clad in that armour which will enable them to overcome the devil, the world, and the flesh, and to fight their way to the heavenly inheritance. Ay, and while the wise men of this world despise these exertions, God is looking done with approval and writing in his book of everlasting remembrance.

[We have copied the above from an old number of the *Christian Teacher*, as we deem it fitted to be useful, particularly when many are disposed to neglect and undervalue this good old mode of instruction.—Ed. Ins.]

RELIGIOUS MISCELLANY.

THE SON'S PROMISE.

Saturday night, with its hour of liberation from the demands of six days' toil, was fast stealing on, after a warm day and brilliant sunset. The river was yet gay with returning boats of all descriptions, the paddle and the oar stirring up a refreshing foam here and there on the otherwise still surface of the waters. The steps of the wanderer not bound to hasten homeward, lingered involuntarily on the bridge which

spanned the scene below, and among such came a youth of respectable appearance, and just then of thoughtful countenance, who, after gazing right and left, chose a spot at a distance from all observers, and, planting his arms upon the parapet, leaned over apparently to watch a boat shooting through an arch, or to note the ripples that played softly against the piers. He stood until all others, discerning but little more to attract in the deepening

twilight, had retired; and still he stood, until the moon shed her silver light from the deep blue sky, and few distinct sounds disturbed his reverie, save the clang of a chain as a boatman moored his bark, or the roll of a carriage over the bridge behind him. What could thus absorb the attention and occupy the mind of David Carver? Certainly nothing visible to his bodily eyes; but to his earnest mental gaze, an object dear to his heart was distinctly and influentially present.

Many, many leagues away, the little sitting-room in his dear old home is pictured to his imagination. The window is open, and a gentle evening breeze laden with the perfume of flowers fans the snowy curtain, and refreshes the calm pale face of one who sits near it. Before the window is a little table just large enough to bear a great open volume, on the page of which rests the hand of his widowed mother, as unable to read further, she has taken off the spectacles suddenly bedimed with loving tears, and looking up to the sky, where a star or two begins to twinkle, she prays to the God "whose eyes are in every place beholding the evil and the good," for her absent boy.

If he could hear her speak, there might be the faintest tremor in her voice, but the smile would play round her lip, hope would sparkle in her eye, for faith in the pledged word of covenant-keeping God was warm and active at her heart. Thus he had seen her on the last Sabbath evening they had spent together, when her earnest counsels accompanied the maternal blessing, and, deeply touched by the tenderness of the being who loved him best on earth, and the nearness of the separation, David had knelt by her side, and earnestly promised to remember and do as she desired.

"I will not exact too many promises from you, my son," she said, "but there is one which I could desire to invest almost with the sacredness of a vow. Its fulfilment might prove a blessing; its neglect must assuredly lead to evil and sorrow. It is this, that wherever you are, however situated, tempted, or beguiled by the sophistries which sometimes make evil appear good, and good evil, you resolutely keep holy the Sabbath-day."

"Oh, mother!" he had exclaimed, "surely you do not think I could so far

forget the habits of training and childhood and youth as to become a Sabbath breaker."

"Not at once, David; I am sure it would cost your conscience many a pang before you could become habitually negligent of the whole of the Lord's day. But you have known few temptations at home. You have supported your mother's steps to the house of God ever since she was bereaved of her best earthly friend, and one of his dying charges on your behalf was this, 'Teach our boy to reverence the whole of the Sabbath-day. It is not his, not an hour of it, for ordinary work, or thought, or pleasure. It is a link between fallen man and the great Father, who waits to be gracious in pardoning love through his risen and interceding Son. It is a clue, amidst the labyrinths of sin, by which man can retrace his wandering steps towards his forsaken home; and he who reverences and keeps the Lord's day is at least in the way to meet the offered blessings of the Lord himself.' And now, David, you are going where many consider all days alike, or, if there be a difference, they make Sunday the most profane and godless of the seven. Many, too, devote an hour or two to formal prayer, and claim the rest for their own amusement. Places of entertainment will entice you on every side, but oh, be never beguiled to enter one of them on a Sabbath-day; for if you have not opportunity to enjoy such recreation or amusement without breaking God's command, neither benefit or pleasure can result. On the contrary, the benefit and the blessing are lodged in self-defying obedience; for it is written, 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.' If the Lord God set apart one day out of seven to be peculiarly hallowed when man was innocent and happy, how much more is it needful now, when man is fallen and miserable, and all around him tends to withdraw his mind from Him to whom "belong

mercies and forgiveness, though we have rebelled against him.' He who keeps the Sabbath is constrained to obey another precept: 'Remember now thy Creator in the days of thy youth; while the evil days come not, nor the years draw nigh,' when 'man goeth to his long home,' dust returning 'to the earth as it was, and the spirit unto God, who gave it.' Once more, my son, if I may add a lower motive, the Sabbath-day will remind you of your mother, of her prayers and hopes for you; and now dare she ask you to promise to keep it holy?"

"Yes," he had earnestly answered, "I do promise."

"Not lightly, my son. Let us count some possible, nay, probably cost,—a fierce struggle with some wayward will, of the strength of which you are not yet aware; the friendship of some admired companion, whose views may seem more enlarged, whose education you may deem more liberal than your own; the laugh of some mocking jester, who scoffs at God's authority as an old fable, and recognizes no law but his own choice; the charge of hypocrisy, self-righteousness, fanaticism. Could you bear all this for Christ's sake?"

"I could bear it, mother, for your sake."

"Then the Lord help thee higher," she replied, with a gentle sigh; "be it so, bear it for my sake. 'If sinners notice thee, consent thou not;' it would grieve your mother."

All this, and much more, had passed vividly through the young man's mind, as he leaned on the parapet of the bridge that Saturday night; and as the clocks struck ten, startling him into a recollection of the fast flying hours, he dropped his head upon his hands, and half-murmured to himself, "It would grieve my mother; no, mother, I cannot, I will not go." Then brushing away a salutary tear, he darted off with the speed of an arrow, and paused not until he gained the door of a house, where stood a young man a few years his senior, with his hands in his pockets, lounging against the door-post, smoking a cigar.

"Ah, Carver," he cried, as David came up, "is it you? Glad to see you. Come in and take a puff."

"No, I thank you," replied David; "but I am glad to find you at home, for I wished to tell you that I have changed my mind, or rather my intention, about

accompanying you to-morrow. I shall not go."

"And why not? Of course you have a good reason for disappointing me, and breaking your word."

"I am sorry to cause you any disappointment, though indeed my vanity did not suggest that possibility; but I do not remember to have pledged my word; it was rather a sort of silent consent, more weak and foolish though, I admit."

"But your reason, man, your reason," impatiently demanded the other.

"It satisfies myself, Horton, but I do not conclude it will be equally satisfactory to you, therefore it is needless to inquire."

"This is ungentlemanly," cried Horton, hastily; but seeing, in the lamp-light, the expression of David's countenance, he changed his tone, and added, "Forgive me, Carver I mean it is unfriendly, unkind, when you know my desire for your company and your own enjoyment. May I not claim your confidence on this little matter?"

"I wish my reason could influence you, Horton, and in hope that it may from the kind feeling you have shown towards me, I will give it. I faithfully and solemnly promised my mother, when I parted from her, that I would reverence the Sabbath-day. We were intending to break it to-morrow, and the recollection of her wishes and my promise deters me."

"Ah, I see," said Horton, repressing the sneering laugh which had almost burst forth; "but come in and let us talk it over. I can soon show you your good mother's mistake, in withholding from the Deity the acceptable offering of your enjoyment of his works in creation, and the uses to which they have been applied by the ingenuities of art. We can worship, too, more freely under the blue sky than within the crowded walls of Churches. But if you are so scrupulous, you can go and say your prayers first if you please, for we shall not start until noon."

"How long is a day?" asked David quietly.

"A day! Why, from morning till night, I suppose."

"It is written, 'Remember the Sabbath-day to keep it holy.' I am decided, Horton, and, with many thanks for your intended kindness, I must say good night."

"Stop, stop, Carver! you may never have such an opportunity again. I do really wish you to see this wonderfully beautiful place, and if you will go with me to-morrow, I will never interfere with your mother's wishes again. Come, oblige me this once, and remember that your company may be useful to me. I may go to church to please you next Sabbath."

This was plausible. Horton was a talented, fascinating companion. What if he could be led to a more serious way of life. Surely one concession,—even his mother might yield this—his mother! Ah no! his uncompromising mother never did evil that good might come. Happy remembrance! "My son, if sinners entice thee, consent thou not, it would grieve your mother;" and turning full towards Horton,—the wavering moment had passed,—and with one more steady and gentle refusal, David bade him good night. His step was not so rapid as to prevent the shrill whistle and loud laugh of the tempter from reaching his ear, and then the pang of disappointment and vexation which was inflicted on the unconscious door.

On reaching his lodgings, David found one of the officials from the railway awaiting his arrival, having kindly called to say that a few minutes' alteration had been made in the departure of the excursion train, and that Carver must be at the station at a certain hour.

"I am obliged to you for taking this trouble," said David, "but I am not going, and very much regret that I ever allowed the probability."

"Not going! why, my dear fellow, you will lose a very great treat and pleasure. You had better think again, for you will certainly regret it."

"If I should die before the next Sabbath, do you think I shall regret not breaking the last one I spent on earth?" said David, with some agitation, for he was afraid of another laugh of scorn.

"Is this indeed your reason?" asked his visitor, looking with earnestness and astonishment in his face.

"Partly so," said David, colouring; "but I ought to add, that the strongest reason is the counsel of a dear mother far away, and for her sake I am resisting this temptation, which I own has been very great."

"I wish my mother's son had been as firm," said the other, feelingly. "Do

you know, that, for months past, have wavered about retaining my situation, because my attendance is required on the trains on a Sunday,—the excursion trains too. But you see, my salary is good, and sometimes there is a cheerful party of us, drowning all thoughts of right and wrong, and so I never come to a serious decision."

"But does not conscience interfere with your enjoyment sometimes?"

"Yes, very often, for I was well taught when a boy. I wish something would turn up elsewhere, for I really do believe I am doing wrong, but then I cannot afford to be idle."

"Don't you think," said David gathering courage in a good cause, "that the God for whose sake, and in respect to whose authority, you give up a profitable situation, would take care of you in some way?" and he added the text his mother had cited, with its promise annexed.

"Well," said the other, "I promise you I will think about this, and perhaps take the first opportunity to get free."

"I would get free at once," urged David. "Your resolution may evaporate again, and there is no need to consider whether to do a right thing; do it while you can."

"Hush, my good friend. I must take time to make arrangements; but we will talk of this further when we meet again. Good night, and I can't help being glad you are not going. I like you fifty times better for thinking of God's word and your mother's advice."

David felt happy and thankful. He read his evening chapter with interest, and knelt down to thank God for guiding his thoughts towards him that night, and the bridge was a marked spot in his little history forever. Then he fell asleep to dream that his mother's hand was upon his head in commendation and blessing, and that her beloved face was lighted up with joy and thankfulness.

On the morrow, hundreds of gleeful pleasure-seekers were conveyed to the fairy scenes which invited their admiration, and few could be disappointed in the object of their expedition. The time for return arrived, again the train was filled, young men and maidens, old men and children, satiated with the Sabbath-breaker's goodless enjoyments, were rushing at full speed towards

home. Suddenly a shock, with results too awful and heart-sickening to describe,—and how many of that giddy throng were in eternity! The news reached the city, and spread like wildfire through every rank. Friends hurried to the station, not to meet the living, but to claim the dead.

Carver, pale with excitement and mingled feelings, stood amidst the inquiring crowd. Horton, with his open defiance of God's authority, had received a summons he could not disobey, and lay mangled and disfigured among the dead.

David Carver turned, shocked and distressed, towards home, scarcely able to define and gather up to present before God his ardent thanksgivings for the influence that had controlled and counselled his own wavering way. At last, from the contemplation of a hideous death and more terrific resurrection, his heart gradually calmed before the Cross of Christ, realised the atonement for sin in the blood of the Lamb, and offered in humble faith to the service of God, the life that his mercy had so signally preserved.

The frightful account of the catastro-

phe reached the widow's dwelling, and for a moment a torturing fear distracted her heart. Could her boy be among those unhappy dead? Had he forgotten his promise.

Soon a letter from himself comforted her fears. "My dear and precious mother," it began, "you have been permitted to save your son. Temptation pressed hard; I had yielded, but recoiled only for your sake. The command to honor my father and mother, remembered in time, has brought its blessing with it, and my days are prolonged in the land. Help me up higher by your prayers, my mother, for your God shall be mine, and to him shall be dedicated the spared life of your grateful son."

The object of this little narrative is not to amuse with fiction, but to warn by fact. It occurred a few years since, in connection with a scene of human agony seldom surpassed. The three young men lived and acted as described. May the fate of two be a warning to Sabbath-breakers, and the example of the third a stimulant to prayerful parents and tempted wavering sons!—*Tract Magazine.*

CHILDREN'S CORNER.

WHEN MAY CHILDREN COME TO JESUS?—THE WIDOW AND HER SON.

When may children come to Jesus? Perhaps, dear little reader, you have asked yourself this question many times, and answered it by looking away into the dim future, and, fixing upon a certain period, saying to yourself, "then I will repent of my sins and become a Christian." And the time has come round, but you were not quite ready, so you have put it off again and again, waiting for a more "convenient season." Now, dear child, this is all wrong; if you keep waiting, you will never come to Jesus at all. To-day is the time to repent of your sins, for the morrow's sun may rise upon your little corpse, and if you are not prepared to meet your Lord in peace, how fearful your condition will be.

Jesus says, "Suffer little children to come unto me, and forbid them not, for of

such is the kingdom of God." O what loving words! how sweet they sound! "Little children," such as the dear Saviour took in his arms when on earth and blessed them. I sometimes wish that I were a little child again, for it seems to me now that I would give my whole heart to Jesus, and devote all my life unweariedly to his service.

But I am going to tell you some stories, some very beautiful and some very sad ones, but all about little folks, and all strictly true. And I hope you will learn from them how true it is that the way of transgressors is hard, and the narrow path of the Christian, is bright and beautiful, leading as it does from earth to glory.

John was the only son of a widow.—He was about twelve years old; intelligent and well educated; but though quite a serious thinker on other subjects, he had never thought much about his immortal soul. I do not wonder at this so

much, for his mother, though a well-meaning and kind-hearted person, was not a Christian. She had instructed her boy carefully in the rule of morality—had told him it was wrong to lie, or swear or steal—that it was a disgrace to desecrate the holy Sabbath—but she had never counselled him to give his heart to God. How could she, she who had never given Him her own?

As we have said, John was about twelve years old, when, one beautiful Sabbath day, he asked and obtained his mother's permission, to attend a protracted meeting, which was being held in a neighboring village. The sun shone brightly, the birds sang sweetly, and everything seemed to rejoice, as he rode slowly along, but he felt strangely sad, and thoughts, which never before had entered his mind, were busy in his heart. Very quietly he entered the church and took a seat in a corner pew, where an old gentleman kindly made room for him, and, with a feeling of reverential awe, he looked upon the man of God, who was earnestly inviting sinners to come to Jesus. John had never listened to *such* a sermon before, and long before the minister ceased speaking his distrest of mind was so great that he could not refrain from weeping. He saw himself a lost and ruined sinner, and the enquiry of his soul was, "What must I do to be saved?"

After the meeting closed, the old gentleman, who had taken a deep interest in John, laid his hand upon his shoulder, and said:

"My son, judging from thy appearance, I should think that thou wert anxious about the welfare of thy immortal soul."

"I am," replied the boy, frankly, "O tell me can *little* children be Christians? Can little boys like *me* receive pardon for their sins?"

"Surely, my son, for unto such the promise of the Lord is given. Thou art none too young to repent of thy many transgressions, and become a follower of Jesus Christ."

"But how can I do this?" asked John, looking eagerly into the benign face of his Quaker friend.

"I will tell thee; thou must go home and read thy Bible, and pray to the Lord for a new heart."

"But sir," said the boy, "what if I should die before I get home, then I

would be too late—what would become of me?"

"True, true," said the old gentleman; delay is always dangerous. Thou art quite right. *Now* is the time to give thy heart to Jesus. Let us kneel where we are, and I will pray with thee."

So the two, the white-headed old man and the rosy-cheeked child, knelt and prayed together. An hour passed, then another, and the golden rays of the setting sun came in at the wide windows and filled the holy temple with a glory, as the "Allelujahs" of a redeemed soul where wafted like sweet incense to the throne of the Most High.

Long the mother had watched anxiously for her boy, and when he came she was greatly surprised at the story he told her, and when in conclusion, he said, "O, I am so happy dear mother, won't you kneel with me and thank the Lord that I am saved," she knew not how to answer him. But she knelt in the dim twilight, and though her lips were unused to such words, she murmured, "O, Father, I thank thee for what thou hast done for my child."

That night, long after little John was sound asleep, one was kneeling in silent prayer by his bedside. His mother was giving her heart to God, and dedicating herself to his service.

O, what joy there must have been among the holy angels, for it is written: "There is joy over *one* sinner that repenteth," and here were two who had entered into the narrow way. Henceforth, mother and son were to walk together in the blessed light of a Saviour's love—to devote all their ransomed powers unweariedly to his service.

Immediately a family altar was erected in the widow's household, and morning and evening prayer and praise were offered to Him who had so richly fulfilled his gracious promise, "I will be a father to the fatherless, and the widow's God."

I have but little more to add. John never became weary in well-doing, and the older he grew, the more he loved and honored his Divine Master. When only eighteen years old he began to preach Jesus Christ and him crucified, and though years have passed he still continues in the good work.

O, you should hear him preach one of his beautiful sermons to little children, inviting them to come *now* to the dear Saviour, who is waiting to be gracious

to them, telling them how Jesus loves the lambs of his fold, and carries them in his bosom, and warning them of the dangers of delay.

To-day is the acceptable time, to-morrow is not yet ours.

RELIGIOUS INTELLIGENCE.

NOVA SCOTIA.

THE FREE PRESBYTERY OF HALIFAX

The Free Presbytery of Halifax met on the 5th inst. A second offshoot from Cornwallis congregation was erected into a distinct charge. The new congregation includes Kentville, Belcher Street and Church Street—Canard River being the boundary between it and the remainder of Mr. Murray's Charge. Thus within less than two months the congregation of Cornwallis has been divided into three; and as soon as ministers shall have been inducted into the new charges, the way will be open for the erection of a Presbytery in Cornwallis, in that should be thought advisable. Next meeting will be on the first Wednesday of March.—*Record.*

REV. E. MATORIN.

We insert to-day a letter from a highly esteemed correspondent, confirming the rumours previously in circulation, relative to the defection from the Church of England, of the Rev. Edmund Maturin, late Curate of St. Paul's, at Halifax. Our correspondent gives him a high character for piety, scholarship, and devotedness to the duties of the ministry, all of which we believe there is good ground for asserting. Various causes for his defection will no doubt be assigned by different parties. Men of the Low Church school will attribute it to insularity; those of the High Church to a want of "sound Church principles." We do not believe that Mr. Maturin was any more insane, in the true sense of the term, than he has been for twenty years past; nor can we regard a man who held the strong views of Episcopal power and authority which Mr. Maturin did, as devoid of what High Churchmen call "sound Church principles." The truth is, he had too much of these said principles, and gave ample proof of his having them in the late contests at Halifax, in regard to the Synod. As to his preaching "Evangelical doctrines" this is no evidence of his belonging to the

class of men who are gratuitously styled "Low Churchmen." Many High Churchmen at the present day, preach evangelical doctrines. The truth is these doctrines are now so amply vindicated, and widely believed, that men of all schools think they ought to be preached, and, as far as they understand them, endeavour to preach them. But the test of a man's school is the query—*What does he believe about Church Government?* Does he believe that vast powers are committed to the Church visible, by its founder, and that the only question is where is the true visible Church to be found, in order to come in contact with these powers? Does he hanker after a visible centre of unity on earth, where all controversies are to be finally settled, the scriptures fallably interpreted, and uniformity maintained by the decree of supremacy? If so, he has Romanism in embryo in his constitution, and the very juice of Popery in his stem, and call him High Church or Low Church, Puseyite or Evangelical, Puritan, Methodist, or what you may, it only requires the favorable time and circumstances to arrive to see the exotic translated to its true Italian soil. That Mr Maturin long since had this preparation for the transition from Protestantism to Romanism, is obvious. We believe that at the very time of his ordination, he wavered between the two Churches: our correspondent says he meditated such a step as he has now taken, 16 years ago. No doubt late affairs in the Diocese of Nova Scotia brought meditating to an issue and he has only made the transition for which he was long since prepared, not because he was insane, but because he wanted that good common sense, which all the scholarship in the world cannot give, which would have enabled him to see the error of the principle he had imbibed, and the folly of those pretensions which the Church of Rome makes to supremacy and infallible powers.—We believe he has only gone to the sphere for which his principles prepared him; and that these principles were

what are commonly designated "High Church principles;" and believing this, while we are sorry for him and sorry for his friends, we do not wonder at the result.—*St. John Church Wtd.*

SCOTLAND.

The case of Mr Cheyne was again under consideration of the Scottish Bishops early last month. Mr Cheyne having made no retraction the sentence of Bishop Suther against him was sustained. We quote two of the sentences from his book, which were made the ground of the charge against him. They are sufficiently glaring:—

"When I speak of the Real Presence, I mean as the church means, that, after consecration, whole Christ, God and man, is really, truly, and substantially present in the Eucharist, under the form of bread and wine." * * * "The sacrifice in the Eucharist is substantially the same as the Sacrifice of the Cross, because the priest is the same in both. On the Cross He offered a blood sacrifice through death, but He is now offering himself an ever-living victim without shedding of blood; and so, in the Eucharist, by the ministry of the priest, He is offering himself an unbloody sacrifice, under the form of bread and wine. But in both cases the offering is the same, differing only in the manner of offering."

The Puseyite party in England have felt the sentence of the Scottish Bishops to be a severe blow to their recommended synodical movement. Dr Pusey, in a letter on the subject addressed to the *Guardian*, expresses gratitude that it is by the formularies, and not by the voice of the bishops, that the consciences of the people must be led. The bishops, he says, were acting judicially, but not legislatively, and therefore expressed only their personal opinions:—

"What then, is the effect of this sentence on the Scotch Church? The majority of the bishops were acting judicially, not legislatively. They have not thought it right, as yet, to frame any new article of faith, or to alter any old one. They have not altered any of the teaching of the Church. Their act is their own act only. It in no way alters the teaching of the Church of which they are bishops. In regard to the Eucharistic sacrifice, the Bishop of St Andrews has strangely misrepresent-

ed the belief which he condemns. In regard to this doctrine, then, he has condemned not this doctrine, but a doctrine which he has himself imagined. But in regard to the doctrine of the Real Presence which he and other bishops have condemned, happily not those bishops (either individually or as a Court of Appeal), but the formularies of the Church, are the teachers of the people.'—*News of the Churches.*

Lord Aberdeen's Act continues to excite much discussion especially among the laity of the Established Church. Several meetings opposed to its continuance have been held in large towns during the past month.—*Ibid.*

Discussions have taken place in a number of Presbyteries of the Free Church, in reference to changes proposed by the Select Committee on the Sustentation Fund, as to its distribution. The Committee recommended a prospective graduated scale, according to the collections of the dependent congregations, instead of the continuance of the equal dividend as at present. The change was not intended to be put in force until vacancies occurred. The Presbyteries of Glasgow and Edinburgh have decided, by narrow majorities, in favour of the change, but the general feeling appears to be against it.—*Id.*

ENGLAND.

The Scottish Reformation Society have addressed General Peel on the circulation, at Government expense, among the Romish troops of the book called *The Garden of the Soul*, which is well known to be infamous in its tendencies, suggesting all manner of sins to prepare the reader for the Confessional. With it the *Via Crucis* has also been distributed. Too much attention cannot be directed to this subject. General Peel's policy is eminently dangerous to the future security of the country, encouraging as it does the Popish priests by every means in their work of undermining the allegiance of our soldiers.—*News of the Churches.*

THE SOCIETY OF FRIENDS.—A special conference of the leading members of the Society of Friends, to which delegates were sent from various parts of the country, has been held recently in London, at the head-quarters of the

body in Houndsditch, for the purpose of discussing certain points of their interior discipline, especially the question of marriage of members of their community with persons not in religious communion with them, and also, to a certain extent, the question of dress, though on that comparatively less stress was laid. There were about 3000 persons present at the conference, including the central body resident in the metropolis, and the debate, which occasionally became exceedingly animated, lasted four days.—The marriage-question which was formally mooted by a Friend resident in Yorkshire, had two phases. The Conference was invited to consider first, the propriety of making such alterations in the existing rules of the Society as would allow of marriages being solemnized in their meetings for worship, after the manner of Friends, by persons who professed to be Friends, and attended their religious meetings, one only of the contracting parties being a member of the Society; and, secondly, between persons who preferred to be Friends, and attended their religious meetings, but neither of whom were members of the Society. The subject is one which materially concerns the Society itself and also in some degree the general public, though the latter may not be at first sight apparent. During the last twenty years, in this country, the Society has been slightly but gradually decreasing in numbers. The aggregate numerical strength of the body in Great Britain is estimated at about 15,000. There are some who attribute not a little of the decline in their numbers to the stringency of their regulation respecting marriage, which, as among themselves, from time immemorial has recognized no union of that kind which is not solemnized in accordance with their own custom, and between members of their own community.

The whole subject underwent an amicable discussion at the Conference, and the result was a resolution recommending a modification of the existing fundamental regulation, so as to admit of the marriages in question being solemnized in the meetings for worship of members of the Society. Before, however, the proposed alteration can take effect, it must receive the sanction of the Society at their next annual meeting.

The point of dress also came under review, but in rather an incidental than

a direct way. The result was, to recommend a modification in the costume in some respects so as to meet certain objections; but it is understood that as strong a testimony as ever was borne, during the discussion, in favour of simplicity and moderation in dress and behaviour. Though the practice has been always more or less uniform, the dress of the members of the Society has, in point of fact, never been defined.

The whole of the business was conducted in the most amicable spirit, and the conference broke up after a sejour of four days.—*News of the Church.*

IRELAND.

The Protestant Association of Dublin have protested against the proposed plan of buying up the Parliamentary endowment to Maynooth. The Romanists themselves assert that they would be satisfied with nothing less than a million.

The sale of masses has been lately introduced into Ireland with large pecuniary results. Dr Cullen is said to keep the central store in Dublin, and to offer them to the highest bidder. The proceeds are principally applied to the building and repairing of chapels. A handbill has been lately in circulation headed by a portrait of the "Blessed Paul," in which it is announced that the subscribers to "the new church and retreat of the Passionist Fathers, to be erected at Harold's Cross, Dublin, will receive the following benefits:—

"All the subscribers (that is, to the building of the edifices) will participate in the following spiritual advantages:—

"1st.—Upwards of 2000 masses every year, both during their life and after their death.

"2d.—700 Offices for the Dead every year.

"3d.—60 Masses are sung, and the Office of the Dead chanted sixty times, for deceased benefactors every year within the Octave of All-Souls."

The following account is given of a scene in Kilkenny on a recent Sunday, in connection with the preaching of the "Redemptorist Fathers:—

"It appears that one of the missionaries was preaching to a vast congregation, densely packed within a build-

ing, which, although very large, was scarcely sufficient to accommodate so great an assemblage. As well as we can understand the current reports, the subject of the sermon was the doctrine of the Real Presence, and the preacher enforced the views of the Church of Rome on that subject with great energy and eloquence, and in such a manner as to excite to a high pitch the feelings of his hearers; so that when suddenly, at his direction, the tabernacle was unveiled, all looked to it with one accord, and a murmur arose that the Saviour was about to appear to their eyes in the shape in which he had been before seen on earth. Those who were so situated as to their position in the building as not to be able properly to see the tabernacle, rushed forward, and urged onward those before them, causing such a degree of pressure as to break down and force forward some seats and benches, and crush the occupants. Shrieks of pain and terror arose, and a fearful scene of confusion and dismay ensued, which was with difficulty prevented from spreading into a terrific panic. As it was, several persons, of various grades in society, received severe bruises, from which they are still suffering and under medical treatment; but providentially, no life was lost, nor have we heard that any serious casualty occurred.

The result was that on Monday the cathedral was closed, although large crowds flocked to the usual early morning service, which, since the arrival of the Redemptorists, has been held at 5 o'clock, a. m. It was rumored that the Roman Catholic bishop had refused to sanction a resumption of the missions here; but we have been informed since that the ministrations of the missionaries are not to be discontinued, but that admission to the services is to be in future regulated by tickets, and to be confined to the parishioners of St. Mary's. We cannot, however, state positively that this is so.

"One matter connected with the mission of the Redemptorists here, caused much scandal to Protestant notions on Sunday last. Some persons, who it appears, accompany the mission for the purpose of selling crucifixes, beads, medals, and other matters used in Roman Catholic worship, had opened numerous booths in the street leading to

the cathedral, for the sale of these articles, and on the Sabbath an uninterrupted traffic was being carried on, the locality having the appearance of a fair or thickly thronged market."

At a recent public meeting, Mr. Dallas, of the *Irish Church Mission Society*, made the following observations on Cardinal Wiseman's motives for his recent visit to Ireland:—

"There must, or rather there might have been three motives which induced him to take the journey, but of which he said nothing. The class of old Irish Roman Catholics were a very different class of people to what it was intended to make them in the present day. It seemed there had been for some time a considerable decline in their independence of feeling, and a lack of discipline, especially among the clergy. With regard to the latter, they seemed content to carry with them the pix, which contained that which the people adored as their god; and carrying that, they received the adoration of the ignorant, and were satisfied with that homage, and did not appear to desire any more. In the year 1851 the Pope sent Dr. Cullen (who was coming home a cardinal) to alter the whole system, and make Ireland Ultramontane, like the old Church in Italy. This had produced a great schism, which, although kept close, as everything connected with Rome was, still by degrees came to the ears of the general public. The result was a marked estrangement between Dr. M'Hale and Dr. Cullen. In this crisis, Cardinal Wiseman appeared to have acted the part of Nestor in Homeric song, and interfered between the Achilles and Agamemnon of the Irish Roman Catholic Church."

UNITED STATES.

PRESBYTERIAN CHURCHES IN BOSTON.—We are pleased to announce that we are about to have two Old school Presbyterian Churches in Boston. We have long thought that the "Modern Athens" was a fair field whereon to plant our Presbyterian banner. Though we are indebted to the mere change of relation for the churches now to bear our name in the New England metropolis, we are glad to make a beginning in whatever way Providence indicates. On the 5th inst. the Presbyterian church

worshipping in Freeman Place, and in connection with the Free Church of Canada, held a meeting, at which they resolved, with but one dissenting vote, to transfer their relation to the Presbytery of Londonderry, in connexion with our General Assembly. The congregation is a weak one as yet, and has had many difficulties to contend with during the five or six years of its origination. It is to be hoped that they will now receive a new impulse. Much will depend on the pastor they may secure, their pulpit being vacant.

The church in East Boston, under the pastoral care of the Rev Mr Johnston, heretofore in connection with the Associate Reformed Church, has taken a similar step, having resolved to connect themselves with the Old-school Presbyterians. We wish these congregations much prosperity.—*Presbyterian.*

ITALY.

In Italy the state of affairs appears to be growing worse and worse. The ruling authorities of the Church of Rome, instead of seeking to conciliate a dissatisfied people, are driving them to extrem-

ities. The following picture is given in the *Opintoie* of Turin, of the present condition of the Papal States:—

“A fine example of civilisation is a country where, in broad daylight, robbers attack a whole parish; where the budget contains a charge of 50,000 dollars for escorts of couriers; where priests murder young boys, and the Inquisition tears infants from their mothers' side; where people live in agitation and terror, and in continual apprehension of an insurrection; where two foreign armies are required to protect the Pope from the affectionate demonstrations of his subjects; where the *gens d'armes* are insufficient to arrest the criminals; where proprietors petition the government at least to protect their lives, if it cannot protect their property; where the government condescends to treat with the malefactors, and is not master in its own house; where the Austrians fortify Ancona, and the French make an entrenched camp of Civita Vecchia; and where, nevertheless, there is fear of everything—of words, of the Press, of meetings. And this is a model of civilized life!”

EDITORIAL.

GOVERNMENT HONORS TO THE ROMAN CATHOLIC PRIESTHOOD.

The past month has witnessed an act on the part of our Government, which we believe has come nigh filling up the measure of its subserviency to Rome. Most of our readers have heard of the proceedings at the Governor's Levee on New Year's Day, by which Priest Hannan was elevated over the heads of the Protestant clergy. On those occasions it may be necessary to explain, that certain privileged persons, the members of the Executive and Legislative Councils, Judges, Heads of Departments, &c. are entitled to what is called the *Entree*, which means to be presented separate from other gentlemen, and in a separate apartment. On the present occasion for the first time in the history of Nova Scotia, Priest Hannan, as administering the affairs of the Diocese in place of Archbishop Walsh, was favored with this position; and while the Protestant ministers had to pass through in the crowd, receiving a recognition from the Governor, as their names were publicly announced, there in an ante-chamber, through which they were required to pass, stood this Irish priest, elevated among Honorables of the land, looking on, no doubt, with self-gratulation on his superior position.

This subject has been fully discussed in the newspapers, but we cannot allow it to pass without adding our protest against it, as an insult to the whole Protestantism of the country. The circumstances render the insult the more glaring. Hitherto the Roman Catho-

He priests have studiously absented themselves from these ceremonies, but the first time that one appears, he is elevated over the heads of Protestant ministers of all denominations, and elevated to a place which no Presbyterian, Methodist or Baptist clergyman was ever invited to occupy. This is done to one of a party, who have shown the most bitter hostility to the British Government, and have proved themselves the sworn foes of the most sacred institutions. Such mark of honor, shown in such a conspicuous manner, and in defiance of all propriety, marks, if anything were necessary for that purpose, the miserable subserviency of the present government, to the Romish Hierarchy. It would seem under all the circumstances as if it were intended, at least on the part of the Romanist priesthood, purposely to humiliate Protestants, and of course our Government are at their mercy. That the present administration are to blame for it is evident from the fact that no former government ever thought of such a thing. It is true that they have dug up an old despatch of Lord Grey's to Sir John Harvey, instructing him to address Romish prelates, "My Lord," "Your Grace." But this was in existence years ago, and yet no government till the present ever thought of bestowing such a mark of honor, upon even an Archbishop as was afforded on the present occasion, to the priest administering the Diocese.

The excuse offered for this insult to Protestants, is that the church of England Bishop is admitted to the same honor. Even if they were in the same position, this would not justify the measure. Because some trifling honor is paid to the higher clergy of a Protestant church, men who are loyal to their Queen, and members of a Reformed church, it is a very different thing to pay the same honors to the ministers of the corrupt and fallen church of Rome, who are the subjects of a Foreign potentate, and whose whole sympathies are opposite to the honor and glory of England: But the two are not in the same position. *The acts of the Province recognize the Church of England as the Established Church*, while Roman Catholics are only tolerated. The Government are therefore perfectly justified in showing their prelates such honors, considering that by law they enjoy such a civil recognition; but as there is no such recognition by our laws of the Roman Catholic clergy, the conduct of the Government is utterly inexcusable. For our own part we desire that such distinctions for the clergy of any denomination should be removed, but as long as the laws recognize the Church of England as the Established Church, we cannot find fault with the Government for treating it accordingly; and as long as such trifling honors as these are all the favors the ministers of that body receive by virtue of their position, it is scarcely worth while raising an agitation to deprive them of them.

The *Express*, the organ of the priests says, that "Earl Grey's despatch will settle the matter at once and for ever." Just about as much as Lord Glenelg's and Lord John Russell's despatches in 1839, refusing Responsible Government to the Colonies, settled that question. That despatch was written before the agitation in Britain regarding the Romish aggression and the passage of the Ecclesiastical Titles Bill, and may be added to the Catalogue of Earl Grey's blunders. Surely the British Parliament which with so much unanimity on the part of Whigs and Tories refused such honors to Cardinal Wiseman in England, will not compel the people of Nova Scotia to

submit to what on the part of the British people they raised such a loud and indignant protest that the squeak of Earl Gray and a few other nominal Protestants was unheard.

The Protestant Alliance have stated as one of the objects at which they should aim, to unite Protestants in opposing the "concession of rank and precedence to Romish Ecclesiastics." Many, we dare say, thought that this was a part of the basis of the British Alliance which it was unnecessary to adopt in Nova Scotia. They must now see their error. Indeed every day is showing more clearly the necessity of such an organization as the Protestant Alliance. Even those who refused to unite with it are seeing that something must be done to resist the assumptions of Romanism. The *Christian Messenger*, though it can see no wrong done by the present Government, comes out in opposition to the honor granted to Priest Hannan on the present occasion. We doubt also whether the brethren of the Synod in connexion with the Church of Scotland, would consent even this year at the bidding of some unscrupulous Politicians in Pictou, to make fools of themselves, as they did last year, by passing a resolution against the "Protestant Alliance." This event shows the necessity for Protestants awaking to the intrigues of their artful foe. Here it is found that while they have been slumbering, unconscious of danger, their enemy has stolen a march upon them, and secured in secret from a careless Colonial Secretary, privileges, which had they been publicly demanded, the people of this Province would have indignantly refused.

NOTE.—Since the above was written, we observe it stated, that Archbishop Walsh did attend a levee in 1847, and received the same precedence as that accorded to Priest Hannan on this occasion. But generally it has been as we have stated. The exception, curiously enough, took place under Mr Johnston's administration.

THE QUEEN'S PROCLAMATION IN INDIA.

The communications from India of late have chiefly been occupied with the events connected with the proclamation of the Queen, on assuming the authority over India, hitherto held by the East India Company in conjunction with the British Government. There have been great rejoicings in Bombay, illuminations on a scale of grandeur quite unprecedented, triumphal arches, booming of great guns, fireworks, feasting, and all the other established modes of expressing satisfaction. All classes of subjects, Christian, Mahomatan, and Hindoo, united in recognizing Her Majesty as their mistress, and in expressing their joy at the event. "In every city," says a writer, "at every station on the coast, and in the interior, on mountain summits and interminable plains, the signal of the change flashed joyously abroad by fire works and music; the natives erected pyramids of flowers; votive offerings were carried to the temples; innocent sacrifices hallowed the rivers; and in the midst of these ebullitions arose a marvellous Asiatic hymn in praise of Queen Victoria. Not Aurungzebe—not Solomon the magnificent—not Haroun-el-Raschid himself, was ever addressed with flattery more sublime." How much

sincerity there may be in such professions on the part of Mahomats and Hindoos is a question, upon which grave doubts may exist. But in the meantime we accept it as an indication of the complete establishment of British authority.

The proclamation on which this authority is assumed is a most important document, and has been the subject of a thorough examination by the organs of all shades of opinion, political and religious, and on the whole it must receive commendation. It is indeed a remarkable document, and very different from ordinary Royal speeches. It has evidently been carefully prepared, and the measures which it announces fully considered. The principal of these in a political point of view, are—the disclaiming of all idea of territorial extension,—the expressing the determination to respect the rights, the dignity and the honor of native princes as her own, and the proclamation of amnesty to rebels. To those in arms, full pardon is extended “on their return to their homes and peaceful pursuits,” except to those who have been actually concerned in the murder of British subjects, and those who have given asylum to murderers,—The latter however will have their lives spared. Upon the wisdom of these measures, there can scarcely be a dispute.

The subject, however, upon which most anxiety was felt, particularly by the religious public of Britain, was the attitude which would be assumed under the new regime toward christianity.

The following are the terms in which this subject is referred to:

“Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.”

Much fear was entertained, in consequence of Lord Stanley's well known leanings to the old traditional policy, that we should again have christianity ignored; and in general, satisfaction has been given that to some extent it has been recognized. If the statement made in the Record, the leading Evangelical newspaper in the Church of England, be correct, little thanks are due to him. It has been there affirmed on two successive occasions, that the proclamation was prepared in the old way, without containing one reference to Christianity—or a single recognition of the one Supreme Being—or one devout sentiment, and only referring to religion for the purpose of putting christianity and heathenism on a level, but that the Queen objected to it in this form, and that by *her* directions it was modified. The only point on which there is room for discussion is the sentence which condemns the interference of all persons in authority with “the religious belief or worship” of any of the people. If this is intended merely to refer to any legal or forcible interference—if it is merely that there is to be no official molestation of any class, then it must have our hearty concurrence. But unfortunately it is so worded that by some it might be interpreted as forbidding any person in the service of the British Government making any efforts of what-

ever kind for the conversion of the natives. But we cannot believe that such an interpretation is intended to be put upon it, and we are happy to find that those who have the best opportunities of judging, put the more favorable construction on it. Mr McLeod Wylie says that the sentence "is much to be regretted, because it may be perverted to evil purposes, but viewed in the light of the appointment of Mr. Montgomery to the next seat in the Council here, it cannot be intended, by those who framed the proclamation, to mean any discouragement to the exercise of a legitimate Christian influence."

As to the future prospects of India, in a moral and religious point of view, we cannot do better than quote the views of Mr. Wylie.

"My heart is full of hope. Not that I think that there is no need for watchfulness on the part of our friends at home, but now that we have reason to expect that public attention will be directed to India, and that the Home Government will act with a promptitude and vigour which hitherto have been very unusual. Gradually it will be found necessary to relax the reins of control, and to leave a wider discretion and more independence of action to the Government in India; and the Houses of Parliament, animated by that temperate spirit which now, to so large an extent, distinguishes public men, will interfere with caution and only on calm deliberation. Our missions will share the benefits of increased knowledge of India's claims and wants; and the breaking down of an exclusive system, and the growth of commerce developing new fields of enterprise, will attract augmenting numbers of European settlers. I am persuaded, too, that the day is not distant when the blessing, so long sought and prayed for, will descend on missionary labors, and we shall see the Lord opening up streams in the wilderness and paths in the desert, and making a way for His truth according to His promise.

And then what a prospect opens to the view! The vast and increasing population in this empire; our close relation with Central Asia, with Persia, and with Burmah; the certainty that ere long the Chinese population will be swarming into their lauds, and probably opening up Tibet, and peopling the magnificent islands of the Archipelago, with which we are already every year drawing into closer connexion; the noble races on our north-western frontier, which, twenty-years hence, may be indentified with our own subjects, and cultivating the arts of peaceful industry; above all, the Spirit of the Lord reusing His people to more earnest labour, and granting them signal manifestations of His presence:—what considerations are these to us here, who now mourn over "the long desolations!"

The mutiny of last year, with all its important and unexpected consequences, may teach us by ways far above our conceptions, perhaps by "terrible things in righteousness," the changes we now desire may be accomplished. We may be assured that light will penetrate the gloom; that the idols shall be abolished; that the oppressed shall go free; and that God, even our own God, will bless us. The earth is destined to yield her increase, wars to cease, the knowledge of the Lord to grow; and the wonderful events of Divine providence in the East during the last fifteen years, from Turkey to China, bid us look speedily for changes that may be preludes of the far mightier changes which the promises of God secure. Let us lift up our hearts, and be confident that we who sow and they who reap shall rejoice together."

"We must never forget, in contemplating our prospects here, that we have many elements of danger all around and before us. Sixty years ago, when we first acquired the north-western provinces, we were in little danger from the people, except as auxiliaries of some invading native ruler who might declare himself their leader and proclaim his own sovereignty. They had no mutual confidence, were entirely unenlightened, and had no powers of combination, and very scanty means of inter-communication. And things have greatly altered since then. While we have not (as in Bengal) created, in the North-West and in Central India, a powerful lauded class, who stand between the Gov-

ernment and the cultivators, and who have a strong interest in the maintenance of order, we have, on the other hand, given the people substantial power by the gradual influence of civilisation. The population is more formidable now; could combine—could mutually communicate—in a way quite unknown formerly. And one must be prepared for their continually growing more powerful, as they become more enlightened. But the Queen's proclamation wisely, and with needful forethought, says, "When, by the blessing of Providence, internal tranquillity shall be restored, it is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer its government for the benefit of all our subjects resident therein. In their prosperity will be our strength; in their contentment our security; and in their gratitude our best reward." All this is admirable. But there remains one thing more. The only body on whom the Crown of England can with assured confidence rely, under all circumstances, in India, will be the Christians. The more the native inhabitants, Hindoo and Mohammedan, under the influence of education, civilisation, and wealth, grow in wealth and power, the more impatient will they be of foreign rule. It will be the reverse with the Christian population, European and native. They will increasingly feel their interests identified with the interests of Great Britain. The fruits of our missions, therefore, and our European colonists, will, humanly speaking, be the stamina of the British sovereignty in India. Others may gain such an interest in the land, and in the preservation of internal peace, as may enlist them on our side in seasons of more popular commotion; but we shall always be liable to such junctures as will test the loyalty of these men beyond its strength. I have already said that very unexpected events will probably introduce our most important changes here. So it may be, for good and evil. But, amidst all uncertainties, the tendency of our missions to unmixed good will be placed beyond a doubt; and I trust that our statesmen, as well as our Christian churches, will recognise this palpable and important truth. It surely ought to be obvious to all. The Emperor of Austria or the Emperor of Russia may believe that there are elements of permanence in his ecclesiastical and political system; he may imagine that the Romish Church or the Greek Church will flourish to the end of time; but no one can think that Hinduism will last, even if there were no Christianity in the country. Trade would of itself suffice eventually to overthrow Brahminism, and to modify, if not destroy caste; and the evidences of decay in Mohammedanism are manifest. Are we, then, to provide a substitute for the expiring superstitions of this population? Are we to stimulate trade, and so wage war with countless prejudices, yet teach no compensating truths? Or are our instructions to be so guarded, that they shall not touch on a single point of Divine revelation? What must be the result of this system? Undoubtedly no peace and loyalty. The time must come when positive religious truth will be absolutely necessary to hold society together. At present traditions and social customs, which form part of the popular religions, exercise a powerful influence; but when Hinduism has fallen to pieces and the Mussulman religion has lost all its vitality, what then? I do not say that, to meet this contingency, our Government should turn missionary; but certainly it should regard the Christian missions as its most valuable auxiliary, and the Church of Christ should so enlarge her missions, that they may command more attention and reach larger portions of the people. If our missions were as extensive as they should be, no government would underrate their importance. At present, the Church, by her slothfulness and her inadequate efforts, betrays as complete a misapprehension of her duty in reference to this country, as do these statesmen who dream of India's permanent advancement apart from the progress of Christianity. If India is really to be all that we hope and expect, it must be from her taking the lead in Asia in civilisation based on the enlightenment which attends the gospel. With the word of God in our hands, and relying on its promises, we may be confident that India will be elevated through being evangelized. This is God's plan. The wisdom of man may arrange things differently; but "He knoweth the thoughts of men, that they are vanity." Our true wisdom is to fulfil His will in India as elsewhere.

THE MISSIONARY REGISTER.

OF THE,

Presbyterian Church of Nova Scotia.

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

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FOREIGN MISSION.

LETTER FROM MR. GORDON.

ONE YEAR ON ERROMANGA.

One year is an important part of any man's life, but especially so of the servant of the Lord, who has so many opportunities given to him by God in one year, for winning and profiting immortal souls, for whom he must give an account to the Judge of all. I felt this very much at the expiration of one year's labours in the Halifax City Mission, but more so than ever, as this day June 14th 1858, brings the conclusion of one year's missionary labours among the heathen of Erromanga; and as our friends will now be expecting some account of the year just closed in the mission here, I must not disappoint that expectation, although report writing is not the most pleasant part of my duty.

When we landed on this island, we did not find any native teachers on it, and as we were engaged in house building for nearly two months, we were consequently unable to obtain much information about the real state of our new field of labour, till August, when I began to itinerate with Mana—a most blessed work, in which I can throw my whole soul ever since I, as a colporteur, went up and down through the picturesque

hills and forests, and by the charming rivers of my own pleasant native isle, where loving kindness, like its gentle, refreshing, and imperishable streams, over and anon revives, and gladdens the heart of the wayfarers. Dillon's Bay does not contain a large population. There is a fine fertile valley, through which a pleasant river in which small vessels can harbour, runs into the ocean. This valley was well peopled about twenty years ago; but subsequently the natives came in collision with foreigners, by whom many of them were killed, and they became quite terrified by the deadly fire-arms of Europeans, and fled to the mountains and some inland valleys. We were consequently several days on Erromanga, before we saw ten natives, and for this reason also, when Capt. Erskine visited Dillo's Bay, he supposed the population of Erromanga to be very small. I soon found, therefore, that I could only benefit the natives in general, by itinerating among them frequently. I visited in September all the settlements in the neighborhood of Dillon's Bay, by the sea coast, and went into their war camps, and fortifications, some of which have houses inside of them, without any opposition. I then went about fifteen miles towards the south end of the island, and found

the natives, for the most part, in a very unsettled state, which I am sorry to state, is still the case. They are like the Tanese in their ruling desire for war, as well as in physical appearance;—fighting—everlasting fighting—killing some—wounding many—and destroying plantations. Two of the teachers whom I sent to this part of the island have returned to Dillon's Bay. I however, found the natives friendly. In December I went towards the north end of the Island, and found an interesting inland settlement near Elizabeth's Bay, which I afterwards visited monthly, and got the natives to build me a little school house. I have, of late, settled the only Aneiteum teachers I have among them.

The rainy season prevented me from itinerating much, again, till March, when I went to the north end of the island; but I only found a few remnants of some tribes on this part of the island. Many of the natives died here several years ago by a disease, which the natives, state, came to them by the hatchets of a Sandal-wood vessel. This disease, which seems to have been the small-pox, and an epidemic which visited this island several years ago, (by the clouds, the natives say), have cut off, at least, one third of the entire population of Erromanga.

As this part of the Island consists chiefly of fine pasture land, the horses, cows, and goats of foreigners are already thriving well on its pleasant mountains.

Having thus made myself acquainted with Erromanga south and north on the west side, I felt anxious to cross over the mountains,—as I have no boat,—and visit the east side, which is the most populous and important part of Erromanga. This important and deferred missionary tour, I was by the good will of God, enabled to accomplish in May. On the morning of the 29th of May, I took with me two teachers and two natives, and having ascended the mountains of Dillon's Bay by the light of torches, we had the pleasure by mid-day of seeing from the top of a mountain the blue ocean east and the east side of Erromanga, in all its Tahitian grandeur. We continued to prosecute our journey along the native path-ways through very fine forests containing large timber, and over fine streams of water, whose murmurings and the solitary lays of the feathered tribes reminded us of life in this land where death still reigns. I never

before saw such interesting and charming scenery as here presented itself to view on the right hand and on the left, as we journeyed on towards Mortinia Bay. In some places we walked along picturesque galleries on the narrow ridge of mountains and looked down on either hand upon gorgeous valleys decorated most tastefully by the Divine hand, and I felt that I had something more to admire than when I walked through the magnificent galleries of the Crystal Palace. In the evening before the sun went down we got out to Mortinia Bay, and found this part of the Island as far as we could see presenting the same rich fertile appearance as Tana on the east side, with the same population, as far as we could ascertain. A very high picturesque mountain, which is quite visible from the west side of the Island, stands here in all its Tahitian majesty and grandeur between Mortinia and Cook's Bays, locked with the main land, although in the distance it appears to be detached from it. When we got to the sea shore I sat down under a shady tree to ease my legs, and was soon surrounded by about thirty natives, who seemed not a little surprised to hear a stranger speaking to them in their own tongue of the wonderful works of God. I told them when leaving to bring their friends with them the next morning, and I would then speak to them some more words of life. On the following morning nearly one hundred men, women and children, came to us, to whom we preached the first principles of our holy religion. They manifested considerable attention to the words spoken on this occasion, and frequently interrupted me by asking one another questions on the new doctrines, which they continued to repeat. The Fifth Commandment, and Christ's New Commandment elicited much attention. They have quite an oriental ear for figures taken from their own native scenery, and readily understand some important truths when thus illustrated.

The fathers of some of those who stood around us on this occasion,—who lived and died in heathen darkness,—saw captain Cook, and honored him as the Noba, Creator of the world, and it is almost certain, that they did not intend to injure him, when he fired on them in order to extricate himself from them.—The tradition of the creation as extant among them is this:—"Noba made

everything in heaven and earth, and placed the first man upon the earth; and after which, he went away to look for other places." When they therefore, saw captain Cook coming in his new floating world, they hailed him as Noba, and to this day, they call all men by this name who have wisdom to make ships. It is, however, now, being restricted to the true Creator. The tradition of the flood seems to be more correct than that of Samoa, and the agency of Noba is connected with the taking away of the water, or making land in the water, and light when there was darkness. A woman was seen, it states, from the tops of trees bailing away the water when there was no vegetation.— Tradition makes this part of the island the first that was peopled. It is but a few miles from Cook's Bay, where the Camden left the Samoan teachers eighteen years ago, who were one year afterwards removed on account of ill health; and I have not been able to ascertain that the natives had any hostile feelings towards them. It is a very mistaken notion to entertain, that the natives of these islands in general are made friendly and willing to receive missionaries by native teachers, who are foreigners, or by anything they may have heard about missionary success in other lands. I just find the natives of this island in the inland and most barbarous districts, as the Bishop of New Zealand says he now finds the natives of scores of heathen islands, which he has visited and is visiting.—"To say that they are friendly," he states, "is only to say what is true of all these islands, unless some previous outrage has taught them to consider the white man as their enemy."— Where they are suspicious of all foreigners, the friendly visits of missionaries, and the locating of teachers *who know something of the language of the heathen*, as was done in Eastern Polynesia, are of course, important preliminary missionary work. The visits of missionary ships to this island since the Camden visited here, have left some favourable impression on the natives; but especially, the visit of the John Williams nine years ago, when the Rev. Mr. Murray took away several young men to Samoa, who, when they returned, did the only permanent good, which has, as far as we know, been done on Erromanga, previous to the time we landed on this island—which is, a conviction produced

on the minds of several of their countrymen, that missionaries are not bad men like other white men. Mana says *they* did this good. Having secured some land for missionary premises in Mortinia Bay, I left one of these young men, who is a native of this place, among his brethren, and returned to Dillon's Bay. We spent a night by the way with an inland tribe, who treated us most kindly; having killed a pig and prepared a feast for us. We were two days getting back, having travelled on this missionary tour a distance of the circumference of Aneiteum. We are now pretty well acquainted with the natives of every important settlement on Erromanga but one, not only by visiting them, but by them visiting us for the purpose of seeing the inside of our house, and hearing Mrs. G. play on the Organ, Accordeon. When some of them first hear the sound of instrumental music, they seem quite terrified, till persuaded that there is no strange spirit at work, and then they become quite charmed, and go through a great many grotesque manoeuvres.— They frequently put forth their hands to lay hold of clusters of grapes on our wall, but find them rather hard. I need hardly state, that it is absolutely necessary to treat the natives most kindly, and allow them unpleasant liberties, till they are taught to appreciate that which is more excellent in etiquette. I have heard some missionaries state, that the natives of these islands cannot feel as Europeans, and therefore, we may speak to them more severely in correcting them; but this does not harmonize with my present experience among them.

The danger to which missionaries are generally exposed on heathen islands like this arise, for the most part, from two sources. The first is the existence of silent unrevenged hatred towards white men, on account of injuries received from them; and the second is the malignant deceitful hatred of some of the priests who are chiefs, when they find that the new religion is destroying their influence. I have had, therefore, to act prudently on some occasions in visiting new places, and send before me some of the young men who have been to Samoa. Having now a pretty good knowledge of the language, I can with more confidence than at first, spend nights among them, where they are really killing and eating each other; and where foreigners have been killed since

we came to Erromanga. There is not much to fear from them, while we keep our quiver well filled with arrows steeped in the love of Christ. These reach their hearts readily and disarm them. I only found one man on a late missionary tour, who continued to manifest a kind of deadly hatred towards me after the first interview, but in the end he became much subdued.

I should however state, that they do not esteem me, or any person bearing the name of missionary, because of the doctrines we preach; for they in general, only show kindness where they have some hope of being well repaid. They will make *nerot*, "worship," they tell us, if we will pay them, and they now demand payment as a right, after they attend worship a few Sabbaths, and call us liars if we do not give them something. They are of course still heathen worshipping their own false gods in time of need; and a few of them do us the special service of coming to worship with us, for which they require to be paid.

To be concluded.

EXTRACTS OF A LETTER FROM MRS. GEDDIE,

Dated Aneiteum, August, 1858.

By the John Williams which arrived the 8th of this month, we had a large package of letters from Nova Scotia.— You cannot imagine, my dear friends, how delighted I was to hear from you again, for I had not had a line from home for a long long time. We were delighted to see dear Mary. She is now with us. Mr. M. and she will remain here until the arrival of two missionaries whom we are daily expecting from Scotland, and then it will be decided where he will be located. I think he will in all probability be settled on Tana. If so, they will be near us, and we can often visit each other in the John Knox.

We had a large family during the stay of the John Williams, beside our dear associates, Mr. and Mrs. Inglis.— We had Mr. and Mrs. Creagh and their little boy; Mr. and Mrs. Stallworthy and five children from Samoa; Mr. Gill from Rarotonga, and Mr. & Mrs. Matheson. Mr. Creagh left Mare last year, intending to go to England. The Rev. Mr. Buzacott, lady and daughter were fellow passengers with him to Sydney. On his arrival he was united to Miss

Buzacott, and is now returning. He has made a most judicious choice. Mrs. Creagh is accomplished and possesses all the qualities for a missionary's wife, and has what others who enter the field fresh from home have not, experience.

Dear Mary looks very well and says she feels so. I trust she and her dear husband may be long spared to labor in the Lord's vineyard. Mr. Matheson is very delicate, and we feel anxious about him. However he is much better since he landed, and I trust the climate may be beneficial to him. Mr. Geddie and Mr. Matheson accompanied the John Williams to Erromanga, calling at Fotuna, Nuia and Tana. They only returned two days since. This is the second time Mr. G. has been from home this season visiting the islands. He has been away two weeks each time. He intends going to Tana again very soon, and will probably be gone two or three weeks, getting a house up for our Missionaries. I have a great charge when he is from home, but the natives do all they can to assist me, and are very kind to me. Lahela is also teacher here, and is very useful and trustworthy and has much influence among the people. He is married to Mary, one of my first girls. They live on our premises and assist me in taking charge of the girls.

Charlotte teaches the children every day and they are improving under her. I am engaged with the natives all day. I have but one of my former girls, and she was very young when I took her.— She is still young and not steady as Mary, Mary Ann and many of my older ones were. All my steady trustworthy girls are married, and those I now have are quite young and have yet to be taught, but most of them are learning very fast. Our boys, of which we have seventeen, are all steady and doing well. Several of them are printers and others of them are quite good sawyers and have been busy sawing frames and boards for houses, for the new missionaries. Some of them would make good carpenters. They make good chests for themselves, and benches.

We have a number of foreigners here. The two Sandal-wood establishments keep a number of men always about them. We have always vessels calling too. There are now four in the harbor. Last week there were seven. Two are whalers. They lie in the harbor and send their boats out. There is an Ame-

rican whaler here just now. She is a large vessel. They have been here only a week and have taken two large whales. The captain's lady is on board, but I have not yet seen her. The captain called yesterday and said he would bring her on shore. Our own people are surrounded by temptations.

H. M. S. Iris visited us about a month since. The captain (Loring) is a very kind man. Many of the officers appears to be very fine men. They visited us often. Mr. Moresby, whom I mentioned in a former letter, is really a nice young man. We became quite attached to him this time. I mentioned before that he is a son of Admiral Sir Fairfax Moresby. His mother is a daughter of the Earl of Fortescue, but Mr. Moresby manifests no pride of birth. He insisted upon having Lucy's address, and has written to his mother, to have Lucy spend her holidays at their country seat in Devonshire. Lady Moresby is from all accounts an excellent pious woman. Her son adores her. He says she will be so delighted to have Lucy, as all her own children are married and away from her, and he lives very retired in the country. We consented to let Lucy go as Mr. Moresby insisted so much, and he seemed so anxious to convince us that Lucy would see nothing that we would disapprove of, we feel no scruples in letting her go. Captain Loring is a gentlemanly off-handed old Englishman, whom one cannot help liking. He brought me a splendid case of plants from Sydney, put up by a first rate nurseryman. There were a great variety of fruit trees and flowers, and nearly all are growing. The Doctor is a Scotchman, and a very nice man. He is so intelligent, so kind and so gentlemanly. So is the chaplain, Mr. Campbell. He is a good young man and appears to take such an interest in our work. They came from Caledonia and the Isle of Pines here, and could see the difference between Christians and Heathens. The first time they were here they did not appear to appreciate the change among this people, as they had not visited any of the heathen islands.

We feel very grateful to the friends of the cause at home for their contributions &c. We were nearly out of every thing. We received all your kind presents, for which please accept our thanks and feel assured we value highly every thing you send us. The smallest token

of remembrance from our beloved friends is highly prized by us. They are also so useful to us. Your presents of collars &c., are very valuable, as we need such articles of dress here, but cannot afford to buy them. Every thing has been so dear in Sydney for the last five or six years that we cannot get anything but the necessaries of life. Flour has fallen this last year, but sugar has been enormously high, and still is, and what we get is of a very inferior quality. Native produce is very scarce here at the harbor, in consequence of there being so many foreigners to supply. The natives supply us with taro, as much as we need, gratis, but fowls are very scarce, and pigs are becoming so. The Sandalwood traders buy up all the pigs they can get and exchange them at *Éspiritu Santo*, for Sandalwood. Still we get along very comfortably and have no cause to complain. The mission premises are now very comfortable and our buildings very convenient. I have lately had the room where the girls and women sew enlarged. I have a closet in it for holding work, thread, thimbles, &c., and a store-room at the end for holding cloth. I find it very convenient, and a great saving of time and labor to myself, having everything at hand. The kitchen adjoins, so that I can step in, and see that all is going on right.

Mr. Geddie went round to Aname yesterday, to tell Mr. Inglis the result of his visit to the other islands, and consult about the future. Mr. Matheson accompanied him. They have not yet returned. I fear he will not be back in time to write, as the vessel is to sail to-day. However we expect a vessel soon for China, and we shall all have more time to write. This time we are hurried.

LETTER FROM MR INGLIS.

To the Rev. John*Graham, D. D.

Sec. to the Ref. P. S. Com. on F. M.

Aniicum, 9th April 1858.

REV. AND DEAR SIR.—My last letter to you was written in December, and was forwarded by way of China. Since that time I have had no opportunity of sending letters to any point of the compass where a post office could be found, nor do I know of any yet; but as it is near the time when vessels may be expected to call here on their way, either

to China or somewhere else, I think it best to have a few lines in readiness. I have received no letter from you, or any body else at home, of a date later than June. I have received the *Reformed Presbyterian Magazine* up to September and the *Christian Times*, and some copies of the *Athenæum*, &c., up to about the same date. It is highly gratifying to hear now and again of what the great busy world is doing.

I am happy and thankful to say that, through the favor of Divine providence, Mrs Iriglis and I continue to enjoy good health. Mr Geddie and his family are also well, and by our latest accounts, which, however, are not recent, so were Mr. and Mrs Gordon on Erromanga.

With us here, the autumnal equinox is now past, and the weather is again becoming cool and delightful. We have had a remarkably hot summer, the hottest we have had since we came to this Island. That is to say, if a new thermometer which I have got speaks the truth, my old one—the gift of Edinburgh friends—which was tested by the thermometers belonging to the surveying expedition, and found to be correct, and the register which I had drawn up from its indications, gladly accepted by in the officer in command, was accidentally broken some time ago. This one is encased in a light japanned iron frame, which, I suspect, radiates heat, and unduly raises the mercury in the tube. But be that as it may, the summer has been exceedingly hot, and was something worse than the dog-days for three or four months. While you have been enjoying all the pleasing varieties of a mild and moderate winter, cold without but warm within, while the hills, it may have been, were covered with snow, and the streams bridged with ice, you were sitting in a cosy room and before a blazing fire, or walking with firm elastic step in a bracing atmosphere, along smooth, hard, frost-bound paths, and feeling as if you were becoming younger and more vigorous every day,—here we have been scorched and sweltered under a tropical sky and beneath a vertical sun, week after week and month after month, till, between toiling and sweating, our care-worn faces are becoming thin, sallow, and shrivelled, and but for the reviving breath of ocean and the health-giving breezes of the trade-wind, which is now beginning to blow somewhat steadily,

and the six months of cool, delightful weather which lies before us while the sun is beyond the line, and gone, like Homer's deities, to visit the far distant Ethiopians,—but for these things, and the original Anglo-Saxon stamina in our constitutions, we should soon become languid, feeble and fit for nothing.

For the last three months the thermometer in the shade, outside my study window, has ranged between 76° and 96°; and when laid in the sun, on the coral walk, two or three yards from our front door, it has sometimes risen to 130°. My former thermometer scarcely ever rose above 90° in the shade in the same position. The weather was unusually fine this summer during December and January; but on the last two or three days of January a fearful hurricane swept over the Island. It completely carried away the roof of Mr Geddie's church; it laid fences everywhere prostrate, blew down houses, and broke and uprooted trees; and as only about the half of the breadfruit crop was collected, the remaining half was completely destroyed, a loss that will be seriously felt by the poor natives, as the crop this year was uncommonly good. After the wind had considerably abated, the rain descended in torrents; every stream became a river, and we had the heaviest flood that has been known within the memory of living man. There were a very great number of land slips; the water-courses dug for irrigating plantations were greatly damaged, and great quantities of taro were swept away and destroyed. Happily no lives were lost. Our mission premisses, I am thankful to say, sustained no serious injury.

In the stream that runs past the mission station here, the flood, by carrying away quantities of mud, laid bare two enormous shells, which, when the water subsided, I got the natives to carry out and place, one on each side of the garden walk in front of the mission house. Unless I am very much astray in my conchology, these shells are specimens of the *chama gigas* or *gigantic cockle*, the largest and heaviest shell yet discovered. They appear to have been first seen by Captain Plinders in the Indian Ocean. "We have seen", says Maun-der, "an immense pair in the church of St Sulpice, in Paris, where they serve to hold 'holy water.'" This shell, he says, is also called *Tridacna*. Why this name was applied to it, is not to me

at all obvious, since, according to Ains worth, *Tridacna* or *ostrea tridacna* means shells that can be eaten at three bites, it must have been by some of the giants who warred against Jupiter, and who heaved up Ossa on the top of Pelion, and compared to whom Goliath must have been a pigmy; or by some of the less fabulous *megatheria* which basked in the sun, and disported themselves in the deltas, during the far remote palæozoic ages recorded in the chronicles of geology. These two shells, which are mates, are each four feet long, two feet seven inches broad, and nine inches thick at the umbo. I have not the means of weighing them; but each of them is as much as two men can with some difficulty lift up from the ground. Some time ago, I found a single shell of the same species nearly, but not quite so large; and there are some others which I have not seen, but of whose existence the natives have informed me, and which are imbedded in the sand or adhering to the rocks. Small bivalves—that is, small compared with these—either of the same or of a similar species, from six inches to twelve or fifteen inches long, are found alive, adhering to the reefs in great numbers; but no live specimen of this large size has been seen on this island even by the oldest natives. The native name of these shells is *nippineri*; but this one which I have obtained, was worshipped as a *natmus*, or god, in the days of heathenism, by the name of *Neelhuing*. From time immemorial the upper part of this shell was seen above the stones and mud in the channel of the stream: and when the natives were feeding pigs for feasts, before giving the food to the animals, they laid it upon this shell, in the belief that, by doing so, virtue would proceed from the *natmas* to make the pigs large and fat. When they were about to plant taro, they laid their *nivaks*, the sticks with which they dig the ground, on the shell, in the belief that, by doing so, they would secure an excellent crop of taro. Every undertaking on this island seems to have been preceded by an act of homage to some *natmas*. Like the Athenians, in their own way, they were “very religious;” and here, as in Athens, it was easier to find a god than a man. How these shells came to be in such a place, and how long they had remained there, no one knows. But time’s destroying

fingers, by the agency of the elements and the help of accidents, have left their impress on them both; the edges are chipped, and the enamel is corroded and they have not that smooth and white appearance which they must have had when the animal was alive, and had not yet enjoyed the honours of “an apotheosis and rites divine.”

The prospects of the mission, I am happy to say, still continue highly encouraging. The prayers of the Church on our behalf are, I trust, being heard and answered. Oh that earnest believing prayer may be continued and increased in behalf both of the missionaries and the mission! The four gospels and the Acts of the Apostles are now printed. Genesis is translated; and also several of the Epistles. Education is advancing favourably. I am just about to conclude the second session of the Teacher’s Institution. I teach four hours daily—an hour in the morning, from six till seven, in the Normal School, which has been attended this year by 170; two hours in the afternoon in the Institution; and an hour in the evening, four days in the week, with a Bible class, attended by about fifty. The pupils attending the Institution are divided into two classes. The senior class contains fifty; they meet the first hour, and are taught writing on paper and arithmetic: The attendance upon this class is very regular. During the second hour I teach both classes. This hour is occupied with reading, spelling, writing on slates, arithmetic, geography, &c. The number in the junior class is about one hundred, but their attendance is less regular, and varies from fifty to eighty. They are making very creditable progress in writing. In arithmetic their progress is slower. In no branch of human knowledge were the natives of this island more deficient than in arithmetic. Their ordinal numbers extended only to three, viz. first, middle and last; their cardinal numbers, one, two, &c. only to five; up to ten, it was five and one, five and two, &c. In counting any number they invariably ran over their fingers till they came to five, and then held up one hand, saying, “my hand,” that is, five; they ran over the fingers of the other hand, saying, “a hand and one,” “a hand and two,” till they came to ten, when they held them both up, and exclaimed, “my two hands,” that is,

two fives. If it was necessary, they ran over their toes in the same manner till they came to twenty, when they exclaimed, "my two hands and my two feet," that is, two fives and two fives. All beyond this was doubt, mist, and chaos; as, many, a great many, a great, great many, and similar indefinite expressions. Their nominal adverbs, as once, twice, &c., extended also to five. They have no word for hundred or thousand. We found it would be impossible to teach arithmetic through the medium of the native numerals. Mr Geddie and I, therefore, at once adopted the English names, *one, two, three, &c.* Our first lesson in arithmetic for many a long day, and it is one of our daily lessons still, was to make them repeat the English names. One way of doing this, and which connects a tangible idea in the name, is to count the number of scholars in the school every morning. One of the best scholars is set up; he counts the scholars aloud, and all the rest repeat the numbers after him. As a matter of course, where there was no literature at all before, we introduced the Arabic numeral characters. When we printed Mark, we used the Roman numerals to mark the chapters, but we soon found that it was neither desirable or necessary to trouble the natives with two sets of characters, and we now use nothing but the Arabic numerals. In every branch of Education we have to begin here at the very beginning, but in arithmetic we have to begin at what would be considered in most places far before the beginning. So that when you hear of the natives of this island making some progress in arithmetic, you must not think of proportion or practice, far less of fractions and the cube root, but simply of notation, numeration, and the first four rules. But as some knowledge of the principles of arithmetic are essentially necessary, to communicate anything like correct ideas on almost any subject, and as many parts of the Word of God cannot be understood without it, we feel very desirous that the native mind should be expanded, sharpened and disciplined, by a little knowledge, at least, of the simplest of the exact sciences. I am much in want of a *ball frame* for teaching the simple rules, such as is used in infant schools, also a few hundred copies of the *multiplication table* in its simplest form; also a number of

copies of some simple elementary book on arithmetic, containing a host of examples, with the answers given all in the key, such as Trotter's or Buchanan's. I should like to supply each pupil with a book. This would furnish them with employment at home.

Within the last four years and a-half, since marriage under a Christian form was established on my side of the island, I have married 110 couples; fifty of these couples have been married within the last fifteen months, and twenty-five of them within the last three months. During the first fifteen days of the present year I married sixteen couple. There are at present on my side of the island not more than about thirty unmarried marriageable women, to about 300 unmarried marriageable men. Still the gospel is rapidly improving the social condition of this people. Four years ago the number of males exceeded the number of females by 320, now the difference is only 270, so that Christianity must have saved the lives of fifty females within that time, or about a hundred over the whole Island. Under six years of age the number of boys and girls is equal, female infanticide is arrested. I have married more than twenty widows, who, had heathenism continued, would have all been strangled and cast into the sea with their husbands; and there are eight or ten more widows who are not married who should doubtless have met the same fate. I trust the female members of our Church will think of these facts,—for they are facts, and not conjectures,—the results established by carefully collected and accurately prepared statistics,—and that many a widow's mite will, on this account, be cast into the treasury of the Lord for the extension of his Son's kingdom. If the Lord continue to vouchsafe unto us his blessing, it will be practicable, at no very distant day, for every man to have his own wife, as well as for every woman to have her own husband. We publish the banns only once. This, from the smallness of the island, is sufficient to prevent any improper marriage; especially as I never marry any till the following Friday; and here, as in more enlightened lands, gossip with her hundred tongues, gives full publicity to such events; and they must live in some very remote corner, who do not hear, between the Sabbath and the

Friday, of any intended marriage. Besides this, I solemnize all the marriages publicly in the church at the Friday prayer-meeting, when, especially if a marriage is to be celebrated, there are upwards of three hundred people present. I have neither private marriages nor private baptisms; everything is done publicly with us, that the remembrance of a public profession and the fear of public opinion, may come in to the aid of a weak or wavering resolution.

But while the temporal and social blessings of Christianity are so conspicuous on this island, we trust that the Lord in his mercy is communicating higher blessings through the instrumentality of His word. On Mr Geddie's side of the island there are a hundred and twenty church members, and a large number of candidates. On this side there are ninety; of these, eighteen were admitted at our last communion. Among those last admitted were two women, who live about eight miles distant, who attended my candidates' class for eighteen months. The class meets every Friday when I am at home: but during all these eighteen months, the one was absent only twice, and the other only four times.

The "John Knox" has more than realised our expectations. In December

last we hauled her up, to be out of danger during the hurricane months. Since that time we had her put into thorough repair, caulked, painted, berths fitted up, and a neat iron railing put round the deck, to prevent natives from being pitched overboard when she is rolling in a rough sea. Last year one or two natives fell overboard, and but for their being good swimmers, they might have been drowned. Some of the vessel's knees were found to be loose; these have been removed, and iron knees put in their place. She will be launched again next week, and will go to sea next month. Mr Geddie has had all the trouble of getting these repairs executed. Happily we obtained the services of an excellent ship-carpenter and a blacksmith, from one of the sandal-wood establishments on the island. Mr. Henry also, one of the partners in the firm, and himself a first-rate mechanic—has kindly interested himself in the repairs of the vessel, and done everything in his power to have her fitted up in the best possible manner. Our prayer is, that He who holds the winds in his fists, and who rules over the raging waves, may watch over our little vessel, and make her to be an instrument of much good to the mission.

I remain, Yours, &c.,

JOHN INGLIS.

OTHER MISSIONS.

MISSION OF THE U. P. CHURCH IN INDIA.

The Committee on Foreign Missions have under consideration a Report, which has been prepared with great care, with respect to a proper locality for a mission in India. It points out the missionary societies now labouring there, and the stations which they occupy, and describes nine places which have been suggested by gentlemen well acquainted with the wants of that great country.—After comparing the claims of these suggested fields of labour, it gives the preference to Ajmere in Rajpootana, as, on the whole, combining more fully than any of the other places the qualities which the seat of a mission should have. The case comes before the Committee for decision at their meeting on the 2d

of November, when some one of the places described will in all probability be selected; and, when that is done, the ground of the choice will be immediately and fully stated to the church. In the meantime, the Committee have instructed the Secretary to issue an appeal in behalf of India, and to ask, in terms of the minute of Synod, for "at least four missionaries." We now address those students that have just completed their course at the Hall, the preachers, and the young ministers of the church, and we request them very earnestly and prayerfully to consider the following points:—

1. *The Strong Claims of India.*—These claims arise from the number of the people, from their degraded state, and from the near relationship in which

they stand to us. The inhabitants of India are estimated at 180 millions; and to this vast population there are only about 400 ordained missionaries, or one to every half million of the people—an average equal to five ministers for all Scotland. “What are these among so many?” Every successive thirty years are sweeping away these 180 millions into the eternal state, and raising up as many in their stead, to perish as they have done, unless those that have the gospel take pity upon them, and send men to tell them of that one Divine Saviour, by faith in whom alone they can be saved. All these millions are sunk in the deepest darkness, and in the most appalling superstitions. There are the Hindus, with their almost countless gods, their costly temples, their cruel, licentious, and debasing rites, their noxious caste, and their vile social customs; there are the Mohammedans, trusting in a man like themselves, proud, self-righteous, and hating Christianity—the former conquerors and rulers of the country, and anxious to regain their lost dominion; and there are the various hill tribes, known by many different names, the ruins of the ancient inhabitants of India, all of them not merely immersed in the lowest depravity, but many of them professed traders in human blood. With regard to all these races, it may be said that Satan, working on the strong wickedness of the carnal heart, and through the agency of the acute mental facilities of the people, has, in the course of ages, woven a system of religious rites, the main features of which are falsehood, cruelty, and pollution, and which keeps his victims “under the power of darkness.” Fast bound in the chains of the evil one, they appeal to us for pity and for help. The cry that went up from the oppressed Israelites in Egypt, was but a whisper in comparison with that which arises from all parts of India. And this terrible cry comes from those whom we have subdued, and whom we are keeping under our sway by force of arms.—We have assumed the responsibility of them; they are our subjects; we have that gospel which can give them rest, peace, and salvation; and surely, then, we shall contract very deep guilt, if we “forbear to deliver” those millions “that are being drawn unto death, and that are ready to be slain.”

2. *The Encouragements for Mission-*

ary Work in India.—These arise from the free access that is had to the people, from the fruits of the literary labours of the missionaries, and from the great rewards that may be won there. All the missionaries testify that, before the late outbreak, they could with the utmost safety traverse all parts of the country, visiting all the people in the large towns, at their heathen temples, their religious fairs, and in the villages and country districts. British protection was an effectual shield to them in all their journeys. And everywhere they found multitudes prepared to hear them. In many places the people were ready to dispute their statements, and to defend their own systems; but there was no difficulty felt in obtaining an audience. And whatever might be the sea entertained by the natives of compulsory conversion on the part of the Government, and the effect which such an idea had in stirring up opposition to the ruling powers—an idea not unnatural in the case of those whose traditions informed them of the coercive measures of the Moslem conquerors—there is the fullest evidence to prove that they welcomed spontaneous Christian persuasion, and never took offence at those who sought, by argument and personal instruction, to gain their assent to the doctrines of the gospel. We have of late read a great deal about India, and it seems to us that the proofs which come from all quarters go to show, that the natives, attached as they are to their own systems, wonder at and despise those Europeans who, bearing the name of Christians, countenance and aid in any way their religious worship; and that, on the other hand, they regard with favour those who openly avow their Christianity, act in accordance with its principles, and who labour even to make converts. It is true that, in the late disturbances, some of the missionaries and native Christians have lost their lives; but, from the accounts which we have seen, we are disposed to say, that it was because they were found in the society of the British officers and residents, whom they regarded as their oppressors; and that, with the exception of a few bigotted Mohammedans, there does not appear to be anything to intimate that hostility was directed against the Christians, simply as Christians. This is a matter of great importance, and it is full of encouragement,—as it assures us that,

when the insurrection shall be fully quelled, a wide door of usefulness will be opened to the servants of the Lord in all parts of India. Again, there is the encouragement which springs from the labours of the missionaries who have been in the field. The value of these labours is not to be estimated by the twenty thousand converts that now exist in the various mission fields. It rests rather on the consideration that these labours, viewed as preparatory, have accumulated literary materials, which will render the work of their successors comparatively easy. Grammars, dictionaries, and elementary treatises have been framed in all the leading languages; the entire Scriptures have been translated into ten languages, and the New Testament into five more; and useful religious books and tracts have been provided in all these tongues. No one can peruse the admirable pamphlet of the Rev. Joseph Mullens, entitled, "The Results of Missionary Labour in India," without being very deeply impressed with a sense of the great worth and success of the preparatory work of missions in that country. Men of high ability and extensive learning have, with unwearied diligence—guided by devout piety and zeal—mastered nearly all the languages of India, and conveyed into not a few of them "the living and life-giving oracles of God." Nor is this all. These able and devoted missionaries have, by the circulation of the Scriptures and of religious tracts in the vernacular tongues, by their public addresses, their itinerating labours, and their numerous schools, brought the principal truths of the Christian faith before the minds of vast numbers of the people. The divine origin and uncompromising character of Christianity have been made widely known. The claims of Jesus, as the only Saviour, have been heard even at the shrine of their temples; and the conviction is growing in the minds of myriads, that the reign of their systems of worship is near an end. The missionaries have thus sowed the seed; and the invitation is now held out to others to "enter into their labours, and to gather fruit unto eternal life." And, still further, there is the encouragement that comes from the great rewards that are here to be won. India is now the chief field of enterprise for British youth. It is the place to which our educated young men, both civil and military, are looking

for office and emolument. So much is this the case, that, since competitive examination was set up as the passport to office there, the leading seminaries and universities in the empire are directing the attention of their students to those branches of knowledge, acquaintance with which will ensure success in the day of trial. Many men have in India won distinguished reputations, both as soldiers and as civilians, and have returned to this country loaded with honours; and there is not a doubt that not a few of those young men that are leaving our shores in such numbers, are cherishing the expectation that they too will acquire fame, rank, and wealth. The ambition is laudable, and, if rightly directed, may lead to good. But there is another class of men that have also gained high reputations in India. There have been, and there are, great missionaries there; men whose names are hallowed in the church, that shine with the lustre of the sanctuary, and that are well known in heaven.—We address those whose ambition extends beyond the limits of earth and time, who have given themselves to Christ, their Lord, who esteem spiritual riches and honours, and whose great aim it is, in their one life, to do as much as they can for the glory of that Divine and gracious Saviour whom they love and serve. Their desire is to approve themselves unto God, to do good to their fellow-men and to realize that kind of fame that "will rise in the resurrection morn," and grow in brightness even in the heavenly state. How wide is the field which India offers for gratifying such holy aspirations! The evangelisation of its 180 millions would task the energies even of a band of archangels; and most gladly would they undertake it, were they permitted to do so. It may well satisfy, therefore, the longings of the greatest and the best of the children of men. But, additional to the ordinary interest and the rewards of missionary work, the young men to whom we speak, have now the opportunity to become the founders of a new mission, and to bear the same relationship to the field which may be chosen, as that which Swartz bears to Southern India, Carey to Central Bengal, and Judson to Burmah. The stars that come out first in the nocturnal sky are the brightest and the best seen, and their splendour appears the greater when compared with the light of those that

follow them; and so is it in the mission field. The founders of a mission obtain a place in the hearts and memories of the people, which no subsequent labourers, however gifted, can secure.—*U. P. Rev. for November.*

SUBSCRIBERS TO THE INDIA MISSION GUARANTEE FUND.

A Friend who prefers withholding his name,	L.1000 for 1st year.
For succeeding 4 years,	600 each.
Messrs. J. and D. Paton, Tillochry,	300 for 5 years.
With L.250 for outfit 1st year.	
B. Hall Blyth, Esq., Edinburgh,	100 for 5 years.
John Millar, Esq., Edinburgh,	50 for 4 years.
James Morton, Esq., Greenock,	30 for 5 years.
James Marshall, Esq., Leith,	25 for 5 years.
Robert G. Ichrst, Esq., Elmwood,	20 1st year.
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R. Hapnay, Esq., Ulverston,	10 for 1st year.
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W. J. Ford, Esq., Edinburgh,	10 for 5 years.
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Andrew Dunn, Esq., Glasgow,	10 for 5 years.
William Oliphant, Esq., Edinburgh,	10 for 5 years.
James Baikie, Esq., Tankerness,	5 for 5 years.
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James Duvean, Esq., Edinburgh,	5 for 5 years.
William Lambie, Esq., Mauchline,	5 for 5 years.
James Brown, Esq., Glasgow,	5 for 4 years.
John Morrison, Esq., Glasgow,	5 for 3 years.
John Wilson, Esq., Dennyloanhead,	5 till he sees causes to alter it
Professor Easton, M. D., Glasgow,	2 2s. for 5 yrs.
Thomas Darling, Esq., Middleton.	1 for 5 years.
James Brown, Esq., Glasgow,	1 for 5 years.
Friends, per Treasurer,	130 for 5 years.

AJMERE, IN RAJPOOTANA, PREFERRED AND RECOMMENDED.

We feel on the whole, though with hesitation and difficulty, disposed to prefer and recommend Ajmere. All who speak of it describe it as an important and inviting field of labor. Mr. Wylie says, in one of his letters, "It is a most interesting field." The Rev. J. Owen, who has laboured at Agra for a number of years, suggests and recommends it. Dr T. Leckie, who resided in Ajmere for some time, and who knows it well, says, "I certainly would recommend the United Presbyterian Church to leave Bengal, and establish a new mission in Upper India at Lucknow or Ajmere." We regard it as a circumstance of special importance, that the Rev. Dr Wilson of Bombay, who has long resided in India, and who is thoroughly acquainted with its wants and its claims, has at once named Rajpootana "as about the best field," The Rev. J. M. Mitchell, in a passage already quoted, says, "If no mission has been begun or projected, certainly Rajpootana has strong claims. Nec-

much and Oudeypore are fitted to be good centres of Rajpootana—AJMERE BEST OF ALL." And the Rev. J. Mullens who kindly attended the meeting of the Foreign Committee on the 5th of October, and gave a deeply interesting and instructive account of missionary work in India, and of the best and most inviting vacant fields, said then, and subsequently to the secretary, that the more he thought of Ajmere, he was the more persuaded that it was a very eligible scene of missionary labours.

Ajmere seems to combine, more than any of the other places named, the qualities which we have stated as required in a proper locality:—1. It is distant, but it is accessible. Its distance, and its being somewhat removed from the great highway between the southern and northern provinces, are the only objections that we feel in regard to it. But there is a road to it from Agra, which is distant from it 230 miles. And when the present rebellion is fully suppressed, and order is again restored, there will exist free and full communication between Agra and Calcutta;—indeed, we believe, that a railroad between these places has been projected,—as the growing importance of the northern provinces will make it dutiful on the part of the Government to see that the speediest and best means of intercourse are kept up. 2. It is central. Ajmere, which has 25,000 inhabitants, will afford a base of operations from which the missionaries can extend their agency into the whole district, with its population of 225,000; and, as we have said, it opens the way into Rajpootana, with its numerous towns and states, all destitute of the gospel. 3. It is in the midst of an energetic people. The very character of the town, with its stone walls, gates, and temples, and its handsome streets, bazaars, and houses, proves this fact. The elevated and northern nature of the region, 2000 feet above the level of the sea, and in the 27th degree of latitude, would lead us to expect that it would be inhabited by a more robust, active and enterprising race, than those who dwell in the burning plains of Bengal. And this is the character of the people. The Rajpoots were the Chivalry of Northern India. They are a race of high blood, proud, independent, and warlike, whose ladies considered themselves scarcely mated according to their rank even when mar-

ried to the Emperor of Delhi. Mr. Montgomery Martin, in his work on the "British Colonies," calls them "the high-spirited Rajpoots;" and Mr Murray, in his "British India," speaks of them in the highest terms, as a brave and gallant people, and as being "the only large class of natives, who, amid so many revolutions, have preserved an almost complete independence." There is no limit to the good which such a people would achieve, if brought under the exciting power of the gospel. For may we not declare, that the men who, as daring cavalry, rode forth to battle, and wielded their swords in defence of their liberties, would be ready, as the soldiers of Christ, to use with equal energy the sword of the Spirit in enlarging his kingdom? Or, that the descendants of those who reared the massive and splendid structures which Ajmere contains, will, by God's grace, labour assiduously to build up the temple of the Lord? 4. It does not interfere with the labours of others. The field is entirely unoccupied. As the Rev. J. M. Mitchell intimates, in one of the cited passages of his letter, that he had heard that one of the Church missionaries had, within these two or three years, gone to Ajmere, a note of inquiry was addressed by us to the Rev. W. Knight, one of the secretaries of the Church Missionary Society. The following is Mr Knight's reply, dated London, 13th October:—"We rejoice much at the prospect of your church's establishing a mission in India. Our brother, Mr French of Agra, has often visited Ajmere, and casts a longing eye at it; but there is ample room for all; and we bid you God-speed in the selection of Rajpootana—a field of much hopefulness and much destitution. We regard such central points as Ajmere or Benares, as common ground for all missionary bodies; though alas, in the former case, there is not one representative of the Christian church there; and it may be long before we can find the men to extend the work into that region." 5. It is comparatively healthy." And bishop Heber gives the following graphic account of the climate of Rajpootana and the Upper Provinces:—"Of the Upper Provinces, Behar, Oude, the Doab, Rohilcund, and Rajpootana, I was myself disposed to form a very favourable judgement. The weather, during the five months of

which I have spoken, is there not only agreeable, but sometimes actually cold. The rains are moderate; and there is an elasticity in the air, a deep, bright, matchless blueness in the sky, a golden light which clothes even the most minute objects with beauty and radiance, and a breeze so cool, calm, and bracing, as to render the country singularly propitious to every work of art, and every natural feature of the scenery, and more exhilarating than can be expressed to a person coming, as I then was, from the close heats and dripping thickets of Bengal during the rains. This difference, indeed, is felt by every living thing. The animals of Upper India are all larger and of better quality than those of Bengal. The natives are a taller, handsomer, and more manly race. And Europeans, who all, when in Calcutta, look like kid-skin gloves, and seem as if they had been boiled, recover here their natural complexion, and firmness of flesh and muscle, as if they had returned to their own country. Even here, however, the sun, during the greater part of the day, is too fierce to be confronted with impunity; and the annual prevalence and fury of the hot winds, which blow during March, April, May, and part of June, for eighteen hours out of the twenty-four, like the stream of air from a great blast furnace, is regarded as a plague, which more than counter-balances the superiority of these provinces in other respects; and are no less destructive both to comfort and to health than any thing to be endured in Calcutta. Still, if I had my choice, it is here that I would pitch my tent, in the neighbourhood of Meerut, the most considerable of our northern stations, and with the power of migrating every year during the hot winds to the lofty valleys of the Dhoon, about 150 miles off, where the breath of the furnace is said to be but little felt, and where the view of the Himalaya, with its eternal snows, is of itself enough to communicate a comparative coolness."—Vol. ii., pp. 308, 309. Perhaps, as Ajmere is situated on the east side of the Arayull range of Mountains, and as it is encircled by hills of considerable height, it may not be so much exposed, as some other places, to this scorching blast. And, finally, it is distinctive. It is a field not only by itself, having a distinct character about it; but it will

stand out so in the estimation of the people, and will, on this account, draw to itself special attention and interest. We may add, that the language spoken there is, we believe, Hindui; and though the materials which exist in that tongue for aiding the missionary, such as grammars, dictionaries, translations of the Scriptures, books, and tracts, are not so abundant as in the Hindostani or Bengali, yet enough of those will be found to facilitate the acquisition of the language. The entire Scriptures have been translated into ten languages in India, and one of these is the Hindui.

Should the Committee approve of Ajmere as the locality of our mission in India, and should our agents go forth with the design of settling there, we trust that it will not be with them as it was with Paul when he essayed to go into Bithynia, that "the Spirit of the Lord will not suffer them;" or as it was with the same apostle in another case, that "Satan will hinder them." On the contrary, we cherish the expectation that, as this work is undertaken in obedience to the command of the Divine Saviour, and with the view of promoting his glory in the salvation of perishing sinners, the Lord will go before them, removing all difficulties out of the way; spread over them the shield of his gracious providence; grant them favor in the eyes of the natives; give them not only in Ajmere a multitude as his people, and as their joy and reward, but make them messengers of glad tidings to the benighted thousands in the districts around, and enable them to establish an agency which shall cover all those regions with the light of the gospel, and aid very materially in fulfilling the great promise—"Many shall come from the east, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."

MINUTE OF THE COMMITTEE ON FOREIGN MISSIONS.

Edinburgh, 5, Queen St. 2d Nov. 1858.

"After full and prayerful deliberation, the Committee approved of the Report submitted by the Secretary; made choice of Ajmere, in Rajpootana, as a suitable place for commencing a mission in India; resolved to send the missionaries that may be accepted to that locality, unless subsequent information which may be obtained in this

country, or by the missionaries after their arrival in India, shall make it dutiful for the Committee obviously to prefer another field; and instructed the Secretary to publish the Report, along with this resolution, in the December Record, for the information and satisfaction of the Church."

ADDITIONAL TESTIMONIES IN FAVOUR OF AJMERE.

H. Carro Tucker, Esq. the Secretary of the London Christian Vernacular Education Society for India—a gentleman who resided for twenty-seven years in India, took a deep interest in missions, and is well acquainted with the northern provinces—says, in a letter dated 4th November, "I am very glad that your Church has selected Ajmere, in the heart of Rajpootana. I think the choice an admirable one. It will give you a large and clear field, among a very fine population, considerably removed from European Society." And Dr R. W. Macaulay, who succeeded Dr Leckie at Ajmere, says, in a letter dated 12th November, "I quite agree with my friend, Dr T. Leckie, that Lucknow and Ajmere are the two best places; and, under all circumstances, perhaps Ajmere is the better of the two." After describing the routes and the mode of conveyance from Agra and Bombay, Dr M. states, "The climate of Ajmere, and Rajpootana generally, is decidedly good, and pleasanter than Meerut and other favorite stations in the north-west. The cold season does not last so long as in the north-west; but the hot winds blow more steadily, and the rainy season is much more agreeable. Bishop Heber is quite wrong in saying that the hot winds are 'regarded as a plague,' and 'destructive both to comfort and to health.' On the contrary the hot season is the healthiest in the whole year, when direct exposure to the sun's rays can be avoided; and when the hot winds blow steadily, the house can be kept at the very bearable temperature of from 80° to 85°." Dr M. says that these hot winds blow all April, May, and nearly all June; that the rainy season lasts from June to September, but that "the fall of rain is small, the average not being, he thinks, above 14 inches; that "in October the mornings and evenings are pleasantly cool; in November, cloth clothes can be worn during the day; and that in December, Jan-

uary, and February, the climate is clear cold, and good in every way, and one can be in the open air all day. He adds, Before I left, in the end of 1851, we had established Government schools and I believe there is now a college, with a Principal and one or two English masters. There are also plenty of

village schools in all the districts, where Hindostani is taught. There is also at Ajmere a civil surgeon, and the military station of Nusserabad is only twelve miles distant. The town of Ajmere has about 25,000 inhabitants, and the people are flourishing and independent.

NEWS OF THE CHURCH.

RE-OPENING OF POPLAR GROVE CHURCH.

This building was re-opened for public worship on the last Sabbath of the year. As it is not yet quite finished inside, we omit all description of the change which it has undergone, farther than to say that while it presents an improved appearance *externally*, it is so *completely re-modelled internally*, that no one would recognize, in the large and handsome interior, any similarity, to what the Church formerly was.

The opening services were conducted by the pastor, and by the Rev. R. Sedgewick Musquodoboit. In the morning the Rev. Mr. McGregor, after invoking the Divine Presence during the day, and after the congregation had sung the 100th Psalm to the venerable Old Hundred,—read the prayer of Solomon at the dedication of the temple, and also the 84th Psalm; and then led the devotions of the congregation, entreating that they might be largely blessed with spiritual influences, and be enabled to enter on an enlarged sphere of usefulness: that there many sinners might be led to ask the way to Zion, many anxious inquirers directed to Christ, and God's people be continually refreshed and strengthened. The sermon was from Lev. ch. 26th. v. 2d. "*Ye shall keep my Sabbaths and reverence my sanctuary; I am the Lord;*" and while the Divine Institution of the Lord's Day and of the Sanctuary were being proved, and the privileges and blessings of those who use them according to Divine appointment, were being illustrated from scripture and human experience, the deepest solemnity and attention prevailed the large and intelligent assembly.

The Rev. Mr. Sedgewick preached in the afternoon and evening to a large and most attentive audience,—choosing, in the afternoon, the closing verses of the 103th Psalm, and in the evening, Eph.

ch. v. 19th. 22nd. These discourses were replete with vitally important truths, well timed, and in all respects appropriate.

The collection taken at the door amounted to £54, and on the next evening the competition for Pews (although there was *no sale* of property) amounted to about £100.

We are happy to learn that the Ladies of the same Church realized £60, as the results of their half-yearly sale of useful and fancy articles, on the Monday afternoon and evening after the re-opening.—*P. Witness.*

MEETING OF HALIFAX PRESBYTERY.

The Presbytery of Halifax in connection with the Presbyterian Church of Nova Scotia met in Halifax on the 27th and 29th ult. Present—Rev. P. G. McGregor, Moderator, Rev. J. L. Murdoch, Rev. J. Cameron, Rev. R. Sedgewick and Rev. J. A. Murray, ministers.

The Moderator reported that he had presided according to appointment of Presbytery at the moderating in of a call in the month of November, at Newport, and that the congregation were unanimous in addressing the call to the Rev. John M. McLeod of St. Eleanora. The call, after being signed by those present at the meeting, was left in the hands of the Elders to receive additional signatures, and had not yet been forwarded. The Clerk was directed to write to the parties having charge of the call to see and have it forwarded to next meeting of Presbytery, which will be held in Halifax on the 2nd Tuesday of March.

The chief business of Presbytery was the receiving of the exercises of Mr. Thomas Sedgewick, prescribed as trials for license. These consisted of a lecture from Luke ix. 28—37, a popular sermon from Epistle to Phil. ch. 4, v. 19, and

exercise with additions from Heb. i. 6—8, together with examinations on Greek, Hebrew and Church History.—All these exercises being highly satisfactory to the Presbytery it was unanimously agreed to license. Mr. Sedgewick, having given his assent to the Questions of the Formula provided for such cases, the Moderator declared him licensed to preach the everlasting gospel and give a suitable charge to the young Licentiate. Prayer was subsequently offered that the Great Head of the Church might furnish him largely with spiritual gifts, and make him an instrument of turning many souls to righte-

ousness, and of largely benefitting the Church and cause of the Redeemer.

Mr. Sedgewick was appointed to supply the congregation of Newport during the month of January, thence to proceed to Sheet Harbour should he be continued by the Board of Home Missions any longer under the charge of the Presbytery. Rev. James Waddell was appointed to supply the congregation of Newport during the month of February.—Mr. Waddell was farther appointed to supply Clyde River, Barrington and Cape Sable Island during March and April, should the contemplated division of Shelburne congregation take place prior to that time.—*Ch. Witness.*

NOTICES, ACKNOWLEDGMENTS, &c.

The agent acknowledges the Receipt of the following sums for the Register and Instructor:

	£	s.	Od.
From Hiram Blanchard	20	5s.	0d.
" Geo. C. Lawrence		5	0
" Robert Trotter		5	0
" Rev. R. S. Patterson	2	0	0
" Geo. Ballontyne		5	0
" Rev. Wm. Keir	3	1	3
" Robt. E. Randolph		5	0
" John McDonald		1	6
" Ruthe Wier		5	0
" James Fish		5	0
" Benjamin Harvie		5	0
" Geo. McKay		5	0
" Wm. Chambers		5	0
" Mr. Alex. A. Smith		1	6
" Hiram Smith		1	6
" Geo. Proctor		1	6
" John Miller, senr.		1	6
" Thos. Fish		1	6
" James McCallum	17	6	0
" William Hall		5	0
" Robert McDonald		5	0
" John A. McDonald	1	5	0
" Wm. McNeil		11	4
" Pictou Subscription list	3	0	0

Pictou, January 21, 1859.

Ross, Wylie, Cameron, McKay and Currie, and Messrs. Robert Smith, David McCurdy, Isaac Fleming, William McKim, Fleming Blanchard, and Adam Dickie. Mr. McCulloch, Convener: Rev. E. Ross, Secretary.

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

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

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Committee on Colportage.—Rev. John I. Baxter, Rev. E. Ross, and Messrs. Isaac Logan and Jasper Crow.

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