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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

JUNE, 1856.

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HALIFAX, NOVA SCOTIA:

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1856.

THE
CHRISTIAN INSTRUCTOR.

JUNE, 1856.

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"THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—Prov. xix. 2.  
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"HE FOLLOWETH NOT WITH US."

In this scripture, (Luke ix. 49, Mark ix. 38) we get a glimpse of human nature in one of its weakest and least loveable aspects. It is remarkable too, that it appears with the mild and amiable John for its spokesman. It has happened very often however, that a man's errors and sins have been precisely those, from which, judging from previous knowledge of character we should have deemed him most safe.

The disciples had somewhere met "one casting out devils" in the name of their Master. Who this person was does not appear. Some have conjectured that he was a disciple of John; others more plausibly that he was of the number of the seventy. But upon this point we know nothing. He was evidently one who had heard of the Saviour, believed in his divine mission, and in his name did wonderful works. At this John and his fellow-disciples ought to have rejoiced. But they did not. They were scandalized. They felt aggrieved. They thought themselves entitled to interfere. "Master we saw one casting out devils in thy name, and he followeth not us, and we forbad him because he followeth not us."

This disposition is pretty common in the world. It underlies much of the opposition that is made to the "*casting out of devils*" in the present day. It checks the general progress. It obstructs many a social reform. It interferes oft-times with the extension of the Gospel. Help to a good cause is often refused—active resistance not seldom encountered—for no better reason than that given by John.

I. "He followeth not with us." He is attached to a different religious communion. He's a Kirkman, or a Free Churchman. Or he's a Methodist—a Baptist—an Independent—an Episcopalian. He does not belong to our denomination of professing christians. And therefore, although we durst not deny the worth of his character—durst not deny the excellence of his work—durst not deny that the gospel is preached, that souls are converted, that God is glorified, we take no interest in his labours, or if any a sinister one: Unless indeed, his field of effort be at the Antipodes, or some place almost equally remote. Then no doubt we wish him God speed very heartily and rejoice in his success. But if he come so near that we meet him as

the disciples met this man casting out devils, like John we are ready to interfere "*My Lord Moses forbid them.*"

II. He followeth not with us." He does not adhere to our political party. He votes with the tyrannical government, or he sits with the factious opposition. And in either case, his patriotism is all a pretence—his apparent concern for the welfare of the country nothing but a "sham." It is true we cannot answer his arguments. We cannot show wherein the measure is likely to prove injurious, or impracticable, or even useless, but it comes from, the wrong side of "the hcase." We will therefore give no help to carry it. We will oppose it with all our might. Our votes shall "forbid" it to pass. Its introducer followeth not *us*. He follows a quite different leadership. He belongs to a quite different clique. We will have neither lot nor part with anything that comes from that quarter; as if the government *always* introduced bad measures—as if the opposition *never* proposed good ones—as if *either* was *invariably* wrong.

III. He followeth not with us. He does not move in the same social circle. He is separated from us by some one or other of the numberless differences of condition and circumstances that do and must divide society into classes. He is rich and purse-proud—he estimates every man by acres, or credit at the Bank. No plan which he proposes can be beneficial to us. Or, he's a despicable fellow without stake in the community; reckless therefore, and anxious to make others as much so, as himself. Whatever be the particular point—of choice or of necessity—at which our paths diverge, he followeth not, indeed *cannot follow* with us. From rank, or connection, or taste, or education, or the nature of the pursuits he follows, *must* follow quite otherwise. And therefore although the work in which he is engaged, although the reform which he urges, is calculated to advance the interests of all we will not make common cause with him. The Jew will not share his privilege with the Samaritan!

No! He followeth not with *us*. He cannot then be following our Master. What! Have we not CHRIST. Whatever is not with *us* is against HIM. Such a one is not to be cheered in his work by any word of encouragement—by any smile of encouragement—by any smile of approval. Such an one is to be frowned upon, discountenanced, forbidden.

"*But he is doing a good work.*" That is altogether unlikely, and were it not so, he belongs to the wrong party, and the good work must be given up. "*But the measure manifestly would be beneficial, and he supports it with strong argument.*" That is just barely possible. But granting that it is so—though the reasoning is unanswerable, it comes from the wrong quarter. It is not to be listened to. "*But he works in the name of our Master, and casteth out devils.*" No matter for that, *Let the devils remain IN*. He followeth not with us. PUT HIM DOWN.

The disposition we denounce is a crying evil. It is a wide-spreading root of bitterness. It is the complete counterpart, the exact complement of that other spirit (if it be yet another) whose still more blatant cry ever is, "The temple of the Lord, the temple of the Lord, the temple of the Lord are *WE*." And it is very extensively prevalent. It has infected every section of social life. It has invaded the Church of God. You have seen it rampant in a community, setting every man against his neighbour, and frustrating every attempt at progress. You have seen its influence in a congregation repressing every onward movement. It has been felt even in the Sabbath School interfering with the instruction of the young. The prayer-meeting itself has not always escaped its infection. It has been noted—ah! we almost fear to

say it, but *it has been noted*—high up in our Church courts, among the very guides of the people, turning the noblest schemes away, and all but palsying our best efforts at advancement. It has caused the ways of Zion to mourn. The godly have wept over it. The serious have stumbled upon it. The profane mock because of it. Satan laughs in triumph. Holy angels behold amazed.

Nor is there any comfort (but the reverse) in the reflection that this feeling is nowhere openly avowed? All are not so honest as John. The disciples were quite ashamed of their previous conduct. They had just been disputing who should be greatest. But they appear to have been altogether unconscious of any thing unworthy in their rebuking this stranger. We are wiser now-a-days, or at least more wary. The true motive is concealed. We should blush to think it suspected. It is not that we are unwilling to have the devil cast out. For this we are most anxious. Let him be ejected by all means. Neither do we object *avowedly* because the agent in the work followeth not with us. And so we devise a thousand excuses to conceal the motive we are base enough to cherish, and cover the opposition we durst not acknowledge. "*He is not taking the right way.*" "*He is not guided by sound principles.*" "*He has not chosen the proper time.*" "*He is not employing the best means.*" "But should a favorable opportunity occur,—and the way in providence be opened up,—and a suitable method of action be suggested, none will rejoice in the devil's discomfiture more sincerely than we!" When this happy conjuncture of circumstances more expected, no man knoweth. Meanwhile, the "strong man armed keepeth his palace" in much comfort. The devil remains undisturbed—is indeed rather *petted* than otherwise.

This disposition is itself an "evil spirit" that urgently requires to be "cast out." From the Church at least, and from every section of the Church, it should be very summarily thrust forth and away! And how is this most desirable end to be accomplished? By taking warning from this mistake of the disciples. And more especially by cultivating with greater assiduity the spirit of the Master, "both theirs and ours." And Jesus said, "*Forbid him not; for he that is not against us is for us.*" "Let the same mind be in us, then, that was also in Christ Jesus." The more nearly we approach to HIM, the farther shall we put from us every wicked spirit.

"HOW-BE-IT, THIS KIND GOETH NOT OUT BUT BY PRAYER AND FASTING."

Londonderry, May 6, 1856.

E. R.

A SERMON

BY THE REV. JOHN SPROTT.

PSALM CXXII. 7.—"*Peace be within thy walls and prosperity within thy palaces.*"

THE love of country and kindred is one of our strongest and most natural affections, and no change of circumstances can break the ties which unite us to our dear native country. In foreign lands we look back to it with a feeling of tenderness and love, as the birthplace and mausoleum of saints and heroes. We think of its streams and mountains, its temples and churches, the amusements of our childhood and the business of our youth. The love of country among the Romans was regarded as a virtue of the highest class, and a Jew never mentions Zion or Jerusalem but with rapture and gladness.

This fine feeling is forcibly expressed in the 137th Psalm, by the Hebrew captives in Babylon, weeping on the banks of the Euphrates, with their harps unstrung on the willow tree, and when their conquerors scoffing at their faith and worship demanded a song of Zion, they reply, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy," &c.

The mind of King David catches fire when he speaks of the gay regions and vine covered mountains of Palestine. His attachment to the city of Jerusalem was uncommonly strong. He makes many allusions to her in the book of Psalms, and in some of them she constitutes the principal theme.—He spared neither time nor expense in beautifying and adorning her; and he was continually celebrating her praises. Jerusalem was pleasant for situation, magnificent in its building, it was the delight of nations, the joy of all the earth, and the royal residence of the kings of Judah. But it was not on that account that David cherished such affection for it. We do the memory of the Psalmist an injury if we suppose that he loved her because of her splendid towers, numerous fountains, and busy population. It was because there was the ark, and the King of heaven dwelling in the midst of her. Her streets were to be honoured by the footsteps of the Saviour of the world. There he preached and wrought miracles, lived and died, and rose again. Thither he sent down the Spirit and laid the foundation of his Church, and here the tribes assembled, from Dan to Beersheba, to join in solemn worship. Do you admire the patriotism and public spirit of King David? Do not content yourselves with paying to him the tribute of admiration.—You must catch a portion of the same spirit, and go and do likewise. We live in an age of benevolence and religious enterprise, when unusual efforts are making to send Bibles and missions to foreign lands. They are an honour to our country and to christianity. We wish them success, and we long and pray for the time, when the idols of the nations shall fall before the doctrines of the cross, and when pure and genuine christianity shall prevail, over all the corruptions of the world. But a kindred and more patriotic feeling ought to induce us to promote the religious interests of our own country, and to promote the welfare of the Zion where we live and labour. Many are ready to unloose their purse-strings, to catch a Jew, or a Tartar, on the plains of India, who would give nothing to reclaim the ignorant and destitute at their own doors. When our Lord laid the foundations of his kingdom, he commanded the Apostles to preach the Gospel to all nations, beginning at Jerusalem. Foreign lands were not to be forgotten or neglected; but the first offers of salvation were to be made to those who were near them and within their reach. Let us then seek the welfare of the Church where we live and labour, and seek to promote scriptural christianity over the hills and valleys of Nova Scotia. I shall show in this discourse how this may be done, and it may with the blessing of God be accomplished successfully, if clergymen, elders, church members, and parents, would do their duty.

In the first place, it becomes us as ministers to take the lead in this work, as we are bound to do, and to redouble our exertions in every branch of our sacred duty, and preach the Gospel "in season and out of season," and commend ourselves to every man's conscience, and bring forward habitually and abundantly the leading doctrines of christianity. The Apostles (who are the best and most approved examples) say, "we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but to all who

believe, the wisdom and power of God unto salvation." When the sufferings and death of our Lord are faithfully preached, and skilfully applied, it seldom fails to produce a lively faith, and a virtuous practise. We must manage every subject so as to keep Christ continually in view; for to preach practical sermons,—sermons upon virtues and vices, without at the same time preaching the doctrines of redemption and grace, what is it, but like setting the hands and wheels of a watch, forgetting the main spring that makes all to go. We must not only preach the duties of morality in the name of Christ, but must enforce obedience to them by considerations taken from his cross. When the Apostles preached humane and moral duties they did it in the name of Christ, and without this a minister may insist all the days of his life on the moral principles of christianity, without any other effect than leading his hearers farther from Christ, and conducting them hoodwinked into everlasting darkness. We must lay the foundation in love to God and love to man, and on this foundation (the only solid one that can be laid) we must erect the superstructure of a godly and religious life. Bad as the world is, the pulpit is a powerful engine for promoting the interests of truth and holiness. If a minister be what he ought to be, and what his engagements require, he should be wholly devoted to his calling. If he discharges his duties with the ability which God has given him, if he be decided, but mild; sedate and grave, but not gloomy and austere; if he be cheerful, without levity; if he be humble and condescending, but no time server; if he preaches the Gospel of Christ faithfully and affectionately, and if his life and conversation be a comment on the doctrines which he preaches, the cause of the Redeemer will never suffer in his hands. His public services, his private admonitions, his family visits, his instructions to the young, his fearless reproofs of vice, his encouragement to the well disposed, will be blessed to the good of souls, and success to a greater or less degree will undoubtedly attend his labours. It is possible that his talents are of an inferior order, and that his attainments are limited; yet still he can be rendered mighty through the influences of the Spirit against the enemies of truth and holiness. Let his heart be right with God, and though his "speech be weak" and his personal appearance be without honour, many a vaunting Goliath of infidelity will be overcome, many a sinful Ahab will be humbled, and many a proud Felix made to tremble. But some capacity is necessary, for no man can teach an art of which he is ignorant. "A bishop must be apt to teach." A man may be deaf and dumb, and yet be a saint; but a man cannot be a minister void of knowledge and utterance. Human affairs generally prosper in proportion to the talents, learning, and weight of character brought to their aid, and the same holds good with regard to religion. Men of grovelling minds have seldom made any lasting impression upon Society. The Apostles were men of sound minds, well acquainted with the Jewish Scriptures, and had been some years in the school of Christ. An host of intellectual giants were raised up at the Reformation to separate true religion from the corruptions of Popery, to deliver the minds of men from the darkness of a thousand years, and to accomplish one of the most astonishing revolutions. The men of the present day who have been most successful in chastising infidelity, and in promoting true godliness, have been those of cultivated minds, and our Church expects to find in her ministers high measures of intelligence and the deepest devotional feeling. A minister without piety is a dreadful character, and where the want of it is visible, he must be contemptible. Though he could speak with the tongue of men and angels, he will never persuade his hearers that religion is beautiful unless he exhibits its beauties in a well

ordered conversation. If we would take men to heaven with us, we must show them the fruits that grow there. Knowledge that is practical and experimental far exceeds that which is speculative. Any wise man going on a dangerous voyage, would prefer a pilot who had much experience in sailing, to one who had studied navigation in the most perfect manner on land; so let me have the spiritual guide who has wisdom enough to save his own soul.

In the second place, you must remember that though you have a minister of the best natural abilities, and the most eminent piety, he is nothing more than a man with the infirmities of our nature, and that he is but one individual engaged in the great work, and that Christ looks to others for the enlargement of his flock, and the extension of his Church? Are you elders? the office is honourable. The Apostle Peter says, "I am an elder," and this office has been filled with the noblest of the land. Good elders are a great blessing to the christian Church. You are chosen by the people, and solemnly ordained to the work. You are not required to preach the Gospel or dispense the sacraments, but to assist the minister in promoting the religious interests of the flock. You are the sentinels and guardians of the sanctuary. You are to preserve her from mischief and irreverence, and to see that her worship is conducted decently and in order. You must show your attachment to her by your constant attendance within her courts, and to remind others of their dereliction of duty. If others leave their seats empty, it is not to be expected that yours will ever be vacant, except in cases of absolute necessity. You must visit the sick, for you know not how much good it may do them, as well as to yourselves. I know of no better school of improvement than to sit by the bedside of a dying christian, for there you will see the excellency and power of religion. Give Sabbath schools all the support in your power, for they are often the means of awakening religious feelings in the young and rising generation. Do not absent yourselves from the prayer meetings. They seem almost essential to the prosperity of the Church, and are the usual thermometer of the warmth of her love. By your prayers, your example, and your consistent conduct, you may seek the good of Zion, and promote her prosperity.

In the third place, are you among the number of those who have come to a communion table and received the consecrated pledge of a Saviour's love? Have you publicly enlisted yourselves under the banner of Immanuel, and sworn to follow him through good and through bad report? If so, you can greatly benefit her, for the concerns of the Church are in your hands. The world fastens a scrutinising eye on you. Your conduct will be watched by rival religionists and zealous sectarians, while your practice will be noted by the evil-minded of every description. Your daily walk and conversation are observed by those who would delight to build themselves on the ruins of the Church. If then, you are careful that your manner of living corresponds with your profession, if you avoid that which would subject you to scandal or reproach; if you are what your obligations bind you to be, what the Church expects from you, and what the commandments of our Master solemnly call you to; if you are doers of whatsoever things are lovely, honest, and of good report, you will completely silence gainsayers, and will put to shame those who suspect the hollowness of your pretensions, and will even add to the list of brethren and companions, those who, perhaps, with respect to you harboured feelings of hatred and ill-will. What greater satisfaction can you enjoy, than that of being conscious that your faith and good works have been so manifest that those who formerly entertained ill-will towards your Zion, have by your unblamableness, and unostentatious, but conspicuous piety, with the di-

vine blessing, been induced to repair to the same altars, and say we will go with you, for we have heard that God is with you. You can seek the good of Zion by always occupying your proper places in the house of God. For you to be absent because the roads are bad, or because there is a cloud in the sky, looks as if your zeal had slackened, your love become weak, and your faith of a doubtful kind. Much less should you absent yourselves from that sacred feast provided for you by the adorable Redeemer, unless compelled by extreme necessity. Rest assured that prosperity will never come to that Church where communicants are habitually or occasionally absent, unless they can plead unavoidable circumstances. You must never turn your backs on that banquet spread for you by the love of the adorable Redeemer, and to which you have repaired with penitence and tears of joy. If, then, you wish to see the Church and communion-table well filled with devout worshippers, and if you would not weaken the cause which you have solemnly vowed you would support, and which upon every principle of gratitude and honour you are bound to support; if you would prove the most successful friends of him who died for you, never, if it be possible, absent yourselves from the communion-table. Remember him who said "whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed when he cometh in the glory of the father."

In the fourth place, parents may be the instruments of much good to Zion. You can shew your esteem for her, and the institutions appointed by her, by bringing your children to the baptismal font, and devoting them to the service of the Trinity. Where is your love for the Redeemer, if you do not respect the ordinances which he has appointed. Where is your love for your offspring, if you will not have them marked as the lambs of the Redeemer, and placed in that fold where they will grow up under his eye, and be nourished in wholesome pastures of his own choosing. Go back to the days of primitive christianity, when there flourished a Chrysostom, a Cyprian, and a Polycarp, and who do you hear saying that the christian Church is of less extensive charity than the Jewish—that the former excluded little children, while the latter admitted them. Go back to the days of our Saviour, and when do you hear him telling the Jews that in the Church which was to be established, the parent and child who had been embraced in the same covenant, were to be separated. In vain do you seek for any hint of this kind. It was reserved for men of modern days to thrust from the ark and the temple, those little ones whom God permitted to be carried to it. It was reserved for men of modern days to say, that those who were once considered capable of entering into the covenant are no longer to be allowed that privilege. It was reserved for men of modern days to exclude from the Church on earth, those whom the Redeemer has represented as constituting a principal part of it in heaven. Let it not be said of you that you have a higher regard for those novel opinions on religious subjects, (of which the world is now full,) than for the old ways in which martyrs have trodden, apostles have described, and which our blessed Saviour has appointed. Seek the good of the Church by presenting not only yourselves, but (like Stephanas of old of whom the Apostle makes mention,) your household at the baptismal font. Refuse not to let them be partakers of God's covenanted mercies of whom Jesus Christ has said of such is the kingdom of heaven. If it is not the will of our heavenly Father that one of these little ones should perish, they must be members of that family of whom Jesus is the head. You can promote the welfare of Zion by instructing your children in the doctrines and duties of religion. The Psalmist calls upon young men and maidens, and

old men and children, to praise the Lord. We trust their voices will be heard in heaven singing the song of Moses and the Lamb. Solomon says, "train up a child in the way that he should go, and when he is old he will not depart from it." You can instruct them in the nature of public worship, the duty of keeping the Sabbath, and the nature and importance of prayer. This should be done at all times, but particularly on the Sabbath evenings. Our catechism contains an excellent summary of the Protestant religion, its sublime doctrines, pure precepts, and glorious privileges. Make your families Bethels, and the nurseries of devotion. If religion be neglected in families it will not prosper in Churches. The state of religion in the world and in the Church will always depend upon the attention paid to it in families.—Our work in the ministry would be much easier if children were previously polished by private instructions, and if our congregations consisted of praying families, who had left home, after conversing with God upon their knees, we might yet see better days, purer communions, more exalted Sabbaths, and judgment would flow down our streets and righteousness like a mighty current.

Those who have a taste for sacred music may promote the welfare of Zion, by conducting the psalmody in a solemn and impressive manner. The songs of Zion are set to music, and pour a gleam of joy into the heart oppressed with grief. General Wolfe caused "Lochaber no more" to be played at the siege of Quebec. The harp of king David drove away the evil spirit from king Saul. Luther regarded music as one of the best gifts of the Almighty to men, and the primitive christians enlightened their devotions with psalms, hymns and spiritual songs. Heaven itself consists of holy love and holy music, and this will be the joint enjoyment of pious souls to everlasting ages. Let none who have an ear and taste for music sit mute in the house of God, but let all raise their voices in his service, for praise is the employment of saints and angels in the most perfect state.

Every individual may promote the welfare of Zion, by constantly frequenting her courts, and paying devout attention to the worship of God. Perhaps your minister has kept his lamp burning till midnight to produce something to instruct and interest you. You must not reward his toil and well-meant intentions by a refusal to listen to him. Every member of the congregation may promote the prosperity of the Church, by co-operating with his minister, and in paying attention to the plans of spiritual improvement that he may propose. In the whole range of his labors, of all the cares which come upon him, and of all the privations which he must endure, nothing affects him more sensibly, nothing has a greater tendency to paralyze his exertions, and damp his zeal, than that want of union of effort, that want of hourly concurrence, and willingness to become fellow-workers with him. In such cases, he is inclined to think that he has not the affections of the people, that his day of usefulness has gone past, and they have not the good of Zion at heart.

I have finished what I intended, and pointed out various means by which the good of Zion may be promoted. Ministers may do it by the faithful performance of their duty, and by sound doctrine, and holy lives, may win souls to the Saviour. A holy life is the most powerful sermon in the world. It shews what other sermons mean, and it is seen at once without loss of time, for there is a grandeur and majesty in the image of God which exacts homage from even bad men. Herod was over-awed by a mean subject—John the Baptist. Ministers must watch for men, and must give an account, and if we are careless and remiss, the blood of souls will be required of us. If we are faithful and successful in our office, important will be our services among

men, and great our reward in heaven. If we turn many to righteousness, "we shall shine as the brightness of the firmament, and as the stars for ever and ever." We shall deliver immortal souls from perdition, and increase the number of the redeemed. By the conversion of sinners, we shall give joy in heaven and enlarge the Redeemer's kingdom, and every soul that we are instrumental in saving shall be a gem in our diadem of glory in the day of the Lord.

Parents, your children are to form the next generation. They must act their part on the great drama of life. Kindness to the world, and love to their souls, should induce you to glorify God here, that they may enjoy him hereafter. It is better for you to leave them beggars than to leave them strangers to God and divine things. Wide is the compass of your duty, and you have many parts to perform. You have souls to be saved or ruined; an eternity to be won or lost. You have perhaps to lay the foundation of repentance from dead works. You have families to instruct, a race to run, a battle to fight, and a crown to gain. You must not stand idle; but work in the vineyard of the Lord while the day of grace continues, lest you be overshadowed with that night in which no man can work.

Finally, it is a noble work to do good unto Zion, and to promote her prosperity. "They shall prosper that love thee." Jehovah has promised by his holy prophets to preserve us from all evil which might befall us in the way, either by turning it aside, or turning it finally to our advantage, so that we shall not perish. He shall preserve our going out and coming in, until the vicissitude of this mortal state ends, when he shall bring us into his holy temple, there to become pillars, and go no more out. We do not labour in a cause unseen and unprotected. The spirits of the just follow us to the conflict of obedience, and he who never slumbers nor sleeps watches every moment the interests of Zion. She shall survive all her struggles, and outlive the great empires of the world. Jerusalem shall yet be re-built, the Jews gathered home to their ancient capital, and the Gentiles enrolled among her citizens. Every prediction in her sacred books shall be fulfilled, and all Israel shall be saved.

January, 1856.

DISSERTATION

ON THE CAUSES WHICH LED TO THE BABYLONISH CAPTIVITY, AND THE
DESIGNS WHICH IN THE PROVIDENCE OF GOD THAT EVENT
WAS CALCULATED TO SUBSERVE.

THE designs of Providence are generally progressive in their nature, one system preparing the way for another suited to a more advanced stage in the progress of events, and forming the foundation upon which it is developed. In the physical history of our globe, philosophers tell us of inferior systems of organisation, succeeded in order by more perfect systems, as the state of the earth became prepared for their reception. Somewhat analogous has been the procedure of Providence in reference to man's moral condition and progress. In an early state of society we find a system of worship established for the transmission of divine truth, characterised by inferior degrees of light and knowledge. This we see succeeded by a system, of which the various parts present us with still more defined views of divine things; and

those to whom it was entrusted the object of a series of dispensations, all bearing upon the establishment of a purer system, by which in the fulness of time it was to be superceded. Thus the Jewish economy succeeded the Patriarchal, the Christian the Jewish, and the Scriptures point us forward to a time when the present state of things shall close, and form the foundation of a new and better system, distinguished by still higher degree of accordance with divine prescription, "Nevertheless we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness."*

In reviewing the history of each dispensation, it is useful and important to observe the amount which each contributed toward the general progress, what elements perished in it and what survived it, to serve their part in subsequent combinations. This it may frequently be very difficult to do. Veiled as the designs of Providence are until their consummation, they appear to us frequently to be accomplished at a great loss of resources, and to be productive of no benefit proportioned to the sacrifices with which they have been attended. No part, however, of the providential arrangements of God is unimportant, but each contributes its share, it may be in an unseen way, to the ultimate result. Of the events which under the Jewish dispensation exercised a powerful influence upon the character of the people, and in preparing the way for the accomplishment of the ulterior designs of Providence, there is perhaps none more worthy of attention than the captivity to Babylon. To the philosophic, but more particularly to the christian enquirer, an investigation of its causes and consequences must ever prove an interesting employment.

In entering upon the enquiry as to the causes which led to it, we must first notice the position of the Israelitish people, and the relation in which they stood to God. They were separated from the rest of the nations to be a peculiar people to the Lord of heaven and earth, and were distinguished by very peculiar institutions. These were all intended for the great object of preserving and transmitting through a long period of time a knowledge of the true religion, and to prepare the way for its general diffusion in the world. Amid the general corruption which followed the deluge, a special call was given to Abraham, as a person in whose seed all the families of the earth should be blessed. As his posterity increased the land of Canaan was assigned them, and the Mosaic ritual and the Jewish code of laws ordained, all intended to preserve the knowledge of the true God and to keep them from the idolatrous worship of the nations around. Any lengthy examination of these would be out of place here, but the point which we wish to be observed is, that the fundamental principle of all their institutions was, that Jehovah, the Creator and the Governor of the Universe, was the only object of worship, and that all the gods of the nations were dumb idols, the worship of which was an abomination in the sight of their righteous lawgiver. This principle was closely interwoven with both their religious and civil institutions, and was thus intimately connected with the political structure of the nation.† In the position which they occupied as the depositaries of this truth, they were stewards of the mysteries of God—to whom was committed a precious trust to be transmitted to future generations.

A slight acquaintance with their history is all that is requisite to convince us that this commission was too frequently unfaithfully executed; and that the very evil against which their religious and political institutions were particularly intended to guard, was that to which they were most prone, and which led to the subversion of their kingdom by the event which we are now

* 2 Pet. iii. 13.

† Jahn's Heb. Commonwealth. ch. ii. s. 9.

considering. Idolatry is a vice to which men in an early stage of society are apt to fall. Even the ancestors of the Jewish nation, previous to their descent into Egypt, appear not to have been altogether free from a tendency to it; and as they increased, had they remained in the land of Canaan, would in all probability have been corrupted by their intercourse with the Canaanitish nations among whom they dwelt. To prevent this they were transplanted to Egypt, where the peculiar habits and exclusive institutions of that people prevented any extensive commixture with foreigners; and thus had a tendency to preserve them from contamination. But even here they became so deeply tinctured with a disposition to idolatry, previous to their departure from that country, that they were not completely purified from it, even by the series of striking miracles and wonderful works wrought by God for their sake. And though their institutions were admirably adapted to preserve them distinct in their habits and worship from the surrounding nations, yet they did not long remain uncontaminated. And their whole subsequent career was characterised by many apostacies from the true God to the worship of idols. The generation which followed Joshua never allowed idolatry to predominate; but their negligence in observing the command of God in reference to the Canaanites led to a long train of corruptions in their religious observances. In the second chapter of Judges we have a melancholy general description of the fluctuations of their state during the period when ruled by that class of officers. In prosperity they forsook the Lord who had redeemed them by a stretched out arm. They formed connexions with the nations who dwelt among them, and gradually learned to follow their gods, to wander into their sacred groves, and to engage in their voluptuous rites.* Then God we are told delivered them into the hands of spoilers that spoiled them, and subjected them to cruel oppression by the hands of those nations, whom he had successively raised up as instruments for chastising his people. These oppressions were sufficient to rouse them to a sense of their defections, and to bring them back to their rightful sovereign. In their distress they called to mind the ancient kindness of Jehovah, and, forsaking their false worship, returned to their true tabernacle. Then God raised up deliverers, who delivered them out of the hands of their enemies. The reformation, however, was but temporary, usually not extending beyond the lifetime of the generation then living. As soon as they had passed away the tendency to idolatry again manifested itself. A new reformation and a new deliverance followed only to be succeeded by a subsequent relapse.†

The point which we must here observe is that these judgments effected no radical change in the disposition of the people, and that so far as this period is concerned, it was clearly insufficient to accomplish the great end of establishing upon a firm basis for transmission to future generations, of what we have already pointed out as the distinguishing principle of the Jewish constitution—the undivided supremacy of the one living and true God, in opposition to idols. The people still on many occasions exhibited a proneness to adopt the worship of the Pagan divinities, and though each judgment was more severe than the preceding, their attachment to idolatrous rites became even more inveterate than before.

Under the kings the state of the people was not greatly improved. Though the concentration of the supreme authority under a monarchy enabled the rulers of the nation more promptly to adopt measures for the effectual suppression or prevention of idolatry; and though the Canaanites were so far repressed as to be no longer dangerous to the integrity of the people, yet other

* Judges iii. 5, &c.

† Ibid ii. 10-23.

elements were introduced, whose effects were if possible still more deleterious. Of these a principal one we must notice, was the extended intercourse by trade and otherwise with the surrounding nations. Up till the time of David the Israelites were almost entirely an agricultural people; but the extension of territory under this prince paved the way for a more extensive intercourse of the Jews with the Gentile world. This was much improved by Solomon, who by skilful management introduced his people into the trade of the Mediterranean, the traffic of the western coast of Africa, Arabia, Persia, India through the Elanitic branch of the Red Sea, as well as the extensive land traffic between the Eastern and Western parts of Asia.*

The effects of this trade upon the character of the Jews may be easily conceived. Commercial intercourse we know has a tendency to refine both nations and individuals. One of its first effects usually is an interchange of customs, or the adoption by the least advanced nation of the practices of those who had made greater progress in civilization. Upon the Jews, who were unprepared to encounter the corrupting influence of intercourse with the heathen, and among whom there were the remains of an attachment to idolatry, the effect of the trade which was carried on through the subsequent reigns, must have been to have produced in the minds of the Israelites an admiration of those nations who were wealthier than themselves but sunk in idolatry, a complacency in their ways and an adoption of their idolatrous principles. Hence throughout their whole subsequent history we can trace a gradual influx into the nation of Pagan practices and opinions. The fall of Solomon himself affords a melancholy evidence how soon this began. By his intercourse with the heathen he was led to violate some of the fundamental principles of the theocracy. He formed a connexion with Egypt, and imitated the pomp of Eastern royalty. He multiplied horses, he married many strange wives, who we are told turned away his heart after other gods. Not only did he permit idolatry among his subjects, but he even consecrated to the obscene rites of the heathen divinities one of the hills which overlooked Jerusalem, and almost fronting the splendid edifice erected to the honor of Jehovah, with the glory of which his own name was so intimately associated.† Ample evidence might also be adduced from their subsequent history, to show that if the commercial intercourse of the Jews with their heathen neighbours added to the wealth of the nation, it also introduced a flood of idolatrous practices among a people from whom the tendency to this vice had never been wholly eradicated.

Another cause which we must notice, as having during the time of the kings contributed to give an impulse to the idolatrous spirit of the nation, was the court influence under the idolatrous kings. The introduction of wealth into the royal coffers was followed by the introduction of the voluptuous practices of Eastern Courts. This was an important element in the degeneracy both of the kingdoms of Israel and Judah. The extension of the marriage relations of the kings with other nations of itself was attended with deleterious consequences. It is observable that the kings most attached to idolatry, or who were most instrumental in introducing it, such as Ahab, Rehoboam, Jehoram, &c., were either connected in marriage with heathen Princesses, or were born of heathen mothers. Under the judges where the people were divided into sections with little union among them, and each inclined to look more immediately to its own interests, although idolatry might have been practised by a portion of the people, the countenance of the court and the influence of the government was wanting to bring it into decided favor. The

* See Milman's History of the Jews.

† 1 Kings xi. 1-8.

tabernacle at all events remained uncontaminated. Under the kings the state of things was different. Every one is aware of the influence which the character of a court has in forming the disposition of a people, and an acquaintance with the dissolute practices of Eastern Courts, which were introduced into Israel under the idolatrous kings, will convince us how powerful an effect their example even would have in seducing God's ancient people into idolatry. In such cases the fountain head being corrupt, the influence of evil principles ramified themselves in every direction. But besides this, we know that their direct authority was interposed to introduce idolatry, and even the temple itself was not safe from pollution.*

In addition to these causes, the separation of the nation unto the rival kingdoms of Israel and Judah, through the rivalry of the tribes, was attended with disastrous consequences upon the purity of both. The separation from the house of David, on the part of the ten tribes which followed Jeroboam, was in effect a separation from Jehovah and a renunciation of the theocracy of the Hebrew constitution, or at least this was its immediate consequence. The awkwardness of having his subjects engaging in the religious services, which the law appointed to be held in the rival kingdom, led him to decided steps to detach his people from the worship at Jerusalem.† However well calculated these might be to advance his scheme of worldly policy, they violated some of the fundamental principles of the Mosaic institutions. Many of the errors of the religious worship of the surrounding countries were engrafted upon the religious institutions established by God, which gradually took a firmer hold on the minds of the people, and became interwoven with their national constitution. From this time forward their whole system was an intermixture of true religion and idolatry. Foreign war and foreign intercourse, as well as the unsettled state of the kingdom, completed what ambition had began, so that the whole course of this kingdom was downward. Partial judgments were insufficient to make any effectual change, and the most pious monarchs, aided by the zeal of God's inspired prophets, were unable to abolish many of the practices then introduced, or restore complete purity in their religious observances. Any reformations that took place were only partial in their nature and transient in their effects, and the nation gradually degenerated until after 270 years' existence as a separate kingdom, they were finally overthrown as a people by Tiglath-pileser and Shalmaneser, kings of Assyria.

Several circumstances contributed to produce a greater degree of purity in Judah. Their adherence to the royal line of David, their consequent freedom from the revolutions and changes of dynasties, which rent the kingdom of Israel, the influx of Levites and other pious individuals from that kingdom on account of the innovations of Jeroboam,‡ and above all the continuance of the temple worship at Jerusalem, tended to preserve for a much longer period in the Jewish kingdom the worship of Jehovah, against the corruptions to which it was exposed. But idolatry gradually supplanted the worship of Jehovah in the minds and hearts of the people. Loose principles were introduced in the days of Solomon, which under the reigns of his successors took deeper root in minds too well disposed for their reception. Purer monarchs followed, whose efforts were effectual for a time in arresting the progress of corruption; but of the purest and most vigorous of them we have the significant intimation, that "the high places were not taken away;§ the people did sacrifice and burn incense upon them." However thorough the

* 2 Kings xxi. 4, 7.

† 2 Kings xii. 26-29.

‡ 2 Chron. xi. 16, 17.

§ 1 Kings iii. 3, xv. 14, xxii. 43, 2 Kings xii. 3, xiv. 4, xv. 4, 35.

reforms effected by any of them might appear, they never completely eradicated from the minds of the people an attachment to Pagan superstition, which gradually became interwoven with all their mental impressions of sacred things. New forms of idolatry were gradually creeping in. The conquest of Edom by Amaziah* led to the introduction of the gods of the vanquished; and the visit of Ahaz to Damascus only taught him a new fashion of a Pagan altar.† The prophets vainly strove against the advancing tide. Their bold denunciations and pathetic warnings could not arrest its progress. Judgements were inflicted and chastisements at the hands of their enemies, but their repentance and reformation were but temporary and partial; and their goodness generally proved as the early cloud and the morning dew, which soon passed away.

Hence arose the necessity of some still more decided judgment, to wean them from a system against which their institutions were a continual testimony, and Providence only waited till their defection was fully ripe to bring it upon them. The long reign of irreligion under Manasseh and Amon appeared to have consummated their wickedness, and to have filled up the cup of their iniquity.‡ But the succession of the good Josiah arrested for a time the evil principles by which the nation was being overrun; and the prophetess Huldah was commissioned to announce that judgment was delayed, and that as he had humbled himself to seek the Lord God of his fathers, he should be gathered to his fathers and not see the evil which was about to overtake the nation. The surprise evinced at the discovery of a copy of the law in the temple§ shows the low state of religious knowledge at that time; and after his death all hindrances to the progress of idolatry were removed—that which had hitherto let was taken away, and the nation sunk into the lowest depths of irreligion and Pagan superstition. The worship of the true God was superseded by the grossest forms of heathen worship. “According to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.”||

Doubtless, as in the days of Elijah, a goodly number might be found who adhered to their God and King; but the description given of the state of the nation at an earlier period was more lamentably true in this. Why, or more properly, “on what part will ye be stricken any more; the whole head is sick and the whole heart faint. From the crown of the head to the sole of the foot there is no soundness in it; but wounds and bruises and putrefying sores. They have not been closed up, neither bound up nor mollified with ointment.”¶ Accordingly, when warnings and expostulations were vain, and the evils of their system were shown to be so deeply rooted, that nothing but the highest severity would preserve them from final apostacy, the judgments predicted by Jeremiah and the other prophets were brought upon them. The greater part were cut off and the remainder carried into a distant land.

There can be no doubt that this is the primary view which we are to take of the captivity of the Jews to Babylon. It was a judgment brought upon them for their revolt from the authority of God. It only remains, in considering the causes of it, to refer briefly to those which are of a more secondary character, and to notice those events in the political history of the nations around, by means of which the designs of Providence were accomplished.—While the Jews remained faithful to their divine Sovereign, Providence so ordered matters that their national existence was preserved, but their defec-

* 2 Chron. xxv. 14.

† 2 Kings xvi. 10, 15.

‡ 2 Kings xxi., 2 Chron. xxxiii.

§ 2 Kings xxii., 2 Chron. xxxiv.

Ibid.

|| Jer. xi. 13.

¶ Isaiah i. 5, 6.

tion brought upon them immediate affliction. This frequently happened through the operation of those natural laws which God has established for the regulation of his moral government. Throughout the whole history of the Jews, we can perceive their own wickedness correcting them and their backsliding reproving them, and particularly we can trace idolatry as bringing swift destruction in its train.

In the first place, we may observe that it had a powerful effect in enervating the minds of the people. We know that the observance of the worship of the heathen divinities was connected with many voluptuous rites and much licentious indulgence, which could have no other effect than to render them effeminate—to unfit them to contend with their enemies, and to render them less able to withstand a hostile attack. Besides this, while their adherence to the true religion, by inspiring them with high confidence in Jehovah, rendered them bold and intrepid,—their idolatry, by weakening this confidence, produced a degree of cowardice in their minds. It is remarkable what success attended their arms, when animated by a strong faith in God. The victory of Abijah over Jeroboam,* and of Asa on the field of Maresbah,† prove how powerful was the influence which religious zeal exercised upon the success of their arms. And on the other hand, with the diminution of patriotic feeling, which was the consequence of their adopting the gods of other countries, there followed a want of that ardent spirit and determined intrepidity, which is the character of men who are fighting for their homes and their altars, and which at times rendered the Jewish arms invincible.

Another way in which idolatry led to their destruction was from its tendency to render them disunited. Nothing is more clear than that the jealousy and disunion of the tribes was a principal cause of the downfall of the Israelitish polity. This jealousy commenced at a very early period. Several ebullitions of it took place in the times of the Judges.‡ Indications of it appear even in the reign of David, and at the death of Solomon, the ill-suppressed rivalry of Ephraim and Judah§ broke out by the former cutting off all connexion with the house of David, in their allegiance to which they had never been very cordial.|| It would be too much to attribute all the jealousy which characterised their subsequent history to idolatry; but had they been true to Jehovah, their religion would have formed the strongest possible bond of union. It would have enlisted their hearts and feelings in one common cause, and their temple would have been a point round which would have rallied the affections of all the children of Abraham.

While the kingdom was undivided and united under a vigorous head, it was sufficiently powerful to make its influence felt upon the political relations and movements of the surrounding countries; and in its most prosperous state excited the jealousy of the most powerful nations in the neighbourhood.—Whether it would have been able, had it continued in this state, to have maintained its position, is a question we cannot decide. But from their separation, being engaged in perpetual hostility with one another, or with the petty neighboring kingdoms, they soon had little choice left to them but between an Egyptian and Assyrian master.¶

* 2 Chron. xiii.

† Ibid xiv.

‡ Judges viii. 1, and xii. 1.

§ Isai. xi. 13.

|| 2 Samuel xix. 41-43, and xx. 1, 2.

¶ Russell's Palestine.

[TO BE CONTINUED.]

REVIEWS.

- LIVING OR DEAD, a Series of Home Truths. By the Rev. J. C. Ryle.
New York: Robert Carter and Brothers.
- STARTLING QUESTIONS. By the same. Carter and Brothers.
- RICH AND POOR. By the same. Same Publishers.
- THE PRIEST, THE PURITAN, AND THE PREACHER. By the same. Same Publishers.

THE Church of England has always been a very mixed body. Ever since the Reformation the most opposing elements have been found within her bosom. None of the churches of the Reformation have produced greater champions of the Reformed faith, and in none has the Romanizing tendency been so strong. It has had in it those who held not their lives dear unto them for the testimony of Jesus, and it has had those who have persecuted them unto the death—its Ridley and Latimer, its Gardiner and Bonner. Looking at its clergy at the present moment, or during many generations back, we see also the most opposite characters. Among them might be found every shade of doctrinal opinion, from the highest Calvinism to the lowest Pelagianism—and every variety of conduct, from the fox-hunting and other forms of pleasure seeking of the thorough hireling “who careth not for the sheep,” to the most devoted care and self-denial of the good shepherd. To her might be applied the language of scripture to Rebecca “Two nations are in thy womb, and two manner of nations shall be separated from thy bowels; and the one people shall be stronger than the other people.”

Among the Evangelical clergy of the Church of England there have always been some of the most excellent men that the church on earth has produced, and among these, is the author of the works at the head of the present notice. The first three volumes consist of a number of short pieces, originally published as tracts, but now collected into volumes. Those in the first volume bear the following titles: “Living or dead.” “Consider your ways.” “Are you forgiven.” “Are you holy.” “Only one way.” “Christ and the two thieves,” “Faith’s Choice,” or the choice of Moses, (Heb. xi. 24–26.) “Remember Lot.” The second scarcely comes up to its title. The questions are: “Where art thou?” “Are you an heir?” “Shall you be saved?” “How readeest thou?” “What think you of the cross?” “Have you assurance?” The third contains a series of tracts of the same character under the titles: “Rich and poor;” (an exposition of the parable of Dives and Lazarus.) “Peace, be still;” (an exposition of the miracle of the stilling of the storm.) “Do you pray?” “Have you the spirit?” “Christ is all.” “A word to the churches.” “What is the Church?”

There is little in all these calling for criticism, but much that deserves high commendation. In the whole of them we find a faithful and fearless exhibition of gospel truth. There is no mincing of any scriptural doctrine, however unpalatable to the natural mind. We have seen nothing in his doctrines calling for remark. Occasionally we observe sentences showing that he holds Millenarian views. But these are not obtruded frequently on the reader’s attention, as in the writings of Dr Cumming, nor does he, like the latter writer, make the doctrine of Christ’s pre-millennial reign, the alpha and omega of his teaching. His writings, too, are all characterised by a suitableness to the present age. It has often been a subject of complaint that so much of the preaching and religious literature of the present day is moulded in the formularies of the past, and that they do not meet the wants of the age.—Such a complaint cannot be made against the author of these volumes. Ano-

ther characteristic of them is their style of burning eloquence. Whatever subject he touches, his spirit kindles, and he pours his thoughts in a stream of living energy. One or two extracts which we have taken almost at random will sufficiently illustrate these remarks.

NEED OF FORGIVENESS.

"We are all great sinners. Sinners we were born and sinners we have been all our lives. We take to sin naturally from the very first. No child ever needs schooling and education to teach it to do wrong. No devil or bad companion ever leads us into such wickedness as our own hearts. And yet 'the wages of sin is death.' We must either be forgiven or lost eternally.

"We are all guilty sinners in the sight of God. We have broken his holy law. We have transgressed his precepts. We have not done his will. There is not a commandment in the whole ten that does not condemn us. If we have not broken it in deed, we have in word. If we have not broken it in word, we have in thought and imagination, and that continually. Tried by the standard of the fifth chapter of Matthew, there is not one of us that would be acquitted. And yet it is appointed unto men once to die, and after this comes the judgment. We must either be forgiven or perish everlastingly.

"When I walk through the crowded streets of London, I meet hundreds and thousands, of whom I know nothing beyond their outward appearance. I see some bent on pleasure, and some on business,—some who look rich and some who look poor,—some rolling in their carriages, some hurrying along on foot. Each has his own object in view. Each has his own ends and aims all alike hidden from me.—But one thing I know for a certainty, as I look upon them, they are all sinners.—There is not a soul among them all but is guilty before God. There breathes not the man or woman in that crowd, but must die *forgiven*, or else rise again to be condemned forever at the last day.

"When I look through the length and breadth of Great Britain I must make the same report. From the Lands End to the North Foreland—from the Isle of Wight to Caithness—from the queen on the throne to the pauper in the workhouse—we are all sinners. We have got a name among the Empires of the earth. We send our ships into every sea, and our merchandize into every town in the world. We have bridged the Atlantic with our steamers. We have made night in our cities like day with gas. We have changed England into one great county by railways. We can exchange thought between London and Edinburgh in a few seconds, by the electric telegraph. But with all our arts and sciences—with all our machinery and inventions—with all our armies and navies—with all our lawyers and statesmen, we have not altered the natures of our people;—we are still in the eye of God an island full of sinners.

"When I turn to the map of the world, I must say the same thing. It matters not what quarter I examine, I find men's hearts are every where the same, and every where wicked. Sin is the family disease of all the children of Adam. Never has there been a corner of the earth discovered, where sin and the devil do not reign. Wide as the differences are between the nations of the earth, they have one great mark in common. Europe and Asia, Africa and America, Iceland and India, Paris and Peking, all alike have the mark of sin. The eye of the Lord looks down on this globe of ours, as it rolls round the sun, and sees it covered with corruption and wickedness. What he sees in the moon and stars, Jupiter and Saturn, I cannot tell—but on the earth I know he sees sin." (Psalm xiv. 2, 3.)

DEATH BED REPENTANCE.

"Now I have no desire to hurt the feelings of any one who reads this paper, but I must and will speak plainly on this subject. Once for all let me say that, as a general rule, nothing is so unsatisfactory as death bed evidences. The things that men say and the feelings they express when sick and frightened are little to be depended on. Often, too often they are the result of fear, and do not spring from the heart. Often, too often they are things said by rote, caught from the lips of ministers and anxious friends, but evidently not felt. And nothing can prove all this more clearly than the well known fact, that the great majority of persons who make promises of amendment on a sick bed, if they recover, go back to sin and the world.

"When a man has lived a life of thoughtlessness and folly, I want something more

than a few fair words and good wishes to satisfy me about his soul, when he comes to his death bed. It is not enough for me that he will let me read the Bible to him and pray by his bedside; that he says 'he has not thought so much as he ought of religion, and he thinks he should be a different man if he got better.' All this does not content me,—it does not make me feel happy about his state. It is very well as far as it goes, but it is not conversion. It is very well in its way, but it is not faith in Christ. Until I see conversion and faith in Christ I cannot and dare not feel satisfied. Others may feel satisfied if they please, and after their friend's death say, they hope he has gone to heaven. For my part I would rather say nothing at all. I would be content with the least measure of repentance and faith in a dying man, ever though it were no bigger than a grain of mustard seed; but to be contented with any thing less than repentance and faith seems to me next door to infidelity.

"Reader, what kind of evidence do you mean to leave behind as to the state of your soul? Take example by the penitent thief, and you will do well.

"When we have carried you to your narrow bed, let us not have to hunt up stray words and scraps of religion, in order to make out that you were a true believer. Let us not have to say in a hesitating way one to another, 'I trust he is happy, he talked so nicely one day, and he seemed so pleased with a chapter in the Bible on another occasion, and he liked such a person who is a good man.' Let us be able to speak decidedly as to your condition. Let us have some standing proof of your penitence, your faith, and your holiness, that none shall be able for a moment to question your state. Depend on it, without this, those you leave behind can feel no solid comfort about your soul."

SCRIPTURAL KNOWLEDGE THE ONLY KNOWLEDGE NECESSARY TO SALVATION.

"We live in days when the words of Daniel are fulfilled before our eyes: 'Many run to and fro and knowledge is increased.' Schools are multiplying on every side. New colleges are set up. Old universities are reformed and improved. New books are continually coming forth. More is being taught, more is being learned—more is being read, than there ever was since the world began. It is all well. I rejoice at it. An ignorant population is a perilous and expensive burden to any nation.—It is a ready prey to the first Absalom, or Cataline, or Wat Tyler, or Jack Cade, who may arise to entice it to evil. But this I say we must never forget, that all the education a man's head can receive, will not save his soul from hell, unless he knows the truths of the Bible.

"A man may have prodigious learning, and yet never be saved. He may be master of half the languages spoken round the globe. He may be acquainted with the highest and deepest things in heaven and earth. He may have read books till he is like a walking Cyclopædia. He may be familiar with the stars of heaven—the birds of the air—the beasts of the earth, and the fishes of the sea. He may be able to speak of plants from the cedar of Lebanon to the hyssop that grows on the wall. He may be able to discourse of all the secrets of fire, air, earth and water.—And yet if he dies ignorant of Bible truths, he dies a miserable man. Chemistry never silenced a guilty conscience. Mathematics never healed a broken heart.—All the sciences in the world never smoothed a dying pillow. No earthly philosophy ever supplied hope in death. No natural theology ever gave peace in the prospect of meeting a holy God. All these things are of the earth, earthly, and can never raise a man above the earth's level. They may enable a man to strut and fret his little season here below with a more dignified gait than his fellow mortals, but they can never give him wings and enable him to soar towards heaven. He that has the largest share of these, will find at length that without Bible knowledge he has got no lasting possession. Death will make an end of all his attainments, and after death they will do him no good.

A man may be a very ignorant man and yet be saved. He may be unable to read a word or write a letter. He may know nothing of geography beyond the bounds of his own parish, and be unable to say which is nearest, Paris or New York. He may know nothing of arithmetic, and not see any difference between a million and a thousand. He may know nothing of history, not even of his own land, and be quite ignorant whether his country owes most to Semiramis, Bodicea, or Queen Elizabeth. He may know nothing of the affairs of his own times, and be incapable of telling you whether the Chancellor of the Exchequer, or the Commander in

Chief, or the Archbishop of Canterbury is managing the national finances. He may know nothing of science and its discoveries—and whether Julius Cæsar won his victories with gunpowder, or the apostles had a printing press, or the sun goes round the earth, may be matters about which he has not an idea. And yet if that very man has heard Bible truth with his ears, and believed it with his heart, he knows enough to save his soul. He will be found at last with Lazarus in Abraham's bosom, while his scientific fellow-creature, who has died unconverted, is lost forever."

These extracts are not selected as peculiarly striking. On the contrary, passages as glowing may be found on almost every other page. There is nothing new in the thoughts, but it is seldom that the same thoughts are presented in so lively and vigorous a manner.

The last volume, entitled "the priest, the puritan, and the preacher," is somewhat of a different character. It consists of three lectures, delivered, we believe, before the London Young Mens' Association, at all events intended for young men. The priest is Latimer, the puritan is Baxter, and the preacher is Whitefield. The history of each is sketched, the character is traced, their times delineated, their labors estimated, and lessons deduced for the present generation from the whole. To these are appended three tracts, entitled severally, "Twelve hints to young men," "Be zealous," and "I have somewhat to say unto thee." The lectures present a considerable mass of useful information on the subjects and times of which they treat. The Lives of the men referred to are brought before us in very vivid pictures, and they are held up for the instruction of the young of the present generation in strains of rousing eloquence. Sometimes the Episcopalian appears, as when he calls Baxter's refusal to accept a Bishoprick "a huge mistake," but in general his treatment of his subject is remarkably fair and unprejudiced. Of this we have only to refer to his treatment of the Puritans and the men of the Commonwealth. We select an extract here, his estimate of Oliver Cromwell, as giving a fair specimen of his writing, and also as showing the change which is taking place in public opinion regarding the character of the head of the English commonwealth.

"There are few men on whose character more obloquy has been heaped than Oliver Cromwell. He has been painted by some as a monster of wickedness and hypocrisy. Nothing has been too bad to say of him. Such an estimate of him is simply ridiculous. It defeats the end of those who form it. They forget that it is no compliment to England to suppose that it would so long tolerate the rule of such a monster. The man who could raise himself from being the son of a brewer at Huntington to be the most successful general of his age, and absolute dictator of this country for many years, must, on the very face of fact, have been a most extraordinary man.

"For my own part I tell you plainly, that you ought to consider the estimate of Cromwell, which Carlyle and D'Aubigne has formed, to be a near approach to the truth. I own I cannot go the lengths of the latter writer. I dare not pronounce positively that Cromwell was a sincere Christian. I leave the question in suspense. I hazard no opinion about it one way or the other, because I do not find sufficient materials for forming an opinion. If I were to look at his private letters only, I would not hesitate to call him a converted man. But when I look at some of his public acts, I see much that appears to me very inexplicable. And when I observe how doubtfully Baxter and other good men, who were his contemporaries, speak of him, my hesitancy is much increased. In short I turn from the question in a state of doubt.

"That Oliver Cromwell was one of the greatest Englishmen that ever lived, I feel no doubt at all. No man probably ever won supreme power by the sword and then used that power with as much moderation as he did. England was probably more feared and respected throughout Europe, during the short time that he was protector, than she ever was before, or ever has been since. His very name carried

terror with it. He declared that he would make the name of an Englishman as great as ever that of a Roman had been. And he certainly succeeded. He made it publicly known that he would not allow the Protestant faith to be insulted in any part of the world. And he kept his word. When the Duke of Savoy began to persecute the Vaudois in his days, Cromwell interfered at once in their behalf, and never rested until the duke's army was recalled from the villages, and the poor people's goods and houses restored. When certain protestants at Nismes in France were threatened with oppressive usage by the French government, Cromwell instructed his ambassador at Paris to insist peremptorily that proceedings against them should be dropped, and in the event of a refusal, to leave Paris immediately. In fact it is said that Cardinal Mazarin, the French minister, would change countenance when Cromwell's name was mentioned; and that it was almost proverbial in France that the Cardinal was more afraid of Cromwell than of the devil. As for the Pope, he was so dreadfully frightened by a fleet which Cromwell sent into the Mediterranean under Blake, to settle some matters with the Duke of Tuscany, that he commanded processions to be made in Rome, and the Host to be exposed for forty hours, in order to avert the judgments of God and save the church. In short, the influence of English Protestantism was never so powerfully felt throught Europe as it was in the days of Oliver Cromwell.

"I will only ask you to remember in addition to these facts that Cromwell's government was remarkable for its toleration, and this, too, in an age when religious toleration was very little understood; that his private life was irreproachable; and that he enforced a standard of morality throughout the kingdom which was unhappily unknown in the days of the Stewarts. Remember all these things, and then I think you will not lightly give way to the common opinion that Cromwell was a wicked and hypocritical man. Rest assured that his character deserves far better treatment than it has generally received hitherto. Regard him as one who, with all his faults, did great things for your country. Let not these faults blind your eyes to the real greatness of his character. Give him a high place in the list of great men before your mind's eye. Do this and you will have learned something from Baxter's times."

We have extracted sufficiently to enable our readers to judge of these writings. We have only to say that we consider that the general circulation of them would tend greatly to the promotion of a higher tone of piety. Introduced into congregational libraries we think that through the blessing of God they would tend greatly to the promotion of the great ends of the gospel, the conversion of sinners, and the edification of saints. And we think that our ministers could not read them without catching something of their spirit, and being stirred to greater earnestness in their work.

We take this opportunity of recommending the publications of the Messrs Carter. They are not only "got up" in a superior style, but the worthy publishers act on principles which render them peculiarly worthy of the patronage of our readers. In the first place they publish only sound Calvinistic works, and in the second place, they do not mutilate any of the works which they publish. They either give entire or reject them altogether. Their list now embraces a large collection of standard works in all departmen's of Theology.

RELIGION IN COMMON LIFE.

A SERMON PREACHED AT CRATHIE CHURCH, OCTOBER 14, 1855, BEFORE HER MAJESTY THE QUEEN AND PRINCE ALBERT, BY THE REV. JOHN CAIRD, M. A., MINISTER OF ERROLL, SCOTLAND, PUBLISHED BY HER MAJESTY'S COMMAND.

"Not slothful in business, fervent in spirit, serving the Lord."—Romans, xii. 11.

To combine business with religion, to keep up a spirit of serious piety amidst the stir and distraction of a busy and active life,—this is one of the most difficult

parts of a Christian's trial in this world. It is comparatively easy to be religious in the church—to collect our thoughts and compose our feelings, and enter with an appearance of propriety and decorum, into the offices of religious worship, amidst the quietude of the Sabbath, and within the still and sacred precincts of the house of prayer. But to be religious in the world—to be pious and holy and earnest-minded in the counting-room, the manufactory, the market-place, the field, the farm—to carry out our good and solemn thoughts and feelings into the throng and thoroughfare of daily life,—this is the great difficulty of our Christian calling. No man not lost to all moral influence can help feeling his worldly passions calmed, and some measure of seriousness stealing over his mind, when engaged in the performance of the more awful and sacred rites of religion; but the atmosphere of the domestic circle, the exchange, the street, the city's throng, amidst coarse work and cankering cares and toils, is a very different atmosphere from that of a communion-table. Passing from the one to the other has often seemed as the sudden transition from a tropical to a polar climate—from balmy warmth and sunshine to murky mist and freezing cold. And it appears sometimes as difficult to maintain the strength and steadfastness of religious principle and feeling when we go forth from the church into the world, as it would be to preserve an exotic alive in the open air in winter, or to keep the lamp that burns steadily within doors from being blown out if you take it abroad unsheltered from the wind.

So great, so all but insuperable, has this difficulty ever appeared to men, that it is but few who set themselves honestly and resolutely to the effort to overcome it. The great majority, by various shifts or expedients, evade the hard task of being good and holy, at once in the church and in the world.

In ancient times, for instance, it was, as we all know, the not uncommon expedient among devout persons—men deeply impressed with the thought of an eternal world and the necessity of preparing for it, but distracted by the effort to attend to the duties of religion amidst the business and temptations of secular life—to fly the world altogether, and, abandoning society and all social claims, to betake themselves to some hermit solitude, some quiet and cloistered retreat, where, as they fondly deemed, “the world forgetting, by the world forgot,” their work would become worship, and life be uninterruptedly devoted to the cultivation of religion in the soul. In our day the more common device, where religion and the world conflict, is not that of the superstitious recluse, but one even much less safe and venial. Keen for this world, yet not willing to lose all hold on the next—eager for the advantages of time, yet not prepared to abandon all religion and stand by the consequences, there is a very numerous class who attempt to compromise the matter—to treat religion and the world like two creditors whose claims cannot both be liquidated—by compounding with each for a share—though in this case a most disproportionate share—of their time and thought. “Everything in its own place!” is the tacit reflection of such men. “Prayers, sermons, holy reading”—they will scarcely venture to add “God”—“are for Sundays; but week-days are for the sober business, the real, practical affairs of life. Enough if we give the Sunday to our religious duties; we cannot be always praying and reading the Bible. Well enough for clergymen and good persons who have nothing else to do, to attend to religion through the week; but for us, we have other and more practical matters to mind.” And so the result is, that religion is made altogether a Sunday thing—a robe too fine for common wear, but taken out solemnly on state occasions, and solemnly put past when the state occasion is over. Like an idler in a crowded thoroughfare, religion is jostled aside in the daily throng of life, as if it had no business there. Like a needful yet disagreeable medicine, men will be content to take it now and then, for their soul's health, but they cannot and will not, make it their daily fare—the substantial and staple nutriment of their life and being.

Now, you will observe that the idea of religion which is set forth in the text, as elsewhere in Scripture, is quite different from any of these notions. The text speaks as if the most diligent attention to our worldly business were not by any means incompatible with spirituality of mind and serious devotion to the service of God. It seems to imply that religion is not so much a duty, as a something that has to do with all duties—not a tax to be paid periodically and got rid of at other times, but a ceaseless, all-pervading, inexhaustible tribute to Him, who is not only the object of religious worship, but the end of our very life and being. It suggests to

us the idea that piety is not for Sundays only, but for all days : that spirituality of mind is not appropriate to one set of actions and an impertinence and intrusion with reference to others, but, like the act of breathing, like the circulation of the blood, like the silent growth of the stature, a process that may be going on simultaneously with all our actions—when we are busiest as when we are idlest ; in the church, in the world, in solitude, in society ; in our grief and in our gladness : in our toil and in our rest ; sleeping, waking, by day, by night, amidst all the engagements and exigencies of life. For you perceive that in one breath—as duties not only not incompatible, but necessarily and inseparably blended with each other—the text exhorts us to be at once “not slothful in business,” and “fervent in spirit, serving the Lord.”—I shall now attempt to prove and illustrate the idea thus suggested to us—the compatibility of Religion with the business of Common Life.

We have, then, Scripture authority for asserting that it is not impossible to live a life of fervent piety amidst the most engrossing pursuits and engagements of the world. We are to make good this conception of life,—that the hardest-wrought man of trade, or commerce, or handicraft, who spends his days “midst dusky lane or wrangling mart,” may yet be the most holy and spiritually minded. We need not quit the world and abandon its busy pursuits in order to live near to God :—

“We need not bid, for cloister'd cell,
Our neighbour and our work farewell :
The trival round, the common task,
May furnish all we ought to, ask,—
Room to deny ourselves, a road
To bring us, daily, nearer God.”

It is true indeed that, if in no other way could we prepare for an eternal world than by retiring from the business and cares of this world, so momentous are the interests involved in religion, that no wise man should hesitate to submit to the sacrifice. Life here is but a span. Life hereafter is *for ever*. A lifetime of solitude, hardship, penury, were all too slight a price to pay, if need be, for an eternity of bliss ; and the results of our most incessant toil and application to the world's business, could they secure for us the highest prizes of earthly ambition, would be purchased at a tremendous cost, if they stole away from us the only time in which we could prepare to meet our God,—if they left us at last rich, gay, honoured, possessed of everything the world holds dear, but to face an Eternity undone. If, therefore, in no way could you combine business and religion, it would indeed be, not fanaticism, but most sober wisdom and prudence, to let the world's business come to a stand. It would be the duty of the mechanic, the man of business, the statesman, the scholar—men of every secular calling—without a moment's delay to leave vacant and silent the familiar scenes of their toils—to turn life into a perpetual Sabbath, and betake themselves, one and all, to an existence of ceaseless prayer, and unbroken contemplation, and devout care of the soul.

But the very impossibility of such a sacrifice proves that no such sacrifice is demanded. He who rules the world is no arbitrary tyrant prescribing impracticable labours. In the material world there are no conflicting laws ; and no more, we may rest assured, are there established, in the moral world, two laws, one or other of which must needs be disobeyed. Now one thing is certain, that there is in the moral world a law of labour. Secular work, in all cases a duty, is in most cases, a necessity. God might have made us independent of work. He might have nourished us like “the fowls of the air and the lilies of the field,” which “toil not, neither do they spin.” He might have rained down our daily food, like the manna of old, from heaven, or caused nature to yield it in unsolicited profusion to all, and so set us free to a life of devotion. But, forasmuch as He has not done so—forasmuch as He has so constituted us that without work we cannot eat, that if men ceased for a single day to labour, the machinery of life would come to a stand, and arrest be laid on science, civilization, social progress—on everything that is conducive to the welfare of man in the present life,—we may safely conclude that religion, which is indeed the supreme good of man, is not inconsistent with hard work. It must undoubtedly be the design of our gracious God that all this toil for the supply of our physical necessities—this incessant occupation amidst the things that perish, shall

be no obstruction, but rather a help, to our spiritual life. The weight of a clock seems a heavy drag on the delicate movements of its machinery; but so far from arresting or impeding those movements, it is indispensable to their steadiness, balance, accuracy; there must be some analogous action of what seems the clog and draw-weight of worldly work on the finer movements of man's spiritual being. The planets in the heavens have a twofold motion, in their orbits and on their axes,—the one motion not interfering, but carried on simultaneously, and in perfect harmony, with the other; so must it be that man's twofold activities—round the heavenly and the earthly centre, disturb not, nor jar with, each other. He who diligently discharges the duties of the earthly, may not less sedulously—nay at the same moment—fulfil those of the heavenly, sphere; at once “diligent in business,” and “fervent in spirit, serving the Lord.”

And that this is so—that this blending of religion with the work of common life is not impossible, you will readily perceive, if you consider for a moment what, according to the right and proper notion of it, Religion is. What do you mean by “Religion?”

Religion may be viewed in two aspects. It is a *Science*, and it is an *Art*; in other words, a system of doctrines to be believed, and a system of duties to be done. View it in either light and the point we are insisting on, may, without difficulty be made good. View it as a *Science*—as truth to be understood and believed. If religious truth were, like many kinds of secular truth, hard, intricate, abstruse, demanding for its study, not only the highest order of intellect, but all the resources of education, books, learned leisure, then indeed to most men, the blending of religion with the necessary avocations of life would be an impossibility. In that case it would be sufficient excuse for irreligion to plead, “My lot in life is inevitably one of incessant care and toil, of busy, anxious thought and wearing work. Inextricably involved, every day and every hour as I am, in the world's business, how is it possible for me to devote myself to this high and abstract science?” If religion were thus, like the higher mathematics or metaphysics, a science based on the most recondite and elaborate reasonings, capable of being mastered only by the acutest minds, after years of study and laborious investigation, then might it well be urged by many an unlettered man of toil, “I am no scholar—I have no head to comprehend these hard dogmas and doctrines. Learning and religion are no doubt, fine things, but they are not for humble and hard-wrought folk like me!” In this case, indeed, the Gospel would be no Gospel at all—no good news of Heavenly love and mercy to the whole sin-ruined race of man—but only a Gospel for scholars—a religion, like the ancient philosophies, for a scanty minority, clever enough to grasp its principles, and set free from active business to devote themselves to the development and discussion of its doctrines.

But the Gospel is no such system of high and abstract truth. The salvation it offers is not the prize of a lofty intellect, but of a lowly heart. The mirror in which its grand truths are reflected is not a mind of calm and philosophic abstraction, but a heart of earnest purity. Its light shines best and fullest, not on a life undisturbed by business, but on a soul unstained by sin. The religion of Christ, whilst it affords scope for the loftiest intellect in the contemplation and development of its glorious truths, is yet, in the exquisite simplicity of its essential facts and principles, patent to the simplest mind. Rude, untutored, toil-worn you may be, but if you have wit enough to guide you in the commonest round of daily toil you have wit enough to learn the way to be saved. The truth as it is in Jesus, whilst, in one view of it, so profound that the highest archangel's intellect may be lost in the contemplation of its mysterious depths, is yet in another, so simple that the lisping babe at a mother's knee may learn its meaning.

Again: View religion as an *Art*, and in this light too, its compatibility with a busy and active life in the world, it will not be difficult to perceive. For religion as an art differs from secular arts in this respect, that it may be practised simultaneously with other arts—with all other work and occupation in which we may be engaged. A man cannot be studying architecture and law at the same time. The medical practitioner cannot be engaged with his patients, and at the same time planning houses or building hedges,—practising, in other words, both medicine and engineering at one and the same moment. The practice of one secular art excludes for the time the practice of other secular arts. But not so with the art of religion. This

is the universal art, the common, all-embracing profession. It belongs to no one set of functionaries, to no special class of men. Statesman, soldier, lawyer, physician, poet, painter, tradesmen, farmer,—men of every craft and calling in life—may, while in the actual discharge of the duties of their varied avocations, be yet, at the same moment, discharging the duties of a higher and nobler vocation—practising the art of a Christian. Secular arts, in most cases, demand of him who would attain to eminence in one of them, an almost exclusive devotion of time, and thought, and toil. The most versatile genius can seldom be master of more than one art, and for the great majority the only calling must be that by which they earn their daily bread. Demand of the poor tradesmen or peasant, whose every hour is absorbed in the struggle to earn a competency for himself and his family, that he shall be also a thorough proficient in the art of the physician, or lawyer, or sculptor, and you demand an impossibility. If religion were an art such as these, few indeed could learn it. The two admonitions, “Be diligent in business,” and “Be fervent in spirit, serving the Lord,” would be reciprocally destructive.

But Religion is no such art; for it is the *art of being, and of doing good*: to be an adept in it, is to become just, truthful, sincere, self-denied, gentle, forbearing, pure in word, and thought and deed. And the school for learning this art is, not the closet, but the world,—not some hallowed spot where religion is taught, and the proficients, when duly trained, are sent forth into the world,—but the world itself—the coarse, profane, common world, with its cares and temptations, its rivalries and competitions, its hourly, ever-recurring trials of temper and character. This is, therefore, an art which all can practise, and for which every profession and calling, the busiest and most absorbing, afford scope and discipline. When a child is learning to write, it matters not of what words the copy set to him is composed, the thing desired being that, whatever he writes, he learn to write well. When a man is learning to be a Christian, it matters not what his particular work in life may be; the work he does is but the copy-line set to him; the main thing to be considered is that he learn to live well. The form is nothing, the execution is everything. It is true indeed that prayer, holy reading, meditation, the solemnities and services of the Church, are necessary to religion, and that these can be practised only apart from the work of secular life. But it is to be remembered that all such holy exercises do not terminate in themselves. They are but steps in the ladder to heaven-good only as they help us to climb. They are the irrigation and enriching of the spiritual soil—worse than useless if the crop be not more abundant. They are, in short, but means to an end—good, only in so far as they help us to be good and do good—to glorify God and do good to man; and that end can perhaps be best attained by him whose life is a busy one, whose avocations bear him daily into contact with his fellows, into the intercourse of society, into the heart of the world. No man can be a thorough proficient in navigation who has never been at sea, though he may learn the theory at home. No man can become a soldier by studying books on military tactics in his closet, he must in actual service acquire those habits of coolness, courage, discipline, address, rapid combination, without which the most learned in the theory of strategy or engineering will be but a school-boy soldier after all. And, in the same way, a man in solitude and study may become a most learned theologian, or may train himself into the timid, effeminate piety of what is technically called “the religious life.” But never, in the highest and holiest sense, can he become a *religious man*, until he has acquired those habits of self-denial, of resistance to temptation, of kindness, gentleness, humility, sympathy, active beneficence, which are to be acquired only in daily contact with mankind.—Tell us not, then, that the man of business, the bustling tradesman, the toil-worn laborer, has little or no time to attend to religion. As well tell us that the pilot, amid the winds and storms, has no leisure to attend to navigation—or the general, on the field of battle, to the art of war! Where will he attend to it? Religion is not a perpetual moping over good books—religion is not even prayer, praise, holy ordinances, these are necessary to religion—no man can be religious without them. But religion, I repeat, is, mainly and chiefly the glorifying God amid the duties and trials of the world,—the guiding our course amid the adverse winds and currents of temptations, by the star-light of duty and the compass of divine truth,—the bearing as manfully, wisely, courageously, for the honour of Christ, our great Leader, in the conflict of life. Away then with the notion that ministers and devotees may be re-

ligious, but that a religious and holy life is impracticable in the rough and busy world! Nay rather, believe me, *that* is the proper scene, the peculiar and appropriate field for religion—the place in which to prove that piety is not a dream of Sundays and solitary hours; that it can bear the light of day; that it can wear well amid the rough jostlings, the hard struggles, the coarse contacts of common life,—the place, in one word, to prove how possible it is for a man to be at once “not slothful in business,” and “fervent in spirit, serving the Lord.”

[TO BE CONTINUED.]

Religious Intelligence.

SCOTLAND.

ORDINATION OF MR ZERUB. BAILLIE FOR OLD CALABAR.—On the evening of the 16th April, Mr Z Baillie was ordained, by the Presbytery of Edinburgh, in Broughton Place Church. The Rev Dr A. Thomson preached an eloquent and heart stirring sermon on the causes which have hitherto hindered the greater success of the Missionary enterprise. The Rev. Dr John Brown put the questions of the formula, and offered up the ordination prayer, a peculiarly solemn and impressive service; and the Rev Mr Cooper, Fala, addressed the Missionary in a very affectionate, pointed, and practical manner, drawing his illustrations chiefly from his own experience as a Missionary in India. Mr Baillie, who after having completed his course at the Theological Hall, has been assiduously engaged for two years in the study of medicine, has been adopted by the congregation of Broughton Place, as their Missionary to Old Calabar. Mr Baillie will probably leave for Calabar on the 24th of May; and as he is the first ordained Missionary who has gone directly from this country to that field of labour, we have no doubt that he will be accompanied by the earnest prayers of the numerous friends of this mission.—*U. P. Miss. Record.*

A MISSIONARY WANTED FOR CAFRARIA.—As it is probable that Mr Tiyo Soga, a native Caffre, who has for several years been receiving education in this country, will be licensed and ordained towards the close of the year, the Committee on Foreign Missions have resolved to send out an ordained Missionary along with him, if a suitable person can be obtained.—*Id.*

JUBILEE OF THE REV JOHN BROWN, D.D.—The Rev Dr Brown, Senior pastor of Broughton Place Church, Edin-

burgh, and Professor of Exegetical Theology to the United Presbyterian Church, so widely and favourably known as a learned, peculiarly valuable, and voluminous Scriptural expositor, having on the 5th of February, completed the fiftieth year of his ministry, it was resolved by the congregation to celebrate the auspicious event by appropriate religious services. The day chosen was the 8th of April. At one o'clock on that day a meeting was held in the church, when the Rev John Cairns, Berwick, preached from the words in Leviticus xxv. 10, “And ye shall hallow the fiftieth year:”—delineating in a very able manner, and with illustrations singularly rich and attractive, the points of resemblance between the jubilee of the Old Testament and the Gospel dispensation viewed as a continuing jubilee. It had been intended to have a meeting in the church in the evening; but such was the anxiety felt by multitudes to be present even though nothing was provided except food for the intellect and the heart, that it became necessary to secure Tanfield Hall, capable of containing 2500 persons, all the tickets for which were almost immediately, and days before the meeting, disposed of. The chair was taken by the Rev Dr Andrew Thompson, the junior pastor, at six o'clock, and a very large number of ministers from all parts of the Church, as well as from other denominations, crowded the extensive platform.—Prayers were offered at the beginning and at the close of the meeting by the Rev Dr James Henderson of Galashiels, and the Rev Dr David Young of Perth. Congratulatory addresses were presented to Dr Brown from the congregation, from 150 ministers of the Church who had studied under him, from the preachers, and from the sessions of the congregations of Rose Street, Edinburgh, and of Biggar, Lanarkshire, of which he had

formerly been minister. To all these addresses Dr Brown replied in very affectionate, appropriate, and instructive terms, recalling various reminiscences of a pleasing and profitable character.—Speeches were afterwards delivered on important and suitable topics by the Rev Drs Lindsay and Harper, fellow-professors; by the Rev Dr Henry Grey, who five years ago completed his jubilee, and Dr William Cunningham, Principal of the New College, Edinburgh, both of the Free Church, and by the Rev Alexander M'Ewan, Helensburgh. It was a deeply interesting meeting; all the services were pervaded by a fine religious feeling—warm, catholic, and exciting; and the tendency of all that was said and done was eminently calculated to encourage the ministers of the gospel, and to stimulate them to the assiduous, faithful, and persevering discharge of their most important duties. In addition to their address, the congregation presented Dr Brown with a purse containing £610. In the course of his reply, Dr Brown handed this sum, along with £50 from himself—a noble gift of £660—to William Leckie, Esq., cashier of the Commercial Bank, to be devoted to the Scheme which the Synod is occupied in forming for the Relief of Aged Ministers. No appropriation of the money could have been more graceful or becoming. It was a touching sight to behold the venerable servant of the Lord—who, as a popular preacher, a faithful pastor, an accomplished professor, and a learned and successful author, has been spared to enter on the fifty-first year of his ministry, and whom the Lord has placed in circumstances that did not call for the personal use of the gift—with his white locks, and with a countenance beaming with happy christian love, remembering, at the very moment when he was surrounded by the congratulations of admiring thousands, the claims of his less favoured brethren, and generously bestowing this large donation to assist in succouring and in cheering those who, having spent their years of strength in the service of the Lord Jesus Christ, are in their old age laid aside by infirmity or disease. This act ennobled and hallowed the whole proceedings. Surely it will have its due effect upon the opulent members of the Church, and prompt them to come forward and place this benevolent and most necessary scheme on a safe and enduring basis.—

May the Lord continue to bless his honoured servant, and make his last days his brightest and his best.—*1b.*

UNITED PRESBYTERIAN SYNOD.
—The Synod of the United Presbyterian Church of Scotland commenced its sittings in Queen Street Hall, Edinburgh, at half-past 6 p. m. on Monday, the 5th inst. The retiring Moderator, Professor McMichael, preached an impressive sermon on “the attributes of Christ and his kingdom” from Luke i.32, “*He shall be great.*” Mr Marshall, of Cupar Angus, Dr Eadie, of Glasgow, Dr Peddie, of Edinburgh, and Dr McKelvie, of Balgedie, having been nominated as candidates for the Moderatorship when the votes were taken there appeared for Mr Marshall 4, for Dr Peddie 32, for Dr Eadie 50, and for Dr McKelvie 69. The latter was accordingly declared duly elected.

From the very voluminous account of the proceedings of the Synod, contained in the columns of the *Scottish Press*, it is impossible in our limited space to give more than a few extracts on those subjects which were of greatest importance.—From the Report on Theological Education it appeared that in all its branches it is in a most efficient state, 23 out of 31 Presbyteries had sent in reports on the character and exercises of the students committed to their charge, the absence of reports from 8 Presbyteries having been probably caused by their having no students under their care. Of the students attending the Universities 20 were at Aberdeen, 30 at Glasgow, and 17 at St Andrews, and their character, both for piety and diligence, was highly commended. No report had been sent in from Edinburgh. The whole number of students, however, attending the Hall, was 115.

On the evening of Tuesday, a memorial from Claremont Street congregation, Glasgow, praying that the use of Organs in our Churches be made a matter of forbearance, gave rise to a long and animated discussion, at the close of which it was moved by Dr Andrew Thompson and carried by a very large majority, “That inasmuch as the use of instrumental music in public worship is contrary to the uniform practice of the Church and other Protestant Churches in this country, and would seriously disturb the peace of the Church, the Synod refuse the petition of the memorialists,

and enjoin Sessions to use all judicious measures for the improvement of vocal psalmody." A strong protest was made on the part of the memorialists, and subsequently by others, who objected to the decision as hasty and informal.

On Wednesday morning the subject of the better support of the gospel ministry was taken up. In 1853, as reported to the Synod by the committee, there were 256 congregations, besides those connected with the Home Fund, whose stipends were under £150 and a manse; and 167 of these were under £120 of annual stipend. Of these 167 congregations, there were 87 whose numbers and circumstances led the committee to make an offer of aid to them; arrangements have been completed with 42 of these, and they are receiving an aggregate supplement of £500, or an average of £12 each. They have, by their own efforts, raised the additional sum of £300. Since the commencement of the operations of this committee, they have been certified of more than 60 congregations, who, without assistance, have added to the stipends formerly paid by them an aggregate yearly sum of not less than £1000; so that the influence of the movement is not limited to those congregations who receive aid, but is felt, to a certain extent, throughout all the churches. The collection on behalf of this scheme, for the year ending 31st December 1855, as given in the April number of the *Missionary Record* amounts to £1010; donations. £43; in all, £1053. This has been collected by 290 congregations, 23¹ having made no collection.

From the Report on the subject of incapacitated ministers, it appeared that towards the fund for their support £1,000 had been received by bequest, £660 from Rev Dr John Brown, and £40 from two other sources, being £1,700 during the course of the year. The committee strongly advocated care and diligence in increasing this fund, and their suggestions were cordially adopted.

Wednesday evening was devoted to the Synodical Missionary Meeting, at which the Home and Foreign Missionary Reports were read. The Home Mission committee, during the year, had given aid to 80 congregations, 73 of which contain 7,713 members, being an increase in members during 7 years of 1,062. These 73 congregations have raised for ordinary purposes £5,477, and for missionary and other objects £655,

being nearly 16s. for each member. They have 85 Sabbath Schools, 471 teachers, and 4,117 scholars. In the Foreign Mission report detailed accounts were given of the various Missions, by which it appeared that, in Canada 67 congregations reported from had 6,624 members, 13,327 attendants, 2,408 in religious classes, 7,036 attend prayer-meetings.

The Jamaica mission consists of twenty-four congregations, divided into four presbyteries, which form the United Presbyterian Synod of Jamaica. The annual returns show a membership of 3960, an average attendance of 8011; 202 have been admitted to the communion for the first time, not a few of whom have been won from the ways of sin, and only 64 members have died during the year. Several of these gave satisfactory evidence that they died in the Lord. There are 406 candidates for fellowship. It appeared that there are on Sabbath 156 juvenile classes, attended by 2023, and 98 adult classes, with an attendance of 1830; and that these Sabbath classes are conducted by 250 teachers. The missionaries have 35 week-day classes for religious instruction, attended by 917. The preaching of the gospel on Sabbath, the juvenile and adult classes on the Lord's day, the week-day classes, taught by the missionaries, numerous prayer meetings, and domiciliary visitation, form the instrumentality which our agents are regularly and zealously employing for educating the young in the knowledge of divine things, turning sinners to the Lord, and preparing those who have believed for the heavenly world. The money raised at all the stations during the year amounts, exclusive of school fees, to about L.4000.

Accounts on the whole were extremely favourable from Trinidad, Old Calabar, Caffraria, Australia, and India. For Continental evangelization, the Board had granted £500 to the Union of Evangelical Churches in France; £250 to the Evangelical Society in Geneva for the Sautonge Mission in Western France; £150 to the Belgian Missionary Church; and £100 to the Evangelical Church in Lyons.

One of the most interesting sections of the Home Mission Report was the account of the Churches formed in Glasgow for the destitute. Of these there are four, which, together with three Mission Stations, have 776 members, 1,700 ordinary hearers, 460 of whom have been

rescued from practical heathenism, and about 3,000 persons under ministerial instruction. From the Treasurer's report it appeared that the receipts to the Home Mission Fund during the year had been £5,928, and to the Foreign, £12,197, in all £18,125, being an excess over last year of £625, while the excess of expenditure had been £2,320.—*Pres. Witness.*

CANADA.

TWO MISSIONARIES ACCEPTED.—The Committee on Foreign Missions accepted, at their meeting on the 1st of April, the Rev James Gibson, Brechin, and the Rev Thomas Stevenson, Auchtermuchty, as missionaries for Canada. These brethren have been loosed from their pastoral charges, and are making preparations for going out to their adopted field of labour, as soon as suitable vessels can be obtained.—*U. P. Mis. Record.*

MUNIFICENT PRESENT TO REV MR JENNINGS, TORONTO.—On Tuesday the 29th ult, the United Presbyterian congregation, under the charge of the Rev John Jennings, met together for the purpose of formally presenting their pastor with the deed of a house which they have lately purchased for him. Mr Robertson, senior elder, occupied the chair. Letters of apology for absence were read from Rev Dr Burns, Rev Mr Reid, Rev Professor Young, Rev Mr Marling, and others. The chief speakers were the Rev Dr Willis, Rev Dr Lillie, Rev Dr Barclay, Rev Mr Giekie, and Rev Mr Barrass, all of whom made very appropriate references to the munificence which the congregation had shown to their much esteemed minister.

The address and reply were both appropriate and affectionate, recognising with gratitude to God the harmony and unity of feeling which had characterized the relation between pastor and people, and abounding in mutual expressions of kindness and good will. We give a brief extract from each:—

“We hope, sir, that the dwelling you can now call your own, and of which you have entered into possession, may be to you and your amiable partner in life with “the children which God hath given you” the scene of many joys, and that many years may elapse ere the ties which unite you to your family and flock are severed. May a life of brightening and increasing influence distinguish your future career, and may we still in the

relations of pastor and people be enriched with that “blessing which maketh rich, and addeth no sorrow;” and when the activities and the duties of life are for ever closed by the cold hand of death may it be your blessed lot to dwell in the ‘House of many mansions,’ and to receive the divine approval, ‘Well done, good and faithful servant, enter thou into the joy of your Lord.’”

REPLY.

“In expressing your deep interest in my family's welfare—and to such an extent that I do not remember to have heard the like of by any congregation to any minister—permit me to say that my wife, and the older children who can understand the nature of it are deeply impressed by your kindness, & desire to convey their thanksgiving along with mine.

“And now, my dear friends, I can here give you only thanks, but I wish and pray to be better worthy of your kindness, confidence, and approval as your pastor. My greatest joy will be to see you ‘walking in the truth;’ that you every one, be more holy; that parents be more earnest and faithful in relation to their precious children; that the young walk in wisdom's ways, and as they grow in stature grow also in favour with God and man: and that those who are strangers in their hearts to the love of God in Christ Jesus our Lord, may be brought in to the ‘adoption of sons.’ ‘A praying people,’ says Matthew Henry, ‘make a preaching minister.’ And forget me not at your domestic and closet altars, and thus, through God, I may be the means of building up the saints in our most holy faith, and of adding to the number of such as shall be saved. It is a very precious and solemn thing to preach the Gospel, but it is also a very precious and solemn thing to hear it preached; aye, even to have the means of hearing it; and, therefore, so let me preach, and so may you hear as for eternity, and for that inheritance that is incorruptible, undefiled, and that fadeth not away.

“As my best wish for you and yours, I invoke that, ‘The God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will; working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.’”

The house, thus handsomely given, is situated on Jarvis-street, below Shuter-street. It is large and commodious, and very elegantly finished. It was bought a bargain at £650 cash, and presented without encumbrance as a free gift to

Mr Jennings. Such munificence is rare among congregations anywhere, and the presentation is alike creditable to the donors and to the reverend gentleman who has drawn forth so remarkable an expression of esteem.—*C. G. S.*

Editorial Review.

THE LATE SESSION OF OUR LEGISLATURE.

[THE FOLLOWING STRICTURES ON THE LAST SESSION OF THE LEGISLATURE WERE INTENDED FOR OUR MAY NO., BUT WERE CROWDED OUT. THE IMPORTANCE OF THE SUBJECT WARRANTS THEIR INSERTION IN THE PRESENT NUMBER.]

WE do not generally feel called on to discuss the public questions of the day, and when we do refer to them, it is only as they bear upon the interests of religion and morality. Even the subject of education we have only discussed in its bearing upon the interests of the Church. The late Session of the Legislature however presents some features calling for remark. The public are generally sensible that it was a session unusually protracted and unusually unprofitable. It is important that the causes of this should be well marked, and that every good citizen should apply his mind to the discovery of a remedy. Foremost amongst these causes was the intense selfishness manifested in a supreme regard for place and power, which seemed to be the ruling principle, we will not say of every individual in the Legislature, but of every party. Among the individual members what disgusting displays of selfishness in the scramble for office on the part of hungry applicants, ready to sacrifice every principle of honor, to trample upon every profession, and to disregard the highest interests of the country, to gain office. We say not this of one party alone. The Government, instead of adhering to great principles, seemed to be constantly employed in trimming to meet every change of the political atmosphere, while among the Opposition but one feeling seemed to prevail, that of upsetting the present Government and obtaining power. To this every measure of importance and the highest interests of the country were made to yield, and the result is, a session wasted, and some of the most important measures every introduced into our Legislature defeated.

The remedy for this lies with the people. It is to select men of high-toned moral principle, and of sufficient independence of character to follow what is right in defiance of faction. A few such men, shaking themselves free of the trammels of party, would soon make their influence felt for good. But unhappily, in the present House, we have had a set of men who professed their determination to follow such a middle course; but whose reputations have sunk even lower than the out and out adherents of either party. With such professions they have shown the worst specimens of factiousness that our Legislature has exhibited for a long time. Their professed independence has shown itself to be a mere cloak, and their conduct has been but factiousness robed with hypocrisy.

But the principal cause is one to which it becomes every friend of religion to look well, we mean the influence which the Roman Catholics as a body have exercised. This appeared on the first day of the session, in the yielding of the Government party to their claims, by the exclusion of a deserving officer for the purpose of putting in a Roman Catholic, not on account of any superior qualifications, but solely on account of his being a Catholic and to

please his Catholic connexions. It appeared subsequently put forth for the filling of certain offices with members of that body, not because they were entitled to them by their qualifications or their position, but because they were Catholics.

These things however we would have passed without notice were it not for the insidious attempt at breaking up our Common School system, and the contemptible truckling of the Government to their insolent demands.— Early in the session a comprehensive measure for the support and regulation of Common Schools was introduced by Government. The Bill proposed a great variety of improvements upon the present system, but was particularly distinguished by being based on the principle of assessment. By moderate men of all parties it was regarded as an excellent measure, so far as it went, and while imperfections were freely admitted and improvements suggested, reasonable men of all shades of opinion were ready to receive it as a great advance upon the past, and an earnest of better things in the future. Here then was an occasion in which every lover of his country should have felt called on to give his best assistance in carrying through the measure. But here the baleful influence we have alluded to began to appear. The Roman Catholic supporters of the Government refused to support the measure, unless provision was made in it for the establishment of separate schools under their own control. The Opposition, intent upon the one object of getting themselves into power, and ready to sacrifice Education and every other interest of the country for this end, were eager to take advantage of the circumstance to trip up the heels of the Government. Under these circumstances the Government weakly yielded, and introduced supplementary clauses, making provision for separate schools. Wherever there were five Roman Catholic families and twenty children, they were to be allowed a separate school, supported out of the Provincial grant and out of the amount assessed. We regret to say that a large proportion of the Protestant supporters of the Government, and even some of our staunch Presbyterians, were prepared to have supported the measure. The general expressions of indignation which the proposal elicited, however, led the Government to abandon the obnoxious clauses, and with them, we regret to say, the whole measure.

We can appreciate the difficulties of the Government, with a portion of their supporters thwarting them and the Opposition watching their opportunity to overthrow them. But no such difficulty would ever warrant them in sacrificing public principle to expediency, and in insulting the Protestantism of the country, by a *direct tax for the teaching of Popery*; and by giving to Roman Catholics rights which no Protestant body claimed, and which would not be granted to them if they did claim them. And what is bad principle is always bad policy. Had the Government adhered to their first measure and thrown themselves boldly upon the sound Protestant feeling of the country, we believe they would soon have been in a stronger position than ever. We doubt if the Opposition would have ventured to place themselves before the country in the attitude of resistance to a measure fraught with such important benefits to succeeding generations. As it is, while they have failed to rally the Catholics round them, they have in a great measure lost the confidence of all sound Protestants.

In these things we cannot help seeing a little of that retribution by which Providence governs human affairs. There has long been a truckling to Catholics on the part of those now in power, and by none more than by the leader of the Government. He now finds them, what Ireland was to Sir Robert Peel, his chief difficulty, and their influence may yet be the very

means of hurling him from power. Happily for him in the present instance the Opposition, instead of taking advantage of his procedure, copied his blunder. Had they boldly taken their stand against Popish influence, they would have found the seats of office snugly cushioned for them by the time an appeal would be made to the people. But instead of this they began to bid for Catholic support, and the result has been to involve the political character of the leaders of both parties in a disgraceful shipwreck.

As to the Roman Catholics, the steps they have taken must in the long run prove disastrous to themselves. They have already destroyed every remnant of public character they possessed. They have shown themselves ready to sell themselves to the highest bidder. And though they may embarrass for a while, yet in the end their procedure will raise a more powerful feeling against them. This has been the case in the United States and will be so here.

For the claims now set up they have not the shadow of right. Were the other schools in connexion with Protestant bodies, we could perceive a claim, which they might in justice set up to a similar privilege. But the reverse is notoriously the case. Our schools are entirely unsectarian—in them no man has any advantage on account of his creed. The Protestant has no advantage except what his superior intelligence gives him, and the Catholic is under no disadvantage in them except what is caused by his greater ignorance. In some counties it is true that Protestant influence prevails in the schools because Protestants predominate in numbers and wealth, but in other counties Roman Catholic influence prevails, because they are the majority. The system is thus one fair to all parties.

But the real object of all this is to break down the present Common School system in the country, and we trust that every Protestant will at last be found rallying in its support. That the bishops and priests find it injurious to have Roman Catholic children educated with Protestants, we have little doubt. Popery cannot bear the light. Teaching men to think will ever prove fatal to its claims, and every increase of knowledge will weaken its power. The association of Roman Catholic children with Protestants has a tendency to wear off some of that bigotry by which alone their system can be upheld. Hence the opposition of priests to our Common Schools. At one time objecting to them because the Protestant version of the Bible is used in them, and when, to please them, it is excluded, raising a howl against the system as "godless," and only contented when they get the money to themselves. And when they do get it how do they use it? In conveying useful knowledge? Catch them doing so foolish a thing. They know that the teaching of the elementary truth of the Copernican system, that the earth moves round the sun, is fatal to the infallibility of their Church, which has infallibly declared the contrary. Hence whenever they have succeeded in obtaining money for institutions of their own, they have established institutions, which were either mere shams, or gave a training which excluded every thing which would enlarge the mind, and only admitted what would wrap it in the ceremonies of mediæval notions. Only an education in which the Church is the beginning, middle, and end, will suit their purposes. Popery is now making a desperate struggle to arrest the intelligence of the times. She knows she must overcome it or be overcome by it. But is there not the more urgent reason for every lover of his country to resist this attempt to bring back the world to the Golden age of the Papal system, usually and more correctly known as the dark ages.

The proposal we are happy to say has met with unanimous condemnation from all the leading religious bodies, and we are only surprised that our po-

liticians should have been so ignorant of the feelings of the country as to suppose that such a measure would ever have been tolerated by them. But unhappily scarcely one of the Protestant bodies except our own can make the demand with clear hands. Episcopalians, Baptists, Methodists, and even our Free Church brethren, have joined in an unholy league with Roman Catholics to get grants for their respective Institutions. They have for years fed out of the same trough, going "share and share alike," and have even at the last session agreed to allow the Roman Catholics the right of primogeniture, a double mess. And if this system is good for Academies and Colleges, as they all say it is, it puzzles us to find out upon what ground they can consistently oppose its application to Common Schools. The *Christian Messenger* has an argument to prove that it is good for boys of different bodies to be educated together in schools, but when they get older that it is very bad that they should be educated together in Academies and Colleges. We acknowledge ourselves unable to see the force of his reasoning. We deeply regret the inconsistent position of other Protestant bodies. While they receive Government aid to their own Institutions they cannot consistently oppose a similar grant to Roman Catholics.

The Bill is to be printed and to come up for discussion at the next session of the Legislature, and we therefore feel it our duty to "sound an alarm," and to do what is in our power to prepare the minds of our readers to do their duty, should the separate school clauses be again attempted. We appeal to our readers on the highest grounds, their duty to God. Your money is about to be taken to teach soul destroying error—to uphold a system which wherever it has had power rests as an incubus on the human mind, a system which is opposed to the intelligence of the age, which aims at the universal enslavement of the human soul, and which can only secure its objects by bringing upon the world a state of moral and intellectual darkness deeper than that of Egypt. Those who take our money for such a purpose are guilty of a crime against humanity and a sin against God. But not on them alone will rest the responsibility. The constituencies have it in their power to decide the question, and every voter, that is every man over twenty-one years of age, has a voice in the matter, and will have to answer for the use which he makes of his privilege. To the members of our Church we make an especial appeal. They have it in their power to settle the question. The members of our Church in the counties of Hants, Colchester, and Pictou, through whose votes mainly nearly a third of the Government supporters are returned, *have only to speak the word in earnest to their representatives, and we venture to say that the measure will never be proposed again.* One word more, the House was very nearly surprised into the measure this year. We have now timely warning. Let us take care that we be prepared for the future, should the attempt be renewed.

There are other points connected with this matter which we would like to discuss, particularly the extra grants to the Romanists for St Mary's and St Francis Xavier's College. But our space is fully occupied, and we must stop.

We will not however lay down our pen without recording our opinion that had there been less dissipation there would have been more work done, and that work better done, during the session. The occupation of successive nights in social festivities, and gambling protracted till morning, must unfit the mind for the patient investigations and important duties of legislation.—Although such a course of dissipation may not have been general, yet it prevailed to a sufficient extent to interfere most injuriously with the progress of committees and of the House in dealing with the public business of the country.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 7.

JUNE, 1856.

No. 6.

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Home Missions.

SHEET HARBOUR.

MR. EDITOR,—

At your request I beg to subjoin a *descriptive and historical* sketch of SHEET HARBOUR and vicinity.

Sheet Harbour is one of those beautiful and capacious havens for which Nova Scotia is so distinguished. To give an idea of its size, it extends about 8 miles inland, with an average breadth of about a mile. It is situated between 50 and 60 miles to the Eastward of Halifax; and is navigable for vessels of any tonnage up to its very head. It receives the waters of three Rivers—the East River, the North West River, and the West River. The first of these rises somewhere near St Mary's, and, after crossing the New Guysborough Road, empties itself into the Harbour about a mile and a half from its head, after a tumultuous course of upwards of 30 miles. This beautiful stream is settled only for about 7 miles. But the last homestead of any eminence is the residence of Alexander Fraser, Esq. The Alpine position of this pleasantly situated habitation attracts the notice of the traveller from afar. Four miles farther up is the settlement of Lochaber, comprising 5 families. Few sights in nature can rival the scenery that adorns each bank of this river for the first two miles. To describe these beauties would require a more experienced pen than mine. I can only record the *impression* produced on my own mind during a stroll along its margin on

a beautiful evening in the autumn of 1854.

The North West River has its rise somewhere near the settlement of Musquodoboit. About 3 miles from its mouth it expands itself so as to constitute a chain of Lakes extending for a distance of 3 miles—beautified on the one side by the hand of industry and the abodes of men—adorned on the other by an abrupt and elevated range of woody hills. This chain of Lakes terminates at a distance of some 150 yards from the head of the Harbour. Across this narrow and rocky declivity, “the waters of the river,” when swollen by melting vernal snows, or autumnal rains, rush with the most stupendous violence and rapidity, and with a noise that can be heard miles off.

The West River is a streamlet of very humble pretensions.

Sheet Harbour was first settled about 70 years ago by companies of the 33rd and 42nd Regiments. These received grants of land from Government as a reward for military services. At the time of their arrival there were two families residing in the place—one of the name of Lydiard—the name of the other I have forgotten. At this time Mr Lydiard had a Sawmill—the first ever erected in the place. A few years later this infant community received valuable accessions by the arrival of the Lowes, Frasers and Curries, and others from Scotland, and the Halls from England (the latter about the year 1798). A considerable proportion of these emi-

grants are still living: and both they and their descendants still occupy a prominent position in the community—a position to which they are well entitled, either on account of their industry and intelligence, or for their piety.

The late Rev Duncan Ross, of the West River, Pictou, was the first Presbyterian clergyman that visited Sheet Harbour. This was about 50 years ago. I believe the late Mr Graham of Stewiacke was the next. After this they were supplied for some time by a minister from the Church of Scotland of the name of Young. About 30 years ago the Rev Mr Sprott of Musquodoboit began to pay Sheet Harbour and adjacent settlements an occasional visit—which he has continued to do to the present day. But during the last 15 years other labourers in the mission field have traversed these shores, and I can certify that the lapse of years has not obliterated the remembrance of their services.

With respect to the *prospects* of our Church along those shores it is difficult to speak. There are about 35 Presbyterian families at Sheet Harbour; about 10 more at Taylor's Head and Pope's Harbour (10 miles to the West), and about 14 at Quaddy and vicinity (14 miles to the East)—about 60 families in all. These would require the constant labours of a minister; and were they so supplied, there can be little doubt that the adherents of our Church would increase. In addition to the Presbyterians there are a few Roman Catholic and Episcopalian families at Sheet Harbour. But I believe that both united constitute a minority of the population.

The *soil* of those settlements, though rocky, is far from being barren or unproductive. Both at Sheet Harbour and Quaddy, those who carefully attend to its culture raise good crops both of hay and grain. While at Beaver Harbour and Salmon River there are farms and fields of surpassing beauty. Nothing can exceed the *richness* of the *verdure* by which these settlements are beautified during the summer months. In the autumn of 1854, when the fields throughout the counties of Pictou and Colchester were scorched and withered to such

an extent that, in some instances, people were compelled to send their cattle to the woods, the fields along these shores afforded the most luxuriant pasturage. But still the soil is so *rocky* as to render the cultivation of it extremely difficult.

It may perhaps be proper to say something respecting the state of *practical piety*. Of course it is defective. But it is necessary to bear in mind that even in your *oldest* congregations, that have had the services of a stated ministry for almost a century, there is too much spiritual deadness, as well as instances of positive wickedness and immorality. Let not the God-fearing and the pious at Sheet Harbour then be either surprised or discouraged when they hear of "sins and crimes" committed amongst them. And it is but due to our adherents in this section of the mission field to say that, in proportion to their *advantages*, the state of practical piety among them will compare favourably with other sections of our Church.

As Sheet Harbour is one of the most commodious, it is also one of the most *beautiful* Harbours that this Province can boast of. In this respect, it is no exaggeration to say that it is not excelled either by Mahone Bay or the Harbours of Halifax and Shelburne. Of course, the two former are more improved by Art. But the pride of Sheet Harbour is, that it owes the most of its charms to the bountiful hand of *Nature*.

A sheet of water, broad and deep,
Each *fir-clad* shore does lie between;
While murmur'ing streams, and mountains
steep,

May yearly, day by day, be seen.
The sounding shore of ocean wide
Reminds the traveller, far from home,
Of that more *distant* shore whose tide
Receives us in the world to come.
Those woody hills and sunny vales
A meek and graceful aspect wear:
Those ships, impelled by summer gales,
Adorn the prospect far and near.

I would just add that the Presbyterians at Sheet Harbour have furnished themselves with a neatly-finished place of worship. When I preached there, the attendance would average about 90.

ROBERT GRANT.

April 14, 1856.

Foreign Missions.

NEW HEBRIDES.

LETTERS FROM MRS. GEDDIE.

We subjoin extracts of a letter from Mrs Geddie to the Rev James Waddell, brought by the same conveyance as the late letters from Mr Geddie:—

LETTERS AND GOODS FROM HOME.

It is a very long time since I have heard a word from you. You have no doubt written us, but alas! your letters have not reached us. The last letters we had from you were written in October last; and they were very old when they reached us. A vessel arrived here from Nova Scotia, but she had nothing for us but our Sydney supplies. Had the boxes from Nova Scotia been in Sydney she would have brought them. I hope nothing has happened to them, for we are in great need of clothing for our poor people.

We feel very grateful to the friends of the cause who have so generously contributed of their means for these poor people. I can assure you that the clothing formerly sent was much valued by them. I often feel deep regret when I ask a poor native, why he or she has not been at church, and they answer, "I have no garment, and I am ashamed to come."

DAILY LABORS.

I have been very busy all day cutting out garments for those who live in distant villages, and who cannot come to church for want of clothing. My dear sister, Mrs Inglis, has spared me two pieces of print out of her own stock, which will help to cover them until we get our own. We have been obliged to Mr and Mrs Inglis for many things of which we were out, they happily having received all their boxes from home.

I can assure you it is very tiresome work in this climate to sit and teach all day. I call Monday (to-day) my own day, but I do little for myself. I have been engaged all day preparing work for the teachers' wives who live at a distance. I have cut out and tacked fifteen or sixteen garments, beside attending to domestic duties, and a meeting for singing in the afternoon. To-morrow the women of the place come to sew. Often as many as thirty attend, and it keeps me very busy to keep them all going. On Wednesday I cut and tack, and meet the female teachers' class in the after-

noon. On Thursday the women again come to sew, and on Friday I have the teachers' wives from a distance. In the afternoon there is a public service. Saturday I devote to my household duties. So you see we have not time to be lonesome. This is the place to cure ennui.

VISITING.

In April we visited Umetch (a part of our district about five miles distant) and spent two weeks among the people. We have a Samoan teacher settled there.—He and the people have built a nice lime cottage for us. We spend a pleasant, and, I trust, not unprofitable time among them. I accompanied Mr Geddie for the first time to a village in the heart of the island, one of our outstations. We had two rude palanquins made in which to carry me and the children. We left Umetch at daylight with a large party of men and women. The road, if it deserved the name, was for a great part of the way along the edge of a mountain torrent. Sometimes we were creeping along the edge of a steep bank and holding on by the creepers that hung in festoons over our heads, at other times climbing over huge boulders over which the angry torrent was dashing with the greatest fury—and again descending a precipice over which it was frightful to look. Yet I would not have missed that journey for a great deal. The beautiful wild scenery of rocks, torrents, splendid little waterfalls, and the various and beautiful ferns, creepers, &c., were a perfect feast to the eye. Our party aded not a little to the scene. Mr Geddie was before (uhup as we say here) with two able men to assist him over the most difficult places, after them your humble servant, in a palanquin borne by six or eight men, and twice that number following to relieve them, and all singing as loud as they were able. (Natives always sing when they are carrying a burden.) Afterward came Miss Elizabeth and Master John Williams in the same style. The natives wore most attentive to me during the journey, two or three going before to break off any branches that might come in contact with my bonnet. How they managed to carry me over such a road I do not know, but they would not allow me to get out. Since this visit the people have succeeded in making a pretty good road. The people

are all busy in different parts of our district in making roads for our convenience. They have done this of their own free will. We never even mentioned such a thing to them.

The Umetch people were delighted to have us among them, and did every thing in their power to make us comfortable. While we were there the people collected and dug and planted a large taro plantation for us. We knew nothing of it until the chiefs sent for us to go and see the taro tops, that had been collected from the different lands to plant in it.

The old chief Paulo was very anxious to accept a large plantation of taro nearly ripe from him, but we did not think it right to do so, as the people have done so much for us. When our people at Aneligaubut heard what the Umetch people were doing for us, they were quite alarmed lest we should remain altogether at Umetch, and when we returned they were greatly delighted, and crowded to welcome us home. There is not nearly so much food here as at Umetch. The land there is much more fertile and more easily worked. Here the land is generally poor and hard to dig. The people here are generally fishermen, while the Umetch people are agriculturists.

Last week we returned from Anama, where we had been spending a week with our dear friends Mr and Mrs Inglis, or rather I should say, I had been spending a week with Mrs Inglis, for our good husbands were visiting the outstations together, and I with the children staid with Mrs Inglis.

CHARLOTTE ANN'S RETURN TO SOUTH SEAS.

You will perhaps be surprised to learn that we have written to Charlotte to come out to us. She has again and again expressed an earnest wish to come and assist in teaching the heathen, and after much thought and prayer for direction we have thought it our duty to send for her. Our excellent associate, Mr Inglis, whose opinion we highly value, quite approves of the step we have taken. We feel more deeply every day the trial of being separated from our dear children. We also think it would be a great risk for Charlotte to go to so cold a climate as Nova Scotia, as she is not very robust. She can be very useful here. It is impossible for me to give as much attention to the instruction of the young females as they require, without neglecting my own family; but if dear Charlotte were

here, we could between us conduct a large boarding school. The young men we have employed as teachers do comparatively little good if they have not suitable wives; and both Mrs Inglis and myself find that the girls who have been in our boarding schools make by far the most efficient teachers.

EXPECTED MISSIONARIES.

I trust that long ere this the new brethren are on their way to us. I hope they are not waiting for the "John Williams." If they do it will be a long time ere we see them.

SUPPLIES FOR THE MISSION FAMILIES.

You will wish to know how we are in regard to the necessaries of life. I am thankful to say we are not reduced to the same straits as we were during the first years of our residence here. Our expenses in Sydney during the last two years have been very great, owing to the enormous prices of everything. This year they are even more than last. Our flour costs us this year £2 2s. stg. per 100 lbs. It is not easy to say what our average expenses are, while prices are so fluctuating in the colony; but we think our present salary sufficient, or it will be so when prices are more settled. Our expenses have been above our salary for two or three years. In former years we were not able to expend the whole, not that we had more than we needed, but because we could not procure what we really wanted, and we suffered in consequence. The head of the Sandal wood establishment would not allow his vessels to bring us our supplies, neither would he sell us a mouthful of food, but *Providence* provided for us.— Often have I baked the last of our flour as I thought, but before we had used it, a vessel would come in and spare us a little. A Scotchman who was in his employment often sent us a share of his small rations, and received ill treatment from his employer for so doing. We had native food, i. e., taro, and this is very good; but we could not have subsisted long upon it without losing our strength. But you must not think that I am complaining. Oh no, these dark days are past, and dark indeed they were, when the people were all in heathenism, and the foreigners hating us because they could not be as wicked as before we came, and we ourselves dull and discouraged. But a brighter day now shines upon Anceitum. Pray, my dear friends, that the beams that are chasing

away the darkness of this once benighted land, may extend their brightness, until all the islands of this group, yea of these seas, rejoice in the light of the gospel.

PROGRESS OF THE NATIVES.

We are engaged in a great and responsible work, my dear friends, and I trust you often pray that we may be strengthened for it. While we hope and believe that there is an inward change in many of these people, we see a very decided outward improvement, not only in their personal appearance, but in their houses, &c. At nearly all our outstations they are building lime school-houses.—Several of the principal chiefs have nice plastered cottages. The Mission premises are improving in appearance. Beside our own house, our boys and girls' houses. Mr G.'s study (just finished and detached from the house), the Printing Office, Simeona's house, and our new church, there are four other lime houses, belonging to our chiefs and others. Our chief, Nohoat, has had a neat lime cottage built for him near us. Very soon lime houses will become all the fashion, as these people are fond of imitating all they see: many of them have coralled walks leading to their houses in imitation of ours.

OCTOBER 15, 1855.

As there is a vessel here now going to Sydney, we gladly embrace the opportunity of sending letters to our dear friends. Since writing the first part of this letter we have all been well, with the exception of Mr Geddie, who has lately had fever and ague. He was very unwell for three weeks, but he is now going about again. Had we had Quinine he would probably have had nothing more than two or three slight turns, but we were unfortunately out. This is a most valuable medicine here, and one we should always have a good supply of. I am sorry to say we are out of all the most useful medicines.

Since the first part of my letter was written we have visited our outstations twice. We have also visited our fellow laborers Mr and Mrs Inglis. They have a very nice place, and as many buildings as we have; but they live on a flat, and their station does not look so well as ours. They left us last Friday, after spending a few days with us.

I have two little motherless infants to look after, the one is the infant of a woman who lived beside us. She died when

her babe was only three days old. The other child is from one of our outstations. We have had it brought here for the benefit of the goat's milk. Mrs Inglis has two little children under her care too. One is motherless, and the mother of the other was ill a long time, and when she recovered she could not nurse her babe. In the days of heathenism motherless infants, with few exceptions, were put to death and cast into the sea with their mothers.

You will be sorry to learn that we have not yet received the boxes from Nova Scotia. We have not had an arrival from Sydney since May. We do not know even whether they arrived safely in the colony or not. We are very much in need of clothing; We have parted with all of our own that we can spare, and some indeed that we cannot well spare.

We have been expecting a visit from the Bishop of New Zealand for some time. He went to England two years ago. We saw some time ago that he had left in his new missionary vessel for New Zealand, and he has had time since then to have arrived in the colony, and visited the Islands; but perhaps he will not visit this year as he has been so long away from home, although when he left, he intended to visit the Islands immediately on his return.

The new Mission on Marc has suffered a severe shock in the death of Mrs Creagh. She died of the effects of a cold after a few days illness. When here in the "John Williams" she was the picture of health. She was a very superior woman. During the few days I had the pleasure of seeing her, I became quite attached to her, and we parted promising often to write to each other; but alas! the first letters we had from them after they settled on Marc conveyed to us the sad tidings of her death.—Poor Mr Creagh appears to be greatly affected by his loss. He says in his letters to us, "I cannot be said to bear it, I only endure it." I do pity him and his dear motherless little boy.

LETTER FROM REV. J. INGLIS.

ANEITEUM, NEW HEBRIDES,

December 14 1851.

MY DEAR SIR,—In my last letter I gave you an account of the progress of the mission on this island up to the present time. In this communication, after some brief notices of other matters, I shall

inform you of what we have attempted for Futuna and Tana.

EASTERN POLYNESIA.—From the brethren in the *John Williams* we learned that the French Government in Tahiti are as intolerant as ever towards Protestantism—that it appears to be a part of their systematic policy to “wear out the saints of the Most High” on that island. In Samoa there was every appearance that the long and disastrous war, which has so seriously retarded the progress of the mission, will soon be brought to an end. In Rarotonga and the adjoining islands, the missions continued to prosper, and the brethren there had succeeded, in a very providential manner, in introducing the gospel into Penrhyn’s island. In her last visit, the *John Williams* took native teachers from Rarotonga, who were located, under exciting and encouraging circumstances, among those remarkably fine-looking, but fearfully savage and greatly dreaded islanders.

H. M. S. HERALD—MR BOYD.—A fortnight ago we had a visit of *H. M. S. Herald*. Captain Denham was on his way from Feejee to the Solomon Islands, in search of Mr Boyd, whose mysterious disappearance in that group, about three years ago, caused a great excitement in Sydney and the Australasian colonies.—Mr Boyd was a Scotchman, a native of Galloway, and belonged to the neighbourhood of Newton-Stewart. He was one of the most enterprising settlers, and, I believe, one of the largest stockholders in Australia. He was returning from California to Sydney, and was visiting these islands for some commercial objects. He landed, along with a boy, on Guadalcanar. The captain of the vessel waited for his return, but he did not make his appearance; they sent a boat on shore, and saw his footsteps and appearances as if a great struggle had been going on, but no further intelligence of his fate could be obtained. The vessel was kept hovering about the island for a fortnight; but as no further traces of either Mr Boyd or the boy could be discovered, the parties on board concluded that they must have been killed by the natives, and the vessel sailed for Sydney. But as no positive proof had been found of Mr Boyd’s being killed, many were disposed to think that instead of being murdered by the natives, it was probable that he was retained in captivity, and perhaps made a chief among them. So

much interest did his case excite, that both the British and French governments instructed their respective naval officers commanding vessels in these seas to lend every assistance in their power to effect his recovery, should any thing be heard respecting him. Some time ago, a report came to Sydney that a white man and a boy were living among the natives on Guadalcanar; the man was said to be bald, and to have a long beard. The trees along the coast, it was also said, were many of them marked with Mr Boyd’s name. So much credit was attached to the report in Sydney, that a meeting of the merchants was held, and a subscription was raised to fit out a vessel to go in search of Mr Boyd. When Captain Denham heard that it was probable Mr Boyd was still alive, he immediately, in accordance with his instructions, suspended his surveying operations in Feejee, and at a great sacrifice to the interests of the expedition, hastened away for the Solomon group. The interests of commerce and science were instantly abandoned at the call of humanity. At our request, Captain Denham very kindly agreed to touch at Futuna, and land a teacher and his wife, whom we were sending thither to reinforce the mission on that island. When the *Herald* left Anciteum this time twelvemonth, Captain Denham spent about a week making surveys of the coast of Futuna. To strengthen our infant mission on that island, he made particular inquiries after our teachers, had them on board, and made it appear to the natives as if to inquire after and see the teachers had been the principal object of his visit.

MISSION TO FUTUNA.—When the *John Williams* was here in 1853, we appointed two teachers, Waitit and Yosefa, with their wives, from this island; and the Samoan brethren and Mr Geddie located them on Futuna. At first they were well received, but after some time a sandal-wood vessel called at Futuna, having a number of Tanese on board.—The Tanese stirred up the natives, and made their minds evil-affected against the teachers. They persuaded them that the new religion would bring disease and death. The consequence was, that the natives nearly all forsook the teachers. By and by the impression of this visit wore away, and we heard more encouraging accounts of the mission. Three natives of Futuna, who had lived for a

length of time on this island, at Mr Geddie's station, and had embraced Christianity, returned to their own island, joined themselves to the teachers, and strengthened their hands greatly. The teachers had much to try their faith and patience; but their success has been, upon the whole, fully more than could have been reasonably expected. This year, the deputation in the *John Williams* engaged to visit Futuna, and take our teachers their next year's supplies of clothing, &c.; and if it should appear expedient, they intended also to strengthen the mission by the settlement of a Samoan teacher. From some cause which we have not learned, the *John Williams* did not call at Futuna, and, in consequence of the vessel not calling, I am sorry to say, one of our teachers, Yosefa, has been drowned.

VISIT TO FUTUNA AND TANA.—A month after the *John Williams* left this island, as she was not to return here, we sent Pita, the Samoan teacher formerly on Tana, with a strong select crew of natives in our best boat, to visit our teachers on Futuna and Tana. The voyage occupied a fortnight, but the actual sailing was performed in three days.

TEACHER DROWNED.—On their return, we learned that ten days before they reached Futuna, a white man who lived there had left Futuna for Anciteum, and that Yosefa and two other natives of this island, besides some natives of Futuna, had accompanied him in his boat. Yosefa was coming over to this island to obtain supplies. As the *John Williams* had not called at Futuna, the teachers' supplies of clothing, fish-hooks, &c., had been quite expended, and as food was scarce on the island, a supply of fish-hooks especially would have helped them much to obtain food. Pita and the natives afterwards ascertained that the boat had not been heard of either at Tana or Eromanga. The only conclusion, therefore, which we could draw was, that as the boat had not come here, it must have gone down at sea, being probably upset in a squall, and all in her had perished. We also learned from them that two canoes had been lost about the same time, one coming from Futuna to this island, and the other going from this island to Tana.

GREAT LOSS OF LIFE.—In the boat, in these two canoes, and in another canoe lost some months ago, going from Anciteum to Futuna, no fewer than *eighteen*

men, belonging to my side of the island, have been drowned, besides the white man, and ten or twelve natives of Tana and Futuna. In all, about thirty men have met with a watery grave. This reckless mode of sailing from island to island in native canoes is an evil thing of long standing, and this fearful loss of life at this time, and so recently, has furnished Mr Geddie and me with an opportunity of calling the attention of the natives to the nature of the evil, and the means of preventing it.

NEED OF A LARGE BOAT.—As we shall have occasion to visit our teachers frequently in these islands, we are very desirous to procure a large boat, partly or wholly decked, and in which, in ordinary circumstances, there would be no danger in sailing to Futuna, Tana, and Nyua. We should draw our crew from among the most active and skilful native seamen. In such a boat some of our most influential chiefs would have an opportunity of visiting the adjoining islands, and bearing their testimony in behalf of Christianity. In this way the classes that invariably get up these expeditions would get their love of travel gratified, and the temptation to embark in their fragile canoes would be greatly removed. We should not think of getting a boat for this purpose alone; but while the primary object is to maintain a regular intercourse with our teachers, the other object will, we think, be also, in a great measure, gained. The boat which was bought for us in Sydney would have suited this object in a good measure, although it was not intended for this purpose, but to be placed on Tana, principally to furnish the teachers with the means of returning to this island in case of an emergency; subsequently, this arrangement was not thought necessary. But when the *John Williams* reached Samoa, the brethren who were waiting there to proceed to the Loyalty Islands having been disappointed in procuring a boat from Sydney, and seeing ours to be so suitable, as they thought, for their station, they were eager to obtain it; and thinking that a much smaller boat, which was for sale in Samoa, might probably suit our purpose, they bought it and brought it with them. When they arrived here, we felt it to be our duty, in their peculiar circumstances,—about to commence a new mission, and with no other boat,—at once to pass over our large boat and the benefaction of our

Sydney friends to the new brethren, whom they are supporting, and to accept of the small boat instead, which, when fully rigged, will cost £30. It is an excellent boat, but quite too small for visiting the adjoining islands, and in the meanwhile we must use our whole boats for this purpose.

TEACHERS—YOSEFA.—But to return to the teachers. Poor Yosefa has left a widow and an infant son to lament his loss. He was a highly promising young man. He belonged to this side of the island, but before our arrival he had lived a good part of his life at Mr Geddie's station, for the sake of the gospel. After our settlement here, he was diligent and constant in waiting upon every means of instruction. He introduced the gospel into Umka, a small inland settlement.—He used to go every evening and make family worship with a man and his wife, who were anxious to know about the true God. Afterwards a few others joined them, and with their assistance he erected a small school-house, and I appointed him to be their teacher. The work has gone on there, and a few weeks ago I opened a new school-house in that settlement, much larger, and in every way superior to their first one. Yosefa's marriage was the first that I celebrated on this island. It was conducted with great publicity. It was performed on the shore, in front of the mission premises, in presence of a great concourse of natives.—Mr Geddie, the Samoan brethren, Captain Morgan, and a number of the men from the *John Williams*, were all present. As soon as the marriage was over, the young couple were hurried into the boat, put on board the *John Williams*, and the next morning landed on Futuna. His appointed period was short. May the Lord sanctify the loss.

WAIHIT.—Waihit, the other teacher sent to Futuna, is a somewhat extraordinary character. In heathen times he was a sacred man, a great disease maker, and a furious savage; and hence a man of great influence among his countrymen. He became one of the first converts to Christianity. No sooner was he converted himself, than he sought, with all the energy of his character, to bring his countrymen out of the darkness of heathenism into the blessed light of the gospel. Mr Geddie is of opinion that the first great impression in favour of the gospel over this island was made chiefly by Waihit. He has evinced the same

earnestness and decision of character on Futuna. He has lately exposed himself to considerable danger by his fidelity.—The natives of Futuna have a cruel and barbarous practice, when a scarcity of food occurs, which, I suppose, will be generally once a year, before the bread-fruit season comes in. They kill a man, as a sacrifice to propitiate their deities and secure an abundant harvest of bread-fruit. The chiefs assemble, fix upon the individual, and immediately thereafter kill him. When Waihit heard of their intentions, he remonstrated with them to the utmost of his power, but it was of no avail; they were only angry with him, and several who professed themselves favourable to Christianity left off coming near him. As the poor victim had been killed only a short time before our boat was there, our natives returned quite shocked with the horrid deed, and apparently more impressed than ever with excellencies of the gospel. Waihit had also severely reproved some natives of Aneiteum, living on Futuna, for their wicked conduct. One of them was so angry at him for this, that he advised the natives to kill Waihit. When Waihit heard that his life was threatened, he firmly replied, "Oh, I am not afraid; they may kill my body, but they cannot touch my soul."—*To be Continued.*

From Missionary Magazine and Chronicle.

POLYNESIA.

NENGONE, LOYALTY ISLANDS.

"In our number for February we inserted a notice of the encouraging events which had signalized the entrance of Messrs. Jones and Creagh upon this new and interesting field of labour.

Mr Sunderland, who had accompanied these brethren to Nengone, writing under date 16th of August, gives the following additional particulars respecting the erection of a chapel, and the organization of a christian Church at Neche, the station occupied by Mr Creagh.

"I inclose a rough sketch of the chapel at the Neche Mission Station. It is a good stone building, 60 feet by 34. It was erected in 1854, and reflects great credit upon the native teachers and people, by whom it was built. The former chapel was lath and plaster; it was blown down by a strong gale in 1854, and the people resolved that their next chapel should be a strong substantial building. The teachers drew the plan, and the whole district assisted in the building—

men, women, and children were all employed. The men cut the wood for the roof, the women and children collected stones for the walls; during the erection the village was like a bee-hive—all ranks, all ages, both sexes, were employed, and in about three months the building was finished. It has a double roof, is seated with benches, and will hold about 800 people. It is well filled every Sabbath day. It presents a striking contrast to their own houses, and the chapel is always an object of interest to parties from the heathen districts. They wonder at its size, and it is with difficulty they can be induced to enter into the 'sacred house,' lest some evil should befall them for having dared to trespass on what they consider sacred ground. I have observed some of the heathen, who had been induced by persuasion to attend a service, tremble exceedingly, and appeared only to breathe freely when they got outside of the chapel.

"Small parties from the various heathen tribes are continually visiting this station; we have thus an opportunity of speaking to them about christianity.—They all acknowledge what we say is very good, and that our religion is a very good one, because it teaches people to be kind; but that the various tribes are so jealous of each other, that if they wish to receive the gospel, or *word* as they call it, some stronger tribe would fall upon them and kill them. They say to us, 'Try to get over the *word* to the strong tribes, then the weaker ones will follow.' There is truth in what they say, and we keep this in view in our plans of operation. Some of the Si Guama people go occasionally and speak to the principal tribes which still keep aloof; they have always been well received, but they still put off to a more convenient season the reception of the gospel.

"The people at this station are exceedingly attentive to the preaching of the truth, and most anxious to obtain the word of God. We hope we shall soon be able to put into their hands a complete book; at present they have only a few chapters of the gospel by John, which many of them have got by heart. We are printing the gospel by Mark, and hope in about a month to have it ready to put into the hands of the people. We get on slowly, because we can only print four pages at a time.—Brother Creagh composes the pages, and the native teachers print off the forms.

We are glad, however, that we can print the book; though it takes so much time, it will be a great prize for the people when it is completed.

"We had the pleasure of forming a church at this station last month. On the 15th of July we had the ordinance of the Lord's Supper. It was a deeply solemn and interesting occasion. When we thought what these people were but a few years ago, and think what some of them profess to be now, it was indeed an interesting scene—one on which angels no doubt looked with astonishment; and which furnished another proof of the wonders of redeeming love, the power of Divine grace, to cleanse and purify the heart of the vilest of the sons of men.—The infant church is composed of fifteen members—thirteen males and two females. There are many more who will shortly be admitted to the church. Brother Creagh and I took the services between us. Brother Jones has also formed a church at Si Waako. May the blessings of the great Head of the church rest upon the infant churches on Nengone."

In a later letter, dated 9th October and written after his arrival in Sydney, Mr Sunderland gives some further and very interesting particulars concerning the Nengone Mission, and also notices the signal providence by which he and Mrs Sunderland had been preserved amidst the perils of a storm at sea.

"I embrace an early opportunity of informing you of our arrival in the colony. The term of our appointment to the West having expired, and the object of our Mission there accomplished, after consultation with brother Creagh, we engaged a passage in a brig bound for Sydney. Our ten months' residence on the island of Mare (Nengone) had been long enough to cause us pain at parting. We felt attached to many of the people, and the falling tear and the warm expression of their feelings at parting showed that the feeling was mutual.

"The work in Mare is in an encouraging state. Our brethren have full scope for all their talents, both physical and mental. There are upwards of 2000 people looking up to them for instruction. There are about 300 candidates at both stations, seeking for baptism and the ordinance of the Lord's Supper.—There are a number of very interesting young men in the course of training, whom we hope will be useful hereafter as native teachers. They very soon ac-

quire the art of writing and reading.

"The people are kind and attentive to their missionaries. What they have they freely give. They consider it their duty to keep the teachers and the missionaries well supplied with yams.

"The two principal chiefs at the station are members of the church. They are both very consistent men, and, by a long course of consistent acting, have proved their attachment to the truth.—Esekiu, one of the chiefs, I am sorry to say, is in a poor state of health. When we landed we found him unwell. He took a course of medicine, and got up his strength again; but before we left he was again complaining, and I fear his time of departure is drawing nigh. He speaks of his state, says he feels that he must soon die, but that he puts his trust in Jesus. He was a man, when the people were living in heathenism, greatly feared by them. A pile of human bones, a short distance inland of the village of Neche, is pointed out as a mark of his love of human flesh and his cruelty.—But he early embraced christianity after the landing of the teachers; and for many years he has been their faithful friend. We all think highly of him, and have been pleased with his modest behaviour, his uniform kindness to the missionaries, and his anxiety to promote the interests of the Redeemer's kingdom amongst his own and other tribes. I have often felt refreshed at our prayer meetings by his prayers, and astonished at the clear views of Divine truth which he possessed. When he dies, his loss will be greatly felt by all parties.

"The other chief, Naisilini, is a member of the church. He also bears an excellent character. A few months ago, he in company with some of the candidates went to visit a heathen tribe, and to converse with them on the subject of religion. They arrived at the village and found the tribe making preparations for war with a neighbouring tribe. He spoke to them of the evil of war and the blessings of peace, and referred to the advantages which christianity had conferred upon his own people. This heathen tribe, having received a challenge, felt called upon to go to the fighting ground. Naisilini and the christian party said they would go with them to the scene of conflict, and they did accompany them the next day. When the hostile parties were in sight of each other, not more than 100 yards apart, Naisilini

said, 'You stay here; I will go over to the other tribe and speak to them, and try and induce them to live in peace.'—Some of the leading men said, 'If you go over to that party, they will very likely kill you and eat you.' He replied, 'I am a man of God; I don't fear man.'—They entreated him not to go; but he would not listen to them. He and his friends went to the other tribe. The old men assembled; he said he wished to speak to them. They listened with attention to what he said. The opposite party were looking on with deep interest, fearing for the result; but their fears were disappointed. The principal chiefs of this tribe said, 'Tell the fighting men to give up the war to-day. Let all the young men return to their village, and we will all go to our large house and listen to the message of the christian chief.' They all returned home. Fighting was postponed that day. Naisilini, in giving a description of his interview, said that this tribe behaved with great respect.—They gave food to him and his party; and in the evening they conducted worship in the large house, at which there was a numerous attendance. The people behaved most respectfully to them during their stay, and said they should be glad to see them again: that they thought that the *lotu*, or religion, was a good thing; but that they were afraid to receive the word at present: but they said they might repeat their visits. This we consider a great step in advance. On former occasions, they had received insults when they visited the heathen; but there is a change taking place now among all the tribes. They seem glad of the visits of the christians. We hope that the light of the gospel is breaking in upon the darkness in which they have been involved, and that ere long we shall hear that our brethren have been able to place teachers amongst all the tribes on the island of Mare. It is very delightful to see the interest the christian natives take in their visits to the heathen, to preach to them the truths of the gospel. They are always willing to go, and they return with gladsome hearts when they have met with encouragement, or see any hope of the introduction of the gospel amongst their benighted neighbours.

"We left Mare on the 27th August Parting from our friends with regret, we went on board the brig which was bound for Sydney in the afternoon, and sailed next morning.

"We had a very heavy gale on our way down to Sydney. We felt considerable anxiety, and were exposed to great danger. A vessel about fifty years old; not even a good roap on board, but three hands before the mast; a chronometer on board, but of no use because it was allowed to run down; sailing by dead reckoning, and in the neighbourhood of reefs and exposed to currents, we were under considerable doubts as to what might be the consequence. We felt sustained by the thought that we were Christ's servants: we felt the value of precious faith in Jesus, and left the result with Him; feeling that all is well with the christian, either in life or death. At the commencement of the gale the main trysail-sheet carried away the *horse*, and struck the captain on the temples. He fell senseless on the deck. He was carried below. I bled him and did all I could for him; but he lay senseless for two days, during which time the gale continued with great fury. It was, indeed, a most wonderful thing that he was not struck dead: he has not yet recovered from the blow. In addition to all this, think of our ungodly crew—not one on board but ourselves, and two natives we

had with us, seemed to care about God; but in the very height of the storm you could hear the most dreadful oaths from the men as they were attending to the ropes. The elements appeared to be at war with us. The lightning flashed, and at times the heavens seemed to be in a blaze; the sea rose before us in apparent wrath, now and then breaking over us and deluging the deck of the vessel; and the winds howled through our rotten ropes: yet, amidst all that was calculated to awe and humble the spirit, man defied his Maker, and tried to provoke the thunderbolts of God's wrath to break upon His creatures, and punish those who, in circumstances so critical, could use the most awful language. Never did I feel so much the truth, 'That our God is merciful,' not desiring the death of a sinner; else, surely, His vengeance would have fallen upon our crew. God was gracious, and He brought us through the storm in safety; and we were permitted to reach Port Jackson on the 22nd September. We met with a kind reception from our friends; and we have been engaged in preaching and advocating the cause of our Mission since we arrived."

Other Missions.

FRENCH CANADIAN MISSIONARY SOCIETY.

(Concluded.)

CATECHISTS.

Seven Catechists have laboured in connection with the Society in as many different stations. These are all resident Missionaries, who assist the Ministers in their labors, and supply their place where the work has not acquired sufficient extension to demand the permanent services of a resident clergyman.—They are, without exception, married men, whose houses are open to visitors, and whose earnest piety, and irreproachable behaviour command always, ultimately, the respect even of enemies—while their faithful testimony, their unremitting protest against Rome, and readiness to be instant in season and out of season, cause many to lay aside a delusive religion and cling to Jesus Christ.

TEACHERS.

This fourth class of Missionaries is sta-

tioned partly at the Institutes of Pointe aux Trembles, and partly at the local schools of the several stations in connexion with which their labors will be noticed. Whilst engaging extensively in the work of education, this Society should be distinctly understood to encourage it, not as an end of itself, but only as a means of promoting the great object it has in view—that of imparting to the people the knowledge of Bible truth, and of leading them to the fountain of life and salvation. This consideration we urge upon our teachers, lest while absorbed in imparting secular instruction, they may lose sight of the one thing needful, the good part, which is in Jesus, and which we expect them to strive in procuring to all who come within the reach of their influence.

Although our schools have generally but a small attendance, yet in several localities they are indispensable to the consolidation of the missionary success obtained, inasmuch as the Government

schools of Lower Canada are essentially of a sectarian character, and isolated French Canadians would have to send their children where the Romish catechism is the prominent object of teaching, unless provision were made for them by this Society. As will be seen afterwards, new schools have been opened this year in two of our stations.

The Report then proceeds to give a detailed report of each department of their operations, and an account of the several stations. We have only room for a condensed statement of the Educational Institute.

POINTE AUX TREMBLES.

Ten miles east of Montreal, on the North shore of the St Lawrence.

It will be recollected that a short time previous to our last anniversary, important changes had been introduced into our educational establishment at Pointe aux Trembles. It had been divided into four distinct departments, viz:—The Boys' Institute, the Girls' Institute, the Farm, and the Pastorate, each under the direction of a special head, reporting directly to the Committee, while the whole establishment was to be superintended on behalf of the Society by the periodical visits of the Secretary. These systematic arrangements have now received the test of experience, and have proved most satisfactory, having fully met the expectations of the Committee.

The highest number of pupils, during the year, in both institutes was 111, there are at present 74 scholars, of which, 51 are at the Boys' and 23 at the Girls' Institute.

BOYS' INSTITUTE.—The branches taught are, Reading, Writing, the English language, French Grammar, Geography, Arithmetic, History of Canada, Recitation, Composition, Discussion, Drawing, and Singing, but the branch which receives the prominent place is the study of the Word of God. The number of lessons given is 95 a week, 20 by Mr Roux, and 75 by the pupils.—These lessons are so distributed that while the members of the superior class are teaching, the Principal is disengaged and can superintend the lower classes, examine the pupils, and also aid and advise the young teachers. The general progress of the scholars is satisfactory.—They display great zeal in reading the Scriptures, and exhibit on religious subjects a remarkable intelligence of the

things of God, as well as a good knowledge of the errors of Rome.

Mrs Roux and Miss Shea have continued effective in the laborious duties entrusted to them.

GIRLS' INSTITUTE.—In the absence of a successor to the late Madame Tanner, Mr Vernon was charged for a great part of the year, with the superintendence of the Girls' institute, until at a recent date, Madame Moret, at the urgent solicitations of the Committee, consented to leave her home for a season, and, assisted by Mr Moret, to assume the direction of the School. We are in a position now to announce with great satisfaction, that a Christian lady of decided piety and long experience in the department of education has agreed to come and undertake the charge of this Seminary.

Of 46 girls received in the establishment during the year, 40 were French Canadians, 2 French, 2 Swiss (children of Missionaries), and 2 Indians; ten of them paid in part for their board; forty-two were born of Romish parents, and 10 of them professed to be Romanists at the time of their admission to the school; three have remained indifferent to religious influence; two have joined the church, while nine more give decided evidence of piety, and are strongly attached to the Gospel. The rest have given general satisfaction. Six belong to the superior class, and qualify themselves to become teachers, Twenty-three in all are now placed under the direction of Madame Moret.

FARM.—Great praise is due to Mr Vernon for the very able and efficient manner in which he has managed the Farm entrusted to him, and made it contribute largely towards the support of the Institutes. The whole expenses for the cultivation of the Farm, including board and wages of servants, were covered by sales of produce, while the amount of provisions supplied to the Institutes, and the various services rendered by the department, represents at a low valuation a nett profit of over £160. In addition to this the gardens of the establishment which form a distinct part of the Farm, supplied the two houses with produce to the amount of at least £40. Thus were the expenses of both Institutes diminished to the extent of two hundred pounds by the proceeds of the Farm.

FINANCES.—The contributions to the Society have amounted to £2,614 0s. 8d.

which is less by £600 17s. 3d. than the previous year. This deficiency in the supply of funds is easily accounted for, when it is not noticed that it bears entirely upon remittances from Great Britain, and from the United States. Being deprived for most of the year of the services of a General Agent, neither of these countries could be visited as previously, for the purpose of taking up collections. Moreover, while a diminution in our resources from Great Britain might have been anticipated on account of the war, only a portion of the annual grant of a thousand dollars, voted to this Society by the American and Foreign Christian Union, of New York, has yet been received.

The contributions from Canada, on the contrary, show an increase over all preceding years, a most gratifying proof that our mission gains more and more the confidence and sympathy of the churches in this Province, which being nearest, can best appreciate the importance of our field and the progress of the work. Donations from Canadian sources have reached this year the sum of £1,886 13s. 9d., being not far from three quarters of the whole amount contributed. In this sum Montreal has contributed about £640. After such liberality displayed at home, we can the more boldly turn to the Christians out of the Province, and urge them to assume their part of responsibility in carrying the light of the Gospel to French Canadians, and establishing the Word of God in the midst of this great stronghold of Romanism in America.

It will be seen with regret from the Treasurers' account, that we are indebted to the extent of £337, 7s. 3d. When it is considered that this Society has been now for nearly two years, more or less in debt, that thus its operations are crippled, and that new missionaries, needed for the urgent demands of the field, cannot be procured, the friends of the cause will undoubtedly feel the call for renewed exertions.

CONCLUSION. — To sum up the

operations of the Society, it might be stated that this Mission reckons at present eleven Stations provided with resident Missionaries; that it has sustained during the year 4 ministers, 7 catechists, 8 colporteurs, and 10 teachers. It has established 4 Schools in various parts of the country, and supports at Pointe aux Trembles 2 large Educational Institutes, in which a numerous youth is trained for future usefulness. Over 300 French Canadians attended on Sunday at the several Stations, the services held by the Missionaries; while in addition, a considerable number of isolated families that have withdrawn from Rome, worship God in spirit and truth. Such are some of results already obtained, which, however, are only the first instalment of larger blessings in store, if we are not wanting in faith and perseverance. While some organs of Romanism affect to treat with contempt our humble instrumentality, the whole Romish clergy is alive—and probably more so than are many of our friends—to the importance of this Mission. They labour hard against it; cease not to warn their people from our missionaries; are foremost in destroying religious books and burning Bibles, and preaching incessantly against those whom they misrepresent as "False prophets."

Let the appreciation in which they hold these efforts be stated by themselves. In the annual report for the Propagation of the Faith in the District of Montreal, an official document emanating from the Romish Hierarchy of this Province, is found the following:—"Heresy now works with an energy truly diabolical to seduce the Catholic population away from their allegiance to the ancient faith of their fathers." It scarcely need be said that this so-called heresy is nothing else than Evangelical and Spiritual Christianity, as proclaimed by our Missionaries; and it must be a source of unfeigned congratulation to all the members of this Society, that the energy displayed in this cause, makes the enemies of the Bible tremble.

News of the Church.

PRESBYTERY OF HALIFAX.

The Presbytery of Halifax met at Shunacadie on the 20th inst. Present—

Rev Messrs. Sedgewick (Moderator), Murdoch, McGregor, Cameron and McLean; and Messrs. S. Archibald, Alex.

James, and — Landalls, Ruling Elders.

Mr John McKinnon, Student in Theology, delivered a discourse, and read a portion of the Epistle to the Hebrews in Greek. Both of these exercises were approved. Mr McKinnon informed the Presbytery of his intention to proceed to Scotland to prosecute his studies. The Clerk was directed to furnish Mr McK. with a suitable testimonial.

Reports of missionary work, by Mr Sprott at Kempt, and by Mr Grant at Sheet Harbor, were read with interest and approval. Members of Presbytery reported fulfilment of appointments to preach at different parts of the Railway, from which it appeared, that since last meeting divine service had been held on eight different Sabbaths, at different localities, which were gratefully received, and the expenses incurred in travelling defrayed. It appeared farther that Mr Matheson, preacher, had been employed in the same field of usefulness from the first Sabbath of May. It was agreed that Mr Matheson be left to divide his time among the different sections, according to his own judgment, after seeing the whole extent of the demand. The Clerk was farther instructed to correspond with the Presbyteries of Truro and Pictou, and invite their assistance, as one laborer is entirely inadequate, and the members of this Presbytery too few to give the amount of supply which they would wish to furnish, and which seems to be required.

Rev Hugh Ross was recalled from Cape Sable Island and directed to take part with Mr Matheson in the Railway mission from the date of his return until the meeting of Synod—Mr McGregor to give directions to Mr Ross on his arrival from Shelburne.

Mr McCully was continued at Annapolis until the meeting of Synod.

The committee appointed to correspond with the Managers of Yarmouth congregation, stated that they had written as directed, but had as yet received no reply. The subject involved in the correspondence was therefore necessarily delayed till next meeting.

An appeal to Synod from a decision of session of Poplar Grove Church, by one of its members, against refusing admission to the membership of the Church to persons of acknowledged christian excellence, or to certified members from other christian Churches, who may seek admission, because they may have conscientious scrup-

les against giving an *unqualified* assent to the Formula of admission, was read, and after consideration transmitted.

Next meeting to be held in New Glasgow on the fourth Tuesday of June.

BELLE VUE, R. JOHN,

May 15th, 1856.

Dear Sir,—Enclosed you have Fourteen Pounds and Ten Shillings to the credit of our Foreign Mission Fund.—This sum comes from the congregation of St Andrew's Church, in St John, New Brunswick, under the pastoral charge of the Rev William Donald, A. M., of the Established Church of Scotland;—and has been forwarded by our former Treasurer, Dr Waddell, who is at present connected with that congregation. Various circumstances render it peculiarly pleasing to me to be made the channel of communication with you on an occasion so interesting.

The money comes most opportunely, as we have been making exhausting disbursements for the outfit of our young brother Gordon, and for the furnishing of supplies to our mission family, per the "John Williams," about to sail from Britain for the South Sea missions.

But the contribution is rendered increasingly valuable as it comes to our aid from brethren in Christ Jesus who have no share in the responsibility of our mission, but who send us fraternal greeting, and thus kindly contribute to its support. Surely we may thank God and take courage when we find portions of the Presbyterian family, beyond ourselves, making common cause with us, and, unsolicited, coming to the help of the Lord against the mighty. Is it not indicative of better coming times to see an elder of our Church associated with a congregation in a sister Church (or mother, if you will), and that congregation stretching out a helping hand to aid in our most interesting Foreign Mission Scheme?—Shall we not have more and more of such exhibitions of mutual love and mutual co-operation?—Sure I am, the congregation of St Andrews will not regret that they have been forward to afford the testimony which they have given, and most heartily do I pray that they may realize that "it is more blessed to give than to receive."

The transmission of this valued contribution calls up very pleasing reminiscences of a passing visit which I paid, some five years ago, to friends in St John,

when I preached to the congregation of St Andrews Church, and enjoyed much pleasing intercourse with their worthy pastor. I have reported their liberality to our Board of Foreign Missions, and am instructed to convey to them our cordial acknowledgments of their kindness, and to say how delighted we are to hail them, with their esteemed pastor at their head, as co-workers with us in our noble enterprise. My very agreeable commission extends farther than this,—and embraces an expression of great pleasure, on the part of our Board, at finding our former associate in office, Dr Waddell, again appearing prominently engaged in promoting the good work. We cherish a hope that this is but the beginning of good and great things in that quarter, and have appointed him to act as our agent in New Brunswick, assured that though removed from our midst, his love will not be allowed to cool, nor his zeal to flag, in a cause in which formerly he took so conspicuous a part.

How pleasing will it be to the minister and congregation of St Andrew's Church—how gratifying to us, and how honoring to our common Lord, if we find that their zeal shall have provoked very many to go and do likewise. Contributions from friends of the Redeemer in New Brunswick may be handed to the Doctor, and will be gratefully received, and faithfully applied to the extension of His kingdom in the regions beyond.

I am, dear Sir, yours truly,
JAMES WADDELL.

To A. Patterson, *Synod Treasurer.*

Notices, Acknowledgments, &c

The new Schedule of Statistical Questions will before this date be in the hands of the Moderator of each Session. We trust that the blanks will be filled up promptly and carefully, and lodged with the Presbytery Clerks, so that these officers may hand them over to the Synodical Committee on Statistics, immediately after their appointment. Of late years, these returns have been highly creditable, as well as most useful, to the body. Let there be no falling off during the present year. Hitherto there have been two sets of Questions, the one being addressed to Sessions, and the other to Managers. Now they are combined, and forwarded to the Session, with the understanding that the Session will seek the aid of the Managers in filling the blanks which relate to Congregational Finance.

P. G. MCGREGOR,
Synod Clerk.

May 30th, 1856.

The Synod of the Presbyterian Church of Nova Scotia will meet in Primitive Church, New Glasgow, on Tuesday 24th instant, at 11 o'clock, A.M. Sermon by the Rev John Cameron, Moderator.

The Committee of Bills and Overtures will meet at James' Place, New Glasgow, on Tuesday, 10th inst, at 11 A.M. All papers intended to be laid before the ensuing meeting of Synod must be forwarded before this date, unless special reasons can be assigned satisfactory to the committee.

JAMES BAYNE, Convener.

Our next number will be delayed a few days to include in it the proceedings of Synod.

The Church Building Committee of Tatamagouche Bay gratefully acknowledge the receipt of £14 collected from friends in Truro by Mr Samuel Henderson of Greenfield.

The Mission station of Baddeck acknowledges the receipt of One Pound from the Rev David Roy toward their Church Building Fund.

Probationers.	Presbyteries.
Rev Daniel McCurdy,	Truro.
" Hugh Ross,	Halifax.
" James Thomson	P E Island.
Mr Robert Grant,	Pictou.
" Samuel McCully,	Halifax.
" William Kier,	Truro.
" John Wm. Matheson,	Halifax.
" John Currie,	Truro.
" Alex. Cameron,	Pictou.

CHILDREN'S OFFERINGS FOR THE PURCHASE OF THE MISSIONARY SCHOONER, THE "JOHN KNOX."

The following sums have been raised in Rev Mr Patterson's congregation:—

GREEN HILL.	
Master John W McKenzie, col.	£1 19 0
Miss Mary J Halliday "	16 3½
" Margaret Mansie "	1 0 0½
Master John Geo. Cameron "	11 10½
	<hr/>
	4 7 2½
L. END MID. RIVER.	
Master John Bryden, col.	£0 13 0
Miss Jane Geddie, Douglas, "	11 9
" Janet A. Crockett, "	7 2
	<hr/>
	1 11 11
MID. SETTLEMENT MID. RIVER.	
Master T. McCulloch Fraser, col.	£0 12 4
Miss Sarah McDonald "	10 7½
	<hr/>
	1 2 11½
UPPER SETTLEMENT MID. RIVER.	
Miss Isabella Collie, col.	£0 14 0

Miss Hannah M Murray, col.	8 0	Mrs Monaghan	1 6
	<u>1 2 0</u>	Miss McIntosh	1 6
MILL BROOK.			
Master Thomas Fraser	£1 10 7½	Hiram Smith	5 0
U. END WEST RIVER.			
Miss Mary Ann McLean	£0 16 8	Philip Harvie	5 0
" Frances McLeod	1 3 2½	Mrs Wilson	5 0
Master James Wm. McGill	19 4½	Mrs Joseph Tweedie	5 0
	<u>2 19 3</u>	William Hay	5 0
		Thomas Little	5 0
		George Runciman	5 0
		John Cameron	5 0
		Rev Dr Kerr	4 0 0
		Mrs Davidson	5 0
		Thomas McCulloch	5 0
		Miss Gentles	1 6
		William Mulroy	5 0
		Robert Smith	1 13 9
		Charles Pitblado	5 0
		Rev J Campbell	2 12 6
		James Fraser	5 0
Total,	12 13 11½		

The sum of Seven Pounds Five Shillings have been raised by the juveniles in Poplar Grove Church, with the aid of their friends.

Monies received by Treasurer from 20th April to 20th May, 1856:—

Foreign Mission.

Hugh McDonald, Esq, S R Antigonish, for London Missionary Society	£1 0 0
Legacy from the late Jas Wells, Cascumpeque, P E I c'y	£5 4 3 4
P McGregor, Esq, lot No 19, educating native teacher, Aneiteum, 18s, P E I c'y	15 0
Mr N P Olding, junr, per Rev George Walker	5 2½
Wm Mathers, Esq, Toronto, C W, per Rev Dr Taylor	1 5 0
Miramichi congregation, per Rev John McCurdy	8 14 6
Ladies' Religious Society of do for Mrs Geddies private use	2 0 6
Fall collection Cascumpeque congregation, £8 11s, P E I c'y	7 2 6
Missionary, Bible and Educational Society of do	£10 8 6 8
Wm Matheson, Esq, Pictou	5 0 0
A Friend, per Rev A Fraser, Esq, New Glasgow	5 0
A Friend, per do, for Mission schooner	5 0
St Andrew's Church, St John, N B, per Rev J Waddell	14 10 0
Collection Prince Street Church, Pictou	17 13 7½

Home Mission.

Missionary, Bible and Educational Society, Cascumpeque	6 16 3
Wm Matheson, Esq, Pictou	5 0 0
<i>Seminary.</i>	
Missionary, Bible and Educational Society, Cascumpeque	6 16 3
<i>Regis.er.</i>	
Rev D Roy, balance for 1855	1 1 3

The Agent acknowledges receipt of the following sums as payment for *Instructor* and *Register* for 1856:—

Mr Reynolds	£0 5 0
William Porteous	5 0
William Graham	2 0 0
Hon S Creelman	5 0

Foreign Missionary Wanted.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of a Missionary to labor in the South Seas, are now prepared to receive applications for that service, from Ministers and Licentates of the Church in Nova Scotia, or the United Presbyterian Church in Scotland, or its branches in the Colonies. Applications to be directed to the Rev James Bayne, Secretary of the Board, Pictou.

Boards, Standing Committees, &c.

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

Educational Board.—Chairman, Rev J. Bayne. Treasurer, Abram Patterson, Esq. Secretary, Rev James Ross.

Terms of the Instructor and Register.

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

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

Orders and remittances to be forwarded to Mr Charles Robson. Remittances may also be sent to the Synod Treasurer.