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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

JUNE, 1858.

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1858.

THE
CHRISTIAN INSTRUCTOR.

June, 1858.

“THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD.”—Prov. xix. 2.

SERMON

BY REV. DANIEL M'CURDY.

AMOS VII. 2—“By whom shall Jacob arise? for he is small.”

THE Church of the living God contains, within herself, the elements of vitality, strength and extension. “God is in the midst of her; she shall not be moved: God shall help her, and that right early.” She is founded on a rock. “That rock is Christ.” She has the promise of Him who is at once the foundation and the founder, that the gates of hell shall not prevail against her. Around this wonderful structure a “wall of fire” has been erected.—Jehovah is that wall; and he is also the “glory in the midst.” The faith and patience of God’s people are sometimes severely tested; but they come from the furnace as silver refined, and like the gold of the sanctuary seven times purified. From their whole history all the world may know that nothing can harm them who are followers of that which is good.

Yet there are times when the best of them are deeply distressed with the wide-spread and long-standing desolations of Zion. It is truly distressing to the Christian to see many of the professed children of Zion at ease under her calamities; but it is cheering to discover some, however few, who are “grieved for the afflictions of Joseph.” The scattered, peeled and forlorn condition of poor “worm Jacob” is often such, as to fill the mind of the pious and prayerful with desponding thoughts; but their “hope deferred” is more than relieved when even a few grains of “the salt of the earth” are found amidst abounding corruptions. It is for the defence and glory of the Church that there are those who sigh and cry for her deliverance in troublous times, and give God no rest in their intercessions until he make her the praise and joy of the earth.

The prophet Amos appears to have been one of this class, raised up and commissioned expressly for his time. He lived in evil days and had to do with a perverse generation. It was in the time of Uzziah, king of Judah, and Jeroboam, son of Joash, king of Israel, that he was called to the exercise of his prophetic office. It was not in the regular schools of the prophets,

but among the herds and herdsmen of Tekoah, that he received his training for the prophetic office. When his right to exercise his high vocation was called in question by the mercenary officials of the King's Court and Chapels, this is the account which he gave of himself and his calling: "I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of yeamore fruit. And the Lord took me as I followed the flock; and the Lord said unto me, go, prophesy unto my people Israel." With great fidelity and devotedness he obeyed the heavenly call, exercising his sacred functions, at the hazard of his life, chiefly in the kingdom of Israel, but often in denouncing the sins of Judah and the surrounding nations.

The immediate occasion of the singular interrogative, now selected as the topic of discourse, was a great public calamity in the land of Israel. The fruits of the earth were about to be consumed by swarms of grass-hoppers in such numbers and size as to threaten complete destruction to the people's harvests. The king's mowings had been secured; but the "latter growth," on which the labouring classes chiefly depended for their flocks and herds, was in danger of being entirely cut off. The sympathies of the herdman-prophet were aroused. From his own position as one of the labouring classes he could fully realize the extent of desolation with which the land was threatened. He used his prerogative of prayer with singular success.—There can be no greater national benefactors, in times of trouble, than men given to prayer. They are more influential for the defence of a country than standing armies. A few more of such persons as Lot in Sodom would have saved that doomed city from its deserved ruin. A few more Havelocks in the Indian army might have spared England the most terrible of modern disasters. In the instance recorded in our text, Israel's threatened calamities were stayed in answer to the prophet's prayers. "And it came to pass that when they had made an end of eating the grass of the land then I said, O Lord God, forgive, I beseech thee; by whom shall Jacob arise? for he is small."

By the name Jacob, as here employed, we are not to suppose that the ancient Hebrew patriarch was personally intended. He had been long dead; but he still lived in the nation that sprung from his loins. The name is often used in the prophetic writings to denote the spiritual seed of Jacob, and in a sense so enlarged as to include the whole Israel of God in all ages. It appears to me to be taking no undue liberty with the meaning of the sacred writer, to give it the enlarged construction in this place; and to call attention, from the passage in which it here occurs, first, to the low and limited condition of the Church; and secondly, to the means of Jacob's elevation and enlargement.

I. The condition of the Church of Christ is low and limited. Jacob is down and small, as to the materials of which the membership of the Church is composed. They are of the earth, earthly: their "foundation is in the dust." In the low standard of spirituality which prevails among the professed followers of Christ, there is much to remind them of the hole of the pit from which they were dug, and the rock from which they were hewn, and the miry clay from which their feet were extracted. "Worm Jacob" is the appropriate, but humiliating title, given by the Spirit of Inspiration to the Israel of God, to magnify the grace and truth by which he is raised to the honours of his high vocation. The fitness of this appellation becomes doubly apparent by a reference to man's low and lost condition. Poor fallen and degraded humanity is such, in its best estate, that the noblest specimens of manhood are possessed of no intrinsic worth in the sight of God. The gre-

est and the best are claimed by their mother earth; and, until born from above, best pleased with earthly aims and sensual gratifications. It is a hideous picture, but true to the life and letter of every natural man, which is drawn by the pencil of inspiration that he is "dead," dead born and dead while he liveth "in trespasses and sins."

But the redeemed in Christ are, in this world, sanctified only in part.—Under their highest attainments, and in their holiest moods on earth, they are a singular compound of animal and spirit, sinner and saint, and, to use the poetic license, "dust and deity," in which the earthly element often predominates. Even after they have become the children of God and the "partakers of the divine nature," and have attained to the highest standard of Christian excellence, they find a law in their members warring against the law in their minds. Until disembodied by death, and deliverance come by the perfection of "the law of the spirit of life in Christ," their souls cleave to the dust and they mind earthly things. The purest gold of the earthly sanctuary is mingled with much alloy.

If the Church is low and small in the earthly element of which her membership is composed, she is no less so in the numerical minorities by which she has hitherto been represented. At the time of the flood the faithful were represented by a single family against "the world lying in wickedness;" and part of that family only was decidedly committed to the interests of truth and righteousness. At the calling of Abraham, not many generations after the old world was destroyed for its abounding iniquities, this "friend of God" appears to have been left almost alone in his integrity. Of the seed of Abraham the house of Isaac was singled out to represent the father of the faithful. Of the two branches of Isaac's family Jacob and his offspring were the visible representatives of the promised inheritance. The twelve tribes of Israel, after a comfortable settlement in the good and pleasant land, became so generally given over to idolatry that Elijah supposed himself alone in the worship of the true God. In the days of Amos, the herdman of Tekoah, the ten revolted tribes were ripe for cursing; and the time of Judah's captivity drew nigh. At the coming of Christ, few indeed were found with good Simeon in that dark age, "waiting for the consolation of Israel." Under the personal ministry of Christ a few persons of the poorer sort were attracted to the standard of his Cross. But these were no more than "an handful of corn in the earth upon the top of the mountains." The visible membership of the New Testament Church at its first communion, was easily accommodated in an obscure "upper room." Under the ministry of the Holy Spirit the earlier ages of Christianity were distinguished for extensive revivals; but the professed adherents of the "kingdom not of this world" soon forgot where their strength lay; and, going down to the Egypt of State endowment, for help, placed their necks under the yoke of spiritual despotism. This unholy alliance continued until centuries of grinding oppression under the iron-heel of the "Man of Sin" had driven the spiritual seed of Jacob into mountains, dens and caves of the earth. There, in the night, the midnight of time, "two or three witnesses, surviving the fires of execution, prophesied in sackcloth; and the ashes and blood of the martyrs became the seed of the Reformation. Then the chained Bible was again given to the world; the doctrines of the apostles and prophets were once more openly proclaimed; and the Churches of the Reformation were cheered with times of refreshing from the presence of the Lord. By means of the Bible Society, which seems to have been designated in prophecy as the angel flying through the midst of heaven with the everlasting gospel, the Scriptures have been translated into

many languages in which they had been a sealed book. Through the agencies of the Missionary enterprize the gospel has been carried into many countries which had been hitherto the regions of darkness and "the habitations of cruelty." But all these cheering indications of the progress and triumphs of Christian truth are only the beginnings of the end. The Church of God has been and is now the Church of the minority. It has been lately stated that Britain and America are the only countries in which the Bible is free; and in these the interests of Antichrist and Paganism are served not a little. In the best parts of Christendom the faithful messengers of truth have yet to complain, "Who hath believed our report?" The broad road to perdition is still the beaten path. It is painfully true to this day, many are called; but few are chosen.

The state of Christianity, however, is not always to remain so low and limited. "The tents of Jacob" are destined to be enlarged and the standard of spirituality greatly elevated. "By whom," then, "shall Jacob arise?"

II. I shall now proceed to notice the means of Jacob's elevation and enlargement. There is no lack of resources in, and under the headship of Christ. The earth is the Lord's and the fulness thereof. His are the silver and gold, the men and means, and above all the residue of the Spirit, in measures sufficient to evangelize the world. He can and will supply the faith to remove mountains of difficulty; the zeal to compass sea and land to make Christians; the public spirit that scorns to take its ease until its work is done; the enterprize that fears not to sow beside all waters; and the prayers and offerings to open the windows of heaven for the dews and rains of the Spirit's influences. The legitimate resources of the Church need only to be evoked, and her latent energies fully aroused, to bring the kingdoms of this world into subjection to the "King of saints." Let Zion travail in good earnest and send forth no more false alarms, and "nations shall be born in a day." Let Christendom be only purged of its selfish inaction, and the work is as good as done.

For the elevation and enlargement of Zion to her true position there must be, first and last, the corresponding outpourings of the Spirit of God. It is not by human might or power, but by my Spirit, saith the Lord. This work of grace and power begins and ends with Him "from whom cometh down every good and perfect gift." Human agencies, in proper subordination, are not excluded. It is "by the foolishness of preaching" that sinners are saved. Man is honoured as a copartner with God, in a subordinate sense, in the work of the world's conversion; but so honoured as to leave him no room, no wish, no power to "glory in his presence." The treasure is put into the earthen vessel on purpose that the excellency and power shall appear to be of God. Man is a mere instrument. In his greatest success it is his highest honour to lay all the glory at the feet of Christ. The world's regeneration is the Spirit's own work. The means and harbingers of this glorious work are to be looked for in extensive revivals of spiritual Christianity; and could we but see the renewal of the Pentecostal times on a scale of enlargement of sufficient magnitude, we might then look up and behold the Church redeemed under the aspect of the Church reclaimed, girded with her strength, arrayed with her "beautiful garments," looking forth as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners."

Among the means of Zion's elevation and enlargement faith holds high and deserved pre-eminence. This is the bond of union and channel of communication between the Head and membership of the Church redeemed.—It furnishes the materials and motives of high communion with Christ and

great exertions in his cause. It is not great men, but good men, that God usually employs and prospers in his work. The walls of Jericho were more easily thrown down by the trumpets of ram's horns than by more approved engines of war, just because they were the instruments of God's own appointment. For the advancement of Christ's kingdom no coercive measures are required. Its true interests have never been directly advanced by acts of Parliament or by State-paid and State-ruled Churches. They need no such props. They repudiate all such aid. The friends of Christ are prepared to go forth in the naked might and majesty of truth, and in the abiding faith that their cause is good, and must prevail. The motto inscribed on the Christian banner is, "The God of heaven will prosper us, therefore will we his servants arise and build." Whatever may be said of other instruments of aggression and defence by those who have little faith in the spiritual armour, good soldiers of the Cross prefer to "fight the good fight of faith" with the sword of the Spirit, which is the word of God. These are the men who know their God. They "are strong and do exploits."

Zion shall be elevated and enlarged by the sanctified agencies of Christian liberality. The members of Christian Churches are too much in the habit of minding "every one his own thing" at the expense or neglect of the general good. The absence of a right public spirit in the affairs of God's house is a sore evil. Selfishness has been the bane of the professed household of faith. It has defrauded the children of their birthright. Those disciples follow Christ afar off who repudiate the just claims of the gospel upon their efforts and contributions. While the demands of Mammon have been promptly and liberally met, the claims of Christ have been reluctantly and parsimoniously acknowledged. This worldly rule must be reversed, and superseded by the gospel measure. The gospel measure is, "good measure, pressed down and shaken together, and running over." Until this standard of liberality is adopted, the wheels of Church extension must drag heavily along. All Christian enterprize proceeds upon the principle that we should "give, go or send," not in the stinted measure of what may be conveniently spared from our abundance, but in the spirit of self-sacrifice, according as God may have prospered us. Then, intellect, reputation, time, labour, money and life itself are all too cheap to testify our appreciation of the claims of a perishing world on our efforts for its conversion to God.

Christian union is another and a necessary means of extending the kingdom of Christ. There can be no sound apology for the continuance of isms in the Church. They appear to have originated mainly in the desire of pre-eminence among the more ambitious of Christ's flock, prompting the question, so pointedly rebuked by the Saviour, which of us shall be greatest? They may be needful; but they can fairly rank no higher than necessary evils.—If Christianity has prospered under all its denominational influences it has so prospered in spite of them. It can only take its true position when the multitude of disciples shall be of one soul, and shall be found "striving," not apart, but "together, for the faith of the gospel." Union is strength. It is beauty too. Beautiful it is in theory, but more lovely in practice. Christians are one man's sons. In the impressive language of the wife of one of our missionaries in the South Seas, who has held intimate fellowship with various and diversified branches of her Heavenly Father's family, it may be said in the world-wide Mission field, "We are all sisters out here." "Behold how good and how pleasant it is for brethren to dwell together in unity. There the Lord commanded the blessing."

Finally. Prayer is essential to the success of all other means of Church extension.

This holy agency is the crowning exercise of saints on earth. It is their element. It is a scriptural recognition of the hand and power of God in all their undertakings. Prayer moves the hand that moves the world. It watches with all perseverance and supplication. It covets and procures the blessing that maketh rich. It acknowledges that except the Lord build the house they labour in vain that build it. And God loves to be wrestled with for the fulfilment of his own plans and promises. He will be enquired of by the house of Israel to do it for them. "Ye that make mention of the Lord keep not silence, and give him no rest till he establish and till he make Jerusalem a praise in the earth." He will do it for you. "Yea, saith the Lord, I will work and who shall let it."

THE SPRING

WITH ITS MORAL AND SPIRITUAL LESSONS.

BY REV. P. G. M'GREGOR.

"For lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs and the vines with the tender grape give a good smell."

THE seasons are interesting not only as natural phenomena, but as means of moral and spiritual improvement. Reflective minds have ever delighted, in taking note of the flight of time, to mark their progress, and to turn to profitable account the analogies which they present.

The genial season of Spring has at length arrived, welcomed after long delay with her vernal showers and opening buds, attired in her robes of green and decorated with the flowers and blossoms of May and June. As her stay will be short and quickly succeeded by the heat of Summer, let us try to improve it, and while working in field or garden, let us blend instruction with pleasure.

I. Let us look on Spring as a manifestation of God.

It is so just as truly as the Word. Do the heavens declare his glory the earth is full of his handywork, and every recurring season is a new chapter in this precious volume.

"The rolling year
Is full of thee. Forth in the pleasing Spring
Thy beauty walks, thy tenderness and love."

And the present chapter is not silent respecting the perfections of its great author, our Father in Heaven.

1st. The Spring displays Divine Power.

"Can any of the vanities of the Gentiles give rain? Can philosophy or science produce Spring? THOU renewest the face of the earth, and neither the gods of heathenism nor of science can accelerate that natural revival by an hour.

What would become of us in Nova Scotia if God had withheld from us this Spring season which we now enjoy? Speedily our capitalists would prepare to depart to some other land, the middle classes would be impoverished and many of the poor would perish. Great and rich as Britain is,

skilful as her sons of toil unquestionably are, and wise as her men of science may be, how rapidly would her prosperity decline, if for a few seasons, cold and chilling winds should extend but a single month beyond the usual time.

Should we not then regard the present season as a special mercy from the Lord, the product of His power, the manifestation of His will, and viewed in this light may it not remind us, *ought* it not to remind us, that of all *spiritual revival*, whether in the heart or Church, God is the author. Long and dreary has been the reign of Winter. Springs and rivers have been frozen, and the opening of buds and blossoms checked and nipped by the chilling frosts of Winter. Visible and most lamentable have been the deficiencies of life and power and love in the Church.

Revival is from the Lord. It comes from the making bare of the arm of Divine Power. It was the "*breath of the Lord*" which gave life to the dead in the valley of vision, and from skeleton fragments produced an exceeding great army.

When the winter of desolation was followed by a spring of vital action, and spiritual prosperity in the experience of the captives returned from Babylon, and when the source of this national revival was exhibited in the Olive trees, which yielded the oil to keep the burners in the golden candlestick supplied, this significant explanation of the vision was given, "Not by might nor by power, but by *my Spirit*, saith the Lord."

In the ushering in of the Pentecostal spring, how little account was made of learning, of eloquence, or of human power or wisdom. It was the doing of the Lord, not without human means, but so accomplished that the observant and the wise were constrained to say, as Christians will be constrained to say of all future revivals of genuine godliness, "Not unto us, O Lord, not unto us, but unto thy name be the glory," for "Thou hast renewed the face of the earth."

2ndly. The Spring displays Divine Goodness.

Countless are the beauties and rich the profusion and variety of Spring. Survey the garden and note the myriads of living things in it, animal as well as vegetable, and the provision made for their support and comfort. Pass over the farm, roam through the forest, traverse the cultivated country, and you will see every hill and valley, and tree and shrub teeming with life and activity, and while living creatures are so abundant they are living in the midst of affluence. There is a profusion of the means of life. Truly the Lord is good and his tender mercies are over all his works.

And all developed in a few weeks! How vivid the contrast between the first of May and the first of June. What resources for the supply of his great family has our Heavenly Father thus displayed! Such abundance has in a short time been spread on the great table of nature, that we are amazed at the riches of the Divine liberality. The cereals on which man chiefly depends have been scarcely committed to the soil but the grasses, buds and leaves of plants, so essential to animated nature, have come forth with great profusion.

The Gospel is preached to the poor. The feast of the Great King exhibits *plenty, variety, elegance*, and suitableness of provision, for the most indigent and for the most neglected. At the Pentecostal Spring, at the Reformation Spring, and at all other true revival seasons, these rich and glorious provisions of infinite goodness have been appreciated and used.

Thy congregation then did make

Their habitation there

Of thine own goodness, for the poor

O God thou didst prepare.

3rdly. The Spring, by revealing preparation and forethought, illustrates the Wisdom of God.

The change it has been remarked is soon accomplished, but Divine wisdom has been long preparing for it. The earth has for months been coming to that position relative to the sun which produces the desired change of temperature. The buds which are at this moment opening were prepared during the Autumn past. Even Winter has been a preparation for Spring as Spring is for Summer, and so each Divine dispensation in the Church's history, has its own place, and constitutes a step toward a higher stage in the development of the Divine plans; and thus are we ourselves preparing, or being prepared, by the enlargement and purification and refinement of our faculties, for a nobler state of being.

Providence broke up the fallow ground at the Reformation and at Pentecost. Go farther back to the captivity and the age which followed, or come down to the "Great Awakening" of the present time (oh that it were more prevalent in this Province), and the same truth may be affirmed. Preparation and plan and merciful design are visible on the part of the all wise, all gracious Ruler.

4thly. The Spring displays the Divine Faithfulness.

Six thousand years ago a promise was given of the periodical return of summer and winter, seed time and harvest. During that time He who promised has never neglected the work of Spring and has never been behind his time. Our fears are often excited, possibly our murmurs expressed, but the faithful One, with infinite ease, and calmness, at the appointed time causes the ice and snow to disappear and the land to assume its Summer costume.

And now the Spring has come. It is felt on alps and on glaciers. It is felt on meadows and prairies, and *we know* that Summer approaches. So we know that the Church's Spring season draws nigh. We look for conversions in vastly increasing numbers. We look not only for recruits to Messiah, but for the standing up of *an army* in many a valley of vision. We know that "they of the city shall flourish as the grass of the earth." We look for *union* among Christ's followers. We look for the "inbringing of Israel." We look for the eradication of plants, of error, for the destruction of false systems. We look for Millenium. We look for that *Blessed Hope*, the appearing of the Great God, even our Saviour, who shall produce by his appearing the most glorious of all revivals. And what is the ground of our confident expectation? The mouth of the Lord hath spoken it. As day and night are ever proclaiming his faithfulness, as spring and summer and autumn and winter are continually assuring us that all his promises are remembered and will be performed, we comfort one another with these words, "God is not a man that he should lie, nor the Son of man that he should repent. Hath he said it and shall he not do it? Hath he spoken and shall he not make it good?"

II. Let us look on Spring as an Emblem of Human Life.

1st. Spring and human life present vast capabilities of improvement.

How constantly and intensely occupied is every wise agriculturist and horticulturist at this season. He knows that his harvest will bear a proportion to the skill and industry which he now puts forth. He knows that the soil, the showers, the dew, the sun, at this season have special influences on the future. It is the part of wisdom to consider this in time, and to use these powers and co-operate with them. By pursuing such a course nature will yield him wonderful results in a joyful harvest.

Are there not in the world of morals and of spirit mighty influences operating on human life? What think ye of the Gospel and the Church, of the march of Providence and of the influences of the Divine Spirit? The wise will consider this also in the proper season, and use these powers and co-operate with them, and most glorious and blessed will be the results. Grace will yield a rich and abundant harvest of augmented powers and faculties, of enlarged usefulness, and of bliss consummated in glory. "Light is sown for the righteous and gladness for the upright in heart."

2dly. Spring and human life both give promises which are never realized.

Fair and hopeful beginnings sometimes end in disappointment. Spring is the season of promise, but many a rich bloom of our orchard trees comes to nothing. Many cornfields which in Summer exhibited the strong green stalks in abundance have afforded but a sorry return to the agriculturist.

Alas it is so in life, as respects our children, our young in Sabbath Schools, in Bible Classes, and even as respects those who are *to appearance* receiving the good seed into their hearts. It remains to be proved whether these hopeful beginnings will come to perfection, or whether some noxious influence from evil companions, from fashion, from the world, from intemperance, may not blast the harvest and make it an heap in the day of grief and of desperate sorrow. Solemnly we cry, God forbid! "Instead of the fathers take the children and make them princes in the earth."

Lastly. Spring and human life neglected, involve irreparable loss.

No other season can do the work of Spring. We cannot plough and sow in Winter. It is next to useless to do so in Summer. The man who neglects his field in Spring may toil on it for many weary days without any good effect.

So there is no period in the far distant future which can be a substitute for the present. If the proper work of life is now neglected, and death summons us to another scene, we must there reap the harvest which we have sown. It may be a very wretched one, presenting nought but briars and thorns, whose end is to be burned and to form a pile for their cultivator, but the time for sowing the seeds of a *better* harvest has gone for ever. "Be not deceived. God is not mocked. What a man soweth that shall he reap. He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

PROVIDENCE IN REFERENCE TO NATIONS.

An Extract from a Lecture delivered before the Halifax Young Men's Christian Association,

BY REV. P. G. M'GREGOR.

I turn to the *Opium traffic* of India and ask *is it peculiar to the generation past?* Has it passed away or are its proportions less colossal than the national crimes last named? Is the mighty power of Mammon to destroy the preceptions of Christian men and induce them to be silent, when great wrong is being perpetrated in their name, less visible? The fact is, that ninety years ago this trade to China in Opium was a mere rill, now it is a rolling river. It increased during the lives of our fathers, but it has become gigantic during our own. Already it is such, both in character and in magnitude, that it may well cause every Briton to hang his head for very shame. It has few parallels. The Slave traffic is indeed a parallel, but it is

outlawed by Christian nations, Great Britain having led the van. Slavery itself is a parallel, and its deep stain tinges the national ermine of Columbia. The Rum trade, with its awful trains of crime and woe, with its blasting effects for time and eternity, is another parallel, but while its guilt is common to many nations, the Opium traffic is peculiarly Britain's. The clippers of many nations convey the drug from Calcutta to Canton, but it was previously grown as a monopoly by the Indian Government and about Five Millions of Pounds netted, which go to swell the revenues of that great corporation.

But are its effects on the Chinese so very injurious? What have been its effects for the last ninety years? Such has been the increase of the demand that the two hundred chests then sent have expanded into sixty thousand, chiefly used in smoking shops, thus described by Lord Jocelyn, and those of you who once enjoyed his acquaintance will probably agree with the Editor of *Household Words*, from which I quote, that he may not be suspected of over sensitiveness,—“In these houses devoted to their ruin, these infatuated people may be seen at nine o'clock in the evening, in all the different stages, some entering half distracted to feed the craving appetite, which they have been obliged to subdue during the day, others laughing and talking wildly under the effects of a first pipe, whilst the couches round are filled with the different occupants, who lie languid with an idiot smile upon their countenances, too much under the influence of the drug to care for passing events.—The last scene in the tragic play is generally a room in the rear of the building, a species of dead house, where lie stretched those who have passed into the state of bliss which the victim madly seeks, an emblem of the long sleep to which he is blindly hurrying.” Walking skeletons, (says Dr Ball,) families wretched and beggared by drugged fathers, and husbands, and who have lost house and home, may be seen dying in the streets, in the fields, on the banks of rivers without even a stranger to care for them while alive, and when dead left exposed to view till they become offensive masses.” Time forbids me to add the united testimony of Protestant and Roman Catholic missionaries.

To what extent does this destructive habit now prevail? Its apologists concede that between nine hundred thousand and a million are indeed victimized smokers, while its opponents maintain, and in fact maintained at the breaking out of what was called the Opium War, that the number could not fall far short of two millions and a half. These victims then far exceed the whole population of Australia, or of all these Lower Colonies.

Why do not the Chinese exclude it? Because they are corrupted and paralyzed by it as we are by the influence of strong drink. For sixty years it has been prohibited, and occasionally sincere efforts have been made to exclude it. Why unsuccessful?

1. Because those smugglers are *swift, well armed, and manned by daring men.*
2. Because those officials are, but men, and liable to corruption. They may be corrupted by *bribes* to be *elsewhere* when the daring smuggler glides along. They may be doubly corrupted by *relish* for the fatal drug.
3. Because no heathen people have sufficient patriotic and moral principle to resist such influences. But whence come those bribes? Not from Christians certainly, but from those who hail from Christian nations and are protected by their Consuls; and thus the prohibitory law of half a century is rendered null and nugatory for want of moral power in the people, integrity in the officials, and justice, honor and the love of humanity in Christian nations.

Do the British officials really approve of the trade? Hear the Directors of the East India Company in language printed thirty years ago, “So repugnant to our feelings is the Opium traffic with China, that were it possible to prevent the use of the drug altogether we would gladly do it in compassion to mankind.” Hear Captain Elliot, the Superintendent of Trade at Canton, writing to his Government, “If my private feelings were of the least consequence upon questions of an important and public nature, assuredly I might justly say that no man entertains a deeper detestation of the *disgrace* and *sin* of this forced traffic, than the humble individual who signs this despatch. *I see little to choose between it and piracy.*” Again, “This course of traffic is rapidly staining the British character with deep disgrace, and exposing the regular commerce to imminent jeopardy.”

Is this its real character? *Why then is it not prohibited by the British authorities?*

The reason given thirty years ago was thus expressed. "In the present state of the revenue of India it does not appear desirable to abandon *so important a source of revenue.*" The character of the trade and the reason for sanctioning it remain unchanged. The question is between Mammon and God, between unrighteous gain and the high interests of humanity, and the world knows which has prevailed "Shall I not visit for these things saith the Lord, and shall not my soul be avenged on such a nation as this?"

And must not the attentive observer of the doings of a retributive Providence see in the Indian mutiny the punishment of British Mammon worship. All have noted the fact that at Meerut where Christianity, in the person of the converted Sepoy was expelled from the Bengal army, there the want of that saving element was exhibited in the first outbreak of the explosive forces. Is it less remarkable that in the Madras Presidency, where no Opium is grown or shipped, there has been no rebellion, that in the Bombay Presidency, where much is shipped, though not grown on British territory, where the chief profit of the Malwa Opium is realized, the waves of retribution have been painfully felt, whereas in the Bengal Presidency, where the largest quantity is grown and shipped, the British Opium garden which distils such deadly influences on China, the flames of rebellion have rolled with the destructive desolation of a lava tide.

And now the main question regards the future. *Shall this iniquity continue?* Shall we go on poisoning until the victims of our unholy gains shall equal in number the population of the British Islands? IS IT RIGHT? Is it in accordance with the Statute Book of Heaven or the Royal Law of Love, that our people should be encouraged to violate the laws of another nation, in prosecution of a trade but one remove from murder, because that nation is too feeble to resist? If the rights of humanity prevailed against mammon to abolish the Slave Traffic and Slavery wherever our national banner floats, why should they not prevail against the Opium traffic abroad, and the equally destructive Rum traffic at home! Ah, when men and governments grow wealthy by wrong doing, it is difficult for them to discern the right. But it is the more incumbent on all who do see the wrong to raise a voice of warning, and to say. "It is the price of blood!"

IS IT SAFE? The doom of Tyre was pronounced when she was where Britain now is, at the height of her maritime greatness, her sin being an *all-engrossing selfishness*, causing her to rejoice in the calamities of Jerusalem, and in making merchandize of her children. Who can measure England's sin, if, after warning from God and from man, from Bible and Providence, she, honoured and blessed among the nations of the earth, should persist in a traffic quite as iniquitous, and for a reason quite as selfish and unfeeling? If we are Christians our hearts will mourn in secret places, at the fact that our brethren in the southern portion of a great and growing republic, are involving themselves and their nation in the crime of extending and perpetuating a trade in slaves and in the souls of men; we will hang our heads in shame at our own national vice of Intemperance, sustained and pampered by the State for purposes of revenue; but, to crown the whole, this drug, the culture of which our Indian Government monopolizes, seizes its victim by a yet more terrible grasp, and gives promise of destruction on a still more gigantic scale!

We have sent a million of New Testaments, *probably in Opium vessels*, but we could not thus send the blessing of that God who saith, "I love judgement and hate robbery for burnt offering" The Chinese hold up to scorn the inconsistency of sending men with the Bible in one hand and Opium in the other.

England is again thundering at the gates of China and may again be successful in opening them still more widely, and thus the designs of Providence be accomplished for the gospel to reach those teeming myriads, but we may rest assured, that the conquering nation will be called to account. There must be national repentance or punishment. Our safety lies in turning to God. His judgments are discipline. *They are sent first to reform, but next to destroy.* We have encountered in the East the outside sweep of the whirlwind; and the Pulpit and the Press, England's Queen and England's people, have bowed before the Most High in humiliation for unfaithfulness to the Lord and his anointed in India. Should they refuse thus to acknowledge the wrongs of China and the sin committed against Jehovah, by casting a stumblingblock in the way of the conversion to the Lord of those millions, we may see the poisonous vapours of that drug rolling back in dense death clouds,

and enveloping the British Isles in a funeral pall of deepest gloom. Should the wrong be acknowledged and remedied, as we fondly trust it will, as a consequence of the abolition of the double government, then we shall have another happy evidence that God is fitting our nation for triumphs of a higher character, and involving truer and more enduring glory, than any which it has hitherto achieved or enjoyed.

It is time to conclude, and what is the conclusion of the whole matter. It is that *our Bible*, with its light and life and power and freedom, *OUR OPEN BIBLE*, loved and obeyed, is our *glory* and our *defence*. It has been to us the source of national life and power. It has proved itself the mighty lever of our social and political elevation. It has not only transformed individuals, but it has given us a national heart and conscience, which oft slumber, but to which we can appeal with confidence.—It has made Britons *freemen*, *aye sovereigns*, a royal generation who are a law unto themselves, and qualified for self-government in the highest degree. It humanizes and civilizes while it saves. The public conscience which it creates restrains from crime and imparts the greatest security to life. The military governments of Continental Europe rest for security on physical power, as our ancient aristocracy once trusted to their *broadswords* and *castles*; but Victoria reigns far more securely in the affections of her people, and they dwell safely under the powerful protection of moral influence.

Let our Bible be *open*, *loved* and *obeyed*, and *Freedom* will ever dwell with us. That sacred Book publishes LIBERTY, and all slaveholders, secular and spiritual, are opposed to the free dissemination and universal use of it. Nothing else will *secure* liberty, for all national experience has shown that free institutions do not long survive morals and religion; and the foundation of these is the *Word of God*.—The nation then which rejects that word, or, partially receiving it, proves unfaithful to its trust, rejects the elements of progress and prosperity, and seals its own doom. It is nearly three hundred years since Spain discovered that many of her people had joyfully welcomed evangelical truth! But their blood was shed, the Bible closed, and the Reformation trampled out; but dearly has she paid, and dearly she is still paying the forfeit of her folly and crimes, in the loss of civil freedom, in the arrest laid on the progress of knowledge, in the stagnation of commerce, literature, and arts, and in the degradation into which she has sunk among the nations; while the people of the Netherlands, then a mere tributary of Spain, having accepted the lively oracles, in defending their religious rights, achieved national independence and freedom, and now constitute a flourishing commercial nation.—Spain began to retrograde, while Holland entered on a career of progress and prosperity.

France in like manner expelled in great part the saving element of a pure Christianity, destroying in the next century half a million of her best citizens, expatriating another half million, while about another million, seemingly converted to the national faith, maintained in secret, amidst tears and desolation, the faith of their fathers. But that rejection of the glorious gospel of the blessed God, and of the Bible, and of at least a million of hearts who understood and loved liberty, involved incalculable loss to the Empire. To use the language of the eloquent Melville, “With the removal of the gospel of Christ must be the departure of whatever is most precious in the possession of a people. It is not merely that true Christianity is taken away, though who shall measure,—who imagine the loss, if this were indeed all; but it is that God must frown on a land from which he hath been provoked to withdraw his gospel, and that if the frown of the Almighty rest on a country, the sun of that country’s greatness goes rapidly down and the dreariness of a moral midnight fast gathers above it and around it.” The same author, referring to the cities of the East which enjoyed without appreciating the shining of Divine truth, says, “With scarce an exception they wasted from the day when the candlestick was removed—and grew into monuments—monuments whose marble is decay and whose inscription is devastation, telling out to all succeeding ages, that the readiest mode in which a nation can destroy itself, is to despise the gospel with which it has been entrusted, and that the most fearful vial which God can empty on a land is that which extinguishes the blessed shinings of Christianity.”

Retribution came. France, for want of the principles and people whom she destroyed and expelled, was soon in the throes of the most appalling of all revolutions,

which ended in military despotism. Often since have the streets of Paris been deluged with the blood of its own citizens, and now her people appear as far from freedom as ever. But as there was no Inquisition in France, the Word of the Lord remained among the people, literature and the arts have survived all these shocks, and France still holds her place among the great powers of Europe.

THE GREATNESS OF ENGLAND then must be traced to her Christianity, and can be retained only by *fidelity to God* and to his Truth. Let the nation acknowledge and obey his Word, and we fear not the predictions of its enemies. But they say the march of Empire is Westward, and hitherto, it must be acknowledged, the fall of an Eastern kingdom has been followed by the rise of another farther West.—From Nineveh and Babylon and Susa, the seat of Empire was transferred to Greece and thence to Rome. From Rome it travelled west to Germany, and then the armies of the Lilies and the navies of the Rose prevail in succession, and even now they say the sceptre of the Seas may be departing from old Albion to young Columbia. The Car of Clio rolls westward, they say. Let it roll where it may, we reply, it is the chariot of Messiah which is destined to prevail and to give power and prosperity to nations, and *Britain will never sink nor will her glory ever be dimmed, so long as she remains true to her Bible, her Sabbath and her God.* Let her act in the spirit of our noble Queen's reply to a Sister Potentate from a distant isle, who sought to know the source of England's greatness. Victoria transmits a copy of the Holy Scriptures with the message, "The Bible is the source of England's greatness." We have no fear that her sun is setting, so long as the maidens of England prefer that *precious volume*, to gold and gems and sparkling diamonds, as a parting gift to their illustrious Sister, declaring their convictions that the principles of *truth and righteousness*, which that Book inculcates, are, and long have been, *DECUS ET TUTAMEN, the ornament and safeguard of our fatherland.*

Let England prove false to her trust, through unbelief, fear or pride, and like a millstone shall she be cast down with violence. Let her prove faithful and the gates of Hell shall not prevail against her. And let Nova Scotians, sharing as they do in the substantial privileges, the security, freedom and glory of the highly favoured Britons, blessed as they are "with the precious things of Heaven, with the blessings of the *dew* and of the *deep* which coucheth beneath, with the fruits put forth by the sun and by the moon, with the precious things of the ancient mountains, and of the lasting hills, and of the earth and fullness thereof," prove faithful and true. suffer no breaking down of the barriers of their Sabbath, maintain in its place in their hearts and homes, their Churches, Colleges and Schools, the Word of the Lord which liveth for ever, and to which we owe every thing which is precious to us as a people. "That our sons may be as plants grown up in their youth, that our daughters may be as corner stones polished after the similitude of a palace. Happy is the people that is in such a case, yea happy is that people whose God is the Lord."

Religious Miscellany.

MIND OF JESUS.

FORGIVENESS OF INJURIES.

"Then said Jesus, Father, forgive them; for they know not what they do."—Luke, xxiii. 34.

Many a death struggle has been made to save a friend. A dying Saviour gathers up his expiring breath to plead for his foes! At the climax of His own woe, and of human ingratitude—man-forsaken, and God-deserted—His faltering voice mingles with the shout of His murderers,—“Father, forgive them; for they know not what they do! Had the faithless Peter been there, could he have wondered at the reply to a former question,

—“Lord, how often shall my brother sin against me, and I forgive him,—till seven times?” Jesus said unto him:—“I say not unto thee, Until seven times; but Until seventy times seven.” (Matt. xviii. 21.)

Superiority to insult and ignominy, with some, proceeds from a callous and indifferent temperament,—a cold, phlegmatic, stoical insensibility, alike to kindness or unkindness. It was not so with Jesus. The tender sensibilities of His holy nature rendered Him keenly sensible to ingratitude and injury, whether this was manifested in the malice of un-disguised enmity, or the treachery of

trusted friendship. Perhaps to a noble nature the latter of these is the more deeply wounding. Many are inclined to forgive an open and unmasked antagonist, who are not so willing to forget or forgive heartless faithfulness, or unrequited love. But see, too, in this respect, the conduct of the blessed Redeemer!—Mark how He deals with His own disciples who had basely forsaken Him and fled, and that, too, in the hour He most needed their sympathy! No sooner does He rise from the dead than He hastens to disarm their fears and to assure them of an unaltered and unalterable affection. “Go tell *my brethren*,” is the first message He sends; “*Peace be unto you*,” is the salutation at the first meeting; “*Children!*” is the word with which he greets them on the shores of Tiberias. Even Joseph, (the Old Testament type and pattern of generous forgiveness,) when he makes himself known to his brethren, recalls the bitter thought, “*Whom ye sold into Egypt*.” The true Joseph, when He reveals Himself to His disciples, buries in oblivion the memory of by-gone faithlessness. He meets them with a benediction. He leaves them at His ascension with the same—“He lifted up his hands and blessed them!”

Reader! follow in all this the spirit of your Lord and Master. In rising from the study of His holy example, seek to feel that with you there shall be no such name, no such word, as *enemy!* Harbor no resentful thought, indulge in no bitter recrimination. Surrender yourself to no sullen fretfulness. Let “the law of kindness” be in your heart. Put the best construction on the failings of others.—Make no injurious comments on their frailties; no uncharitable insinuations.—“Consider thyself, lest thou also be tempted.” When disposed at any time to cherish an unforgiving spirit towards a brother, think, if thy God had retained His anger for ever, where wouldst thou have been? If He, the Infinite One who might have spurned thee for ever from His presence, hath had patience with thee, and forgiven thee *all*, wilt thou, on account of some petty grievance which thy calmer moments would pronounce unworthy of a thought, indulge in the look of cold estrangement, the unrelenting word, or unforgiving deed? “If any man have a quarrel against any, even as Christ forgave you, so also do ye.”

“ARM YOURSELVES LIKEWISE WITH THE SAME MIND.”

SCRIPTURE ILLUSTRATIONS.

HOUSES.

2 Kings iv. 10.

“Let us make a little chamber, I pray thee, on the wall; . . . and it shall be, when he cometh to us, that he shall turn in hither.”

2 Kings ix. 2.

“Go in, and carry him to a chamber, in a chamber,” (mag. reading): or, into the most private chamber.

Matthew xxix. 17.

“Let him which is on the house-top not come down to take anything out of his house.”

Acts xx. 8, 9.

“And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft and was taken up dead.”

To most of the Eastern houses there is a smaller one annexed, which sometimes rises one story higher than the house; at other times, it consists of one or two rooms only, and a terrace; while others that are built over the porch or gateway, (see 2 Sam. xviii. 33.) have, except the ground-floor, all the conveniences that belong to the house, properly so called. There is a door of communication from them into the gallery of the house, besides another door which opens immediately from a private staircase down into the porch or street, without giving the least disturbance to the house. So that he which was on the housetop might run down immediately without going into his house.* In these back-houses, as we may call them, strangers are usually lodged and entertained; and the men also are wont to retire there, from the hurry and noise of their families, for meditation and diversion. “The upper chamber where Tabitha was laid (Acts ix. 37), and where Eutychus also fell down from the third loft (Acts xx. 8, 9, &c.), were so many back-houses or private apartments.” To one of these our Lord retired, to eat the passover with his disciples.—See *Dr S'aw's Travels*, pp. 280, 281.

Jowett describes his residence at Hai-

* At the time of an earthquake at Aleppo, Mr Barker ran into the street when he felt the shock, without going through the house.

vali in Greece, as illustrating this passage; and it is descriptive of the generality of eastern houses. The ground floor was used as a store. The first floor consisted of an humble suite for daily use. On the upper floor the rooms were large and elegant; the windows in front projected and overhung the street; round the room, and particularly in the windows, was a raised step or divan, for the more distinguished guests; and when the company was numerous, they placed cushions for a second row of persons.—Thus Eutychus would be on a level with the open window, and might easily fall out. He also notices the great plenty of oil in that neighbourhood, which would enable them to have many lamps, and the heat would increase the drowsiness of the youth, and account for the window being open.—See note on this verse in *Henry and Scott's Commentary*.

EARLY ITALIAN REFORMERS.

OLYMPIA MORATA.

She reached her 22nd year without experiencing any trouble. She was the pride and love of her parents. She was treated with all possible regard at the Court. All the scholars praised and almost worshipped her. So that endowed with talent, learning, beauty, and charming manners, she went on from success to success, finding nothing but flowers in the pathway of her early life.

The mortal sickness of her beloved father was the first blow of sorrow which struck Olympia. She left the Court in order to wait at his death-bed. It was there that God spoke peculiarly to her heart. She felt now that she had a mission to fulfil on earth before going to him. All the favours which she had received from God were now in her view so many calls to this mission. From that moment she professed openly the Reformation and exerted all her influence for the conversion of others. Her father, Fulvio Morata, was inclined to the Reformation from its beginning, because he was a follower of Savonarola; but he was strengthened in this faith and thoroughly taught by Celio Secondo Curione, a persecuted reformer from Piedmont, whom he hospitably received in his house. He had also been privileged with intimate intercourse with Calvin, when he spent some months secreted in Ferrara. This at that time was a kind of city of refuge for the persecuted for religious opinions.

They were all welcomed and protected by the Duchess, who had been converted to Protestantism before leaving France. The Duke knew well that the Duchess favored the Reformation and supported the reformers; but he cared but little about this, as he was a profligate man, with no religious principles.

Now, however, this petty tyrant was awakened, by a sense of personal danger to be a persecutor, and fear of losing his throne rendered him ferocious. You must know that for a long time the Pope had been seeking for a pretext to take Ferrara from the house of Este in order to extend the Papal State as far as the river Po. The Duke remembered too well that his own father persecuted on this account, wandered in exile, served in foreign armies and was reinstated only by marrying the famous Lucrezia Borgia, the profligate daughter of Pope Alexander VI. The Duke, therefore, having received an intimation from Pope Paul III. that he must destroy the nest which heresy had made at his Court, answered this summons with eager zeal.

He immediately dismissed the Protestant teachers of his daughters, married the eldest of them to the French Duke of Guise—changed entirely the household of the Duchess—sent away all her friends—took all her children away from her, and forbade her either to leave her apartment or to see anybody till she should attend mass and give satisfaction to the Pope. Olympia, in deep mourning for the recent loss of her father, was summoned to the presence of the Duke, who insulted her in a villainous manner and strictly forbade her either to appear at the Court or to see any of his family. In the meantime mysterious ill-rumors concerning the dismissal of Olympia were circulated by the Court in a jesuitical manner. The good Duchess was taken in the snare and alienated from that innocent victim.

The mother of Olympia, overwhelmed by trouble, fell sick, and the care of her, of the family, and of a small embarrassed patrimony, devolved upon Olympia just when she was most in want of quiet and consolation. Besides, she saw all her friends dispersed or intimidated. Notwithstanding this, it was now that Olympia was seen to visit, with great danger for herself, the prison of Fannio Faventino, who imprisoned by the Duke, was destined to be the first martyr of the Reformation in Italy. It was not only to

him that Olympia administered consolation; she considered all the afflicted as entitled to her sympathy. She visited them when possible; she wrote letters, composed hymns, translated psalms, and did all in her power in order to confirm her friends in faith, during the *revelé*. Sometimes she would translate a psalm into a Sapphic or Pindaric ode and send it to a scholar in order to draw his attention to the Scriptures. "This influence of her poems and letters," says Celio Secorodo Curione, "was immense in awakening the religious feelings of the scholars of her times for they admired her exceedingly." She had also a great agency in the conversion of the two brothers Vergeri, both great scholars and both bishops of high standing at the Papal Court. The Papal persecution fell soon upon her. An intimation to leave Italy grieved her exceedingly, for she was now the only support of her sick mother and desolate family. Besides, she had no fortune upon which to rely for her support. At this painful period of her life, Olympia one day received the visit of Dr Grunthler, a German student, who was in love with her. He had always been silent amidst the large crowd of her admirers while she was happy. But now that she was persecuted, calumniated, and helpless, he came to offer her his heart, his hand, and his native country, for refuge. It was a new feeling that she experienced now. She had discovered a noble heart truly devoted to her. He did not say a word of love. They wept together and their hearts were united forever. Death itself could not separate them. The marriage of Olympia Morata and Dr Andrew Grunthler was the first which was celebrated in Italy with the simple rites of the Reformed Church. It must have been a solemn occasion. Secretly in the night the congregation gathered in silence to offer a prayer for Olympia and her husband. She had been a much esteemed and generally be-

loved member of the congregation, and now she was about to leave them, her family, and her native country. The future looked dark over the heads of the young couple, and for all the attendants. Notwithstanding this, when the prayer was over, they joyfully sang together a beautiful hymn which Olympia had prepared.

The lecturer gave a graphical account of her departure for Germany, and of all that she did in order to promote the cause of the Reformation in Italy even from abroad. He related also her adventures and her sufferings in Germany, for which she died consumptive. Notwithstanding her painful sickness, she continued her exertions for the cause of Reformation in Italy. She composed also at that time many a beautiful poem on religious subjects, and kept an active correspondence with her Italian friends. Her last note was to her second father Curione; she dictated this to her husband a few minutes before. It was in Latin, as all her letters were, and the writer had committed some faults of orthography, which she tried to correct, but she could not go on, and fell into a kind of sleep. "She awoke smiling very sweetly," wrote her husband, "and I went near and asked her whence that heavenly smile proceeded, and she answered, 'I beheld just now while lying quiet a place filled with the clearest and brightest light. Weakness prevented her saying more. 'Come, said he, 'be of good cheer, you are about to dwell in that beautiful light.' She again smiled and nodded. In a little while she said, 'I am all gladness,' nor did she again speak, till her eyes becoming dim, she said, 'I can scarcely know you, but all places appear to me to be full of the fairest flowers,' and so saying she fell into a sweet slumber and awoke in Christ. She was 28 years old.—*Lowell Lecture, by Prof. Guagani, reported in Boston Traveller.*

Children's Corner.

EXPERIENCE OF A CHILD.

Fifty years ago, I was about four years old; the youngest of a large family, a small, shy boy, remarkable for nothing but for bad health and bad temper. My mother was a godly woman, and a devo-

ted parent. It was her custom to be present when her children were going to bed, at which she took the opportunity of talking to us about the things of God. My earliest remembrance is, that of my mother kneeling beside my cot, after I

was in bed, and praying over me. I noticed she often shed tears at these times; and my childish idea was that something hurt her. At last, one day I said to her,

"Mamma, why do you cry when you kneel at my cot, after I am in bed?—Does anything stick into you and hurt you?"

My mother gravely answered, "No; I cry to think you are a sinner, and if you die without loving Jesus, you and I must be parted for ever—you will be in hell and I shall be in heaven."

"Mamma," said I, "tell me how I can love Jesus."

"God must give you a new heart," she replied.

"But why can't I love Him now, mamma?" said I,

"Because," she replied, "you have got a bad heart that you were born with, and that heart loves sin, and can never love God; it is as hard as a stone and full of naughtiness."

"Mamma," said I, "where is my heart?"

She showed me, and I left her, comforted by a little thought that came into my childish mind. As soon as I was in bed that night, I began to feel where my mother showed me my heart was. Well, thinks I, mamma is right, for it is either a stone or a bone I have got here; something very hard indeed. But she says she prays to God for everything; so if I pray, perhaps God will take away this hard heart. For several nights I prayed to have it softened; but, passing my fingers across the place my mother showed me, I found it was no softer. At last I began to get troubled. Thought I, mamma says everything depends upon a soft heart, but mine feels as hard as a bone. So I said to my mother one day,

"What you told me was true—I feel I have a stone in my heart. I have pray'd to God to take it away but he won't."

I saw my dear mother looked wonderfully pleased at my childish talk, and drew me on her knee. She asked me how I felt.

"I am vexed," said I "to find my heart so hard after praying so many times to God to soften it; you can feel outside my clothes how hard it is."

"But I do not mean any part of your body, that you or I can feel," said my mother; "I mean that you have a wicked nature, which God, in the Bible, calls the heart; and He must give you a new

nature, or a new heart. You and Charles often quarrel. When I kiss him, you look cross, and often cry. Why is this?"

"Something inside me is angry," I replied.

"Then that something is your bad nature—your sinful heart—and God must give you a new nature, like Himself, if ever you are to live with Him in Heaven."

I said "Mamma, will God give it me if I ask him?"

This conversation made a deep impression upon me; and I felt happy only while I listened to my mother reading the Bible. Soon after this, I learned to read myself. Time slipped by till I entered my sixth year. I can look back to many solemn thoughts about my state at this tender age. Especially was I impressed with a sense of sin through my temper; for I was a very peevish child, and no great favorite with my brothers and sisters.

About this time, my eldest brother, a lad of sixteen, became deeply sensible of the value of his soul, and to him I could sometimes talk about my feelings. I remember his speaking to me very solemnly, after my having given way to a fit of anger with my brother Charley.

"John, if you go on in this way, I shall think you are like Cain, who murdered his brother Abel. Every time you get into this way it is murder; for God looks to the heart."

This remark made me cry to God to make me like the good Abel, and deliver me from the wicked spirit of Cain.

One day, my brother said to me, "Johnny, it is a secret I know, that you do not, that makes the difference between your religion and mine."

"Oh, Samuel," I said, "do pray tell it to me."

"No," he replied, "I can't; God must tell it to you."

"Perhaps," said I, "our mother told you."

"No," he answered, "God told it to me; and if ever God tells it to you, He will show you that the secret is wrapped up in that one name—Jesus. You know something of sin, but you know nothing of Jesus."

A few days after this conversation, I was at play with my brother Charles; and before long, a dispute arose about a bit of string. We both were angry; but I, ever most in fault, lifted up my hand and struck him a blow. Oh, the horror

that came over me when I had done this no words can tell. The thought rushed into my mind, I am a murderer—I am like Cain. God never loved Cain, God can never love me. I shall go to hell for my sins. I tried to express to my brother, who was generous and forgiving, how sorry I was.

“Never mind,” he said, “I beat you last week; I don’t care about a thump.”

But I did; for I felt I had sinned against God. I ran into my room. I threw myself upon my knees. I wept aloud, but could not pray. I then sought for my eldest brother.

“Samuel,” said I, “I am undone. I am another Cain. I have just struck Charley such a blow, and with such spite in my heart, that I am sure I can never be forgiven.”

Samuel was reading when I ran into the room. He laid down his book, and listened to all I said; and then answered, “The blood of Jesus Christ, his son cleanseth from all sin.”

These words fell into my heart with a feeling I never knew before; they seemed to drop from heaven into my soul. I spake not a word, but went back into my own room, where I was glad to pour out my heart before God. I felt I had got the secret Samuel told me of; for Jesus’ blood seemed to sweep away all my sin, and I loved Him for pardoning such a wicked child. I feel persuaded no grown up person ever realised more clearly or sweetly the blessedness of pardon, and the shedding abroad the love of God in the soul, than I did that day, a little fellow of six years old. I can say with the hymn truly—

“Many years have pass’d since then;
Many changes have I seen;
Yet have been upheld till now;
Who could hold me up but Thou?”

I have travelled since then the world over. I have preached thousands of sermons, and have been kept, by Divine grace, in the ways of truth; yet I feel my need of these words, “the blood of Jesus Christ, His son, cleanseth from all sin,” as much this day as I did when they were applied first to my heart.

Young reader, I have penned these few recollections, which were told me by a friend, for you. Borne into this world with a bad heart, full of vile tempers and evil thoughts, you *must* be born again, or you cannot enter into the kingdom of God. The unchanged heart can never enter heaven. But to all God’s lambs—

that is, such of the young whom He loves and saves—shall be given a new heart, wherewith they shall love Him, have the pardon of all their sins; and, when they die, shall be gathered by the Good Shepherd, Jesus Christ, into the fold of glory, to be happy with Him for ever and ever.

THOU, GOD, SEEST ME!

“Four little words did me more good when I was a boy, than almost anything else,” said a gentleman the other day. “I cannot reckon up all the good they have done me; they were the first words which my mother taught me.”

“Indeed, what were the four little words?” said I.

He answered me by relating the following story:—

“My father grafted a pear-tree; it was a very choice graft, and he watched it with great care. The second year it blossomed, but it bore but one pear. They were said to be a very nice kind of pear, and my father was quite anxious to see if they came up to the man’s promises. This single pear, then, was an object of some concern to my father. He wanted it to become fully ripe; the high winds, he hoped, would not blow off the pear; and he gave express directions to all the children on no account to touch it. The graft was low, and easily reached by us. It grew finely. ‘I think that graft will meet my expectations,’ said my father many times to my mother. ‘I hope now there is some prospect of our having good pears.’

“Everybody who came to the garden he took to the graft, and everybody said, ‘It will prove to be a most excellent pear.’

“It began to look very beautiful; it was full and round; a rich red glow was gradually dyeing its cheeks, and its grain was clear and healthy.

“‘Is it not almost ripe? I long for a bite,’ I cried, as I followed father one day down the alley to the pear-tree.

“‘Wait patiently, my child; it will not be fully ripe for a week,’ said my father.

“I thought I loved pears better than anything else! often I used to stop and look longingly up to this. ‘O, how good it looks,’ I used to think, smacking my lips; I wish it was *all* mine.’

“The early apples did not taste as good; the currants were not as relishing, and the damsons I thought nothing of in comparison with this pear. The longer I

stopped alone under the pear-tree, the greater my longing for it, until I was seized with the idea of getting it. 'O, I wish I had it' was the selfish thought that was uppermost in my mind.

"One night after we were in bed, my brothers fell asleep long before I did; I tossed about and could not get to sleep. I crept up and went to the window. It was a warm still summer night; there was no moon; no noise except the hum of numberless insects. My father and mother were gone away. I put my head out of the window and peeped into the garden. I traced the dark outlines of the trees. I glanced in the direction of the pear-tree. The pear-tree—then the pear! My mouth was parched; I was thirsty. I thought how good a juicy pear would taste. I was tempted.

"A few moments found me creeping down the back stairs, with neither shoes, stockings, nor trousers on. The slightest creaking frightened me. I stopped on every step to listen. Nancy was busy somewhere else, and John had gone to bed. At last I fairly felt my way to the garden door. It was fastened. It seemed to take me ages to unlock it, so fearful was I of making a noise, and the bolt grated. I got it open, went out, and latched it after me. It was good to get out in the cool night air. I ran down the walk. The patting of my feet made no noise on the damp earth. I stopped a moment and looked all round, then turned in the direction of the pear-tree. Presently I was beneath its branches.

"Father will think the wind has knocked it off; but there was not a breath of air stirring. Father will think somebody has stolen it—some boys came in the night and robbed the garden—he'll never know. I trembled at the thought of what I was about to do.

"I leaned against the trunk of the tree and raised my hand to find it, and to snatch it. On tiptoe, with my hand uplifted, and my head turned upward, I beheld a star looking down upon me through the leaves. 'Thou, God, seest me!' escaped from my lips. The star seemed like the eye of God spying me out under the pear-tree. I was so frightened I did not know what to do: 'THOU, GOD, SEEST ME!' I could not help saying over and over again. God seemed on every side. He was looking me through and through. I was afraid to look and hid my face. It seemed as if father and mother, and all the boys, and everybody in town, would take me for a

thief.' It appeared as though all my conduct had been seen as by the light of day. It was some time before I dared to move, so vivid was the impression made on my mind by the awful truth in these four words, 'Thou, God, seest me.' I knew he saw me. I felt that he saw me.

"I hastened from the pear-tree: nothing on earth at that moment would have tempted me to touch the pear. With very different feelings did I creep back to my room again. I lay down on the bed feeling more like a condemned criminal than anything else. No one in the house had seen me; but O! it seemed as if everybody knew it, and I should never dare meet my father's face again. It was a great while before I went to sleep. I heard my parents come home, and I involuntarily hid my face under the sheet. But I could not hide myself from a sense of God's presence. His eyes seemed everywhere, diving into the very depths of my heart. It started a train of influences which, God be praised, I never got over. If I was ever tempted to any secret sin, 'Thou, God, seest me,' stared me in the face, and I stood back restrained and awed.

The gentleman finished; his story interested me greatly. I think it will interest many children. I hope it will do more than interest them; I hope it may do them much good.

"*Thou, God, seest me.*" Those four little words are from the Bible. Hagar uttered them. She fled in anger from her mistress Sarah, and went into the wilderness. An angel met her by a fountain of water. The angel bade her return to her mistress, and told her some things in her life, which Hagar thought nobody knew but herself. "*Thou, God, seest me!*" she exclaimed. Then she knew it was the angel of God, for nobody but he could look into the most secret parts.

Children, learn these four small words. Impress them upon your heart. Think of them when you lie down, when you get up, and when you go by the way, when alone or with your companions, both at home and abroad; remember "*Thou, God, seest me!*"

God is in heaven!—Can he see
When I am doing wrong?
Yes, that he can; he looks at thee
All day and all night long.

God is in heaven!—Would he know
If I should tell a lie?
Yes, though thou said'st it very low,
He'd hear it in the sky.

Temperance.

THE CHURCH AND THE TEMPERANCE QUESTION.

The use of intoxicating drinks is not less frequent than it is fatal, and militates sadly against every good work. It is unquestionably one of the great social evils of the present day, and calls loudly for an immediate remedy. Many efforts, characterized more or less by piety and prudence have been made, either greatly to restrict or wholly to abolish, the present liquor traffic in the province; and many of the wisest and best of christian patriots in this and other lands, have given the Temperance movement their most cordial and hearty support. Still the traffic everywhere prevails, even if it does not increase, nor is it to be denied that many christian people continue to uphold, extend and perpetuate the traffic both by precept and practice; and the churches, generally, have not lifted up a decided practical protest against the drinking usages of society; although in Synod, Conferences and Convocations, strong resolutions have not infrequently been passed upon the subject, yet many prominent members of all the various denominations are to be found, who manufacture, sell or use intoxicating beverages, and thus lend the sanction of their position and character to the entire traffic, even though they may disapprove and deplore many of its fearful and desolating effects.

The subject is confessedly one of great difficulty and delicacy, inasmuch as there exists, even among good men, no little diversity of opinion as to the real character of the traffic, and the propriety of using any intoxicating beverages, and also as to the best means of applying a remedy. There are some who hold, that so long as they use any such beverage only in moderation, they but use their christian liberty, regardless of the effects of their example and the danger to their brethren; while others hold, that they but discharge a christian obligation in abstaining altogether from the use of any such drinks, for the sake of their influence and example affecting the conduct, the character, and the condition of others. For though it be granted that a truly christian man may manufacture, or sell intoxicating liquors; or use them moderately, it will surely never be questioned, whether total abstinence be not perfectly proper and highly commendable,

in many cases, absolutely obligatory, as it regards both personal duty and influence; and it is our honest conviction, that the present aspect of this question renders it especially necessary that every christian congregation speak out kindly, but faithfully, on the subject. If all the churches were united in their endeavour to suppress this sore evil, it would speedily be removed. Why then does it still remain? Shall it continue?

The Session of the United Presbyterian Congregation in Hamilton, have lately had the matter under their consideration, and their finding was the following which is sent for insertion in the *Magazine*, with the hope that it may either encourage or stimulate others to take a similar course:—

“The Session having resumed the consideration of the subject of *Temperance*, which at several previous meetings, had occupied much of their attention, after mature and prayerful deliberation, unanimously agreed to record their solemn conviction that the present traffic in intoxicating liquors is greatly prejudicial to the best interests of the community, social, industrial and moral; and that the general use of such liquors, as a beverage is hostile to the progress of the gospel, opposed to the maintenance of good discipline, and inimical to the cultivation of christian piety in the christian church; and farther, that present duty urges all who wish well to Zion and who pray for her prosperity, to put forth earnest and prayerful efforts for the suppression of the traffic and for the discontinuance of the use of all intoxicating drinks.”

The Session also agreed with a view of bringing the subject properly and prominently before the congregation, that the preceding resolution, together with the following short address, be read from the pulpit at the close of public worship, next Sabbath afternoon:—

“Christian Brethren,—It is confessedly the duty of the Church of Christ, in the execution of her heavenly mission, to bear in every age, united testimony against prevailing error and abounding iniquity; and it becomes especially obligatory upon all professed christians, as occasion requires, fearlessly and faithfully, to raise a warning voice against the particular sins of the times.

“Adopting this acknowledged, sound

and scriptural principle—actuated by a sincere and earnest desire to promote the glory of God, and to advance your spiritual interests—and believing that the use of intoxicating drinks as a beverage, a custom too widely and generally practised in the church, as well as the world, is fraught with great danger to all, and is the cause of untold suffering to many—the Session, in the spirit of love and meekness, would earnestly and affectionately press upon your attention the consideration of the following queries:—

“Is not the liquor traffic ruinously extensive, and the use of alcoholic drinks fearfully and fatally prevalent in our city? Is it not directly and indirectly the cause of much of the pauperism, the squalor, the want, and the household wretchedness which are to be found in our streets?”

“Is it not unquestionably the prolific source of much of the social crime and degradation which our police courts daily disclose, and which crowd the cells of our prisons and penitentiaries?”

“Does it not increase and aggravate to a fearful extent Sabbath desecration, neglect of gospel ordinances, open profanity and gross immorality of every kind.”

“Does it not hinder the prosecution of every good work, retard the spread of the gospel, and cast a deadly blight upon the cultivation of home piety, by squandering the means, quenching the zeal, and crippling the energies of many a professed member of our christian congregations—by closing the bible, shutting the closet, and demolishing the family altar in many a wretched home, and by presenting a serious and oft-times a fatal stumbling-block, in the way of many an anxious enquirer?”

“If these things are so, brethren,—and they are too painfully patent truths to be denied—what is our obvious duty? Is it not to put forth a united, consistent, and scriptural effort to arrest and remove this mighty evil—to attempt to deliver, as well as to compassionate those who are already enthralled by this deceitful and destructive vice, to remove temptation from the pathway of the young and unwary, and conscientiously to clear our skirts of the blood of our brethren?”

“And, in order effectually to accomplish this, ought we not, if need be, as followers of Him who gave himself for us, cheerfully to make any sacrifice, ei-

ther of interest or enjoyment? A high authority has said, “It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak.”

“Allow us, therefore, earnestly to press upon your consideration, the principles, and cordially to commend to you the practice of *total abstinence* from all that can intoxicate; and also to suggest, that in every suitable way you discountenance the drinking usages of society and, on the contrary, encourage the principles of the strictest sobriety.”

“Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things, and the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.”

A GOOD REASON FOR BEING EXCITED.

The Rev William Arnot of Free St. Peter's Glasgow, author of the “Race for Riches,” “Life of James Halley,” “Laws from Heaven for Life on Earth &c.,” has devoted much thought and labour to the well-being of the sunken classes in Glasgow, and especially to the lessening of the crying evils of *INTEMPERANCE*, as they prevail in that city. Although one of the gravest and most sagacious of men, he has been charged with the crime of earnestness, and does not deny it:—

People need not take the trouble of telling me that I am excited on these questions. I know that I am. I would be ashamed before God and men if I were not. There is more in the public houses of Glasgow to stir the spirit of a minister than in all that Paul saw at Athens.

In my ministry I meet the horrid fruit of these whiskey shops. I see men and women perishing in these pitfalls. The number of victims is so great that it overwhelms one. My brain is burning. My heart is breaking. The Church is asleep, and the world too, and they are hugging each other. I am weary with beholding sin. I must cry out, I would rather be counted singular in the judgment of men, than be unfaithful in the judgment of God.

THE DEAD MOTHER.

“Look there! in that corpse you see the cold dead body of one of the best

and godliest mothers it was ever our privilege to know. She had a son; he was the stay of her widowhood—so kind, so affectionate, so loving. Some are taken away from the evil 'to come,' laid on the lap of mother earth, safe beneath the grave's green sod, they hear not and heed not the storm that rages above. Such was not her happy fortune. She lived to see that son a disgrace, and all the promises of his youth blighted and gone; he was drawn into habits of intemperance. On her knees she pleaded with him; on her knees she prayed for him. How mysterious are the ways of Providence! She did not live to see him changed; and with such thorns in her pillow, such daggers, planted by such a hand, in her heart, she could not live; she sank under these griefs, and died of a broken heart. We told him so. With bitter burning tears he owned it, charging himself with his mother's death—confessing himself a mother's murderer. Crushed with sorrow, and all alone, he went to see the body. Alone, beside that cold, dead, unapproaching mother, he knelt down and wept out his terrible remorse. After awhile he arose. Unfortunately—how unfortunate that a spirit-bottle should have been left there!—his eye fell on the old tempter. You have seen the iron approach the magnet. Call it spell, call it fascination, call it anything bad, denomination, but as the iron is drawn to the magnet, or as a fluttering bird fascinated by the burning eye and glittering skin of the serpent, walks into its venomous expanded jaws, so was he drawn to the bottle. Wondering at his delay, they entered the room; and the bed holds two bodies—a dead mother and her dead-drunk son."—*Dr. Guthrie.*

TO MY MOTHER.

The following lines, written by a convict in the Ohio Penitentiary, are touchingly beautiful. We have seen nothing of late that has so moved our sympathy. The man who can write such poetry, and who has such thoughts, cannot be utterly depraved. The curse of intemperance, with its attending downward influence, has here done its work; and a spirit noble and generous, that might and would be the pride and ornament of the social circle is now the degraded convict in the walls of a penitentiary. How will that fond mother's heart bleed if she shall hear of her darling boy the inmate

of a prison in a foreign land?—*Ohio State Journal.*

I've wandered far from thee, mother,
Far from my happy home;
I've left the land that gave me birth,
In other climes to roam;
And time since then has rolled its years,
And marked them on my brow;
Yet I have often thought of thee—
I am thinking of thee now.

I'm thinking on the day, mother
When at my tender side
You watched the dawning of my youth,
And kissed me in your pride;
Then brightly was my heart lit up
With hopes of future joy,
While your bright fancy honours wove
To deck your darling boy.

I'm thinking of the day, mother,
When, with anxious care,
You lifted up your heart to Heaven—
Your hope, your trust was there.
Fond memory brings your parting word,
While tears rolled down your cheek;
The long, last, loving look told more
Than even words could speak.

I'm far away from thee, mother;
No friend is near me now,
To soothe me with a tender word,
Or cool my burning brow;
The dearest ties affection wove
Are now all torn from me;
They left me when the trouble came—
They did not love like thee.

I'm lonely and forsaken now,
Unpitied and unblest;
Yet still I would not have thee know
How sorely I'm distressed;
I know you would not chide mother—
You would not give me blame;
But soothe me with your tender words,
And bid me hope again.

I would not have thee know, mother,
How brightest hopes decay;
The tempter with his baneful cup
Has dashed them all away;
And shame has left its venom sting
To rack with anguish wild;
Yet still I would not have thee know
The sorrows of thy child.

O! I have wandered far, mother,
Since I deserted thee,
And left thy trusting heart to break,
Boy and the deep blue sea.
O mother, still I love thee well,
And long to hear thee speak;
And feel again thy balmy breath
Upon my care-worn cheek.

But ah! there is a thought, mother,
Pervades my bleeding breast,
That thy freed spirit may have flown
To its eternal rest;
And while I wipe the tear away,
There whispers in my ear
A voice that speaks of heaven and the
And bids me seek thee there.

Religious Intelligence.

NOVA SCOTIA.

FREE CHURCH COLLEGE.—The Session of 1857-8 came to a close on the 9th April. The attendance of students was larger than at some former Sessions; their diligence and progress, in general, very satisfactory. There was no student who completed his course, and only one in his second course of Theology. From this our readers will perceive that the supply of young men educated for the Free Church ministry still falls considerably short of the demand. The only Free Church probationer in the Province whose services are available is, we believe, under call to an extensive charge. There are two pastoral charges vacant in the Presbytery of Pictou, and one in Presbytery of Victoria. Besides these congregations there are also several Home Mission stations to which we have not even a catechist. We hope such facts as these will be pondered by our pious young men. We cannot allure aspirants to the office of the ministry in this Province by the promise of wealth or of an easy life; and those who mean to live for the gratification of their own selfish desires and the promotion of their own personal interests will be wise to let that sacred office alone. But to those whose aim is to be useful in their day and generation we can safely promise a life of toil—there is a field of labour open and accessible—the harvest is plentiful, but the labourers are few. It is to be desired that the attention of our ministers were more directed to this subject, as they may sometimes have precious opportunities of encouraging and fostering a desire for the ministry in young lads whose talents and piety evince their fitness to be candidates for it.—*F. C. Record.*

CANADA.

PROPOSED UNION BETWEEN THE PRESBYTERIAN CHURCH OF CANADA AND THE UNITED PRESBYTERIAN CHURCH IN CANADA.—A joint meeting of the Committees of these churches was held in Knox's Church, Toronto, on the 14th and 15th of April, and through the kindness of the editor of the *Ecclesiastical and Missionary Record*, we are enabled to lay the following account of the proceedings before our readers:

A very lengthened conference was

held regarding the duty of the Church, as such, to approach the civil magistrate with a view to secure the proper observance of the Lord's day; and in case of such a step being taken, regarding the extent of the liberty of dissent allowed to a minority. Ultimately the following resolution was unanimously adopted, viz. 'That while it is the duty of the civil magistrate to protect the sacred character and obligations of the Sabbath, it is also the duty of the Church to bear her testimony in favor of God's holy day, which she may do by approaching the Legislature, or otherwise as the majority may determine.—And that a minority, while permitted all equitable liberty, would be understood in this as in other departments of Ecclesiastical government, as bound in action or dissent to respect constitutional order and the received principles of the United body.'

Questions regarding the practice of the churches in admitting to sealing ordinances; and to bonds or promises securing the payment of stipends, were considered and a satisfactory understanding arrived at, showing that in these respects, the practice of the Churches is substantially the same.

Also the following articles were agreed to;

I. That the relations which the United Church should bear to the Free Church of Scotland, the United Presbyterian Church in Scotland, the General Assembly of the Presbyterian Church of Ireland, and all other Evangelical Churches, be intimate, or otherwise, as the supreme court may, from time to time determine. That all ministers and preachers applying for admission shall be received on an equal footing, as by law to be enacted; and that all ministers or preachers at the time of the union, having temporary pecuniary aid for missionary or pastoral work from any foreign Church or Society, shall continue to receive the same till the time agreed on expires. From the first section of the above, Dr Burns dissented and gave in reasons.

II. That the Committees recommend that the two Theological Institutions be amalgamated, and all the Professors retained, and that the Supreme Court determine the special duties of the respective Professors, as well as all other matters of arrangement.

III. That the name of the United Church be 'The Canadian Presbyterian Church.'

IV. "In conclusion, the Committees would express their conviction, that further enquiry into the practical bearing of the principles as enunciated in the minutes of June 4th, 1857, is unnecessary; since any differences which confessedly exist between the two bodies, particularly on the power of the civil magistrate with regard to religion, are not, as seems to the Committees, so great, nor of such a nature as to prevent cordial co-operation, and may be made, and should be made, matters of christian forbearance. They would therefore recommend to their respective Synods, that the statements contained in the minutes of the joint Committees be adopted as a basis of Union."

ENGLAND.

THE ORGAN QUESTION.—The English Presbyterian Church Synod is now sitting at Manchester. At the meeting of the synod held on Thursday,

The Rev THOMAS DUNCAN moved the following resolution: "The synod having received and maturely considered the overture from the presbytery of Newcastle, anent the use of instrumental music in the public worship of God, hereby declares that according to the history and constitutional usage of this church, the use of instrumental music is an innovation on the authorised mode of worship and a departure from its simplicity, compromises the consistency of this church in the eyes of Christians generally, and threatens, if allowed by its continued agitation in congregations and presbyteries, to put the peace, unity, and extension of this church in jeopardy; and considering further that, in these days of inconsiderate and perilous change, it is specially incumbent on this church to maintain in all its simplicity and purity her whole testimony and doctrine, worship, government, and discipline, the synod declares that the use of instrumental music is hereby disallowed." The reverend gentleman, in vindicating his resolution, regretted the existence of a "Young England" party in the Church, who had forgotten Presbyterian principles. It was not merely the organ question that was involved, but the existence of a party who proclaimed itself as having no very reverential regard for their

forefathers. John Knox said the Church had no authority to "devise religious ceremonies." Mr Chalmers had last year asked if they had no pianofortes and organs at home? Why not, then, in the church? He (the speaker) answered that by saying, "Yes, and you have statues and pictures at home, but would you like to have a row of statues there (in the church), and a row of pictures on the wall here?" The Lord their God was a jealous God, and would allow them to have objects of the fine arts in their homes which he would not permit in his temple.

Mr HUGH MATTHIESON seconded the resolution.

The Rev Mr ANDERSON moved an amendment, to the effect that the synod regretted that the decision of the synod last year had not put an end to agitation on the question of instrumental music, particularly as that decision expressed no approval of its use, was not an act of legislation in favour of such a practice, but merely decided upon the two cases brought upon it. He held that the use of music was no contravention of the great statute book of Christ. If the second commandment were a moral one, it was for ever binding, and David then committed a sin in introducing music into public worship. If they were not to admit anything but what was commanded, why did they sanction gowns and bands, and metrical versions of the psalms? Surely upon the same principle they might admit organs. There was as much fervour shown in congregations where organs were in use as where they were absent. The speaker quoted some remarks by Baxter on the subject, in which he said it was a duty, and not a sin, to employ such helps to worship as organs, as it was to use spectacles in reading the Word of God.

The Rev J. WRIGHT, Southampton, seconded the amendment.

The Rev R. H. LUNDIE, of Birkenhead, insisted that the tendency of organs was to supersede the vocal praise of God.

Rev A. CROMER, of Liverpool, said that the organ movement would progress, and that their system itself would die before that movement could be extinguished.

The Rev J. CLELLAND, of the Isle of Man, quoted authorities against the use of music in public worship.

Mr T. GLOVER, of South Shields, said

that organs were in use in the Independent and Wesleyan churches, where the Gospel, he must honestly say, was as faithfully preached as in their own church.

The Rev J. C. PATERSON, of Manchester, said that instrumental music was unscriptural, and an innovation upon the church of their forefathers.

The Rev J. FRASER, of Lowick, regretted the attempt to introduce innovations, which were but as "sounding brass and tinkling cymbals."

The Rev Dr HAMILTON, of London, in some observations of a calm and pacificatory character, said he should vote for the motion of Mr Duncan. If the Churches would improve their psalmody there would be little craving for organs.

After some further discussion, the Rev Mr MILLER, of Newcastle, contended against the introduction of the sensuous element. He asked "those innovators if they were not tampering with their ordination vows." (Cries of "No, no," and great excitement.)

At a quarter past twelve o'clock the resolutions were again read, and the two motions were put, when there voted for Mr Duncan's motion 72, and for Mr Anderson's 62; majority against the introduction of organs, 10.—*Chr. Times*.

THE MAY MEETINGS.—The religious public of London is alive with the interest created by the May Anniversaries of the great voluntary Societies. Exeter Hall is thronged to overflowing day after day and night after night, as the tidings are brought forward by successive Societies, of what God has done for them during the past year.

THE BAPTIST MISSIONARY SOCIETY received during 1857 the amount of £22,946 and expended £23,594. The most important of their operations are carried on in India.

THE CHINESE EVANGELIZATION SOCIETY met on May 1st. The work done by the Society was not large. £1,400 were expended.

At the **WESLEYAN MISSIONARY ANNIVERSARY**, on the 3rd, in Exeter Hall, it was stated that the revenue had increased from £119,000 last year to £128,000 this year, and the operations of the Society had been extended in the ratio of its means. It is proposed to send additional missionaries to India. **LORD PANMURE** presided. 22 missionaries were sent out during the year.

THE BRITISH AND FOREIGN BIBLE SOCIETY held its 54th Anniversary on the 6th inst. Exeter Hall was densely crowded in every part. The Earl of Shaftesbury presided. 1,602,187 copies of the Bible were issued from the Depots of the Society during the year just closed. The total issues of the Society now amount to 33,983,946 copies. The total expenditure of the year has been £153,177. It is interesting to note that this is the first occasion on which this Society's Anniversary opened with Prayer. The meeting was deeply interesting.

THE CHURCH (of England) MISSIONARY SOCIETY met on the 4th inst. in Exeter Hall. £155,484 have been received and nearly expended during the year. The Society now employs 225 ministers and 2100 lay agents.

LONDON RELIGIOUS TRACT SOCIETY.—During the past year its issues had been much greater than in any former year, the number of publications issued having amounted to 37,000,000. The total issues, from the origin of the Society up to the 1st of March last, had been 771,000,000 of publications, in 113 languages and dialects.—*P. Witness*.

SCOTLAND

SYNOD OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND—The annual meeting of this Synod was held on the first week in May, at Edinburgh. Professor EADIE the retiring Moderator, preached from Rev. 21; 10-17. The Rev Dr Peddie of Edinburgh was elected Moderator for this year. We can only give a brief outline of the business transacted.

AGED AND INFIRM MINISTER'S FUND.

The total amount received by the treasurer up to the 1st inst. amounted to £16,641 16s. 1d., from which deducting expenses incurred, £183 9s., there was left as the capital fund realized at that date, £16,458 7s. 1d.

BETTER SUPPLY OF THE GOSPEL MINISTRY.

The Committee's Report stated that during the past year the committee had visited upwards of thirty congregations and had made arrangements for supplement with ten of these, and other five were in course of arrangement. Four congregations had declined further aid, being now self-supporting at 120 a year and a manse. Fifty-eight congregations had received supplement, having an ag-

gregate membership of 9619. The accessions during the year had been 952, and the removals 765. These fifty-eight congregations raise an aggregate sum of £8418 15s 2d., or an average for each member of 17s. 6d. It appeared that £1316 of stipend was yearly paid in these congregations above what was paid at the time they entered into arrangements with the committee, or an average of nearly £23 in each congregation. To this might be added at least £1500, raised in augmentation of their stipends by eighty-four congregations who received no aid, making in all a sum of £2816 of additional stipend, paid yearly by 122 congregations, above what was paid in 1853.

The Synod after full discussion determined on a union with the Associate Presbytery of Ireland.

The Rev JOHN KER, of Glasgow, was elected Home Missionary Secretary.

The following financial statement was made by Mr Peddie, the Treasurer of the Mission Schemes of the Church :

From May 1857 to May 1858, the income of the Home Mission was £5598, and of the Foreign, £13,726—making altogether, £19,007. The expenditure for the past year—was Home, £5529; foreign, £16,647—making a total of £22,176. The expenditure in 1856 was £20,093. The expenditure exceeded the income during the past year by £2852.

The Missionary operations of the Church in foreign countries are very extensive, as will appear from the following statements :

In Canada there are 64 resident ministers and 100 organized congregations, divided into 9 Presbyteries : and in Jamaica, 25 congregations, divided into 4 Presbyteries, and conducted by 20 ordained missionaries, 5 catechists, and 45 teachers. A grant of £200 had been given to the Belgian Mission Church. In the regular mission field there are thirty-four ordained missionaries and above sixty catechists and teachers. They had missionaries in India, Syria, Europe, North, South, and West Africa, Australia, America, and the West Indian Islands.

The Organ question gave rise to a long discussion, which terminated by a large majority against the use of instrumental music in worship.—*Ibid.*

FRANCE.

PARIS ANNIVERSARIES—Our French correspondent will furnish the annual

report of the religious Anniversaries held in Paris in April last. The week opened with a prayer-meeting in which pastors of different denominations took part. The Societies which held their Annual meetings were

1. The Society of the History of French Protestantism ; in which some striking facts were detailed.

2. The Tract Society : ten new tracts, and more than 1,000,000 in all, have been issued the past year.

3. The Protestant Bible Society, the oldest of all, for it was founded in 1819. Count Reinhart presided. Pastor Coquerel, junior, read the report. The committee have decided that the new 12mo. edition shall have no heading to the chapters. Fresh churches have entered into communication with this society, whose special aim is to furnish all Protestants with Bibles. 3,338 Bibles, and 7,555 Testaments, have been circulated during the past year. Among other interesting speakers, whose words were unusually full of life and zeal, Pastor G. Monod bore testimony to the faith, character, and devotedness of Daniel Wilson, late Bishop of Calcutta. His words found a deep echo in many hearts.

4. The Evangelical Society of France held its 25th anniversary, which fact, with the additional circumstance that it was the first time it met having some of its members in prison, gave much solemnity to the meeting. Sir Culling Eardley gave details respecting home missionary effort in London, the popular preaching in Westminster Abbey and Exeter Hall, and spoke of the intention of English Christians to give spiritual relief to the French refugees in London.

5. The Protestant Sou Society. It divides the sums collected between all the other societies.

6. On Thursday, 1,700 children of the Paris Sunday-schools met in an immense gymnastic hall freely lent for the purpose, by the friendly (although not Protestant) owner. It was deeply interesting ; hymns, short speeches and prayer—short enough for the children to leave unwearied, and for many of them to attend the afternoon missionary meeting.

7. The Missionary Society met under the presidency of Count Jules Delaborde. Pastor Cazalis read the interesting report. Nine young men are preparing in the Mission School for their arduous labors. Three were about to sail.

8. The meeting of the Sunday-school Society, was presided over by Pastor Montandon, who knows so well the language of children. Pastor H. Paumier was reporter. Last year there was but 423 Sunday-Schools in France; this year shows an increase of 57. The receipts and expenditures have been three-fold; both amount to 9,000f. Pastor Cook has been engaged during the year in visiting Sunday-schools in different parts of the country, and in encouraging the churches to open schools where they do not already exist.—*New York Observer*.

UNITED STATES.

THE UNION PRAYER MEETING.—*Rev. Dr. Tyng to Parents and Children.*

—The aspect of the meetings for prayer and exhortation in the city last week was that of great solemnity and interest. The Union prayer meeting up town was held in the First Presbyterian Church, (Rev Dr Phillips') at noon, and although the weather was generally unfavorable the attendance was large, the body of the church being filled. On Saturday the weather was fine, and the house was full, the galleries as well as the seats below; parents bringing their children who were seated with them in families. Several colored persons were also present. The clergymen present were of such a variety of denominations and so cordially united in the simple service of praying and exhorting that it was the best exhibition that could be given of an evangelical alliance. Rev Dr Gillette of the Baptist Church presided and around him were grouped the Rev Drs. Phillips and A. D. Smith, J. W. Alexander and Joel Parker, Presbyterians, Rev Dr Hutton of the Reformed Dutch Church, and the venerable Dr Woodbridge of Hadley, Congregational, and the Rev Dr Tyng of the Episcopal Church. This was not an anniversary or special occasion, when ministers of various churches are called together by special invitation, to illustrate their willingness to unite in some specific object of christian benevolence, but they had come together, by common consent to engage in a common service, to pray for the Holy Spirit, the Comforter of them all, and to commend to the people a common Saviour, the Saviour of them all. The exercises were especially intended for the children and their parents. After a few remarks by Dr Gillette and prayer by one of the clergymen present

Rev Dr TYNG rose and addressed the great assembly in a strain of tender and pathetic eloquence, with an earnest pastoral faithfulness that reached and moved all hearts. He said there was no subject comparable in its interest to the salvation of our children, and he set forth the obligations to parental fidelity in impressive terms. But he said the common notion that we must tell our children they must be good, and all that, is vain, unless we realize fully the fact that they are sinners, under the wrath of G. d. and must be converted or they cannot be saved.—Grace cannot descend by inheritance.—Religious education will not bring children to Christ; they must be converted by the Holy Ghost. He related a deeply interesting incident of a young man dying in a hotel in this city, to whom he was called. And upon setting before him the way of life, the youth responded, "Yes, sir, my mother told me in my childhood that I must be converted!"—Dr Tyng then showed the infinite importance of a steady and consistent life on the part of christian parents; of securing the confidence of children so that they will come freely to ask what they must do to be saved. He also dwelt with great earnestness upon the sin and inconsistency of those professedly christian parents who encourage their children in conforming to the world in their dress and amusements, permitting them to go to dancing schools and the opera, and who themselves are so much engrossed with the cares of the world and the pursuit of riches that they neglect the souls of their children. He made a short address to the young, urging them to give their hearts to the Saviour without delay.—And as he was closing, he said there was no greater joy on earth than for a parent to look on the face of a converted child, a child of God, even if the face were cold in death.

Rev Dr Parker led in prayer, and the meeting was dismissed.

The meetings have been continued this week in the church on Washington Square (Rev Dr Hutton's) where they have been kept up with interest, notwithstanding the attraction of the anniversaries.

The Times has the following notice of the Daily Prayer Meeting at Fulton st. on Monday last.

The weather was stormy yesterday, yet this meeting was fully attended. Hor-

ace Holden, Esq., presided. The Rev Dr Plumer, of the Theological Seminary at Alleghany City, made a thrilling address. A gentleman from Philadelphia gave an account of the daily prayer meetings at Jayne's Hall, at which 2,000 persons attend. The local prayer meetings were held in the Engine rooms of that city, and instanced the Good Intent Hose Co. and the Fairmount Co. as those, among others, interested in the subject of religion. A gentleman from Middlesex Co, Mass, said that fifteen out of sixteen churches in the Conference to which he belonged had had a revival among them. The leader stated that 57 persons were on Sunday added to the Rev Dr Alexander's Church. One of the number was admitted to the church on Friday night and died before the Sabbath, so that communion here below was impossible. A gentleman stated that on Sunday, 118 were added to Dr Burchard's church, including all ages, from 12 to 60—making an addition of 252 to that church as the fruit of the present revival.

ORANGE, N. J.—A correspondent sends the following:—I was led to address you this, from having been an eye witness last Sabbath of a most affecting scene, in the 2d Presbyterian Church, Orange, N. J. A remarkable degree of religious interest has prevailed throughout the church and congregation since December last. The occasion to which I refer, was the celebrating of the second communion since that time, and admission of 108 members upon profession of their faith, besides a considerable number by letter. The church was crowded, and a more solemn and interesting spectacle I have never witnessed. I feel well assured that none who were present will ever forget it. Baptism was first administered to twenty-four, among whom were aged men bowed with years, who with tears received this seal of the covenant, almost upon the threshold of eternity. Then followed the admission of the candidates, and the ordinance of the Supper. It was a solemn sight to see this numerous company, slowly filling the aisles as they presented themselves upon their names being called. In some cases three generations were represented,—parents, children and grand-children. After the services in the church, the pastor repaired to the house of one of the congregation near by, and administered both ordinances (in the presence of a

few witnesses) for the first time to a woman over 90 years of age, who had become a subject of this work. She had been blind for more than 20 years, and by reason of her many infirmities was completely bed ridden. When told that the pastor and elders had arrived to administer the sacred-ordinances according to her request, she brightened up, (and although no light shone from her sightless eyes,) her countenance was radiant with holy joy, as she stretched forth her trembling hands with eagerness to receive the sacred emblems. At the church few could restrain their tears, and indeed all the circumstances of the day, for *beautiful simplicity and solemnity*, were unparalleled by anything of the kind that I have ever witnessed.

NEW HAVEN.—A correspondent writes to the Tribune from New Haven:—The most marked and striking exhibition of God's power is to be seen in the glorious work accomplished among the members of the bar. There is not now a single lawyer who has not united with the Church; not only this, but they are the most actively engaged in spreading the Word of Life. Prayer meetings have been held in the court-rooms every morning and evening for a month past; the able Judge of the District Court (C. A. Ingersoll) has always had prayers offered up before entering upon the duties of the day, and has frequently led in prayer. But on Sunday last a most remarkable meeting was held in one of the largest churches, crowded to its utmost capacity, in which three sermons were preached by three eminent lawyers. In the morning Judge Blackman preached from the text, "I was thirsty and ye gave me drink, I was hungry and ye fed me." In the afternoon Mr Yateman delivered a touching and a beautiful discourse. In the evening Judge E. K. Foster, one of the most eloquent men in the State, addressed the congregation from a passage in the Lord's Prayer: "forgive us our debts as we forgive our debtors."

BALTIMORE.—A correspondent writes: The good work goes on and grows. We are establishing new places for prayer, and the numbers, far from falling off, fast increase; also, the blessed fruits begin to appear, and did time permit, I could send many highly interesting and encouraging items. We are more and more convinced that God is with us, and that this great work is of Him.—*Ib.*

REVIEWS.

SCRIPTURE BAPTISM, ITS MODE AND OBJECTS, by A. G. Fairchild, D. D. Philadelphia, Presbyterian Board of Publication.

THIS little work by the author of "The Great Supper" contains a very comprehensive treatment of the whole subject of Baptism, and condenses within small compass the results of much reading. We give as a specimen of the work his remarks on our Saviour's baptism:—

WHY JESUS WAS BAPTISED.

OUR opponents talk much and declaim loudly about following the Lord Jesus in his baptism. In the most impassioned language, they exhort their hearers "to follow their Saviour to Jordan—down into the water, into his liquid grave." Well would it be if these brethren were as eager to persuade men to follow Christ in his love to God and man, in his purity of heart and life, his humility, patience, meekness, his diligence in doing good, and his decided opposition to formalism. But, alas! when they speak of following Christ, the water seems to shallow up all but one idea—that of being immersed. As might be looked for, many of their hearers are ready to conclude that they have followed Christ far enough if they have been put under the water. By way of correcting this serious error, a little investigation will show that Christ was

NOT BAPTISED AS AN EXAMPLE FOR US.

1. He was not baptized with "John's baptism," for that was the baptism of repentance, and our Lord had no sin to repent of.

2. He did not receive "believers' baptism," for that would be to believe on himself, whereas he was the great object of faith.

3. He was not baptized in the name of the Father, Son, and Holy Ghost, for then he would have been baptized in his own name.

4. He was not baptized till he was thirty years of age.

So, then, he did not receive John's baptism, nor believers' baptism, nor christian baptism, nor was he baptized till he was thirty years of age. How, then, can it be said that he was baptized as an example for us? Is there a single passage of God's word which countenances that idea? Not one. Then let us hear the true reason of his baptism from his own lips. John, not understanding his design at first, was unwilling to baptize him, saying, "I have need to be baptized of thee, and comest thou to me?" Matt. iii. 14. Jesus then unfolded to him the end he had in view, saying, "Suffer it to be so now, for thus it becometh us (i. e. John and himself) to fulfil all righteousness." John now acquiesced, for he perceived that Christ was about to enter upon his ministry, and that it was requisite that he should be consecrated to the work, by the agency of his forerunner, and by the anointing of the Spirit. "Righteousness" means conformity to a law. And to what law did Christ and John conform in this instance? Not to the moral, but the ceremonial law.—To explain the transaction, we must recur to the law for the consecration of priests which is in these words, "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him." Exod. xl. 12. 13. Now, these Aaronic priests, in their official character, were types of Christ, and it was necessary that all the types should receive their fulfilment in him.

First. As the priests were introduced into their office at the age of thirty years, so Christ delayed entering upon his ministry till he had reached that age.

Secondly. As the priests were set apart to their office by the washing of water, so by the application of water was Christ introduced into his priestly office, which was the basis of his other two offices.

Thirdly. As the priests, at their consecration, were anointed with the holy oil, so Christ, at his baptism, was anointed with the Holy Ghost descending upon him in the form of a dove.

Such is the only satisfactory account that can be given of this baptism. It was incumbent on John and Christ to fulfil those precepts of the law which foreshadowed the Messiah's consecration to his office. Immediately after his baptism, and in the first recorded sermon he preached, Jesus made distinct reference to his recent

consecration to his work. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." Luke iv. 16-21.

From the foregoing remarks it appears that those who talk of following Christ in his baptism, know not what they say. Neither in his being circumcised, nor in his observance of the passover, nor in his keeping of the seventh day, nor in his baptism, was he an example for us. Let us imitate him in all those moral excellences which shone so brightly in his character; but let us beware of attempting to follow him into his priestly office.

EFFICACY OF PRAYER, by the Rev. John C. Young, late President of Centre College, Danville, Kentucky. Philadelphia, Presbyterian Board of Publication. Pp. 63.

THE author of this little tract was called away while he was preparing it, and has therefore left it unfinished. The argument however is complete, and the work one which is well fitted to stir up Christians to greater diligence in prayer, and to strengthen their faith in God as the hearer and answerer of prayer.

AGNES AND THE LITTLE KEY, or bereaved parents instructed and comforted. By her Father. Boston: S. K. Whipple & Co.

THE above work has been published anonymously, but the authorship has been attributed to the Rev Nehemiah Adams of Boston. Whoever be the author, we regard it as the most delightful work of the kind that we have ever seen. The author lost an only daughter about one year old. In the United States the practice is adopted of closing the coffin, not with screws, but with lock and key, and the bereaved retain the key as a memorial of the departed. Hence the title of the work, which applies the author's own experience for the counsel and consolation of those in similar circumstances.—We subjoin one extract:—

"I fear that some of you will smile, if I say, she seemed to me the sweetest little thing that ever died; that as she lay in her last sleep, no sight could be quite so beautiful and touching; that the loss of a child never, probably awoke such tenderness of love and such grief. Suffer me at least to think so without debate."

"How can I tell you anything about the last sad scene at the grave? Enough to say that each of us kissed the sweet face; we gazed on her a few moments, while tears ran down; and some things were uttered, between speaking and crying, till at length her mother kneeled, and held her face near the little face, for a few moments, without a sound; then drew the white embroidered blanket over the little thing, for it was a cold day; and thus the last 'Now I lay me down to sleep' seemed to be said and heard. I closed the lid. 'Lieth down and riseth not till the heavens be no more.' What shall I have seen and known, before I see this face again! That simple thing, the closing of the lid, what a world of meaning was in it! My thoughts were making a whirlpool about me, till my eye was taken by the nearer approach of a man in his shirt sleeves and working garb; who respectfully seemed to intimate, 'We are ready, sir, when you are. O must we, must we, part? Must the grave have her? With an effort, I said, thy will be done. I turned the key, and took it out of the lock, and understood how even good men could have opened their mouths at certain times against the day of their birth. We waited. In a few moments, one more little mound grew up from the earth; the clods of the valley had become sweet to one more father and mother."

Editorial.

MORRISONIANISM RUNNING TO SEED.

The progress of error is downward, and more or less rapid according to circumstances. "Evil men and seducers wax worse and worse, deceiving

and being deceived." It is rarely that this saying of inspiration is so thoroughly exhibited as in the case of that party, which followed James Morrison, and those who were expelled with him from the United Secession Church in 1843. He began with calling the Atonement "a talismanic something," and denying that it secured salvation for any man. From this he and those who have followed him, have been led on till they have embraced a system of thorough Pelagianism, which denies or explains away the doctrine of the original depravity of human nature, which asserts, to use the language of Mr. M., that "God has given to all men ability perfectly to keep the commandments of love," as he calls the ten commandments,—which recognizes no *special* influence of the spirit of God upon the regenerate more than the unregenerate—which represents his work to consist not in any influence exercised upon the heart of man, but merely in giving the word of God and sending the means of grace to men. And yet its advocates endeavour to retain the name of Evangelical, by talking of the influence of "the spirit in the word."

This system has been set forth in a manner that is well calculated to deceive, the aim being to retain as much as possible the language of orthodoxy, while denying the things which it has been held as representing, and some good men have been deceived by the plausibility with which it has been exhibited, that their doctrines are perfectly harmless.

It would appear, however, that they are not likely to stop here, and the progress of some of them on the downhill path of error, is likely to be more rapid than was imagined. The "go-a-head" spirit of America seems to be leading its advocates on this side the Atlantic faster forward than their brethren in Scotland. We have before us a Catechism published within the last few months at Pictou, by the Minister of that body in Pictou, (whether he is the author is not asserted,) entitled "A Catechism for the Children of the E. U.* Church," which among other extraordinary doctrines, contains the following statements regarding the person of Christ.

52 Q. What is the Lord as to his body called?

A. *The Son of God.*

53 Q. What is the divine life called to which his body is united?

A. *It is called the Father.*

54 Q. What name is given to the life, wisdom and power that proceeds from the Lord?

A. *The Holy Spirit.*

55 Q. Are the Father, Son and Holy Spirit one God?

A. *They are one God in the person of our Lord Jesus Christ.*

Our readers who have their Bibles in their hands will scarcely expect us to enter into a formal refutation of such a mixture of absurdity and blasphemy. They have only to turn up *any* passage of Scripture, such, for example, as John iii. 35, v. 19, 20, 21, 22, xxii. 23, &c., in which the Father and the Son are spoken of, and apply the explanations here given, to see what an utter perversion of the scripture doctrine of the Godhead the above statements contain. But we direct attention to the fact that here there is published a distinct denial of the doctrine of the Trinity, *as held by the Orthodox*. There is indeed an attempt to make out a Trinity, but it is not the Christian doctrine of the Trinity. It is not the doctrine of three *persons* in the Godhead. It is merely in *the one person of Christ*—the Father, denoting "the divine life to which his body is united," (what this means we are not informed, and whether he had a soul or not we are not told, though it is

Evangelical Union, the name by which they call their body.

plainly implied that he had no human soul,) the Son, denoting his body, and the Spirit, denoting "the life, wisdom and power which proceeds from the Lord." Here, besides the absurd views of the Father and the Son, we have the old Unitarian doctrine respecting the Holy Spirit unblushingly proclaimed, that he is not a person, but merely the influence proceeding from the Lord. From the prevalence of such teaching in our midst, it is plain that we will soon be called upon to contend for the very foundation truth of the Christian system.

Our object therefore is to raise a warning voice on the subject. The adherents of this heresy having established themselves among us, are busily engaged in efforts to propagate it, and this in the most insinuating manner. Their books and periodicals are thrust into the hands of every person who will receive them, and even sent to those who are unwilling to receive them. These contain much matter that is unexceptionable, and their errors are cunningly mingled with pleasing truth. In this way some good people have been deceived into the belief, that their doctrines are quite harmless and do not differ materially from the views of Presbyterians. Even some choice spirits have ranged themselves under their banners. But, if after this they can be deceived, we fear that they are given up to strong delusions. And it may be held as evidence of the downhill progress of error, that men who a year or two ago would have had us believe, that they differed from Presbyterians only as to the extent of the atonement, can now swallow such doctrines with unconcern, and aid in circulating the work in which they are taught.

It is necessary too that Evangelical Christians should take up a right position on this subject. It is plain that any religious association with those holding such views is unfaithfulness to the truths of God's word. The above sentiments regarding the person of Christ, can never be held as among those minor points of difference, which may exist among Evangelical Christians. They are an assault upon the very citadel of the Christian faith, and the fact that their propagators assume the name of "Evangelical" only renders them the more dangerous. It ranks them with those who "*privily bring in damnable heresies.*" It is the common device of Satan in the present day to teach error under the language of orthodoxy, and that these parties can use the language of orthodoxy, while attaching quite a different meaning to it, should only put us more upon our guard. It is our duty to remember the inspired warnings against communion in any form with such. This will doubtless be regarded as very uncharitable and bigoted. But we know of no greater bigots in the present day than the bigots of latitudinarianism, or liberalism in religion as they would call it. Those who talk most of love generally show least of it, and, while they profess to be champions of liberality, they are only enemies of the truth. At all events, what we recommend is in reality the course of love. It is such love as John, the beloved disciple, specially enjoins upon Christians, and in whose company we are willing to stand. "*This is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.*"

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.*

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JUNE, 1858.

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Foreign Missions.

LETTER FROM REV. MR. GEDDIE.

ANEITEUM, NEW HEBRIDES,
Sept. 28th, 1857.

DEAR BRETHREN,—I avail myself of an opportunity of sending letters to Sydney which has just occurred. My last communications to you were dated in July, and I hope they will reach you. I have not any recent letters from your Secretary to acknowledge.

HEALTH OF THE ISLAND.

You will be glad to hear that the mission families are well. We all enjoy an amount of good health for which we desire to thank God. Mrs Geddie and I have now been permitted to enter on our tenth year in this island, and we are nearly as vigorous as when we first landed. But I regret to say there has been much sickness among the natives during the present season. A severe epidemic swept over the island. Few persons have escaped it, and many have died of it. The mortality among the natives has been greater this year than at any former period since we landed here. But to compensate for this the births have also been numerous.

STATE OF MISSIONS.

The cause of God continues to advance on this island. The natives seem to value the means of grace, and we cherish

a hope that many are in earnest about the salvation of their souls. The pleasure of labouring among these islanders is enhanced by the docile and teachable disposition which they manifest. At one time our work was rugged, perilous and discouraging; but ever since our object was fully understood, and the confidence of the natives entirely won, it has been onward and cheering. The race which inhabits these islands are a suspicious, treacherous and cruel people, but when their favour is once gained, from being the bitterest enemies they become the sincerest friends. But though we have much to encourage us in our work, we meet with developments of character which awaken our solicitude and convince us that though heathenism and its worst abominations have been overthrown, a great work still remains to be done. Many of the awful traces of heathenism are still to be found amongst those who have professedly given it up. It would perhaps be too much to expect an elevated christianity among a people, familiar from the very dawn of their existence, with the darkest crimes and abominations which debase the nature of man, and just emerging from them. The various sins forbidden by the divine law, and which from our earliest years we have been taught to regard with a kind of instinctive abhorrence, they have never viewed as sins at all, and they were of every day occurrence. And though they now abstain from these as offensive

to God and inconsistent with their christian character, yet their views of the moral turpitude of sin appears to be more defective than ours, and hence they readily fall into it. But it is cheering to know and believe that the grace of God can transform the most degenerate soul into the pattern of his own holy image, and I hope that even on this once dark and degraded island not a few are under the agency of the Holy Spirit preparing for that blissful world, where "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

MODE OF PROCEDURE.

I have often had occasion to mention to you the means by which we work on this island. These are preaching of the gospel, school teaching, our books all contain much scripture truth in them, visitation, &c. The pressure of other duties has obliged me to give up teaching in school. The morning school at my station which contains upwards of 100 scholars is now taught by natives and I only visit the school to see that the attendance is regular and that its duties are attended to. Mrs Geddie has also relieved me of my afternoon class of young men and women, and she is assisted by some of our most advanced natives. I have relinquished teaching that I might devote more time to translating and printing the Holy Scriptures. Many of the natives can now read, and no time should be lost in giving the word of God to them.

PRINTING SCRIPTURES.

The gospels by Matthew, Mark, John are now printed. The gospel by Luke was sent to Scotland to be printed there, and we expect that it has been completed before this time. In a letter received by Mr Inglis we have been informed that the British and Foreign Bible Society have undertaken the printing of it, and that it was to be carried through the press by a gentleman in London who has made himself acquainted with the Aneiteum language from the books which we have sent home. The Acts of the Apostles and some other portions of the New Testament are ready for the press. Mr Inglis and I have lately been examining the work before us, and we have resolved if spared and in the enjoyment of health, to complete the translating and printing of the New Testament in this language, in about two years from this time. It might be done sooner but we

dare not hurry a work that has so much responsibility attached to it. It will then be necessary for one of the members of this mission to go home and superintend its publication by the British and Foreign Bible Society. It is usual I believe to print first editions of the Scriptures on the spot where facilities for correction and improvement are enjoyed, and succeeding ones at home. I may mention that we have also received a letter informing us that the British and Foreign Bible Society have in answer to an application from us given us an additional grant of fifty reams of printing paper. This, with the paper in hand will I hope be sufficient to complete the New Testament in this language. May the time soon come when these poor islanders shall be able to read as well as hear the wonderful works of God in their own tongue.

WHITE MEN ON THE ISLAND.

For the last five years this mission has enjoyed an unusual degree of tranquility. We have had few annoyances and during that time the work has made considerable progress. After the sandal-wood traders left the island it was seldom visited by vessels. But I fear that our peaceful days are ended. There are now two sandal-wood establishments on this island with several vessels attached to them, and whalers and other vessels now call more frequently than formerly. The parties connected with the sandal-wood establishments on shore, seem disposed to be friendly rather than otherwise, for they are sensible of the security to life and property which our labours give. But we have been much annoyed by seamen who have either been discharged, or have left their vessels. Many of the men who came to these islands in the Sydney and Hobart Town whalers, and also in the sandal-wood vessels are convicts who have been transported to the colonies for their crimes, and among them are the worst specimens of humanity that I have seen in any land. Some of this class seek a home on these islands where they may be beyond the restraints of civilized life, and spend their days in indolence. But this island is not the soil for these men, for they cannot get land or women or food, and so they are obliged to leave. The blame is all laid on the missionaries. Only a few days ago one of these characters ran up to me while I was walking on the road and

struck me a severe blow. A native who saw the deed ran up to the fellow and I do not know what he would have done to him if I had not told him to let him go. The chiefs were very indignant when they heard of the affair and met and proposed a meeting of the whole island to punish the man that he might be an example to others. I have not consented to this, as I am averse to any collision between the natives and white men on my account. I dare say the man is sorry for what he has done, and will embrace the first opportunity of leaving the island. If in the meantime a man of war should make her appearance, I shall request his removal, and I am sure the chiefs of the island will do the same. Thus the struggle with heathenism is no sooner ended than a new struggle with our own countrymen commences, but we are not discouraged. Our enemies rage at us because of the restraints which christianity imposes on their vices. But he that is for us is greater than those who are against us. That God who has already brought this mission through severe trials, will still overrule opposition for good, and make even the wrath of man to turn to his praise.

SITUATION FOR COMMERCE.

The island of Aneiteum is likely to become important whaling ground as well as a sandal-wood depot. Two colonial whalers have been lying here for two months and during that time they have taken about 50 tons of oil without ever leaving the harbour. It is probable that this island will in time become important for commercial purposes. The only white residents on the island besides the mission families, are the few persons connected with the sandal-wood establishments. There were two seamen, an English man and an American living on the island, and married to native women, but they are both dead. We should have been glad had the work been further advanced among the natives before their contact with white men.

JOHN KNOX.

I have already informed you of the arrival of the *John Knox*. She is a fine little vessel and admirably suits our purpose at present. It has been said that the *John Williams* is the finest barque, the *John Wesley* the finest brig, and I speak the truth when I say that the *John Knox* is the finest schooner of

her size, that sails these seas. I have been twice at Erromanga in her, twice at Tana and twice at Fotuna, and encountered all sorts of weather during these voyages, and I know something of her sea qualities. She has been almost constantly employed visiting the islands since she arrived, and we hope to keep her in motion from the first of May to the end of December. She will not go to sea during the other months of the year which is the hurricane season. As we have more work for the vessel than was originally contemplated, and as the seamen whom we expected to sail in her died a few days after her arrival, we have undertaken the responsibility of engaging a Captain for her. His name is Anderson, a Swede. He came to us from the *John Williams*. The Captain gave him up with some reluctance as he was one of the best men in the ship. He is a good seaman and navigator, but what is of vastly more importance, he is a very pious man, and deeply interested in the cause of missions. We cannot but recognize the hand of God in sending us a man so suited to the important position which he occupies. His presence here entirely relieves Mr Inglis and myself of any care about the *John Knox*, for which we are truly thankful, as we have so many other and more congenial duties to attend to. Mr Anderson's salary is £50 sterling a year exclusive of being found. The imported stores for his use will cost £10 or £12 sterling yearly, and all native food, such as pigs, yams, &c., Mr Inglis and I hope to be able to purchase, with the supplies sent to us for the benefit of the mission. We also hope to clothe and feed the native crew out of the supplies placed at our disposal by friends at home. We have a trade box for the use of the vessel to which Mr Inglis and I contribute in equal proportions of the clothing, &c., sent to us.

BISHOP OF NEW ZEALAND.

The Bishop of New Zealand called at this island early last month on his way to the Solomon and other northern islands. He came in his new schooner the *Southern Cross*, a vessel about 70 tons burthen. He was accompanied by the Rev Mr Pattison, a clergyman who had come to assist the Bishop in his missionary operations. We enjoyed the presence of our excellent friend the Bishop and also of his associate, who appears to be a man of the right stamp for the work to

which he has devoted himself. The Bishop is about to form a school on Norfolk island for the natives which he takes from the islands visited by him. That island was until recently a convict settlement, but it has been given up by the British Government to the Pitcairn islanders who have been removed to it. Some of them were on board the *Southern Cross*, and we could not but regard with interest a people whose history is so interesting. Among the number was a grandson of Christian the ringleader of the *Bounty* mutineers. The Bishop intends to call at this island on his homeward voyage, and take cocoa-nuts, bananas, taro, &c., which we are collecting for him to introduce into Norfolk island. We are now looking daily for his return. He intends to bring with him a number of natives from the dark islands to the north of this group. The Bishop who has always taken a deep interest in our mission expressed himself much pleased with its progress. If there was one thing that seemed to gratify him more than another it was our mission schooner. When I received him on board of her, he remarked that John Knox himself would not probably have given a Bishop so cordial a reception, but I think even the stern Scottish Reformer would have almost lost sight of the Bishop in the man.

VISIT TO TANA.

I mentioned in a former letter that Mr Inglis and I were of opinion that our visit to Tana when the *John Williams* was here was too brief to be satisfactory. As we were anxious to know the state of that island we again visited it last month in the *John Knox*. When we arrived at Port Resolution we found the teachers well, and the natives very friendly. A few days before our arrival a white man had been killed by a native. It appears that they had some angry words, when the white man took his gun to shoot the native, but she missed fire. The native in a rage took a piece of iron and struck the man with it on the head, and he died in about two hours after. The white man is reported to have treated the natives with great harshness and he was obliged to leave Erromanga for shooting a man on that island.

At the time of our arrival the natives had a feast which we visited. There was a large collection of people on the occasion and we spoke to them through Nohoat who accompanied us and the

teachers. We were much pleased with the friendly disposition they manifested towards us. Miaki, the chief, has been attentive to the teachers since our last visit, and has only been once absent from worship on the sabbath day. He says his heart is very dark, but when he understands better what christianity is, he will use his endeavours to spread the gospel amongst his benighted countrymen.

We had intended to visit the stations on the south side of the island in the *John Knox*, but as the wind was blowing hard and in shore we were reduced to the necessity of leaving these stations unvisited, or going to them inland. We chose the latter alternative. As no white man has ever yet ventured to land on any part of the island except Port Resolution, and as the Tanese seem to regard all white men as their mortal enemies, we felt that our journey was not without danger. But as the people of Tana have a great respect for our Aneiteum teachers and permit them to go unmolested where they please, we thought that in their company we would be safe. Before leaving Port Resolution we tried to get some of the natives of that place to accompany us, but one man only would consent, for they said that they would be killed when they passed the boundaries of their own district. The man who consented to join us was Kwanwan an old man who abandoned heathenism when Messrs Turner and Nisbet were on Tana, and has been very consistent ever since. He said that he would not see us go alone and that he must be killed first, before any one should injure the missionaries. So in company with this old man, Nohoat our chief, and as many Aneiteum teachers as we could muster we began our journey. The distance to be travelled was about 14 miles. The first half of the road lay through a rich and level country covered with yam plantations, the latter half was through deep ravines, over frightful precipices and along a rocky shore. We passed through many settlements and the people were startled and amazed to see us, for many of them had never seen a white man before. We were objects of wonder especially to the women and children.— After a tedious walk we reached our destination and found the teachers well. The stations occupied by the teachers on the south side of the island are Anui-karaka and Umaiou, and we made arrangements during our visit for the loca-

tion of two additional teachers, one at Kwamera, where there is a good boat harbour, and the other at Ukuvaiau.— These villages cover a line of sea coast about four miles long, and in the event of a missionary being settled, Anukaraka or Umaitau would be the place for him. The people in this part of Tana are very anxious for a missionary, and they were sadly disappointed that Mr Gordon did not settle among them. They are certainly in a very rude and savage state, but not more so than they were on Aneiteum when our labours commenced here, and there is this difference that they want a missionary, whereas the people of this island did not. A missionary willing to submit to some inconveniences and hardships would find here a more inviting sphere of usefulness than has yet been occupied on the New Hebrides, for the people are so numerous and anxious for the gospel. It would be too much to expect that these poor dark-hearted islanders at first desire the gospel for the gospel's sake; they know that Christianity brings with it many temporal advantages, and they wish it for these, but whatever their motives may be, a great end is gained when they are willing to receive our message. Mr Inglis and I promised to use our influence to procure a missionary for them. But alas! the poor Tanese are in a fearful state. With few exceptions the people of one village dare not go to the next, or it would be at the expense of their lives. It was precisely so on Aneiteum in the days of heathenism. How true that the dark places of the earth are full of the habitations of cruelty. We spent the night at Umaitau in the teacher's house, and returned to Port Resolution next day thankful for what we had seen.

The object of our visit being accomplished we got under way for this island. The wind which was strong when we left Tana increased to a gale. Our homeward voyage occupied two days and was very stormy. We felt thankful to meet our dear families in safety once more.

BRINGING OTHER ISLANDERS TO ANEITEUM.

The *John Knox* is likely to become very valuable to the cause by taking natives from heathen islands to those places where they may see with their eyes the triumphs of the gospel. We have observed that natives of Futuna and Tana, who have visited this island have almost

invariably returned to their own lands with favourable impressions, and from being neutrals or enemies, have become warm friends of the cause of Christ.— Mr Inglis and I are of opinion from what we have already seen that this is likely to become a very important means of opening up other islands for the reception of the gospel. But this department of the work is not without its dangers. Some time ago we sent the *John Knox* to Tana to bring five chiefs who were very anxious to visit this island. There was no harbour to the place and the vessel was hove too. Before Mr Anderson was aware, the vessel was filled with natives resolved to come and see Aneiteum. After every effort to get rid of them, he was obliged to put to sea with eleven passengers and among them was only one of the men we had intended to bring. The most of them were the wild fellows of the place and some inland natives. The wind was unfavourable, and the homeward voyage was tedious. The passengers became impatient and insisted on the vessel sailing direct for this island against the wind. They could not comprehend the design of tacking, and when the vessel made a crooked course they suspected that those on board intended to carry them off to some other land. It was proposed to kill all on board, take the vessel and go back to Tana. When at last they made this island they were ashamed of their conduct and expressed regret for it. They were kindly treated here during their stay and returned home greatly pleased with their visit. We thought it advisable to send a crew of twelve strong men with them to prevent the possibility of any danger. We have made a law that in bringing natives from heathen islands the number of passengers shall always be less than that of the crew and that they carry no weapons with them. When this is distinctly understood I do not anticipate any trouble.

CONTRIBUTIONS FROM NEW ZEALAND.

It gives me great pleasure to mention to you the deep interest taken in the New Hebrides Mission by the different branches of the Presbyterian Church of New Zealand. We have lately had an instance of this. The Bishop of New Zealand had occasion before leaving home to address a public meeting at Otago at which some Presbyterians were present. The Bishop mentioned our mission to them, recommended it to their

support, and kindly offered to be the bearer of anything that they might contribute for it. A collection was made next day and the sum of £30 sterling was given to him for the mission. The report of what had been done at Otago reached Auckland, and the Presbyterians there also made a liberal collection. And before the Bishop sailed from the Zealand the sum of £103 16s. 4d. sterling was given to him with instructions that it should be appropriated as Mr Inglis and I should deem most proper. We have agreed that this sum shall go to the support of the mission schooner *John Knox*. This contribution to the cause has been most seasonable, and I am sure you and your friends in Scotland will appreciate it, not merely on account of its material value, but also as an evidence of deep interest taken in the cause of Christ by the people of one of Britain's youngest colonies. In addition to this, some boxes of clothing for natives were sent to Mr Inglis from the same quarter. The Rev Mr Bruce, Minister of the Free Church, Auckland, in a letter expresses his interest in our work, and intimates a hope that the day is not distant when the Presbyterians of New Zealand will unite in sustaining a missionary of their own on this group. May this anticipation soon be realized.

EXPECTATION OF OTHER MISSIONARIES.

Our hearts have been much cheered by the information that other missionaries from Nova Scotia and Scotland are likely to come to these islands. We feel thankful to God who has inclined the hearts of the churches at home to send the gospel to those who are perishing for lack of knowledge, and we also feel thankful that some have been found willing to "come far hence and preach among these gentiles the unsearchable riches of Christ." Our young brethren who may come to these islands will have self-denying but delightful work before them, for it is pleasant to labour for the good of our fellow men, especially those who are lying in all the horrors of heathenism. But let them come leaning not on themselves, but on Him whose promise is, "Lo I am with you always," &c., and though for a time they sow in tears, they shall reap with joy.

ENCOURAGING PROSPECTS.

These islands present an inviting field for the missionary operations of infant

societies and churches. Missions can be supported here at less expense than any other part of the heathen world with which we are acquainted, and the return is likely to be greater than elsewhere.—The Gospel has hitherto triumphed on the islands of Polynesia, and it will triumph still. By the blessing of God on the means of grace, the returns for missionary labour here are likely to be certain, speedy and encouraging. And if human darkness, degradation and misery can entitle any people to christian sympathy, then the claims of these islands are indisputable, for in no part of the heathen world is fallen man more allied to the demon than in these islands. It would gladden our hearts were other sections of the Presbyterian Church in Nova Scotia to unite with you in sending the gospel to the heathen. There is room for all, and others still. The New Hebrides group alone will furnish a field of labour for at least 40 or 50 missionaries, and then this group is only one end of an unbroken chain of islands which stretches onwards to the China Sea, the inhabitants of which are all enveloped in the darkness of heathenism.

We are much encouraged in our work by the deep interest taken by the church at home in the cause of Christ. May that interest never languish. It is a cause that warrants and demands the consecration of our best exertions for its furtherance. Our aim is to accomplish the same high purpose for which the Lord Jesus Christ came into the world—the salvation of immortal souls. It is a privilege that we are permitted to take a part in so heavenly a work. May we in our respective stations be enabled to labour with diligence and faithfulness for Christ and for souls.

I remain, Dear Brethren,
Yours very sincerely,
JOHN GEDDIE.

To the Board of Foreign Mission,
P. C. N. S.

LETTER FROM REV. J. INGLIS.

Ancileum, New Hebrides, }
Oct. 16th 1857 }

TO THE REV. DR. GRAHAM, AYR.

MY DEAR SIR.—In the end of July last I duly received your letter of date Feb. 10th and 21st; but I have had no opportunity of forwarding letters home since that time. In a day or two, however, a whaler is to sail hence for Sydney, and I

embrace the opportunity to forward you a short letter.

I am happy to say that the three mission families on the group are all well. Mr and Mrs Gordon are here on a short visit from Erromanga. They came in the "John Knox." The prospects of the mission on Erromanga are highly encouraging. In the beginning of August Mr Geddie and I paid a visit to Tana in the "John Knox." We visited all the stations where our teachers are located. We walked about fifteen miles along the southeast coast, over a district on which the foot of white men never trode before. The country is fertile and populous beyond anything that is to be seen on Aneiteum. The natives everywhere gave us a kind reception; but dark degrading heathenism covers the whole land. We had the clearest evidence that commerce will not civilise heathens. On Aneiteum there is scarcely a native who does not wear some portion of European clothing, but on Tana, although far more vessels call there to purchase supplies than come to Aneiteum, we only saw four or five individuals who were wearing any European clothing; and these were all under strong missionary influence. We saw Viavia, the chief with whom Messrs. Nisbett and Turner lived, Quanwan, the chief with whom the Samoan teachers formerly lived, and who has one of our teachers with him now, and whom I saw wearing a shirt seven years ago, Neumar, the chief with whom two of our teachers have been living, Yavesi, the chief, who first received teachers from Aneiteum, and one or two others who had lived some years on Aneiteum. This was the whole extent to which the fabrics manufactured in Glasgow and Manchester were being worn on Tana. Tobacco and fire-arms are almost the only articles sought after by the Tanese, whereas on Aneiteum the price of the clothing imported and paid for by labour and produce will soon amount to some hundred pounds a year. A few weeks before our arrival a white man had been killed at Port Resolution. It is admitted by all the white men with whom he was connected that he was more to blame than the natives. His employer had frequently warned him that he would, by his recklessness, provoke the natives to kill him. He had shot one or two natives on Erromanga, and he was in the habit of firing at the natives of Tana. He met his death as follows:—He was in charge of

a trading station at Port Resolution, a chief had gone into his premises to procure a light to kindle his fire. The white man ordered the chief to go out of his yard; the chief was in no haste to be gone; the man pulled out his musket and threatened to shoot him; the piece missed fire; the chief took a piece of iron and threw it at the man; it struck him on the head; he fell to the ground and died in a few hours. About two years ago Mr Geddie and I had supplied him with a bible. He was then sailing on board a sandal wood vessel. He was a native of Edinburgh.

About ten or twelve miles from Port Resolution at a place called Umaikavera, a native belonging to Anuikaratia, where our first teachers were settled, had been killed about the same time. Some years ago this man had killed a native belonging to Umaikavera, and his death had not been revenged. The man who had killed the other had fled to another district and lived there since. A great feast was being held near Umaikavera, and he thought he might go and see it; but alas for him, "revenge was sweet." The avenger of blood discovered him; and as he returned home along the beach he was way laid and slain. His body was carried off and disposed of after the manner of the *anthropophagi*. We saw the spot where he had been killed. So great was the mutual distrust which exists among the Tanese, that Quanwan was the only native of Port Resolution who would accompany us to Anuikaratia; some went a part of the way and then turned back; and on the other had none of the chiefs of Anuikaratia or Umaiahaw would come back with us to Port Resolution; our own chiefs, teachers, and natives from Aneiteum were the only persons, except Quanwan, who felt themselves safe.

We found the natives of Tana much more favourable towards the mission than when we visited them in June in the "John Williams." The sickness had nearly all disappeared, and with it their fears about the new religion. The "John Knox" has brought over several parties of Tanese to this island, who have returned with a good report of this land, and spoken strongly to their countrymen in favour of *Nalaingaheni*, (the gospel). One chief told them that the taro was now so plentiful on Aneiteum that they were feeding the pigs with it. I am sorry to say, however, that at Port Resolution

things are again less encouraging. I have already mentioned that we have never had so much sickness, at least since I came to this island, as there has been since December last. Since our visit to Tana, influenza has prevailed on both Aneiteum and Tana, almost every body was affected by it, and a good many have died. The superstitious fears of the Taneese were again awakened, our teachers were blamed as the cause of the disease; abuse in no measured terms was poured forth against them; and about a fortnight ago, at midnight, their house was burnt down by an incendiary. We have no reason to believe that the natives generally sympathise with this deed. A meeting of the natives was held when the "John Knox" was there last week, and the chiefs strongly expressed their grief and indignation at what had taken place. When the public health is good the Taneese are all highly favourable, but when sickness appears their faith fails. In the ordinary course of providence, however, we may expect that future seasons will be more favourable than this.

On the 9th of August the Bishop of New Zealand called in here on his way to the Solomon and other groups, to the north and west of this island. He brought one hundred and three pounds, sixteen shillings, and fourpence (£103 : 16 : 4), viz., £31 : 12 : 10 from Otago, and £72 : 3 : 6 from Auckland. This money was to be applied for the purchase of the "John Knox," or generally for the purpose of the mission, as Mr Geddie and I might think proper. We have set the whole of it apart to meet the current expenses of the "John Knox." The money was remitted through my excellent friend Mr Clark of Auckland. A short extract from his letter will shew the way in which the money was raised.

"As to the Otago contribution," he writes, "it is proper that you should know its history. Bishop Selwyn being at Otago, and addressing a public meeting, bore hearty testimony to the efficiency and success of the New Hebrides mission, and he took occasion to mention our small doing in Auckland in connection with that mission; and said, that if the people of Otago were in this respect willing to follow our example, he would be most happy to be the bearer of any thing they might contribute. This was in the evening, and the next day the bishop was to leave for the north. Before embarking, he was waited upon with a sum of up-

wards of £30, which, on arriving in Auckland, he put into my hands. Thus our former contributions helped to induce the Otago people to give, or at all events suggested the thought to the bishop, who, in a very proper manner, made use of it to show them their duty; and contrariwise, when we were made aware of their doing, it did us good in reminding us of our further duties in this matter. Mr Bruce preached on behalf of the mission; but the day was very unfavourable, and the collection amounted only to £10. Before the collection we had had a soiree in the school-room in connection with the Sabbath classes, Mr Bruce was in the chair. Upon that occasion your humble servant 'made a speech,' on the 'New Hebrides Mission,' taking occasion to state a few things connected with your going, or rather 'being called' to that field. The children had collected fully £6 at sundry times, and that night at the previous suggestion of the teachers, they voted £4 to the mission. The remainder of the amount contributed here, and now transmitted, was made up by private subscriptions, particulars of which you will find enclosed."

The finger of providence has been very visible in the history of the "John Knox." We had scarcely received answers to our letter appealing for the means to purchase a schooner, when the "John Knox," was seen peering above the horizon, and under full sail making for Aneiteum. We had scarcely felt our need of a sailing master for the "John Knox," than we most opportunely secured the services of our present excellent commander, Mr Anderson, Mr Geddie and I taking upon us without hesitation all the responsibility connected with this increased expense. But we had scarcely time to calculate our pecuniary responsibilities or speculate upon financial difficulties, when a bag containing a hundred and three yellow sovereigns was put into our hands, thus setting our minds perfectly at rest for the current year, and encouraging us to proceed in our work with the utmost activity and diligence.

JOHN INGLIS.

DEPARTURE OF MISSIONARIES TO THE NEW HEBRIDES.

VALEDICTORY MEETING WITH REV. MESSRS. PATON AND COPELAND.—On the evening of Thursday 8th April, a valedictory meeting for prayer was held in

Reformed Presbyterian Church, West Campbell Street, Glasgow. The Rev Messrs. M'Dermid, Wm. Symington, Castle-Douglas, and Wm. Anderson, A. M., conducted the devotional exercises, consisting entirely of praise, reading the Scriptures, and prayer. The church was filled with a respectable and deeply interested audience. The coincidence of the valedictory meeting with the evening of Glasgow Sacramental Fast, brought up vividly a meeting of a similar nature held long since in Antioch in connection with the departure of two of the earliest missionaries of the cross, "when they had fasted and prayed they sent them away." It is the Church's hope that these missionaries of later age may be enabled to send home to the place whence "they have been recommended to the grace of God," accounts "of all that God has done with them, and how he has opened the door of faith to the Gentiles."

At the close of the services the Rev John Kay, who presided, in the name of West Campbell Street Congregation, presented the missionaries with eleven guineas each, as a small token of the interest felt in them by the members of that church.

DEPARTURE OF THE MISSIONARIES. On Thursday 15th April, Mr and Mrs Paton, together with Mr Copeland, embarked at Greenock on board of the steamer which was to convey them to the "Clutha," then lying at the "Tail of the Bank." The Rev Messrs Gilmour, M'Dermid, and Kay, accompanied them on board of the vessel. From a note received from the missionaries, it appears that they sailed early on the morning of Friday 16th. May the God who holds the winds in his fist give them a prosperous voyage. Let the church follow them with its earnest and continued prayers.

FAREWELL LETTER!—*On board the Ship Clutha, off Greenock, 16th April, 1858.*—To Rev John Kay, Airdrie.—Rev and Dear Sir,—We may indeed say that to us, yesterday was a day of severe trial, having to take farewell of our dear friends, and of all that is near and dear to us in our native land.—We

are now on board the vessel which is to carry us far hence to our adopted island home among the heathen. We were much comforted by seeing the Rev Messrs. Kay, M'Dermid, and Gilmour, with many other dear friends, who took farewell of us at the vessel; and when they left, we followed them with thee eye until the last signal of friendship became invisible in the distance; then with heavy hearts we retired, and committed ourselves and our work to the gracious care of our Lord Jesus Christ, who alone is able to support and comfort his children at all times and in all circumstances. Having got our first trial over, now our whole desires are towards the heathen and our future sphere of labour; and O may God give us all needed grace to enable us to live and work for his glory in seeking the salvation of many souls. As our ship is now close on Ailsa Craig, we have only time to say that we feel truly grateful for all the undeserved kindness, and real Christian sympathy, which we have experienced from our many warm friends, when visiting the various congregations of our Church. The Church could not have manifested a deeper interest in us and in her Foreign Mission than she has done; and the large number of mission boxes, with the ample provision that she has made for our work, shows clearly what life and heart she has in her Foreign Mission; and surely, if we do not succeed, it is not her fault, for she has nobly responded to the call in providing for us. We heartily thank the friends who aided us with their advice, or who contributed of their substance to our boxes, or who gave us personal gifts, or who aided us with manual labour, or who have remembered us in prayer, or who have in any way felt an interest in the good work. Time will not permit us to mention names; but, indeed, we cordially thank all our dear friends both in and beyond the communion of our Church, for all the tokens of their kindness which, if God spares us, we hope we will be able to put to good use among the heathen.—We are, Rev and Dear Sirs, your affectionately, JOHN G. PATON, JAMES COPELAND.

News of the Church.

OPENING OF THE NEW PRESBYTERIAN CHURCH, MABOU, C. B.—This new and elegant place of worship was opened for Divine Service on Sabbath, 28th March, with appropriate exercises by the Rev James Thompson. Though the state of the roads was unfavorable the audience was large and listened with marked attention to the discourses delivered on the occasion.—The building is 40 feet by 60 with an end gallery, the whole is finished in an elegant and substantial manner. The sale of the pews more than covers all the expenses of the building. Great credit is due to the congregation for the energy, liberality, and perseverance which they have shown in providing so comfortable a building in which to worship God. Mabou is a thriving locality. The Presbyterian congregation there has been severely tried. It has been a considerable time without the regular services of a settled pastor; and though this is a critical state for a congregation to be in, it has remained united, prospered in worldly things, and is very anxious to obtain the regular services of a settled minister, and is willing to contribute liberally for his support. As a congregation its prospects are brighter than at any former period. Here a devoted minister would find a useful field of labor. May the Great Head of the Church in due time, send them a pastor after his own heart to go in and out before them and break to them the bread of life.—*Com.*

OPENING OF THE PRESBYTERIAN MEETING HOUSE, KEMPT.—On Sabbath, 25th April, the new Presbyterian Meeting House, Kempt—in connexion with the Presbyterian Synod of Nova Scotia—was opened with appropriate services by the Rev James Watson.—The morning was beautiful and bright with sunshine, and permitted the numerous groups of intending worshippers to meet in comfort. The services commenced at half past 10 in the morning, and at 6 in the evening; on both occasions the house was filled with an attentive and interested audience.

The Meeting House is situated in a lovely and picturesque locality, commanding an extensive sweep of the Bay of Fundy, with Blomedon looming in the distance. It is all finished but a few

seats in the gallery, and finished with much taste and great chasteness, and does not a little credit to the builders, Messrs. Armstrong & Malcom. It is in size 40 feet by 26½, somewhat Gothic in style, will contain about 300, and will cost when completed £335. So far as the congregation have proceeded they have cleared their way, having no debt at present but on the contrary, a little overplus. The number of Presbyterians in this portion of the Lord's vineyard is small; the efforts which they have made to erect this place of worship entitle them all to great praise; especially is this praise due to George Armstrong, Esq., his family and immediate friends. Those, both of the Presbyterian Church and of other charitable denominations, who have given them a little assistance, will rejoice to hear of their prosperity, and will we trust be ready to cheer them on as a small but valiant band of the army of our common Lord. We must not forget to add that a very handsome Bible and Psalm Book have been presented to the congregation, for the use of the minister, by Mr S las Armstrong. We pray that the Lord may prosper them more and more, and that of their house it may be written—"Of this man and of that man, it shall be said, that he was born there."

April 29th, 1858.

DONATION PARTY.—On the afternoon of the 16th ult., the Rev. James McG. McKay found himself surrounded in his own dwelling by 80 or 90 of his friends from Parrsboro' and Maccan who had assembled with donations to the value of £20 to present to him in token of their appreciation of his very arduous and faithful labors among them, and his untiring zeal in promoting the cause of Christ in this section of the Church.

The lady friends came prepared also with materials to furnish tea for all present on the occasion, which they provided in the most sumptuous manner. After tea several gentlemen of different denominations briefly addressed the company on the subject of Christian Union and congratulated the Rev Mr McKay on having received so many tokens of warm affection from his people, and the public at large. Mr McKay replied, assuring his friends that he duly appreciated ev-

ery mark of respect and affection which they exhibited, and that his highest aim was their present and eternal happiness. After singing a psalm appropriate to the occasion he implored the divine blessing on the assembled friends, and for the general prosperity of the Church.

It is scarcely necessary to add that the occasion was one of very deep interest as every face present seemed lit up by a happy and generous soul within, showing that the giver is equally blest with the receiver. Will it not be a happy period in the history of congregations when such parties will be held at least twice per annum, at the house of christian ministers?

Parrsboro', April 5th, 1858.—*Com.*

PRESENTATION TO REV. JOHN I. BAXTER, OF ONSLOW, NOVA SCOTIA. —On Friday the 7th May, a committee of the session and congregation of Onslow and Beaver Brook, accompanied by about one hundred of their brethren and sisters, waited upon their pastor at his Manse, and, in the name of the congregation, presented him with a handsome horse, carriage, and harness, accompanied with the following address.—

TO THE REV. JOHN I. BAXTER.

Rev. and Dear Sir,—A quarter of a century has now elapsed since the connexion was formed between you and us as pastor and people. During that period much has transpired incident to the flight of time, and perhaps as little to disturb harmony and good-will amongst us as falls to the lot of any in similar circumstances. Many who joyfully hailed your settlement here, after enjoying your faithful ministrations for a time, have been called, we hope, to the church triumphant. Permit us, Revd. Sir, who are still on our pilgrimage to say, that we have not been indifferent spectators of the laborious services, in which you are almost continuously engaged in one section or another of your extended congregation. In proof of which, and in order to lighten your labour as much as possible, and at the same time give token of our interest in your welfare and success, we beg your acceptance of a good horse and carriage and harness, which we have provided, at a cost of sixty pounds, for your special service.

Accept also our best wishes for the temporal and eternal welfare of Mrs Baxter and family.

And now Revd. Sir, our united prayer is that your useful life may be long spared to the church, to your family and to the world, and when at last called to give an account of your stewardship, that you may hear the Judge of all say to you, "Well done good and faithful servant. Thou hast been faithful in a few things, I will make thee ruler over many things, enter into the joy of thy Lord."

In behalf of the church.

JOHN DICKSON,
D. E. CUTTEN,
T. B. CHISHOLM,
J. C. BLAIR,
WM. DICKSON,
SOLOMON RUDE,
JOHN ALEXANDER,

} *Committee.*

Onslow, 7th May, 1858.

To which Mr Baxter made the following reply.

To Messrs. J. Dickson, D. E. Cutten, J. C. Blair, T. B. Chisholm, Wm. Dickson, S. Rude, and J. Alexander. and the congregation whom you represent.

My Dear Friends,—I receive your address and present with mingled feelings of satisfaction and humiliation:—of satisfaction because of the friendly sentiments expressed in the address, and of the valuable, suitable and seasonable present with which it is accompanied—of humiliation because that all these things naturally remind me of my numerous imperfections and deficiencies of duty.—"By the grace of God," however as Paul says, "I am what I am." And having laboured here as you say for a quarter of a century, I hope it has not been altogether in vain. Of the 141 subscribers to the call forming the connection between us of pastor and people, only a few remain in the land of the living; and of the 55 original church members (now increased to 235) only 15 remain to witness the interesting proceedings of this day.

There is indeed in this large and extended congregation ample room for more pastoral labour than I have been able to accomplish; your present therefore is the more acceptable, as it consists of a locomotive power which will enable me to visit with comfort the various and scattered sections of the congregation.

It affords me additional satisfaction that you take an interest in the present and future welfare of my faithful "Help Meet" and companion, and of our family, thereby signifying that they have

not marred the harmony and good feeling which have existed among us.

And now, my Dear Friends, while God is pleased to spare us, and continue our present connection, let us mutually resolve that through divine grace we will be still more and more faithful to him and to one another; so that when called to give in our account we may be enabled to say individually, "I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day; and not to me only, but to all them also who love his appearing." Amen.

JOHN I. BAXTER.

Mansfield, Onslow, 7th May, 1858.

This ceremony being over, Mr. John Dickson, Elder, who had read the address and received a copy of the reply, now presented the Horse, Harness, and Carriage, in due form, to Mr. Baxter, who, with suitable acknowledgments, accepted possession, by stepping into the carriage and taking a drive up the road, to test their merits. On his return he expressed himself much pleased with the whole.

In the mean time the Ladies had *provided and spread out* a collation, of which, after invoking the Divine blessing, all sat down to partake. This over, and thanks being duly acknowledged to the author of all our enjoyments, the party separated for their respective homes, apparently well pleased with the scene which they had witnessed.—*Com.*

MEETING OF THE PRESBYTERY OF HALIFAX—The regular meeting was held on the 5th ult. and constituted by the Rev James McLean, the Moderator, besides whom were present—Rev J. L. Murdoch, Rev P. G. McGregor and Rev John Cameron.

An application was laid on the table from the congregation of Newport for a member of Presbytery to preside among them in the moderating in of a call, as they were anxious to obtain a settled pastor. Mr Hiram Smith, ruling elder, appeared as commissioner and informed the Presbytery that the congregation, including Kempt, had made arrangements for giving their pastor a salary of £150 with a Manse, for the erection of which they had contracted. The members of Presbytery expressed their gratification at the measures taken for the

providing of a Manse and at the prospects of the congregation.

Rev J. L. Murdoch was appointed to preach and to preside at the moderation, which was cheerfully granted.

At the request of the commissioner Mr James Murray was re-appointed to Newport for a short time and arrangements made for dispensing the sacrament of the Lord's Supper.

An application for a moderation from the Presbyterians of Annapolis and Bridgetown was next read. The distance was considered as a sufficient reason for the non-appearance of a commissioner. The papers stated that they had a subscription paper showing £100, and as the Synod had offered them £50 per annum for a time, on condition of their raising £100, that they were thus in a position to ask for the appointment of a member of Presbytery to visit them and to take the steps requisite to enable them to call a minister.

The prayer of the petition was granted and the Rev George Christie appointed to preach and to moderate, at some suitable time before the meeting of Synod, due notice to be given to the people.

Mr Samuel McCully was appointed on a mission within Shelburne County, chiefly to Cape Sable Island, to which station the Presbytery had been unable to send any supply for many months.

Adjourned to meet at Synod.

THE PRESBYTERY OF PICTOU (in connexion with the Presbyterian Church of Nova Scotia). met at West River on Tuesday, 11th May, for the purpose of ordaining Mr George Roddick to the office of the holy ministry and the pastoral charge of that congregation. The edict having been returned duly served a member of Presbytery was appointed to read it again, when no objection appearing, the Presbytery proceeded from the Session House to the Church for the purpose of ordaining him as aforesaid. The Rev James Byers commenced the services of the day with praise and prayer, and then preached an appropriate sermon from Mat. vii. 29, "He taught them as one having authority and not as the scribes." The Rev James Bayne, appointed to preside on the occasion, then narrated the steps which had been taken, and called upon the members of the congregation to express their adherence to their call by a show of hands, which they

did. He then put to Mr Roddick the questions of the formula, which were satisfactorily answered, after which Mr Roddick was by prayer and the laying on of the hands of the Presbytery solemnly set apart to the office of the holy ministry and the pastoral charge of that congregation, and afterward received the right hand of fellowship from the members of Presbytery present. The Rev David Roy then addressed the newly ordained minister on the duties of his office, and the Rev James Waddell addressed the people. The services were closed with prayer, praise and the apostolical benediction, and the congregation, as they retired, welcomed their newly ordained pastor in the usual manner. Mr Roddick was enrolled as a member of Presbytery, and took his seat accordingly. He was afterward introduced to the Session of the congregation by a member of Presbytery.—The day was fine, and although at a busy season of the year a large concourse of people was in attendance, who seemed deeply interested in the proceedings of the day. May the Great Head of the Church grant his rich and effectual blessing on the union now formed.

The Presbytery met for business in the afternoon. Commissioners from the congregation of Central Church, West River, appeared before the Presbytery with a petition that the Presbytery appoint one of their number to moderate in a call to one to be their pastor. The commissioners stated that they were prepared to offer the sum of £150, payable quarterly in advance, and that the congregation were unanimous in the application. On motion the prayer of the petition was granted and the Rev Angus McGillivray was appointed to moderate in said call on Tuesday, 25th inst., at 11 o'clock.

Mr John McKinnon, preacher of the gospel, being present, the Presbytery put into his hands the call addressed to him from the congregation of West Branch. Mr McKinnon stated his views in regard to his present position and requested that he might be allowed till the meeting of Synod to give in his decision.

On the following day the Presbytery met in Prince Street Church, Pictou. A petition was laid before the Presbytery from the congregation of Mabou, praying the Presbytery to appoint one of their number to moderate in a call to one to be their pastor. The petition stated that their subscription list now amounted to

over £150. On motion it was agreed unanimously to grant the prayer of the petition, and to appoint the Rev. David Honeyman to moderate the said call on Tuesday, 25th instant, at 11 o'clock, A. M. Mr. Honeyman was also appointed one Sabbath to Mabou and one to Port Hood.

A report of the Rev James Thomson's proceedings in the moderation of a call at Baddeck was read before the Presbytery, from which it appeared that the said call had come out unanimously in favor of the Rev James Watson. The call was then laid upon the table of the Presbytery and unanimously sustained, and it was agreed to recommend the matter to his favorable consideration.

The Presbytery resumed consideration of the petitions from Tatamagouche and New Annan. The report of the committee appointed to meet with persons connected with Willow Church, Tatamagouche, who were unwilling to unite with Sharon Church was read, from which it appeared that a portion of those who had petitioned against the union with Sharon Church had agreed to fall in with the measure, but that two or three still wished to retain their present connexion. On motion it was unanimously agreed to unite with Sharon Church those who had petitioned to be so united, and also those who had since agreed to fall in with the measure. The petition for the union of parties in New Annan was delayed.

Mr John McKinnon, preacher of the gospel, being present, gave at the request of the Presbytery a verbal statement of his labours in Charlottetown and its vicinity during the past winter, and of the state of the movement there. The Presbytery were highly gratified with what they heard. The committee appointed in reference to the Church also reported.

The greater part of the afternoon and evening sederunts were spent in conference with the Free Presbytery of Pictou, the proceedings of which are noticed below. After the conference was over the Presbytery, as agreed on in conference, resolved to overture the Synod to resume negotiations for union with the Free Synod of Nova Scotia. The Rev George Patterson was appointed to prepare an overture to be submitted at next meeting of Presbytery, which will be at New Glasgow on the 1st Wednesday of June. After appointing supply of preaching for vacancies the Presbytery adjourned.

CONFERENCE BETWEEN THE FREE PRESBYTERY OF PICTOU AND THE PRESBYTERY OF PICTOU IN CONNECTION WITH THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.—We are happy to record what we hope will only be the first of a series of meetings, tending to promote brotherly feeling between the members of the Free and United Presbyterian Churches in this Province, and to hasten on that amalgamation of the two bodies which is not far distant. The two Presbyteries of Pictou met, as agreed on, in Pictou, on Wednesday, 12th inst. After the first sederunt of each Presbytery had been spent in transacting its ordinary business, they both met together in Knox's Church, at 5 o'clock in the afternoon. Proceedings having been opened with prayer the Revs. D. B. Blair and George Patterson made explanations regarding the circumstances in which this meeting was called, and the objects in view. In consequence of the Synod's Committees on Co-operation being so widely scattered, it had been found impossible to get a meeting hitherto, since the meeting of Synod. It had occurred to some that if there could be no general movement of this nature, there might be local movements, which would tend to promote the same object—that the meeting together of the members of the two Presbyteries would tend to promote personal good feelings and brotherly love, and there were local matters in which both were interested upon which we might consult.

Mr Blair, who was the first speaker, introduced the subject of Romanism and suggested that it should be first considered. He described forcibly the efforts, which that Church is putting forth throughout the world, and compared the manner in which she is proceeding with Scripture prophecy. There she was described as the harlot, (emblem of a false Church.) "riding upon the beast," emblem of tyrannical civil government.—There the kings of the earth were represented as "committing fornication with her," pointing out the unholy alliances between Rome and politicians. These things we see everywhere exemplified in the present day. The Church of Rome is extending her influence, not so much by her missionaries propagating the faith, (though her efforts in this way are not to be despised,) but by her influence with civil rulers—in despotie countries backing up the rulers in return for concessi-

ons to the Church, and in free countries securing her influence by holding the balance of power between parties. Mr Blair concluded by urging the propriety of forming a Branch Protestant Alliance.

He was followed in succession by most of the members of both Presbyteries, but we cannot even attempt to give an outline of their addresses. They evinced the utmost harmony of view and feeling. Each felt that in the present day Rome was making a desperate struggle to reclaim her lost ground—that her influence was being felt among ourselves—that Rome everywhere was distinguished by her enmity to the Bible, and to education—that she endeavoured to advance her power by making tools of our public men, at one time, as Mr Munro expressed it, riding a Liberal horse, as she now does in Prince Edward Island, and at another time, as in this Province, after riding the Liberal horse, getting off it to mount the Conservative—and that it became all Protestants to watch well a power in their midst, which is the deadliest foe of civil and religious liberty. An opinion was generally expressed favorable to the formation of a Protestant Alliance.

The Conference adjourned to take tea together, and we need not say that over "the cup which cheers but not inebriates" there was the same harmony as in the other proceedings.

After the adjournment the Conference resumed consideration of the subject of Romanism, and the following resolution was unanimously adopted:—

"That this Conference approve of the Protestant Alliance recently formed in Halifax, and consider that the present aspects of Popery call for the formation of Branches throughout the country."

It was also agreed to request other Protestant ministers and laymen to meet in Knox's Church, New Glasgow, on Tuesday, 1st June, at 11 o'clock, for the purpose of deciding upon and adopting such measures, as may be deemed advisable is for that purpose.

The Conference then took up the subject of union between the two bodies of which they form a part. The basis of union recently agreed on by the Committees of the Free and United Presbyterian Churches in Canada was read, and general approval expressed of it, but some members of Conference preferred the basis agreed upon some years ago by a Committee of the two Synods in

this Province, a basis it was mentioned originally drawn up by the Rev Mr McNaughton, then of Paisley, now of Belfast, but no copy of it was before the Conference. The universal feeling however seemed to be that the differences of principle between the two bodies, if any such there be, are not sufficient to prevent a cordial and harmonious union.

A long and friendly conversation then ensued on a variety of points causing obstacles in the way of union. Some of these were matters on which feelings had been excited in times past, but mutual explanations were given in the most friendly spirit, which seemed to be acceptable on both sides—misunderstandings were removed—and feelings of brotherly love strengthened. The general feeling being that the two Synods should not now stop at co-operation it was resolved, "That having conversed on the obstacles in the way of union, the Conference find that these obstacles diminished or were entirely dissipated as they were examined, and therefore agree to report to each of the Presbyteries of which it is composed a recommendation to overture their respective Synods to resume negotiations for union."

The conference also agreed to recommend to its members a more frequent interchange of pulpits, united prayer meetings, and such other services as will tend to promote greater cordiality and increased christian affection among ministers and members of both Churches.

It being now past midnight proceedings were closed with prayer by the Rev Alexander Campbell of Lochaber.

Thus terminated one of the happiest meetings it was ever our privilege to attend. The spirit manifested throughout was excellent, giving pleasing evidence of the presence of the God of love and peace. We could have wished that some of our politicians who have railed at Protestant ministers for their want of union (although they are the persons who excite division for their own selfish ends) had been present. What a contrast to the scenes of angry contention, and personal recrimination, which the political arena presents. The meeting showed that in this part of the Church the Ministers, as far as their feelings are concerned, might unite at once, and we believe that with the exception of some half dozen rabid politicians, the people are equally ready for a union. We hope that this is the earnest of good things

to come, and that ere long not over two Presbyteries alone, but over the two Synods, they may become like the sticks of Judah and of Joseph, one in the Lord's hand, then will be heard the acclamation, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity." "As the dew of Hermon, and as the dew that descended upon the Mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

CALLS.—The congregation of Central Church, West River, on Tuesday, 25th inst., gave a unanimous call to the Rev James Thomson to be their pastor. On the same day a call was also moderated to Mr Thomson in the congregation of Mabou.

Notices, Acknowledgments, &c

SYNODICAL NOTICES.

The Synod of the Presbyterian Church of Nova Scotia will meet in Prince Street Church, Pictou, on the third Wednesday of June (16th) at half-past 7 o'clock. Sermon by the Rev George Patterson, the Moderator.

The attention of Sessions is called to the following subjects:—

1st. All Sessions are required to forward answers to the Statistical questions.

2nd. All Sessions were directed to report on the subject of Temperance according to resolution of 1856, and specially respecting the measures adopted for carrying out the resolution of 1853, which is as follows:—"That, as the traffic in intoxicating drinks is one involving the most destructive consequences, the Synod are of opinion that, in these days of light, those who follow it pursue a course inconsistent with the solemn engagements and important ends of a christian profession, and that Sessions be directed to use diligence in bringing the Church to a higher state of purity in this respect."

3rd. To examine and report their views upon the Revised Questions for Presbyterian Visitation as submitted by a committee of Synod last year. These questions will be found in the "Missionary Register" for March, 1858.

P. G. MCGREGOR,
Synod Clerk.

Halifax, May 27th, 1858.

The Committee of Bills and Overtures will meet at James' Cottage, New Glasgow, on Tuesday, 8th inst., at 11 A. M. All papers intended to be laid before the ensuing meeting of Synod must be forwarded by this date, unless special reasons can be assigned to the satisfaction of the committee.

JAMES BAYNE, Convener.

NOTICE TO OUR AGENTS AND SUBSCRIBERS.—Our readers will have in their hands, on receiving the present number, the half of our

volume for 1858. We ought to have in our hands the whole amount due for the current year. While gratefully acknowledging some improvement, during the present year, and thanking those who have made punctual remittances, we would remind others who are in arrears, that the money will be received if forwarded to Synod and receipts given.— Prompt attention to this matter would be creditable to the supporters of our periodical and encouraging to us in our efforts to sustain and improve the periodical literature of the Church.

The United Presbyterian Church of Montreal (Rev William Taylor, D. D.) held their annual Missionary Meeting on the evening of 3rd March, when the following resolutions were unanimously adopted:—

Resolved, That in the prospect of the congregation engaging in a scheme for assisting to support a Foreign Mission the members be requested to increase their missionary contributions, with a view to more effectually carrying out that object.

Resolved, That the Missionary Committee be requested to inquire into the best means of organization and report at a future meeting, but that in the meantime two special missionary collections be made during this year (1858) in addition to the monthly contributions at the Prayer Meeting.

Resolved, That the money in the hands of the Treasurer, amounting to \$260,67—\$160 be allotted to the United Presbyterian Board for Canada, and \$80 to the Nova Scotian Foreign Mission.

Monies received by the Treasurer from 20th April to 20th May, 1858:—

Foreign Mission.

Apl. 21. Evangelical Society, Fish Pools, E. R.	£3	0	0
May 1. Thank offering from a member of Prince-St. cong'n.		5	0
3. Robert Smith, Truro		4	0
13. Wm. Matheson, Esq., Pictou U. P. Church, Montreal (Rev Wm. Taylor s. D. D.)		20	0
Mrs Charles McKay, Mines Collection taken in Prince-Street Church, Pictou		3	1
From a member absent when collection was taken		5	0
Do do do		1	0

Home Mission.

Robert Smith, Truro	£14	7	2
William Matheson, Esq., Pictou	4	0	0
Salem Church	8	0	0

Seminary.

William Matheson, Esq.	£4	0	0
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ABR. PATTERSON, Treasurer.

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

Foreign Mission.

Beaver Brook, per Rev J. I. Baxter	£2	10	0
Thomas Johnson		2	6
Miss Gaul, C. W., per Rev W. McCuich		5	0
James Deyamon, Stewiacke		2	6

A Mariner, Maitland	1	0	0
Ladies of Folly Mountain, 24 yards flannel, value	1	10	0
Mr Robert Morrison, Londonderry, 6 yards flannel, value		7	6
Mrs John Hill, 1st, Economy, 4 yds cloth, value		6	0
Mrs Robert Hamilton, Brookfield, 2 3-4 yards cloth, value		4	6
Mrs Richard Pyke, Stewiacke, ass. print, value		5	0

Home Mission.

Thomas Johnson, J. O.	£0	2	6
Old Barns Sewing Circle, per Mr Baxter		3	0
David McCurdy, Onslow		1	0
Collection Truro congregation	9	16	4
Children of Mr Thomas Dunlop	5	9	1-2
Mrs Lemuel McNutt, Lower Village		2	6

List of contributions for the Colportage Scheme:—

William Matheson, Esq., Pictou	£1	0	0
A Friend		1	0
Robert Smith, Truro.		1	0
John B. Dickie, Onslow		1	0
Primrose & Son, Pictou		1	0
John Smith & Son, Truro		10	0
Isaac Logan, Esq., Onslow		1	0
P. Peebles, Esq., Quebec		1	0
Rev A. L. Wyllie, Great Village		2	2
Charles D. Hunter		1	5
John Stairs		1	0
John S. McLean		1	0
Thomas Fennerty		1	0
William H. Wilson, Onslow		10	0
Friends		8	9
Isaac Smith, Maitland		10	0
Daniel Whidden, Stewiacke		10	0

JOHN I. BAXTER.

P.S.—The publication of these sums it is hoped will remind others who purpose in their hearts to aid, but who have not yet carried their intentions into effect.

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

William Graham	£3	0	0
Rev Alexander Cameron	2	8	9
J. S. Hutton		5	0
Donald Fraser		5	0
Mrs Whittier		1	6
David McG. Johnston		10	0
Kirk		5	0
Andrew O'Brien, Esq.	1	0	0
James R. Forman, Esq.		5	0
Rev R. S. Patterson		6	0
Mrs Oxley		5	0

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.