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THE CHRISTIAN INSTRUCTOR

AND
MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

MARCH, 1860.

CONTENTS.

CHRISTIAN INSTRUCTOR.	Editor's Rejoinder,	88
ery on National Profrity,	Obituary,	96
late Rev. Alex. McKenzie,	MISSIONARY REGISTER.	
fish Awakenings of the last century,	FOREIGN MISSION.	
ry,	Letter from Mr Matheson,	33
IGIOUS MISCELLANY.	Extracts from Mrs Paton's Letter,	35
Word for Everybody,	Extracts from Mr Paton's Letter,	36
efuge of Lies,	OTHER MISSIONS.	
ou need a Saviour,	Letter from the Rev P. Coustantinides,	38
o Sabbath,	Reported Mission to the Arabs,	40
DREN'S CORNER.	The gospel in Polynesia,	42
A Rrahmin Boy,	Old Calabar,	45
ico H. l.	NEWS OF THE CHURCH.	
by Lessons,	Truro Presbytery,	46
ORIAL.	P. E. Island,	47
Plate Government Changes,	NOTICES AND ACKNOWLEDGMENTS,	47
ews.		
Imprecatory Psalms again,		

PICTOU, NOVA SCOTIA,

PRINTED BY E. M. McDONALD.

THE
CHRISTIAN INSTRUCTOR.

MARCH, 1860.

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

ON THE INFLUENCE OF POPERY ON NATIONAL
PROSPERITY.

BEING A LECTURE DELIVERED BEFORE THE NOVA SCOTIA PROTESTANT ALLIANCE, AT HALIFAX ON TUESDAY, 10TH JANUARY, 1860,

By the Rev. George Patterson.

"Beware of false prophets, which come in sheep's clothing, but inwardly they are ravenging wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringing forth good fruit; but a corrupt tree bringing forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them."

In these words the divine founder of our religion has intimated the fact, that false teachers and false systems of religion should arise in the world, which by assuming a fair exterior were likely to deceive men who merely observed their outward appearance, and that his disciples would need to be on their guard against them. But he has done more than this. He has laid down the tests by which such teachers and such systems are to be judged, viz: by their fruits.—Just as certainly as in nature a tree is known by its fruits, whether good or bad, as certainly will these systems be known by their results upon society.

Now the world presents the spectacle of several systems adopting the name of him who uttered these words, and each claiming to be the true system which he came to establish in the world. Of these, two are especially prominent, Popery and Protestantism. Each assumes the name of Christ's church, each puts on the appearance outwardly of being his—each in a word "comes to us in sheep's clothing."—But in reality they are so entirely opposite in their principles, that the one only can be from him, and the other must be from his enemy.—The covering of the one must be natural, the other under the mask of sheep's clothing, must cover the rapacity and violence of the wolf. How then are these rival claims to be decided? How is the candid enquirer to determine as to their relative merits. Without devising other means of judging, we may affirm, that there can be no

better test than that here laid down by our Saviour, "By their fruits, ye shall know them." The battle between Popery and Protestantism has often been fought on the basis of doctrine, and when fairly fought, always to the defeat of the Priest; but we mean this night to try the issue between them on another ground, viz: their respective influence upon the nations that have followed their guidance.—Three hundred years ago, the Reformation started the nations to new life, and during that period, the two rival systems have been side by side working out their principles to their legitimate consequence, and with what results shall now be our enquiry. If it be found that those nations that have embraced the one have been steadily advancing in all that relates to the greatness and happiness of man, and that those who have embraced the other have been as steadily retrograding—then we claim under the authority of our Saviour's maxim to say that the former system is his, and that the latter is a vile counterfeit—an impudent imposture. We undertake to prove that Popery every where sinks and degrades those who have submitted to her authority, while Protestantism every where elevates and exalts; and that our argument may be entirely conclusive we undertake to show that the same results follow under all circumstances—under every form of Government—with every peculiarity of race, and under every variety of soil and climate.

Let us begin with a comparison of Ireland with Scotland or England. And here every advantage of nature is on the side of the former. In its climate it is more kindly than that of Great Britain, so that plants there grow in the open air which in England require a hothouse, and its mild air is sought by the invalids of the sister isle. Its soil is proverbially fertile. It is intersected by the finest rivers—it has the best harbours in the world—the waters around its shores swarm with fish, and it stands out in the Atlantic as if intended to be the very seat of commerce. All who have examined the subject agree in describing Ireland as naturally the finest of the three kingdoms.

Need we describe its condition socially and physically, compared with the countries on the other side of St. George's Channel. "Take up the map of the world," says Dr. Ryan, R. C. Bishop of Limerick, "trace from pole to pole, and from hemisphere to hemisphere, and you will not meet so wretched a country as Ireland." Let the few following facts suffice to indicate the social and physical condition of the inhabitants. Before the famine, while it had one third of the population, and had one fourth of the surface of the British isles, it yielded not one eleventh of the national revenue. The tonnage of her shipping was only one twelfth, or 250,000, to 3,250,000—and the proportion of persons employed in her manufactures only 1 to 23—As to the farming, there were 1,000,000 of the holdings on 13,000,000 acres of arable surface. Of these holdings one-seventh did not exceed 1 acre, one third consisted of from 1 to 5 acres, while not one twentieth were over 50 acres. While the English Upper classes are the wealthiest in the world, the Irish were deeply in debt, and the estates generally deeply in debt—while the English Middle class by their intelligence, their industry and their wealth formed the bone and sinew of the state, such a class in Ireland scarcely existed. Of the poorer, more than three-fourths of the dwellings were of mud, and

nearly one-half of all the families in Ireland lived in dwellings of but one apartment each. Two-thirds of the population lived by manual labour, and subsisted on potatoes. Nearly one-third were out of work, and in distress for thirty weeks of the year, while not less than one-eighth were paupers, or on the very verge of pauperism. As to crime, the committals in Great Britain with thrice the population, did not amount to the same number as in Ireland, being for example in the year 1850, 31,281, to 33,326—or upwards of three to one. And while three-fourths of those committed in England were convicted, in Ireland owing to the conspiracy against law and justice, only one-half were convicted, while from the same reason assassination was committed in open day, and the murderer screened from justice. On the average of eight years previous to 1853, there were 25,000 soldiers in Ireland, one-fourth of the whole British army, which is sufficient to control 156,000,000, of whom 120,000,000, were Heathen and Mahometans, besides a force of 13,000 constabulary.

And need we tell what a picture was presented during the famine. When the potato crop failed, famine and pestilence stalked through the land, and its horrors may be dimly imagined from the simple fact, that the population which in 1841 was 8,175,124, and should have been over 9,000,000 in 1851, on that year only amounted to 6,515,794. Thus it had virtually decreased two and a half millions, or nearly one-third—an amount equal to the whole population of Scotland. The number of paupers had risen from 31,108 in 1841 to 768,570 in 1851. In 1848 actually one-fourth of the whole population were receiving aid—and during the same period no less than 270,000 dwellings were swept away.

Now we ask why should a state of things be presented there so different from what obtains on the other side of St. George's Channel? Why should the very name of the country on the one side, though naturally the richest, be a synonyme for ignorance, brutality, beggary and crime; and that on the other side be as universally the synonyme for intelligence, industry and virtue.

Does the cause lie in its taxes? Who that knows anything of English legislation knows not that in Great Britain, the taxes are thrice as numerous as they are in Ireland—that the Englishmen and the Scotchmen are subjected to a long list unknown in Ireland, on carriages, gigs, horses, dogs, servants, heraldry, and till lately income, while its only heavy taxes, were poor rates, county cess, and tithe rent charges, all of which were spent in the country.

Is it to the union with England and the neglect of the Imperial Government? We might ask in that case, how came it that the trade of Ireland was declining before the union—and that since that event the Southern Provinces have been retrograding while the Northern have been advancing? How is it that the union is a blessing to Scotland, which is only represented by 40 members in the British Parliament, and a curse to Ireland, which has 105? Is it that England has neglected this portion of the Empire? Take a specimen of her neglect. Since 1800, 33 committees of Parliament, and 21 Government commissions have been appointed to inquire into the causes of her miseries and the best means for their removal, while £26,000,000 sterling, have been given in mere grants and advances, £1,000,000 to construct harbours, £8,500,000, to encourage manufac-

tures, £8,000,000 to relieve distress during the famine, while canals, railways, agriculture, the fisheries, and their Charitable Institutions, have received far more countenance than they have in Scotland. Such is the neglect of Britain.

Is it then in the race? How comes it then that in the Middle ages Ireland, then more purely Celtic than at the present day, was the seat of learning for Europe, when Saxon lands were shrouded in darkness? How comes it that the same scenes are not enacted among the Celtic races of the neighbor isle? How comes it that on the moors of Scotland, or the mountains of Wales, we never hear of assassin clubs plotting murder, of landlords shot, or murderers sheltered, of wretches swearing away innocent life, and of a general conspiracy to defeat the ends of law and justice? How is it that there is no more orderly subject sheltered by the flag of Great Britain, than the Celtic Welshmen?—and how is it that the Queen finds no more quiet retreat in which to spend her summer, than among the Celtic mountains of Scotland?

And how comes it that the same character follows the natives of the two countries in their wanderings abroad—that far from the oppression of the Saxon, the result is the same—that through America, Irishmen are to be found sweeping the streets, or carrying the hod, while Scotchmen are filling offices of trust and responsibility—that Irishmen are digging as navvies on our railroads, while Scotchmen are engineers, contractors and overseers—that Scotchmen are in our banks while Irishmen are in our prisons? (that is when they get their due, and when no legerdmain transfers the criminal to the Jury and the Witness box.)

With this view of the insufficiency of all other causes to account for the difference, we should think that the most superficial observer would have no more difficulty in tracing the social superiority of Britain to one great cause,—its Protestantism. Great Britain, the happiest country on the earth, is the most Protestant, Ireland the most wretched, the most intensely Roman Catholic. Britain, that little spot appearing but as a speck upon the map of the world, and seeming as if it would not be missed, if engulfed by the waves, is the Queen of nations, while Ireland is degraded, and her name a reproach among the nations of the earth.

What has produced the difference between the two countries? What has subdued the rugged Scot, once wild as his own mountains, and made his land the home of order, peace, and virtue? What but his sound Protestant Christianity? “But for this,” says Dr. Chalmers, “the ferocity of their ancestors would have come down, unsoftened and unsubdued to the existing generation. The darkening spirit of hostility would still have lowered upon us from the North, and these plains now so peaceful and happy, would have lain open to the fury of merciless invaders. Oh, ye soft and sentimental travellers, who wander so securely over this romantic land, you are right to choose the season, when the angry elements of nature are asleep. But what is it that has charmed to their long repose the more dreadful elements of human passion and human injustice? What is it that has quelled the boisterous spirit of her natives? And while her torrents war as fiercely, and her mountain brows look as grim as ever, what is that which has thrown so soft

ening an influence over the minds and manners of her living population? What would they have been at this moment, had schools and bibles and ministers been kept back from them?"

The same fact explains the course of the history of the two countries—that those portions of Britain, which have been the most Protestant, have been the most virtuous and the most prosperous. And just those portions that were the last to receive the Reformation, were the last to echo to the shout of embattled clansmen.

On the other hand, there was a time when Ireland was the school of Europe, and truly the Isle of Saints. But how came it? For seven hundred years after the mission of St. Patrick to Ireland in the fifth century, Ireland was free from Papal domination. The people elected their own clergy, and were entirely independent in ecclesiastical matters. She continued in the Apostles' doctrine. The Bible now hated and suppressed, was then loved and studied, and a pure and simple form of Christianity prevailed among the people. While this was the case, she was a chief school of the prophets, and she indeed deserved the title of the Isle of Saints. Large numbers resorted thither from England and foreign parts, for their education, and her missionaries carried the light of gospel truth into other lands.

But in the 12th century, after a long course of intrigue, a compact was formed between Henry II. of England, and another person of English extraction, who then filled the Papal chair, under the name of Adrian IV, for the subjugation of Ireland, it being agreed that the former should have the temporal power, and the latter the spiritual. The compact was successful, and in the year 1172, the Synod of Cashel first ordered the practices of the Church to be conformed to the system of Rome. From that hour, the state of Ireland has declined. From the time when the sword of Henry and the preaching of Adrian caused her to submit to the Pope, Celtic Ireland has sunk among the nations; and just as marked is the fact, that Saxon England has risen from the hour when she flung his chains away.

And within the last few years—the few that have intervened since the famine, Ireland has been undergoing a social and physical regeneration. The fact only confirms our argument. Its material improvement has been coincident with the decline of Papal influence, and that to such an extent, that high authority in the Church of Rome has confessed, that at the rate things are going on, Ireland will soon cease to be a Roman Catholic nation.

But there is another view yet to be taken of this subject. In one part of Ireland Protestantism largely predominates. Here then we have a fair opportunity of testing the two systems. But here again, the natural advantages are all on the side of Popery. Ulster, in soil and climate, and natural resources, is the poorest of the four Provinces, so as to be called the Black North, while the Southern Provinces are as appropriately called the Sunny South. Yet, what is the condition of the two. "As soon as you enter that Province," says Mr. Dill, to whom I am indebted for most of the facts in this part of my subject, "the entire aspect of the country changes. All around assumes that air of social health, which is so easily perceived, yet, so difficult to describe. You have left behind the region of filthy

cabins and swarming beggars, ruined villages, and deserted farms, and you enter a territory of comparatively rich cultivation, studded with comfortable dwellings and thrifty towns. And you cannot but feel that from whatever cause, Ulster is at least fifty years ahead of its sister Provinces in all the elements of national progress; and in its general aspect, so much now resembles Britain, that one could almost fancy some physical convulsion to have severed it from the one island and attached it to the other."

To what cause are we to attribute the difference? Why should the North be a scene of industry, social comfort, and material prosperity, and the South the scene of idleness, degradation and wretchedness? Why should the Black North be a garden, and the Sunny South a desert? Why should Northern jails be empty and Southern jails be full? Why should the Newry mountains be the boundary between filth, poverty and crime, on the one side, and cleanliness, industry and virtue, on the other?"

To use the words of the author just quoted: "Yet, some will exclaim, what has religion to do with national greatness? and men who will sit at the feet of Smith or Blackstone, to learn the secret of a nation's government, will scorn to sit at the feet of Jesus! If his minister present his great statute book at the Senate house, he is told that its sphere is the nursery, or the sick chamber. If he brings it to the college, he is decisively asked, what has religion to do with learning? and if he would introduce it to the school house, he is informed that it is too holy a book to put into the hands of children." Ye godless statesmen, go to Ulster, the only part of Ireland which saves your credit; and say, is it the ministers of the crown or those of the cross who deserve this credit? While the turbulent priest has been sowing the fair South thick with disorder, visit that Northern congregation. Mark their intelligence, their decorum, their quietness so profound, that the thought of disturbance has never crossed them in their dreams. Where are your police, your soldiers, your magistrates? They are not there, for they are not wanted. Then who has done all this? *A single gospel minister.* That man's voice it is which has hushed that parish to stillness. That man's hand it is which has sown it so thick with industry, that no beggar is seen there; with light, that superstition is unknown there, and with peace, that were an agitator to come there, the only breach of the peace at all likely to ensue, would be one committed on himself; and his secret is the *GLORIOUS GOSPEL.*"

To be Concluded.

THE LATE REV. ALEX. MCKENZIE, OF MCKILLOP.

The subject of this short notice was a native of Nova Scotia. His father was Mr. Thomas McKenzie, of East River, Pictou, a farmer, a man of sound sense and much shrewdness; and his mother was a cousin in the first degree, of the late Dr. Fraser of Kennoway, Scotland.

His father, though not possessed of a liberal education, yet duly appreciated all its advantages in others; and resolved to confer upon his son the means of attaining them as far as it was in his power. Having made considerable proficiency in those studies which are usually pursued in the common school, he attended a classical academy in New Glasgow, N. S. About the close of the year

1824, he left this institution, and entered the Pictou Academy, of which the late Rev. Dr. McCulloch was principal, and where he prosecuted studies in the Latin and Greek languages, and also in algebra, mathematics, mental, moral, and natural philosophy, astronomy, and chemistry, and completed the usual course of four years at that institution. As a student, Mr. McKenzie was distinguished throughout his whole course by the great diligence and perseverance with which he applied himself to his various tasks. Such was the constancy of his application, that it is, perhaps, not too much to say that his constitution, naturally sound and vigorous, was in a great measure undermined and prepared for that disease which, humanly speaking, so prematurely terminated his life. He entered upon the study of theology in the year 1828, and was licensed to preach the Gospel by the Presbytery of Pictou at the close of the year 1832. He continued to supply the vacancies of the Presbyterian Church of Nova Scotia until the autumn of 1834, when, application having been made by the Mission Committee in Scotland to the Nova Scotian Church for Missionaries acquainted with the Gaelic language, for Canada, he was ordained to the office of the Holy Ministry by the same Presbytery, and departed immediately for Canada, in which country he arrived about the end of November following. During the above period of his career those who were most intimately acquainted with him bear ample testimony to his eminent piety. He seemed habitually to walk with God; he was of all men the least obtrusive, but to his friends to whom he spoke freely of his exercises and feelings, heavenly mindedness shone forth as a prominent feature of his character. After his arrival in Canada, he was sent by the brethren into the north west parts of the London district, which have now become the County of Huron; and in the year 1835 he took up his residence in Goderich, and, by authority of Presbytery, organised the Congregation of Goderich: also that of McKillop about 25 miles distant, and that of Stanley about 20 miles distant. Some time after this he was inducted by the Presbytery of London into the pastoral charge of these Congregations. He labored most assiduously in supplying them with sermon, travelling from 40 to 50 miles a week, two weeks out of every three, for several years. In the pulpit his manner was solemn and earnest, his theology sound and evangelical, and his discourses replete with doctrinal and practical statements. With the colloquial phraseology of the Gaelic language he was well acquainted, and conversed fluently in that language. His pulpit exhibition in this tongue, however, was not alike acceptable to every one, owing to the fastidious ear of the Highlander in regard to Gaelic composition and its pronunciation; yet he was perfectly intelligible.

In the early part of his ministry he taught the Grammar School of Goderich, and was the first Master of it, besides discharging his pastoral duties. This he continued to do until the death of his wife, which happened in circumstances somewhat peculiar. Their only child, a daughter, having been taken ill with scarlet fever, was attended with assiduous care night and day for about three weeks by its mother, when the child beginning to recover, and the mother's strength being now entirely prostrated, she caught the same disease and died, thus literally laying down her own life for the life of her child. This bereavement must have been severely felt by a mind so sensitive as that of Mr McKenzie, whose grief was rather hidden than otherwise, and, therefore, more oppressive. Another circumstance which rendered this bereavement the more distressing to him, was that he was thereby deprived of that care and attention to his wants which one in his delicate state of health required, and which he could not expect at the hands of strangers, and the want of which must have greatly aggravated his complaint. Soon after the death of Mrs. McKenzie he resigned his situation as Master of the Grammar School, and devoted himself entirely to the duties of the ministry. The congregations continued gradually to increase until, in the year 1839, he demitted the charge of the congregation of Goderich and remained with that of McKillop and Tuckersmith. He continued to be their minister till 1853, during a part of which time he was Preceptor in Hebrew to the students under the late Professor Proudfoot. The declining state of his health then rendered it necessary that he should go to Nova Scotia and try what effect his native air might have in recruiting him. He itinerated as a

Probationer in the Presbyterian Church there during the years 1854-5. He afterwards visited the United States, and returned to Canada in the summer of 1857, and put himself under the care of his sister, Mrs Grant of Granttown. His health still declining, he bore his sufferings with the meekness and patience of a Christian, anticipating his approaching end and waiting for the coming of his Lord to release him from a body of pain and disease. About three weeks before his death he was taken to Goderich, where, in the house of Mr John Haldane, his brother-in-law, he received the soothing attentions of his daughter, and of the warm-hearted brother who succeeded him in the charge of the congregation of Goderich. His successor in the congregation of McKillop says, that in the latter part of his ministry, though his health was much impaired, he was most diligent in his preparation for his pulpit and his pastoral duties. He was greatly beloved by his congregation and also by the whole neighbourhood, who speak of him by the endearing epithet of the *good man*; and among the people of Goderich he is still remembered with affectionate esteem and spoken of as a *true Christian*, and one that *really was what he appeared and professed to be*. Truly "the memory of the just is blessed." Let us thank God that he raised up, and qualified, and sent forth such an one into his vineyard to be a light to mankind.—*Canada U. P. Magazine*.

SCOTTISH AWAKENINGS OF THE LAST CENTURY.

When looking round us and wondering at the great things which God is doing in our own day, it is good to go back upon the past and read over again the record of what He wrought in former days. Since the Reformation to our day, there has been a repetition of blessing, from generation to generation; and at no time during these three past centuries has He been withheld, though at times there has been a much fuller outpouring and a mightier work than at others.

We ask our readers to revisit with us some of the scenes of former generations, and to become acquainted with the instruments through whom God then wrought. Our extracts are from a recently published and interesting work upon the revivals in the Highlands in the last century.* We take them very much at random, but they all bear upon the point.

"In 1731, Mr. John Sutherland succeeded Mr. Dunoon. He was a man of decided talent, very amiable, and much liked as a man; but the old Christians felt that there was a defect in his preaching—that it lacked something—that it was not, after all, the voice of the Chief Shepherd. But they loved the man, and instead of deserting his ministry, they laid the matter before the Lord. A few godly men and women met every Saturday for weeks in the house of the catechist, to pray for their minister, and to ask God to give him what they felt he lacked. One Saturday, having business with the catechist, Mr. Sutherland came to the door. Hearing the voice of prayer he stopped to listen, and to his amazement he heard an old venerable man, entreating the Hearer of Prayer to give their minister His own Spirit. He left the door without discovering himself, and on Monday he visited the catechist and asked for an explanation.—The catechist frankly told him all, and Mr. Sutherland said with beautiful simplicity, 'Will you allow me to come to your meeting, and join you in that prayer?' The catechist and his friends cheerfully consented to this: Mr. Sutherland joined the meeting, and it was not long till these godly people felt that what was once lacking was now richly supplied. Mr. Sutherland began now to preach with earnestness and unction: he longed for the conversion of his people. For some years, however, there was very little fruit; a few were awakened, but their number was so small, and the scandals of others so frequent and heinous that he often concluded his time and labors were almost lost. In these circumstances, having been at the Assembly, he visited Kilsyth, and Cambuslang, and Muthil. On his return home he told his people what he had seen and heard.

* Sketches of Religion and Revivals of Religion in the North Highlands during the last Century. By Rev. A. McGillivray, Diarist.

and he persuaded the few serious people to hold meetings for prayer in the different districts of the parish. And now at last there was a manifest shaking among the dry bones. There was little outward manifestation; the only thing at first visible was a decent, grave, and solemn deportment, and the shedding abundance of tears. The people were, in fact, so anxious to conceal their feelings, that, as Mr. Sutherland quaintly expressed it, 'he had to show them doctrinally that it is the duty of the awakened, not only to tell their case to the Saviour, but also to ministers and experienced christians. But though quietly, the work advanced steadily; and the result was, that in less than nine months from the commencement of it, seventy persons in that small country parish came to their minister with the question, 'What must we do to be saved?' And this was not a mere temporary impression; the work went on for years; it extended to the neighboring parish of Rogart, and the result was, a large number of solid enlightened Christian people, in whose daily walk the image of Christ was seen: 'living epistles of Christ, known and read of all men.'"

"North and west of Strathnaver, is the parish of Tongue. Its church and manse lie on the bank of a beautiful arm of the sea; Benloyal, with its rugged peaks, looking down on them at the distance of five miles. The parish contains the mansion-house of what was once the Reay family,—a family noted, in days gone by, for its piety and its kindness to the poor. Mr William McKenzie was its minister for sixty five years. After being, for three years, missionary at Strathnaver, he was, in 1769, settled at Tongue, on the call of the people. He found them disposed to be kind to himself personally; but he found them also careless, and ignorant, and worldly. For four years after his induction, his preaching produced no impression; carelessness seemed to increase, and he began to lose heart. The practice was, on the Lord's day, to have three services consecutively,—first Gaelic, then English, and then Gaelic again, all without an interval. He was distressed to see that, when the few English people retired, most of the young people, who, of course, understood nothing but Gaelic, instead of remaining for the afternoon service, left the church. A Christian friend had come to visit him, and, anxious to know how those were employed who thus deserted the afternoon service, he asked his friend to slip out along with them, and as a stranger, to watch them; and his friend's report was, that whilst standing in the churchyard, they indulged in all manner of worldly conversation and frivolity, and that on that very day a horse had been sold and bought. The minister's mind was deeply wounded, almost overwhelmed, and he resolved to make his feelings known. Next Lord's day, therefore, when the usual rush took place, he addressed them in a voice of authority, and told all who had Gaelic to resume their seats, as he had something to say to them. All of them obeyed at once; they were for the moment awed, and, amid breathless silence, he addressed them as follows:—'I came to this parish four years ago, on your unanimous call, and I had then the impression that I had God's call too. But, I fear, I have been mistaken. I am doing no good among you; the Gospel is making no impression on you. What is worse, you are hardening under it; instead of receiving it, you flee from it, and leave God's house on His own day to buy and sell in the churchyard. I trust the Lord will remove me to some other place, where I shall not be utterly useless, as I am here. "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar." And then he burst into tears, and sat down in the pulpit, and for the next five minutes wept and sobbed,—his feelings too strong for utterance. Having at last mastered his feelings, he rose to preach, and with a power and a pathos which were peculiar to himself, he proclaimed to the people the unsearchable riches of Christ. It was the day of the Lord's vision; the turning-point in the history of that people. From that day forward there was a blessed outpouring of the Spirit of God. He told me himself, and I was a man incapable of vain boasting, that for years afterwards he never preached on the Lord's day but some of his people on the ensuing week, at times many as six or eight, came to him under conviction of sin, 'asking the way to Jesus.' I knew him intimately, and I remember asking him what were the truths in his preaching which seemed to have been specially blessed for producing his awakening, and I never could forget his answer. He was not, as I

well knew, one who harped on one string; he was a comprehensive divine, deeply read in the English and Dutch theology; but he told me, that the truth which seemed above all others, to impress and awaken his people, was the dying love of Christ. It was the sin of despising and rejecting this love that made them restless, and wretched, and self-condemned, till they found, in the love itself, the appointed remedy. Through the blessing of the Spirit, the work was an extensive and permanent one, and what he found a desolate wilderness, became as the garden of the Lord."

"As to the character of their religion, it is quite true that they pressed very strongly the necessity of conversion; they held all religion to be worthless that did not reconcile the heart to God's character and law; and so general was this feeling, that the most careless believed, in a certain sense, that unless they were converted by the Spirit, they could not be saved; and not only so, but true believers held very strongly, that the only evidence of being in a state of salvation was the work of the Spirit in the soul, and the fruits of the Spirit in the life.—But then they never dreamed of putting the work of the Spirit in place of the work of Christ, or of putting Christ in the heart in place of Christ in the word. A common saying which was often on their lips, brings this out,—'The awakened sinner says, If I were holy I would come to Christ; Christ says, Come to me, a sinner as thou art, and I will make thee holy.' When I look back on the sermons I have heard, and my conversations with venerable Christian people, I can without hesitation say, that their religion was at the least as thoroughly objective as anything I have come in contact with. The glorious person of Christ, God manifest in the flesh; free justification through His imputed righteousness, the fulness of the Spirit in Christ, for the purpose of quickening dead souls and sanctifying the members of His body; the free access which sinners as such have to Christ; His gracious invitation to every sinner to come to Him now, and His promise to be at once the reconciled God of all that come to Him; and all this connected with man's total depravity and God's electing love—such were the doctrines which the ministers preached, and the people of the north believed. It is a mistake, therefore, to suppose, as some have done, that they made religion to consist in doubting their own salvation. It is true they had their seasons of darkness, and doubt, and temptation; and you would meet one here and there who, like Mr Fearing in the 'Pilgrim's Progress' was all his days pressed down with the fear of coming short, whilst all who knew him saw the image of Christ in him. I have known such, and I have seen that, like Mr Fearing, when they came to the river, all was light and peace. All this is true, for the men were earnest; their religion was not that of 'children playing in the market place.' But take them as a whole I never knew more cheerful Christians, or persons who seemed to enjoy so much the light of God's Countenance. And some of them could speak of divine manifestations, such as we meet with in the diary of Jonathan Edwards. Their religion was thoroughly the reverse of what was dark and gloomy.

"Let me give an example or two: An old man past sixty, who had spent his days in carelessness and worldliness, was at that age brought to know Christ. From the day of his conversion he gave himself wholly to the things of eternity and enjoyed peace in believing. He came at last to die, and he then enjoyed the full assurance of hope. One of his sons, a godly man, said to him with all tenderness: "Would it not be right in you, who lived so long without God in the world, carefully to scrutinize the foundation of that strong hope?" The old man started up in bed, and said: "Don't trouble me with your doubts, I know Him whom I trust; the grip which He took of me, and which I took of Him when I was hanging over hell, He will never let go, and I shall never let go through all eternity." Take another example: An old man of eighty, for the first time confined to bed, whilst the Sacrament of the Supper was dispensed in his own parish. I knew him well, and I cannot help naming him, for I care much. His name was Angus Gunn, the worthy catechist of Lairg, my father's parish. Calling for him one evening during the communion, I found him well exercised with those words, 'Come with me, my love, from Lebanon.' He opened to remark that Lebanon was the mountain of delights; and on my asking

what he meant, he spoke as follows:—‘I have been deeply exercised all this day. It is not any doubt I have of my interest in Christ. God has made that very clear to me—it were ungrateful to deny it. But I have been putting the question. Why am I confined to this bed on the communion week, whilst my brethren care gone up to the mount of ordinances? I could not call God to witness that I took delight in His ordinances, and these words impressed me as if they said, ‘Come with me, my love, from the mountain of delights; you must now learn the lesson to live on Christ alone without public ordinances.’”

“Let me glance, for a little, at the effect produced on general society by this state of religious feeling and character; and to make the thing more graphic, I shall take a single district, one already referred to, Strathnaver. The land was in the hands of middlemen, under what was called the *wadset* system, a system now abolished, and the resident gentlemen were practically the proprietors, and drew the rents. They were educated men, many of whom had been in the army, and had seen the world. The general population occupied farms under them; and whilst these farms were large enough to support their families, and, during most of the year, to give them full employment, they had still time for reading and reflection. In each township or hamlet, you would find two or three able, godly men, to whom all looked up. The influence of these men over all classes was very great. In their presence iniquity hid its face. It was not the influence of fear; it was that of character,—of strict integrity, and meekness, and love.—Even such of the gentlemen as were not themselves, perhaps, under the power of religion, regarded these men with feelings of strong respect. I may illustrate this by a somewhat amusing anecdote. A wicked, litigious person, prosecuted one of the leading Christians, and the case was tried before the resident judges. After examining witnesses, the court found that there was not a particle of evidence, and that the charge was unjust and vexatious. When decreet was given, the disappointed litigant, addressing the magistrates, said: ‘Well, though I have not got justice here, there is a court above you that will do me justice.’ The presiding magistrate was a retired military officer, and a very able man. Turning to the man, he asked: ‘Do you mean to appeal to the Quarter-session?’ and the answer was; ‘No; I appeal to the Judge of all.’ The magistrate’s instant reply was, ‘Poor blockhead, I knew you to be a knave, but I never till now thought you a fool; for whatever chance you might have against Gordon in a court composed of poor sinners like me, you have no chance whatever against him in that Court.’ The magistrate was not one who made a profession of religion; but he could recognise and appreciate in Gordon the beauty of the Christian character. And to see the state of society among these people, let us look to them on the Lord’s day. It is the Sabbath morning, and they are preparing to go to the house of God. They are up early; for many of them are seven or eight miles from the church. After breakfast and family worship, they are ready to start. At last, the leading Christian men leave their houses,—all the rest assemble around them, and a portion of Scripture being named, religious conversation begins. The younger people are silent; but they listen with deep interest whilst one venerable man after another speaks, from a full heart, about the love of Christ to perishing sinners, and the work of the Spirit in the soul.—When half-way to church, they sit down to rest, and, after singing a few verses one of their pleasant airs, prayer is offered up for the outpouring of the Spirit, and for a blessing on the word they are to hear, and for Christ’s presence with His servant who is about to speak in His name. At last the several groups numbered eight hundred people assemble in the house of God,—very many of them hungering for the bread of life, looking to God to feed their souls. When the service is over, the several groups return each to their own hamlet, and after getting the necessary food, they meet in the house of one of the leading men.—He begins with prayer and praise; he then makes the people repeat all they remember of the sermons they have heard, throwing in practical remarks of his own, and pressing the reception of the truth; and after a portion of the Catechism has been repeated, and the service closed with prayer, the people retire to their own homes to worship God in the family.

Such was Strathnaver sixty years ago,—what is it now? The beautiful strath

once occupied by sixteen hundred people, contains now some thousands of sheep, and some thirty families, consisting mostly of shepherds, excellent people, but not one of them a native of the strath. Political economy will call this improvement, for the change brings to our market more sheep and wool. I enter not into this question,—I have nothing to do with it. All I shall say is, that the change has destroyed and scattered to the winds of heaven as noble an example of a Christian community as Scotland ever beheld. The roofless walls of the church are still there, surrounded by the graves of these old worthies; but the people are gone, never to return.”—*Christian Treasurer*.

 POETRY.

 IRELAND.

 WRITTEN ON READING AN ACCOUNT OF THE
 GREAT REVIVAL.

Green Isle of my fathers! land of my childhood!

Bright em'rald adorning the white ocean foam,

The gleam of whose blue lakes that glance through the wild-wood,

Still flash thro' my day-dreams wherever I roam!

How oft from these far distant mountains in sadness,

Has mine eye sought thy shores o'er the dark rolling main:

But now with what tumults of rapture and gladness,

I look o'er the wave to Slieve Donard again!

Away! ye dark mists, o'er yon ocean impending!

Let me see my lov'd Erin in light beaming now,

With Hermon's sweet dews on her green hills descending,

And the rainbow of Mercy encircling her brow;

Let me hear the glad songs that her children are singing,

As, with joy on their heads, they return to the Lord;

Let me see yon sweet vales of Ultonia upspringing

To life, love and peace, 'neath his life-giving word!

O think not the Lord has from Zion departed!

O think not the days of her glory are o'er!

That victory's beam has that banner deserted,

That flamed in the front of her battles of yore;

Scarce nobler the trophies of conquests that crown'd her,

When marched forth her armies on Pentecost's morn;

Scarce louder the shouts that then echo'd around her,

Than now from yon green hills of Antrim are borne!

 O Erin! loved Erin! thy shadows are breaking;
 See! bright o'er Loch Foyle bursts the day-spring afar;

Clanbrassil's green valleys in light are awaking,

And bright o'er the Lagan smiles Bethlehem's star;

There thousands of glad hearts this morn are meeting,

As in Zion's first days, round the ark of the Lord;

And darkness and sorrow and sin are retreating,

'Neath the rays flashing forth from his conquering word!

 Ye martyrs of Scotland! when Erin was lying
 'Neath Rome's sullen bondage, not vainly ye bore

From your heath-covered mountains the standard of Zion,

And spread forth its bright folds on Curick's* green shore;

There, not unattended by sweet dews from Heaven.

Was the seed o'er that emerald soil that ye cast;

See the blessing that God to your labors has given,

See the harvest of glory that crowns them at last!

 While dark superstition Mononia* surround-
 ing,

 Still clouds all her landscapes in gloom
 and in tears,

 Fair Ulster's green hills where that gospel
 sounding,

 How bright o'er the billow their beam
 appears!

 There God's holy power his pure word
 attended,

 And cloth'd all the region with brightness
 and bloom;

 Bright, bright as the beam that on Goshen
 descended,

 While Egypt around her lay buried in
 gloom!
 O God! at this hour by the Lagan to roam
 Where I roamed 'mid the flowers of

childhood's sweet days,

To join with the multitudes gathering yore!

In the fanes of my fathers, for prayer and
for praise ;
To follow those throngs that to Zion are
pressing,
O'er the church-leading paths that in
childhood I trod,
And gather with them that sweet manna of
blessing,
That falls there from heaven round the
altars of God !

To bask in the beams of those Sabbaths of
splendor,
That now fill yon valleys with brightness
and balm ;
To hear, e'er the great congregation, in
thunder
Uprolling, the sound of the many-voiced
psalm ;
To see from the mercy-seat burst forth the
glory
Of God on the thousands that there side
by side
In breathing, all breathless, the heart-
thrilling story

Of the Lamb who for sinners on Calvary
died !

Move on, blessed Spirit! move onward in
gladness,
Till with Christ's precious freedom my
country is free ;
Till her sweet harp, renewed, and no longer
in sadness,
Pours the pure songs of Zion sublime o'er
the sea !
O Erin! when clouded with darkness and
sorrow,
Even then did'st thou light the dark sea
with thy smile ;
How bright shalt thou shine on that fast-
coming morrow,
When the light of the Lord shall illumine
thine Isle !

* Carrickfergus. It was here that the Presbyterians of Scotland, fleeing from persecution, made their first memorable landing and settlement.

† The province of Munster. Nearly all Roman Catholics.

—*Philadelphia Presbyterian.*

RELIGIOUS MISCELLANY.

A WORD FOR EVERYBODY.

BY THE REV. J. C. RYLE, B. A.
Rector of Helmingham, Suffolk.

Reader, it is my heart's desire and
ayer to God for you, that you may be
red. I want you to be convinced of
our sinfulness in the sight of God, to
ow Christ by faith, and to have eter-
l life in him.

I should have you to be one who lives
faith, stands by faith, walks by faith,
so receives with the heart that grand
uth, "He that believeth on Jesus is
condemned," and rests securely upon
This faith is the only principle that
roduces real inward holiness. This is
-faith that sanctifies a man,—that
rifies the heart,—that overcomes the
rid,—that works by love,—that brings
sh fruit. He that hath this faith is
u of God and an heir of glory. He
t hath it not, is not of God, knows
le of true vital Christianity now, and
l be lost for ever hereafter.

have a word of sorrowful warning
some into whose hands this tract
fall.

Some of you know in your own hearts
consciences,—though I could say it
ping—you know well that you are
walking with God.

You, to whom I now speak, know
well that God's ways are not your ways,
that although you profess and call your-
selves Christians, your hearts are not
right in his sight. You have no heart-
felt hatred for sin. You have no heart-
felt love for God's commandments. You
have no delight in God's word. You
have no pleasure in the company of his
people. His day is a weariness to you.
His service is a burthen. His ordinances
are not precious to your soul. Your
first and best thoughts are given to the
life that now is,—you spend but the
wreck and remnant of them on the life
to come. Your treasure is on earth
and not in heaven. Your affections are
set on things below, and not on things
above. Your friendship is with the
world, and not with God.

Oh! reader, what has the Lord done
to you that you should treat him in this
fashion? What can the world do for
you that you should love it better than
Christ? Would the world die for you?
—No! but Jesus did. Can the world
put away your sins?—No! Jesus alone
can. Does the world give true peace in
this life?—No! but Jesus does. Will
the world give comfort in death?—No!
but Jesus will. Can the world help
you in the day of judgment?—No! No!
none but Christ!

Reader, what will you do when God riseth up, except you alter?—when he visiteth what will you answer him, except you change?

Do you not know that whatsoever a man soweth he shall also reap? He that soweth to the flesh shall of the flesh reap corruption;—He only that soweth to the Spirit, shall of the Spirit reap life eternal. The world you think so much of now passeth away. He only that doeth the will of God abideth for ever.

But God, our Saviour, still loves you. God is not willing that any one should perish. He sends you by my mouth a message of peace this day. Turn from the broad way and come unto Christ while there is yet time. Turn before the fountain is sealed, now open for sin and uncleanness;—before the Father's house is closed for ever and not one more allowed to enter;—before the Spirit and the Bride cease to invite. Be wise, repent, return, and come.

I have a word of quickening and stirring up for all true believers, into whose hand this tract may fall.

Reader, I trust I may say of you, you love the Lord Jesus Christ in sincerity. Know then that I want you to be a bright and shining light to those around you. I want you to be such a plain epistle of Christ, that all may read something of God on the face of your conversation. I want you so to live that all may see that you are one of the people of Jesus, and thus to glorify your Father which is in heaven.

Alas! I say it with shame, we many of us bring little glory to the Lord who bought us; we are far from walking worthy of our vocation. How weak is our faith! How fleeting our sorrow for sin! How faint our self-denial! How soon spent our patience! How thin and threadbare our humility! How formal our prayers! How cold our love! We are called God's witnesses, but truly our witness is often little better than silence;—it is but an uncertain sound. We are called the light of the world, but we are,—many of us,—poor, glimmering sparks that can only just be seen.—We are called the salt of the earth, but we scarcely do anything to make our Saviour felt and known. We are called pilgrims and strangers, but those who observe us might sometimes think this world was our only home. Often, too often, we prove to be one thing in name,

and another in reality;—high in our professions, but low in our practice;—giants in our resolutions, but infants in our actions;—angels and spiritual in our talking, heathen, or little better, in our doing;—goodly, like Naphtali, in our words,—unstable, like Reuben, in our works.

Oh! believing readers, these things ought not so to be. We must not be content with a low measure of holiness. We must not rest satisfied with a little sanctification. We must not think it is enough, because we have attained a small degree of grace, and are just one step better than the world. Not indeed, we must go forward from strength to strength. We must shine more and more unto the perfect day. We must strive to bear much fruit.

REFUGE OF LIES.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. xiv. 12.

There are six lies in which careless sinners take refuge.

1. "There is no great harm in sin." In saying this, men make God a liar, for he has said, "The soul that sinneth it shall die." They think that because sin is natural to them, it is not a very evil and bitter thing; whereas, the man natural a drunkard's craving for strong drink is, he is held to be the more inexcusable, and the more guilty.

2. "God is merciful."—But you turn away from his mercy. All this mercy flows out to sinners from the cross of Christ, and you refuse to care for the crucified Jesus. Can a man be carried safe to the country he wishes to reach, if that man never put his foot on board the ship?

3. "God does not care about what we do."—They said this in Jeremiah's day (xxiii. 17), and in Moses' days. Deut. xxix. 19. But God declares the opposite—"He will by no means clear the guilty." And if so, will your thoughts on the matter save you? Will you stopping your ears make the thunders cease to roll? Will your shutting your eyes make the lightning cease to pass?

4. "We are not so bad as many."—But the moral and amiable young man "lacked one thing"—a fatal want to him. All on the broad way are not profligates; many go to hell by a clean path. It is not the openly wicked, but

"all that forget God," who perish in hell. Ps. ix. 17. "If any man love not the Lord Jesus," he is accursed for ever (1 Cor. xvi. 22) at the Lord's coming.

5. "Perhaps we shall yet be converted."—But perhaps you shall not; and what then?—oh! what then? Where will you appear? It is "to-day" you must hear his voice.

6. "I feel no token of God's wrath; I am very well in the world."—But it is not only by external things a man knows his standing with God. "The wicked have no bands in their death;" and often not in life either. You must judge of your state by the testimony of the written word; for even conscience may have become seared.

Reader, how is it with you? Are these thy refuges, or are they not? One refuge alone is right; that refuge is Christ. There only can you be safe, for the storm of God's fierce wrath shall soon come to try all men, and "the hail shall sweep away the refuge of lies."

YOU NEED A SAVIOUR.

"The soul that sinneth, it shall die."—zek. xviii. 4.

"All have sinned, and come short of the glory of God."—Rom. iii. 23.

Your nature is corrupt, and it needs renewing. Your sins are many, and they need pardoning. You cannot cleanse your heart, or renew your nature. You cannot atone for your sins, or satisfy the claims of Divine Justice. And yet, there is no admission to Heaven without holiness, "for without holiness no man shall see the Lord."

There is no standing before the Judge fallen, or being acquitted by the God of the whole earth, without perfect righteousness. Jesus can save you "by the washing of regeneration, and the renewing of the Holy Ghost." Jesus has sought out, and brought in, a perfect and all-sufficient righteousness, which is placed to the account of every one that believes on his name.

You need just such an one as Jesus, and without an interest in Jesus, you will perish for ever. Sorrow for past sins is no atonement. Amendment of life entitles to no pardon for the past.—Sins will never cleanse a guilty soul, and will reformation justify a sinner before God.

Beloved fellow-sinner, you must be

saved by Jesus or perish for ever. Your eternal destiny hangs on this—Have you an interest in Christ, or have you not? You need him, but do you feel your need? You may be saved by him, but are you? He is willing to save you, but have you tried him? Eternal happiness or eternal misery depends on this.

May the Holy Spirit shew you your need of Jesus, quicken you to desire an interest in him, and lead you to his feet to confess your sins and crave for pardon. Come to Jesus, for you deeply need him. Come, and he will meet your case.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. i. 15.

THE SABBATH.

EXAMPLE OF GOD.

And on the seventh day God ended his work which he had made; and he rested on the seventh day. . . . And God blessed the Sabbath day, and sanctified it. Gen. ii. 2, 3

COMMAND OF GOD.

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, &c.—Exod. xx. 8—11.

The weal or the woe of our country appears to depend, under God, on the stand she may make in this the day of her trial respecting the Sabbath question. Now, as of old, it may be asked, "Who is on the Lord's side?—Exod. xxxii. 26. Let the true friends of the Sabbath, then, at once speak out and act fearlessly, yet humbly and prayerfully—bearing in mind these words of the living God, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee."—Josh. i. 9. And, "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."—Mark viii. 38. All of us should remember, that the brief moment allotted, either for keeping or for breaking that sacred day, or for doing the Lord's work concerning it, is rapidly passing away, to be succeeded by Eter-

nity, where we must meet the God of "It is appointed unto men once to die, and after this the judgment."—Heb. ix. 37.

CHILDREN'S CORNER.

THE BRAHMIN BOY.

I am going to tell you a story, my dear children, of a boy in India, who left off praying to idols, and became a lover and follower of Jesus.

In a part of India called Banares, there was a good missionary preaching Christ to the heathen. All who believed what he said, came and told him that they would like to be Christians; and then, if he found that they really meant what they said, he taught them about Christ, and afterwards baptized them.

Amongst those persons there was a young Brahmin. He came to the missionary and asked him to baptize him, as he wished to be a Christian. When the missionary asked him about himself, he said, "I am an orphan, and have heard you preach in the city, and wish to be a Christian. My gods are deceivers, but Christ is the Saviour of men, and died for them."

The missionary said, "You are but a young boy, and must consider what you will have to suffer if you become a Christian."

The boy replied, "Sahib, your warning comes too late; I have already cut my Brahminical string and lock of hair, have eaten with Christians, and so destroyed my caste."

The next day his friends came to look for him. They were allowed to see him, but not to take him away by force.

When they had left he threw himself at the missionary's feet, and begged him to protect him. A few days after, an order from the police was received at the missionary station to send the boy to them; they were obliged to obey the order, but they sent a European catechist (or teacher) with him. As soon as they had got out of the missionary grounds, about forty persons fell upon them, and tried to carry the boy off, but they were not allowed to do this, for it was discovered that the police had not really sent an order. The next day his grandmother and aunt came to him, for females have great

power in being able to persuade their male relatives to do anything. They wept bitterly, threw themselves at his feet, and knocked their heads on the ground. Next came the grandfather, nearly a hundred years old, and he was a great enemy of Christ, and was very proud and violent. He argued with his grandson, flattered him, scolded him, and cursed him, and at length flew into a great passion, and said, "You good-for-nothing young fellow, I thought you would one day burn my poor old bones, instead of which you play me the trick of becoming a Christian." The boy replied, "Do not be angry; become a Christian too, grandfather, and we can live together."

As the boy was a member of a family rank, all means were taken to entice him away from the missionary station, but they did not succeed. There was his grandfather at his feet, his female relatives weeping, and the old man cursing and flattering by turns; yet the boy, strong in the strength which Christ supplies, said again and again, "Do not persuade me, I cannot remain a Hindu; I wish to become a Christian, for Christ died for me."

Well, when the relations found that they could not make any impression upon the boy with all their entreaties, they brought him before the English magistrate, who was obliged by the law to order him to be given up to his friends, as he was under fourteen years of age. The missionaries then came and begged the judge to let the boy stay with them, because he wished to do so; but the judge said that he must be given up to his friends, and so he was. But two days afterwards the grandparents came to the missionaries, and told them that their grandson had run away from them, and they both wept. The missionaries talked to them, and told them how wicked it was to pray to idols and what a good it was to be a Christian, and they ought to let their grandson do as he pleased, and at last the grand parents consented to allow the

boy to remain with the missionaries.

So you see how God delivered this child out of the hands of those who would have made him worship idols.

I wonder whether you have been as bold as this Brahmin boy. He was ready you see, to leave all his dear relations and friends for Christ's sake, or he could not have lived amongst them and served God. He had to choose between the two. I hope you, my dear children, are making a good choice. You remember what Jesus' friend Mary chose: "But Mary hath chosen the good part," said Christ to her. And if you choose the way that leads to heaven, that will be the best way of all other ways in the world. Such a good part that is, for then you will have the Lord for your God, Jesus as your Saviour, the Holy Spirit as your Guide, and heaven at last as your eternal home."

THREE HELPS.

"Mother, I shouldn't think God would punish children for doing wrong, when they can't help it, said Jamie, who sat looking out of the window a long time, thinking.

"Can't help it!" said his mother.

"No," said Jamie, "I don't think they can."

"Isn't it because they don't use God's helps to do right?" asked his mother.

"God's helps!" said Jamie, "What?"

"He has given them a guide-book, in the first place. It clearly tells the right way and the wrong way, and where they lead to—one to heaven, and the other to hell. If anybody consults that book, they can't mistake about the way," said his mother.

"Is it the Bible, you mean?" asked Jamie.

"Yes," she answered; "and lest we should get in the dark, or puzzled about the meaning of our guide-books, God has given another help, that is, His Holy Spirit, which, He says, 'will open the eyes of the blind,' and 'will guide us into all truth,'—not part way, and then leave you to get along as you can, but guide you into 'all truth,' that you need make no mistake and have no excuse for doing wrong."

"But," said Jamie, "how can you get the Holy Spirit? I can read my Bible, because it's in my very hands."

"God will give you the Holy Spirit, if you ask Him for it," said his mother;

"He says, 'Ask, and you shall receive.' The Bible also says the Holy Spirit 'helps our infirmities.'"

"I don't know what that means," said Jamie, quickly.

"When you see a person weakly, sickly, and not able to do what he wants to do, we say 'he is infirm,' he needs help. God sees how we stumble, and go back, and miss the right way, how weak we are; He therefore offers His Holy Spirit to make us strong."

"That is wonderful," said Jamie, "how God knows everything."

"Besides all this," said his mother, "He has put a little voice inside you, which, when you are inclined to go wrong, says, 'No, no, no!' and when you do right, says, 'Yes, yes, my dear child,' very sweetly indeed."

"A voice!" said Jamie—"that still small voice my teacher tells about, and says it is conscience?"

"Do you not think Jamie," asked his mother, seriously, "that God has done His part to make little boys and girls do right—not only to know the right, but to do right also?"

"Mother," answered Jamie, after a few moments' thinking, "I think God has. It isn't God's fault I'm sure. Then why don't they do right?"

"Because they don't mind God's helps," said his mother. "If they would study their guide-books, ask the Holy Spirit to enlighten and help them, and hearken to that kind little voice inside, I am sure no child would go astray."

Tears came into the little boy's eyes, and drop after drop ran down his red cheeks. "Mother," said he "we've got no excuse for being wicked. God is good, very good."

BABY LESSONS.

My baby girl of two summers is one of my most faithful teachers. Her lessons are in pant, and forcible too, accompanied as they are by her sweet winning voice, and her inquiring eyes. They cannot be evaded either, for I feel a certainty that they must be needed, and very appropriate, from the absence of all intention in my guideless instructor to apply them.

One day, when somewhat weary and indisposed, I fell into a complaining mood. Some trials that fell into my daily lot assumed an undue magnitude in my eyes, and, almost unconsciously

to myself, I murmured and felt an unwillingness to accept them from my Father's hand. Conscience gently whispered that I must not dare to question my Father's wisdom and love in the slightest particular; and the promise came home to my soul, that "all things shall work together for good to them that love God;" and I felt conscious too, that my stubborn will needed the discipline of many trials. But my heart felt sore, and I did not wholly resign myself in spirit to my Father's will. I felt a wicked desire to cherish this dissatisfaction, and minister to my grief. My reason allowed the right, but my heart stood stubborn.

A little hand softly fell repeatedly upon my arm, an innocent face peered into mine, while a sweet voice asked, in tones that claimed an answer, "Will 'oo be a good girl, mamma?" just as I had often asked my child, when I had found it necessary to correct her; and oh! what an appeal was that to my better nature, "Will 'oo be a good girl, mamma?" It still rings in my ears; I was obliged to answer, for those inquisitive eyes demanded it, and those tiny hands repeated the gentle blow—"Yes, I will try to be, darling;" and many times since have I implored God to help me to keep that promise.

I CAN'T GET AWAY FROM IT.

"Oh Aunty!" said a little girl, coming into the room where her aunt was sitting alone one Sabbath twilight, a few months ago; "Oh, aunty!" and laying her head on aunty's shoulder, she burst into tears.

"My dear child," said aunty, putting her arm around her, "what is the matter? Something has happened."

"Oh!" she said, as soon as she could speak, "if my teacher feels so for my soul, I ought to feel, and I can't get away from it. Will you pray for me, aunty? Ask God to make me one of His very own children."

I do not know all that passed between the aunt and her little niece; but before many days she paid a visit to her Sabbath school teacher, and when she saw her, she took her hand, and, looking up in her teacher's face, sweetly said—

"Dear teacher, you need not cry for me any more; you can thank God for me now, for I love Him, and I love Jesus, and I don't feel proud, but I want to get down very low."—*Child's Paper.*

EDITORIAL.

OUR LATE GOVERNMENT CHANGES.

Our readers are aware that we have always held that whatever political issues were at stake in the government changes and public controversies of the last three years, or however important these issues might be, there was at the foundation an issue of a religious nature to us of far more consequence than all the merely political questions which can agitate the Province for a half century. This question was simply this, whether our Government should be in such a position as that our whole public affairs should be entirely under the control of the Romish Church, or rather of the Archbishop for the time being. It was a matter of secondary importance, to what extent he used his power, whether he pressed for much or little. The question was whether he should have the power at all. It was not whether the men who ruled the Province under him were good or bad men, but whether we should continue to have men in power

who could not move farther than a Romish ecclesiastic willed.—All that we have ever heard or read never caused us to swerve from the opinion that this was the real issue. And a review of the movements of Romanists every where, and the tremendous efforts she is making, the dying efforts we believe them, but still the dying efforts of a giant, to regain her lost influence over the affairs of nations, only deepened the conviction that it was a struggle in which those who value our Protestant interests were called on not to stand neutral.—The progress of events throughout the civilized world during the last three years has only deepened our sense of the importance of the contest.

From the commencement of the struggle we never had a doubt of the issue. It might come sooner or later, but assuredly we were certain it would come. We may be excused for referring to what we have written on the subject. Writing in April 1857, we remarked: "But this triumph (viz: of the Romanists), will be but momentarily. In fact we are persuaded that at this moment the Spiritual guides of the Catholics feel that they have made rather too bold an experiment upon the forbearance of Protestants—that they have put on the screw rather too tightly. Hence their affected moderation, now that they have the Government at their nod. They know that they have already done damage to the party to which they have lent their aid—they know that they have roused a feeling among Protestants which will not be easily allayed. They therefore feel it necessary to draw back for a little. For some time the wire pulling will be very secret. But let not Protestants be deceived. We believe they will not be—we believe that the opposition to these encroachments will increase. The next administration in Nova Scotia will be formed in spite of Archbishop Walsh and all the Protestants he can link to his ear, and pledged to carry measures of education and public improvement in spite of their opposition. We care not of what party it may be, we wish it were formed of the best men of both parties. We should be sorry to see it perpetrate a single act of injustice to the Catholics, but we would like to see it strong enough to carry measures for the public weal without their aid, and regardless of their opposition."

In the same article, speaking of Mr. Howe, we remarked:

"Though at this moment a combination of Catholics and partizan Conservatives have caused his defeat, yet it is well known that this alliance is but an 'organized hypocrisy,' and Nova Scotia will yet do him justice."

Again in the following month we wrote thus:

"Whatever form the matter may assume, however, the Protestant feeling will not continue to suffer our public affairs to be subject to the insolent dictation of a Romish Ecclesiastic."

All these predictions have been fulfilled. The people of Nova Scotia have spoken out, and all our readers are aware, a new administration has been formed not only independent of the Romish church, but in spite of the most determined efforts of her spiritual rulers. Our readers are aware of the delays that have taken place in carrying out the decision of the people, and the determined efforts that have been made to assist their will. Upon the legal questions involved we shall say nothing, but on the interests of honor and

public principles we cannot help contrasting the different spirit of British statesmen and our Colonial imitators of them. Supposing that all the members alleged to be disqualified were so, what English statesmen would have dreamed for one moment of attempting to arrest the decision of the public voice by any merely legal difficulties of this kind. How members of an English Government would look upon such a case, we know from one that came under our own observation. In the year 1847 there was a general election in Britain. At that election the late lamented Macaulay lost his seat for Edinburgh. He at that time held high office in the Government, and was one of the most brilliant orators on that side of the house. Of course the administration and their party felt the defeat very keenly. But almost immediately after the election, it was discovered that his opponent, Mr. Cowan, was disqualified. What a god-send this would have been considered by politicians of a certain order of mind. And in this case the matter was not one upon which there was any doubt—not one requiring the learned labours of crown officers to settle the meaning of a statute, which show who had been actually engaged in passing, did not seem to understand. But the case was clear. Macaulay had only to ask, and Mr. Cowan must have been unseated. Did he do so? No, and no man of any standing in his party ever proposed that he should. When the matter was brought to light, the leading organ of the Government in Scotland and keenest supporter of Macaulay, scouted the idea of taking advantage of such a merely legal objection. The people of Edinburgh had spoken, whether rightly or wrongly, and it was the duty of Government to take the earliest means of giving effect to their decision. The very administration of which he had defeated a leading member took measures to relieve him of his disability. What a contrast does this present to the labours of our Government for the last nine months, and what a blessing to our country would it be if our public men, instead of merely seeking to array them in the constitutional forms of British legislation, they would study to evince the deep sense of personal honor and the high toned public principle which animate British statesmen of every party.

To be Concluded.

REVIEWS.

THE IMPRECATORY PSALMS, AGAIN.

MR. EDITOR,—Little did we think when we perused our article for the last number, on Dr. McGregor's Remains, that there should be appended to it a review of our review, and such a review. But we suppose it is all right. We take it as a specimen of that "freedom" in which editors sometimes rejoice; and certainly there can be no harm in handling it with a kindred familiarity. We admit, it is manly and outspoken; and we love, when we must buckle on our armour, to have such a combatant to wrestle with. At one time we resolved to allow the thing to go for what it is worth; but when again we thought of the effects it might produce on some minds, not

given to over-much thinking, we considered it proper to do battle in our own behalf. We, therefore claim two or three pages in self-defence, and we do not think that we shall have justice done us, if our claim be not granted. We mean of course to confine ourselves to the subjects of your remarks, and not to go further.

The great objection we have to your "remarks" is, that they are calculated to produce erroneous impressions of our own sentiments. Our complaint is not, that you intentionally misrepresent our opinions, but it is that the principles you take for granted in your reasonings as ours, *are not ours*, and that they are very much fitted to lead your readers astray. Indeed, we have seldom seen so many men of straw set up, and so needlessly pelted and unmercifully knocked down, as in the eight short paragraphs with which you have been pleased to honour us. Thus, in the third paragraph, which seems intended to be an answer to our first question, you reason as if we questioned the inspiration of the book of Psalms, or to say the very least, as if we argued that Christians ought not to sing or use the imprecatory Psalms. Now, we do neither the one thing nor the other. All that we ask about is, *the evidence, or the hint of proof, which Dr. McGregor gives us*. We ask for *positive evidence*, not inferential; and we do so because—as we asserted immediately before the question in the review—we consider *some* of Dr. McG.'s premises do not warrant his conclusions; or what is quite tantamount to this, *some* of his inferences do not appear to us to be legitimately deduced. Has this anything to do with trying "how portions of the Psalms are to be set aside?" Is there a single sentence in all our review which calls for such an allusion? Did we not guard as much as possible against mistaking our idea by printing the phrase "positive evidence" in Italics; and as if with something like a determination to lead astray, did you not transfer our Italics from that phrase to the word "sing?" Is it not said in the review that "we have yearned to get hold of a theory that would enable us to sing these "Songs of Zion," not only in a calm spirit, but confidently, cordially, lovingly? Is that like "trying to set aside portions of the Psalms?" Is it not evident, that in this third paragraph, you have set up one of your own men of straw, and knocked him down at your own expense and not at ours? Surely it was time enough to give us talk about "the pen-knife of Jehoiakim," when you could discover symptoms of our preparing to draw it from the scabbard, or to whittle its blade.

In the second paragraph, there are some, intended to be *striking* remarks. Perhaps a little analysis may after all take the edge off them, or show that the strokes have fallen on the wrong place. It is asserted "that the objections urged do not respect the arguments used by Mr. McG. in support of his views. They do not move the foundations upon which his conclusions rest. They are merely the statement of difficulties in connexion with the subject." Supposing all this to be true, where then, was there any call to make animadversions on our review? If there be difficulties connected with a subject, and if an author professedly and fully discusses that subject, and yet does not meet or pass over these difficulties, is a faithful reviewer not at liberty to point out this circumstance, without any violation of charity or unkindly feeling? Yourself being judge,

have we done anything else? Why, then, we ask again, the animadversions? Why, unless to persuade readers that we have misrepresented the Essay altogether? Not that we would impute motives; we speak of the impressions your remarks here seem to us calculated to make. To compare what you call our difficulties, with those connected with those sublime doctrines of Calvinism or Arminianism, or those "which human reason cannot remove," surely must on a second reflection, appear to your clear judgment, the merest trifling with the subject. They had no more connection with, or affinity to, such subjects than to the parallax of Venus. We said in our review that some of Dr. McG.'s "premises did not warrant his conclusions." We did not say this was the case with *all* his conclusions; we did not say so *then*, we do not say so *now*, and we *never* intended to say so. But we did say that *some* of his premises did not seem to us to warrant his conclusions; and even at the risk of its being like making "weak or rotten pillars" for some of the arguments to rest on, we say so still. Although we may not succeed in convincing some others, we can at least speak out for ourselves. Let us first advert to one instance by way of specimen;

In commencing the second part of his essay, Dr. McGregor says of the imprecatory Psalms,—“we shall endeavour to prove that they are a permanent Christian duty;” and then he proceeds to state his arguments in order. The first argument is—“Imprecations and denunciations of God’s wrath against the enemies of the gospel, are a moral duty required by the law of God, the eternal rule of man’s obedience.” If anywhere, we should expect to find direct and positive evidence in support of his theory here. It is an argument stated as directly and positively as an argument can be; it could not be stated in stronger language. We, therefore, expect strong, direct, positive proof in support of it. But what is the proof? He gives us two passages containing the accounts of two historical Jewish facts or incidents. The first is Deut. xi., 29; and xxvii. to the end. This is not a direct or positive proof; it is merely *inferential*, and we question the principle on which the inference is drawn. But we pass over it at present. We take his second proof, that of Meroz, (Judges 5., because it is of the very same description, involves the same principles, and has been particularly honoured by a notice from yourself. The reasoning by Dr. McGregor from this passage is, that because the Jews cursed Meroz, we Christians are to curse Merozites too, but we are to curse them *in general*, not *in particular*. No one reading the last sentence of this argument in the essay, will deny this is a fair representation of his reasoning. Now it does appear to us that here one of Dr. McG.’s premises does not warrant his conclusion. The conclusion by itself may be correct; this may or may not be the case; we have never said whether it is so or not. All that we have said is, that *the premises do not seem to us to warrant the conclusion*; and this, and nothing more, is all that we have to do with at present. Perhaps our meaning may appear plain, if we attempt to throw the whole into the form of a syllogism. Let us try it: 1, God commanded the Israelites to curse Meroz. 2, Obedient to God’s command the Israelites did curse Meroz. 3, Therefore, we Christians are to curse not Meroz, or any man or class of men *in particular*, but Merozites or the enemies of the Lord *in general*. Now, we ask in all sincerity.

where in this passage is the ground for that part of the conclusion which asserts that we are to curse Merozites in general, but not in particular? Dr. McGregor asserts that we are to do so; "that it is a moral duty, *required by the law of God,*" and he gives us this as evidence that it is the law of God—but where is the proof? We have assertion but what of his reasoning? How does he come to this conclusion? We know that the common answer to our objection is—and, in coming to the rescue of Dr. McG. you have not failed to take advantage of it—that the Israelites were under the direction of God or inspired, but we are not; they, therefore, could launch their curses at particular individuals, but we dare not. But we do not see how this betters the case. We ask, first, what authority have you for this application of revelation? When does it warrant you to take one part of such a fact and not another? Point out to us the chapter and verse? We ask, second, suppose we grant you revelation, may not revelation apply to the one part of the fact as well as the other; to the cursing as well as to the persons cursed? May they not have cursed, because it was revealed to them to do so, as well as have selected the persons? And then, what if we should turn round and say, third, may not the cursing be a part of the fact which, because it was a subject of revelation, *we are not to imitate,* as well as the selection of the persons? Whatever may be asserted elsewhere in scripture, there is nothing to enlighten us on these topics in the passage before us; and it is with this passage alone, in the meantime, we have to deal, and no other; since it is addressed as a clear and positive evidence of Dr. McG.'s argument. Until, therefore, we get information and conviction on these points, it is perfectly vain to thrust upon us a conclusion and tell us it has been clearly proved and logically arrived at. Now, this was all we asserted in the review and all we meant to assert. The same remarks are applicable to the case of Alexander, the coppersmith, and some others; but there is no need of adverting to these.

We are quite aware that you have, in a very general way, endeavored to meet this obligation. There may be, you assert, "differences in the *circumstances* of the two cases, but the same *principle* lies at the foundation of both." But truly we think this is just one of the two cases in which it should be well to take the advice of the Westminster Divines—"it is to be handled with much prudence and care." It is a weapon which has often been wielded as if it were double-edged. Do you not recollect instances of this yourself, Mr. Editor? The supporters of establishments have appealed to Old Testament times in vindication of their theory. It has been answered—these belonged to a former dispensation; but the ready reply has been—"O, the *circumstances* of the two cases may be different, but the same *principle* lies at the foundation of both." Tyrants have argued for the divine right of kings and quoted the Old Testament for their authority; and when it has been answered, a theocracy, existed then, the reply has been—"O, the *circumstances* of the two cases may be different, but the same *principle* lies at the foundation of both." In the same way, covenanters have argued for renewing the covenants; Episcopalians for maintaining their hierarchy; and slave dealers for maintaining their abominable traffic in slaves.—Even the persecutor has sometimes looked in this direction, for

countenance to his nefarious doings. Every one has read the French tale of "the King and the inquisitor." An inquisitor had caused several Protestant ministers or heretical priests, as he called them, to be summarily executed. He was seemingly still about to proceed with his bloody work, when the King remonstrated. "What authority," asked his majesty, "have you for these bloody deeds?" "The example of Elijah and the 450 priests of Baal," instantly answered the inquisitor. "But Elijah slew these at the command of God," continued his majesty; to which the inquisitor rejoined almost in these very words of yours,—“O, the *circumstances* in the two cases may be different, but the same *principle* lies at the foundation of both." Considering, therefore, the number of precedents which lay before you, we do not wonder one iota that you came to the very sapient and logical conclusion that you could not "see how any man could deny" such reasoning. What a blessed thing is clear-sightedness. But the pity is, that "the difference in the two circumstances" is just the very thing which prevents us in our short-sightedness, from not discovering any similarity in the "principles which lie at the foundation of both;" and this was exactly the thing which we wished you, Mr. Editor, or the essayist to clear up for us.

We had something to say in defence of our remarks on the Covenanters, and much on two or three other of your remarks; but we cannot occupy more space. We would therefore conclude by saying, it may be, and we hope it will be, that "by such a discussion not only will the interests of truth be served, but that Dr. McGregor's treatise will rise in estimation;" it may be and we hope it will be, "that there is an amount of scripture argument used by him, which will sustain a heavy assault, upon which the reviewer has not entered," and certainly never intended to. We never had the most distant idea of engaging in such an ungracious task, as pitting ourselves against Dr. McGregor. It may be that it is "the opinion of able men in other churches, that the main conclusions are inaccessible." All this may be true. But be it known to you, Mr. Editor, that when a boy we were taught by an old man, namely, Professor Jardine, "always to look at things with our own eyes, and to judge of things with our own minds;" and by endeavouring to follow up the old man's instructions pretty closely, we have acquired such an inveterate habit of doing so, it will be marvellously difficult to give it up.—Now that we have had our say, we shall write no more on the subject.

THE REVIEWER.

EDITOR'S REJOINDER.

To begin at the end of the above, we can assure the writer that we at least have no wish to hinder him from "looking with his own eyes and judging with his own mind" on the above or any other subject. Nor have we attributed to him any "violation of charity or unfriendly feeling" in his criticisms, and we say at once that we have not the least fault to find with the spirit of his remarks. He may also be assured, that the friends of Dr. McGregor, have too much confidence both in his character and attainments, to deprecate a searching criticism into what he has written, if conducted in a proper spirit, and the reviewer may be certain that editorially, we

shall throw no obstacle in the way of his freely giving his sentiments to the public. But while giving him every credit for the *spirit* of his remarks, and free scope for the expression of them, we thought that the remarks themselves were fitted to produce a wrong impression regarding Dr McGregor's work, and we therefore endeavored to prevent this in the same spirit.

But the reviewer complains that we have done him injustice. He says that we "reason as if he denies the inspiration of the book of Psalms, or to say the very least, as if he argued that Christians ought not to sing or use the imprecatory Psalms." Now, nothing could be farther from our mind, than to suppose for one second, that he questioned the inspiration of the book of Psalms; and if such an idea was suggested to any reader by anything we have written, we are happy to have the opportunity of correcting it. Nor did we attribute to him the idea that Christians were not to use them. If the reviewer or any reader, will turn to our remarks again, they will see that what we said about "setting aside portions of the Psalms" was *solely* with reference to the *singing* of them. This is a very different matter from denying their inspiration, or saying that Christians were not to use them. The book of Proverbs is inspired, but who ever maintained that the object for which it was given was to sing in the worship of God. Many good men look upon the book of Psalms, or at least those that contain imprecations in the same light. And we certainly thought after closely examining what the reviewer had written, that, if he did not directly deny that they could be sung, he at least regarded it as very doubtful. He told us that he had long sought a theory by which he could sing the imprecatory Psalms cheerfully, but that all that he had seen, was unsatisfactory. He asks whether any man had shown that we were *positively commanded to sing them*, and he describes those whom he calls the most earnest advocates of these Psalms" as having "misgivings" on this point. From these remarks we think that very few readers would take any other impression than that he meant at least to express his doubt on the subject. As the writer disavows this now, we need say no more than that we regret that we should have misapprehended his meaning, though from the manner in which he wrote, we can scarcely blame ourselves for having done so.

But it seems that the reviewer questions whether we are "positively commanded to sing the imprecatory Psalms," was intended only to refer to the *evidence* for this conclusion. In putting the emphasis upon "sing" we certainly were unconscious that we were altering his meaning, nor do we see yet that this materially alters the case. About what is it that he questioned the evidence? Was it not about the singing of them? And when he raises a question about the evidence on this point, what was this but exciting doubts about the conclusion? If he admitted the conclusion, why raise a question about the evidence? But if we understand his present meaning, he means that when he asked whether we were positively commanded to sing the imprecatory Psalms, he had no reference to the singing of them at all, but merely to the correctness of some of McGregor's inferences. He must excuse us that we did not see this. He now says that he wishes "positive evidence, not inferential." But may not "inferential evidence" be positive? Does he

not admit that the evidence for the change of the Sabbath, for infant baptism, &c, is positive, although it is all inferential? Whether Dr. McGregor's inferences were just, is another question.

The reviewer in his third paragraph, asks, seeing we ourselves state that his remarks did not affect the main arguments of the work, why then our animadversions? We answer, because we are convinced that the review left an unfair impression regarding the work, and while therefore, we gave him all liberty to express his opinion, we claimed the same right to express ours, and we deemed it our duty, particularly for that large class of minds whom he describes as "not given to overmuch thinking," to set the matter in its proper light. He does not assail Dr. McGregor's arguments or deny his conclusions, but he leaves an impression as unfavorable as if he did. He tells us that all the treatises he had seen written on the subject were unsatisfactory—that after reading them he had the feeling that they contained "a great deal of working for a purpose," &c., and that after a careful examination of Dr. McGregor, he still had "something of the same feeling." He attributed to the author, statements the reverse of what he had made, (of course we only regarded this as a slip,) and argues from them as if he were inconsistent. He told us that in some instances, his premises did not warrant his conclusions, but did not allow that the remaining arguments did establish the doctrine for which he was contending. On the contrary, he tells us that "in some essential points" his premises had not been established and if this were the case what would become of the conclusion. He presented about twenty questions, stating difficulties, and some of them throwing doubts upon the main principles of the Essay, and stated that he had "many other questions to put." Now, what impression was all this fitted to produce upon the minds of those who, not having seen the book, were likely to form their opinions from the review. Certainly, the impression all this would leave, would be one to say the least, of a very equivocal character. Notwithstanding his general commendation, we question if it would be going too far to say, that the impression would have been left that the work was after all a failure in the purpose for which it was intended. We may be mistaken in this, but we know that others who are in circumstances to look at the matter dispassionately are of the same opinion. We feel it due however to say, that we believe the author did not intend this, and we therefore think that he had no reason to complain if we set the matter right, as we deemed it, by showing that his questions did not touch the scriptural grounds upon which Dr. McG's view rested, and endeavoring to obviate the objections raised.

We shall certainly not quarrel with the Reviewer about the position of the men that we have beaten down. They probably are of straw, but we certainly do differ from him in opinion, as to what we set them up. We are mistaken if the readers of the questions in his review will not say that they were presented by him. We probably do not decidedly differ from the reviewer in the opinion that a comparison of the difficulties which he has raised against the doctrine of the Essay with the difficulties on the sublime doctrines of Calvinism, is the "merest trifling with the subject." But we never did compare them. We distinctly stated that we did not "thin

that the difficulties were of so formidable a character," and we endeavored to remove them. We do believe that the *subject* of the imprecations of scripture has serious difficulties, but these were not touched by the reviewer. The difficulties which he did state, we regarded as some of them trivial, others unfounded, and some entirely beside the point. All we said was, "*supposing* they could not be removed," this was no reason for denying a truth if established upon scriptural ground. Other doctrines have greater difficulties connected with them, and yet we are bound to believe them.

But the main object of the reviewer in the present article, is to show that some of Dr. McGregor's premises do not warrant his conclusions. To this remark we would have raised no particular objection, if the force of his other arguments had been candidly acknowledged. Dr. McG. had under several general heads given a large mass of scriptural evidence to establish the doctrine of the Essay, and we hold, even granting that some of his arguments were not sound, that justice required if the main conclusion had been established, that this should be candidly owned; or if the reviewer thought it had not, it would have been better to have denied his conclusions. He therefore felt it due to point out that by the review, the main doctrine of the essay was not only untouched, but unassailed.

We might therefore have allowed his remarks to pass, but we conceive he has not done justice to the particular cases referred to, and particularly because we think he has adopted a mode of argumentation, which if generally carried out, would be subversive of all sound interpretation of the scriptures. Under the first head of arguments, Dr. McGregor had said that "religious imprecations are *moral* duly commanded by the law of God," and he quotes two instances of a *positive command* to that effect. Now, the reviewer cannot deny that in both cases, the command was positive—as positive as any contained in the Bible. The only question that can be raised is whether the thing commanded was of a temporary and ceremonial nature. We do think that it is for an objector to show that it was a command of this nature. Dr. McGregor maintains on the contrary, that the thing commanded was of a *moral* nature, and therefore, that while the particular circumstances in which the command was given, have passed away, "the substance" of it is obligatory in every age. In this he assumes the principle upon which our Lord and his Apostles constantly acted in their appeals to the Old Testament. They quote its commands, its examples, and its precepts, and apply them to circumstances widely different, where the same principle was involved; and unless we admit the principle of interpretation that the commands of scripture in their substance are binding, separated from the particular references in the command originally given, the Bible will be a book only for the Jews and primitive Christians. In the case quoted by Dr. McGregor, the principle was approved in the New Testament. Of the curses in ch. xxvii. the last summing up the whole is quoted by Paul, not as of a temporary and ceremonial nature, but as involving a principle for all ages. (Compare Deut. xxvii. 26 with Gal. iii. 10.) If there were no similar teaching in the New Testament, there might be a doubt as to whether these commands were characteristic of the

Old Testament only; but when Dr. McG. in the prosecution of his argument, shows that the same principles are taught in the New, we hold that his argument is complete.

But the reviewer returns to the case of Meroz, (Judges v. 23), which he (not we,) had first brought under notice. In reference to this case, he asks, "where in this passage is there ground for the conclusion that we are to curse Merozites in general and not in particular." We confess that it does appear to us as if there were some "glamour in his cen," when he does not see it in the words before him. Then, the very reason given for cursing the inhabitants of Meroz in particular, was that they belonged to a certain class, which were in general under a curse. "Curse ye Meroz, curse ye the inhabitants thereof because they came not to the help of the Lord." Here, unless the men of that class in general are to be cursed, the conclusion that Meroz in particular was to be cursed would not follow. That he may understand it better we shall put it into the form of a syllogism for him, as he seems to have a penchant for this mode of reasoning. Those who come not to the help of the Lord are to be cursed. Meroz came not to the help of the Lord, therefore Meroz is to be cursed. Does not this fairly present the argument of the passage? And are not all these propositions there contained?

The reviewer represents Dr. McGregor as taking only half of the text. In this, he is entirely mistaken, and we wonder that one so clear-headed should not have seen this. Dr. McGregor holds to the whole text, the general principle and the particular application, but he refuses to go farther. He refuses to be the judge of any other individuals. It is the reviewer who will not take the whole of the text, by refusing to admit the general principle upon which the argument for the cursing of Meroz was based.

In order to show the fallacy of the reviewer's whole system of argumentation, we shall just apply it in his own words to a parallel passage of the New Testament. Our Saviour said "Woe unto you Scribes, Pharisees and Hypocrites, for ye devour widows' houses and for a pretence make long prayers." Would the reviewer hesitate from this passage to stand up, and in the name of Christ, say, "woe to those that devour widows' houses," or in other words would he not curse men of that class in general. If he would, this is just the thing that Dr. McGregor maintains is taught in the passage. But, would he go farther and point out particular individuals, whom he regards as thus guilty, and pronounce this woe upon them in particular? If he would, he would surely not do so absolutely; for this would be judging; but he would do it as Dr. McGregor has said only conditionally—that is, supposing they do not repent, but finally persevere on their course. There he would take exactly the view of Dr. McGregor. But if he would thus use this passage, he would lay himself open to all the objections he has raised against Dr. McGregor's arguments from the case of Meroz. How easy for an objector to say, as the reviewer does, "We ask in all sincerity, what in this passage is their ground for that part of the conclusion, which asserts that we are to 'pronounce woes on all who devour widows' houses, &c.,' in general, but not in particular. We know that the common answer to our objection is, that 'Christ was under the direction of God, or inspired, but we are not;'" he, "therefore, or

launch his curses at particular individuals, but we dare not. But we do not see how this betters the case. We ask, 1. What authority had you for this application of revelation? Where does it warrant you to take one part of such a fact and not another? Point out to us the chapter and verse. We ask, 2. Suppose we grant you revelation, may not revelation apply to the one part of the fact as well as the other—to the cursing, as well as to the persons cursed? May he not have cursed because it was revealed for him to do so, as well as have selected the persons? And then, what if we should turn round and say, 3. May not the cursing be a part of the fact, which because it was a subject of revelation *we are not to imitate* as well as the persons selected. Whatever may be asserted elsewhere in scripture, there is nothing to enlighten us on these topics." So that because the words were originally spoken by an inspired person to particular individuals, we have no right to pronounce such woes upon that class *in general*, who "devour widow's houses, and for a pretence make long prayers," at all events "the premises do not warrant the conclusion." "Until we get satisfaction on these points it is perfectly vain to thrust upon us a conclusion, and tell us that it has been clearly proved and logically arrived at."

We think we may with these remarks, pass with but slight notice the reviewer's reference to the cases of persecutors, &c., which to use his own expression, have as much to do with the subject as the parallax of Venus. Some men have wrested the scriptures, therefore we are not to draw just and legitimate conclusions from them, is the sum of what he has said. We are perfectly satisfied with our "precedents" for the course we have pursued. We shall give him one. In Mat. xii. 1-4 he will find an instance, where our Saviour quoted a case, in which not only the *circumstances* were entirely different, but the very *subject* was different, and applied it to the case on hand, and upon what grounds? Because *the principle was the same*. In such company, we can bear the ridicule, shall we call it, of the Reviewer.

In conclusion, we can assure the reviewer, that these remarks have been made in no other spirit, than of respect and kindly feeling toward him. The subject we regard as one of deep interest, and so long as nothing of personality appears, our columns are open for a thorough discussion of the whole subject.

AMLY RELIGION; or, The Domestic Relations as regulated by Christian principles. By the Rev. B. M. Smith, Professor in Union Theological Seminary, Virginia; 12mo., pp. 210. Philadelphia: Presbyterian Board of Publication.

THE CHRISTIAN HOME; or, Religion in the Family. By the Rev. Joseph A. Collier, Kingston, N. Y.; 12mo., pp. 198. Same publishers.

The above works were written in consequence of a gentleman in the Southern States, offering a prize of \$200, for the most approved treatise on the obligations imposed by religion in the family, with particular reference to the present aspect of the subject. The Pres-

byterian Board of publication was chosen to publish the proposals, receive Manuscripts, and determine the successful candidate. The first named of the above works was adjudged worthy of the prize.—The second however was considered so excellent that a prize of \$175 was awarded to the author.

Both treatises have throughout almost exactly the same plan, and the nature of both will appear by a short statement of their contents. Mr. Smith having in his introduction considered the foundation of the family constitution, treats in the first chapter of its *nature, design and importance*, while Mr. Collier treats in his first chapter of its *foundation, nature and importance*. In the following chapters both treat of the *duties and responsibilities* belonging to the family relation, including those of husbands and wives, parents and children, masters and servants. Then follows an examination of the best means for securing the ends of the Institution, the *value, difficulties and aids* to family religion, both concluding with a review of the pleas for neglect and delinquencies in family duties.

From this outline our readers will perceive the importance of the subjects treated, and we are happy to say, that both works contain within short compass a thorough examination of the subject, and are written with freshness and vigour. The two are of nearly equal merit, and we cordially commend them. As a literary production we might perhaps prefer the first, but there is one point of view in which persons so far North as our readers must prefer the other, viz: on the slavery question. Mr. Smith under the title of *master and servant*, includes the *owner* and his slave. Mr. Collier says *not* one word, on the subject, but quotes passages of scripture which involve the sin of the system.

ESTHER AND HER TIMES, in a series of lectures on the book of Esther. By John M. Lowrie, Fort Wayne. Philadelphia: Presbyterian Board of Publication.

The writer of the above work has been in the habit of lecturing upon the scenes and incidents of Scripture, and having had his attention in early life directed to the Book of Esther by the lectures of Dr. McCrie, he was led after entering the ministry, to prepare the series of discourses which are here given to the public. "Convinced," he says, "that the Book of Esther is too little known even to serious readers of the Bible; persuaded that those whose minds are fairly awakened to it will ever afterwards regard it as one of the most interesting portions of the word of God; and hoping that the Lectures may serve to call the attention of some to this portion of the inspired pages, to impart interest to many of the incidents which a casual reader might deem of little importance, and thus to enter the lessons of inspired wisdom after this volume itself has been laid aside, he would lay this publication within the reach of Christian readers." We need not speak of the interest which attaches to the book of Esther, but we can say that its chief lessons are here presented in a judicious and attractive form. Both from the nature of the subject, and the manner in which the work is executed, it is eminently fitted for usefulness.

GRACE AND GLORY; or, The Young Convert Instructed in the Doctrines of Grace, being a sequel to the "Gospel Fountain." By James Wood, D. D. Philadelphia: Presbyterian Board of Publication; 18mo., pp. 317.

This is one of the excellent "series for youth," published by the Board. It is intended to explain, defend, and enforce the most important doctrines of revelation, in a manner suited to the young. It contains seven plain but interesting conversations on the following important doctrines:—"Predestination, or grace in its origin;" "regeneration, or grace implanted in the heart and manifested in conversion;" "repentance, or grace producing godly sorrow for sin, and a new and holy life;" "grace abounding, or penitent sinners welcome to Christ;" "adoption, or grace constituting converted sinners children of God;" "grace and comfort, or the doctrines of grace a source of true happiness to believers;" "grace consummated in glory, or the issue of grace in the heavenly world."

The work is one of a class which we should rejoice to see more abundantly supplied to our Sabbath Schools, containing the solid nutriment of doctrinal truth presented in an agreeable form. But older readers may likewise obtain benefit by its perusal.

THE PASTORAL OFFICE; embracing Experiences and observations from a pastorate of forty years. By the Rev. Reuben Smith; 18mo., pp. 105. Philadelphia: Presbyterian Board of Publication.

This little work from the pen of an aged minister, contains an instructive view of the work of the ministry, its nature, authority, and requisite qualifications, with an account of the author's call to the ministry, his installation, and his first charge. The subject is important, particularly in the United States, where such a state of things exists, as that unfolded by the following statements of the author. "A writer in one of our periodicals has told us from his own observation, that out of 120 pastors in four Synods, 108 had been dismissed in six years; and that two congregations actually had three pastors a-piece in the same time! We have also read that in 1300 congregations in Massachusetts, 300 dismissals had taken place in one year." But the work will be found both interesting and profitable anywhere, especially to young ministers, particularly from the experimental character of the remarks.

THE POOR ORPHAN'S LEGACY, being a short collection of godly counsels and exhortations to a young and rising generation, primarily designed by the author for his own children, but published that other also may reap benefit by them; 18mo., pp. 67. Philadelphia: Presbyterian Board of Publication.

This excellent little tract is supposed to have been written by the rev. John Thompson of Donegal Presbytery, who came from Ireland to New York in 1715. The Professor who called the attention of the Board to it, describes it as "characterized by that fulness of

scriptural truth, solidity and propriety which mark the best works of the 17th century," an encomium not above its merits.

BENONI; or, The Triumph of Christianity over Judaism. By the Rev. Dr. Barth, author of Poor Henry. From the German; 18mo., pp. 126. Philadelphia: Presbyterian Board of Publication.

ANNIE LESLIE; or, The Little Orphan; 18mo., pp. 106. Same publishers.

Two additional volumes of the excellent "Series for youth," and both worthy of a place in Sabbath School libraries. The first named especially is a most interesting story.

PLAIN SPEAKING; a series of practical tracts. By the Rev. J. C. Ryle. Philadelphia: Presbyterian Board of Publication.

This is a package of 41 four page tracts in the earnest and heart-searching style of the author. Anything from his pen we can heartily commend.

WELCOME TO JESUS, 36 pages. Miscellaneous Tracts, 12 pages.—Philadelphia: Presbyterian Board of Publication.

This is a package of one page tracts, containing altogether 48 pages. Short as they are, they are full of the marrow of the gospel.

OBITUARY.

At Port Hill, P.E.I., on Sunday last, the 5th ult, after a severe illness of a few days, Mr. Archibald Montgomery, aged 74 years. The deceased was a native of the Island, and familiar with many scenes in its early history. He was a kind and affectionate husband and parent; and possessed, in a remarkable degree, a cheerful and agreeable disposition. He was a sincere, open-hearted, and generous friend, while in his house the stranger received the rites of hospitality in a manner the most pleasant and agreeable. During many years, he was an Elder in the Presbyterian congregation of Lot 11; and was one of its leading and most active and useful members. He labored to promote its prosperity, receiving with a cordial welcome the Preachers of the Gospel who, from time to time, visited the congregation, and lodging them in his house in a most disinterested and friendly manner. Though his last illness was very severe, he bore his sufferings with Christian fortitude and resignation. Resting his hopes of eternity on the atoning sacrifice, and the merits of Christ, he departed from earth in composure and peace. His memory will be long fragrant in the locality in which he resided upwards of fifty years. He has left behind him a grieving widow, numerous family, and a large circle of friends and relatives to mourn their loss.—*Protestant.*

THE MISSIONARY REGISTER.!

OF THE
Presbyterian Church of Nova Scotia.

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

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CONTENTS:

FOREIGN MISSIONS.		The gospel in Polynesia,	42
Letter from Mr Matheson,	33	Old Calabar,	45
Extracts from Mrs Paton's Letter,	35	NEWS OF THE CHURCH.	
Extracts from Mr Paton's Letter,	36	Truro Presbytery,	46
NEW MISSIONS.		P. E. Island,	47
Letter from the Rev P. Constantinides,	38	NOTICES AND ACKNOWLEDGMENTS,	47
Reported Mission to the Arabs,	40		

FOREIGN MISSIONS.

LETTER FROM MR. MATHESON.

Aneiteum, Oct. 17, 1859.

DEAR BROTHER:—

You are probably in the receipt of our letters sent by China. If so, you will be aware that we have left our station upon Tana for some time, and on account of the cause of our having returned to Aneiteum. As twelve months have nearly elapsed since our settlement upon Tana, and as missionaries are generally expected to write an annual report of their labors, I embrace the first opportunity of forwarding you an account of the manner in which we have been employed during the past year. During the first month of our residence upon Tana, my time was wholly occupied with manual labour about the house and premises. After we began to apply ourselves as far as possible to the acquisition of the language, which is the first thing requiring attention after you have arrived in which to live. We soon succeeded in gathering up a sufficient number of phrases to enable us to converse a little with the natives in their language. Early in January we opened a morning school at our station, which I superintended, and another at

a village called Anuakaraka, about a mile distant, which was conducted by Talip, one of the Aneiteum teachers. As might be naturally expected, the attendance at each of the schools was but small and very irregular for several weeks. Their conduct however while in school was much better than we could have expected, considering that they know nothing of the nature of a school—had never before seen a letter, and could not perceive any temporal advantage that might be gained by attending the school. One of our chiefs named Vinvia, who lives quite near us, attended regularly, and soon mastered the alphabet, which he considered a great achievement. He appears very anxious to learn to read, and often used to go into the school room and point out the letters (which were pasted upon the wall), to others equally desirous to read, but not so far advanced. On the Sabbath we had three places of public worship—the central one at our own station, in which we had service every Sabbath morning; one at Anuakaraka, and the third at a village called Kuamara; at each of those two stations we had service every alternate Sabbath afternoon. Having no Church, or even a large school house at our station, we were obliged to as-

semble in the yard on Sabbath mornings; but though all out doors afforded us ample church accommodation, yet it was not very comfortable neither in hot nor yet in wet weather, consequently the attendance upon public worship was not as good as we could have desired, nor even as it would have been had we but a building in which to assemble. To remedy this evil, we resolved upon building a church, though we evidently saw that it would be an undertaking not easily accomplished, as we had not any material at hand with which to commence, neither had we any suitable articles of barter with which to purchase the wood from the natives, and also to pay for the carriage. It is, however, a bad wind which blows nobody good, and at that very time there happened to be an old trading vessel wrecked in the harbour, having on board a large quantity of the kind of trade which we required. Upon hearing of it I immediately wrote to Mr. Copeland who was then living at Port Resolution, and requested him to purchase a quantity of knives, hatchets, &c., &c. He did so, and forwarded them the following day. The wood with the exception of some large logs had all to be carried some $4\frac{1}{2}$ or 5 miles, by the natives. The chief, from whom we received the wood, not only sent his men but also assisted them himself in cutting and carrying out, not only a part, but a sufficiency of wood to finish the church, which is a good substantial building, 24 x 48 feet. After the erection and completion of the house in March, the attendance upon public worship began to increase daily, and the average attendance in March and April was from 180 to 230—in the preceding months from 50 to 70. At Anukaraka the average attendance was about 40, and at Kuamara about 125.—We had also native worship in our own house four nights in the week, for the benefit of those who might feel disposed to attend. That meeting was very irregularly attended, some evenings there might not be more than 4 or 5 persons present, other evenings some 25 or 30.

Mrs. Matheson had also a number of girls and young women whom she was teaching to sew. Of them she might have had any number and for any length of time, but as the portion of mission goods that fell to our lot was very small, she was obliged to receive only a limited number, not having cloth for the half of

those who requested it. About the middle of March I began to find that my strength was not altogether sufficient to enable me to discharge all the duties necessarily devolving upon a person during the first stages of a mission.—During the month of April being unable to attend to all my duties, I was requested by Messrs. Geddie and Inglis to return to Aneiteum for some time, hoping that the change of situation as well as a cessation from labour, might prove beneficial. I complied with their request and returned in the last week of April, but did not rally very much for some 8 or 10 weeks. About the middle of July, by the blessing of God, I began to gain strength, and fondly hoped that we might soon be permitted to resume our labours among those for whose spiritual welfare we would gladly spend and be spent. In August I intended to have returned, but the brethren here who are better acquainted with the nature of the climate and also of the difficulties to be encountered upon a heathen island, thought that such a step would be very injudicious, especially as we may be as usefully employed here as at our own station. We are now living a village called (Umej) Umetch, where Simeona the Samoan teacher resided. We will probably remain here until after the rainy season. We have also two Tanesse lads living with us, from whom we are endeavouring to acquire a knowledge of their language, in order that we may be the better prepared for communicating knowledge if spared to return.

The Samoan teacher conducts school at this station every morning (Saturdays excepted), or rather family worship, and the exercise consist simply of praise prayer and the reading of a chapter.—In the afternoon we have school for days in the week. On Wednesday prayer meetings, and Saturday the natives consider as their own day. In the forenoon they gather food and wood for the Sabbath, and in the afternoon prepare their food, thus avoiding cooking upon the Sabbath day.

I need not tell you that leaving a much loved station upon Tana, was us both a very sore trial. During the six months that we were permitted to labour there we became very much attached to the natives, and many of them apparently so to us; and we had certainly the hope of being instrumental in the hand of God in doing something—

that poor and degraded, though deeply interesting people. Our hopes have however been blasted for the present, and how long they may continue so we know not; only of this we are assured, that God reigneth, and that if it be for the promotion of his glory that we ever be privileged to return to the scene of our former labours, he will so overrule in his own good time and way; meanwhile we would patiently wait the dealings of God towards us, remembering that health and sickness are his agents—that he saith to the one go and it goeth, to the other come and it cometh; therefore instead of murmuring or repining at the afflictive dispensations of God, we would rather endeavour to trace in them the hand of a kind Father, and in doing so we cannot fail to discover wisdom and goodness in all his ways of dealing. Trusting that we have an interest in the prayers of the church, and praying that the spirit from on high may be poured on us all.

I remain,

Yours truly,

J. W. MATHESON.

Rev. James Bayne.

MISSIONARY INTELLIGENCE.

The friends of our mission will peruse with deep interest the following letter from Mrs. Paton,—the last she ever wrote. We append also some extracts from the letters of her husband. They are interesting, as evincing her unwavering devotedness to the interests of the mission, as well as the peculiarly distressing circumstances of loneliness and danger in which her husband has been left. It should have been mentioned in regard to the letter from Mr. Paton, which appeared in our last No., at like what follows, it was but a few detached extracts. These letters are sent to the Secretary, nor written for the eye of the whole church. They are private correspondence, and we beg to ask those friends who have placed them at our disposal, as the extracts we send are fitted to be exceedingly useful, and give some details in regard to work in Tana.

EXTRACTS FROM MRS. PATON'S LETTER.

Port Resolution,
Tana, 20th December 1838.

My dear Father, Mother, and Sisters,

—When I wrote last, we were just about to leave Aneiteum for Tana, the sphere of our future labors.

After bidding farewell to our kind friends in Aneiteum, we (Mr. and Mrs. Matheson, Mr. Copeland, Mr. Paton, and I, along with Mr. Geddie), left its peaceful shores to enter into the trials and difficulties of missionary life. One can have no idea of the dark and degrading state of these poor heathen, unless really among them. Still, we trust, that the cloud which has so long enveloped Tana, will now be rolled away, and the light of the Sun of Righteousness irradiate this dark land. We have been here about two months, and so far the people among whom we live appear friendly. An extensive priesthood reside in the neighborhood of the volcano, from whom we anticipate much opposition, as they know whenever the missionary gains a footing among the people, their influence is lost. A great many of the Tanese speak very good English, from their having so much intercourse with foreigners; but that only makes them the more difficult to manage, for they learn all their vices, but none of their virtues (if those whom they meet with possess any). They are very avaricious. If one renders the least assistance, he demands a most exorbitant pay, indeed, we can hardly satisfy them. We have a number of male, but few female visitors, the latter being just slaves, and do all the work. The gentlemen disfigure their faces with red and black paint, and always carry spears and clubs.

At first I was quite shocked with their appearance, but one soon becomes accustomed to such sights. They likewise possess money and muskets—guns and tobacco being the chief objects of their ambition. Indeed, such is their degraded condition, that were not the power and grace of God all-sufficient, one might almost despair of making any impression on them. All the natives are in a state of entire nudity, with this exception, that females wear short petticoats made of grass.

Young girls are very fond of beads, and sometimes have their necks quite covered with them. They likewise bore large holes in their ears, from which they suspend rolls of tortoise shells. Two or three little girls come about me, who I am teaching to sew and sing, but no great good can be accomplished

until we master the language. We have picked up a good many words, and I trust, with the blessing of God, will soon be able to speak to them of things pertaining to their everlasting peace. Port Resolution is a most beautiful bay. I have never seen such a lovely spot. Indeed, everything around delights the eye, but only *man, man is vile*. Our house is situated at the head of the bay. It is built on the foundation of Mr Turner's house, from which he had to fly fifteen years ago. The sea at full tide comes within a few yards of the door, so that we have only space for a small garden in front, though plenty behind and around the house. We are busy arranging and putting things to right. Mr Copeland is staying with us at present. During the rainy season he is to be sometimes with us, and sometimes with Mr Matheson, as the latter is in delicate health. Mr Copeland is a strong vigorous man, both in regard to *head and hands*.

I am beginning to collect shells, &c., for the home box. Mrs and Mr J. Turner are going home with the "John Williams" next year. The weather is very hot. The thermometer averages from 80° to 85°. The rainy season having now set in, it is not likely we will have many opportunities of either receiving or sending letters for at least three or four months. I am wearying very much to hear from you. I can hardly realise that nine months have now rolled away since I left "bonny Scotia." How many changes will take place before I again revisit it. Both Mr. Paton and I are in excellent health, and though we feel the heat oppressive, like the climate very well. I hope you are all well and happy. Happy new year to you all, and many returns of it. I am writing very hurriedly, as a vessel has called in, but is going away tomorrow morning. However, I thought you would like a letter short and sweet, rather than none. I expect to get all the news when you write, for my interest and affection for home and home folks have not in the least abated. I must now conclude, with kindest love to my dear father, dear mother, dear Janet, dear Lizzy, and all my old companions. Ever, believe me, your loving daughter and sister,

M. A. PATON,

P. S.—You must not think from what I have told you of Tana that we

are in the least frightened. A man-of-war sometimes pays them a visit, and has already given them some very salutary lessons.

EXTRACTS FROM MR. PATON'S LETTER.

Port Resolution,
Tana, April 27th, 1859.

My Dear Parents, Sisters, and Brothers,—I am exceedingly sorry that it is my painful task to inform you that my dear, dear wife died of pericarditis on the 3rd of March, at one o'clock A. M.; and our dear little son, Peter Robert Robson, who was born on the 12th February, died on the 20th March at 3 A. M. Baby had one week of severe suffering before his death. Mrs. Paton died in a moment, and entirely unexpected, leaving me in a state of distress more easily pictured than described. She had sensible moments now and then, and could talk with freedom. During one of these intervals she said, "O that my dear mother were here; she is a good woman my mother—a jewel of women!" Looking up, she saw Mr. Copeland standing by the bed, and exclaimed, "Oh, Mr Copeland, I did not know you were there! You must not think from what I said just now that I regret coming here or leaving my mother; for if I had the same thing to do over again, I would do it with far more pleasure—yes, with all my heart. Oh, no! I do not regret leaving home and friends, though at the time I felt it keenly."

Mr. Copeland retired to rest. I continued sitting on the bedside with her hand in mine, and in a short time she again looked up, saying, "J. C. wrote to our Janet, saying that young Christians, under their first impressions, thought they could do anything—make any sacrifice for Jesus; and he asked if she believed it, for he did not think they could when tested: but Janet wrote back that she believed they could, and I believe it is true."

Port Resolution,
Tana, 26th May, 1859.

My Dear Brother Walter,—Before receiving this you will have learned of the death of my dear wife, which took place on the 3rd of March, at one o'clock

A. M., and of the death of our dear little son, on the 20th March, at three o'clock A. M. I gave you all the particulars in my two last letters; one of which was sent by Aneiteum, and the other by Erromanga. The one sent by Aneiteum, was addressed to father; that by Erromanga to Mr. Robson, enclosing a short note to father. I have embraced every opportunity of sending letters since Mrs. Paton's death, indeed since coming to these Islands; and so far as able will do so in future. I have got no letters from home but those received in Melbourne, and I am wearying very much to hear from you all. Here, we have few opportunities of either sending or receiving letters. Mrs. Paton and I lived very happily, and now I feel her loss exceedingly, when left alone on this dark heathen island. As yet, I cannot see how I am to succeed so well with the work without her, for she was a wonderful help to me; nothing dismayed her, and her accomplished mind and matured judgment rendered her advice invaluable. Many a sleepless and lonely night I had, during her trouble and Peter's. She never murmured, but was always very cheerful; and now I believe made herself appear much better than she really was, for fear of grieving me; for from the day of our marriage I always had a strange presentiment that I would lose her soon and suddenly. God gave and he has taken away, blessed be His holy name. I try to feel resigned, but it is very difficult; for O! it seemed hard to be so left, and to lose one that was so singularly qualified for the work, and with whom I lived so very happily; yet God doeth all things well. After her death I was much set on the dear child, and hoped earnestly that he could be spared. His countenance was so expressive of his mother's, and he seemed such a lovely child; but God took him, and I believe he is too wise to err; and I cannot help mourning their absence, for it is very trying to be here one in such circumstances. Mr. Matheson's life being despaired of, he has been removed to Aneiteum. Mr. and Mrs. Inglis come home in August with the "John Williams" Mr. Cooper has gone to Aneiteum to occupy the station till his return; so that for a time it is likely I will be all alone at Tana; but I feel happy in prosecuting the work if I am well, and soon I

hope not to feel so lonely. I have had fever and ague almost constantly since baby was born on the 12th of February. I have had fever and ague severely six times in succession. It generally lasts about six days at a time, and even then every other day you feel pretty well. When ill during the last six attacks, my mind has been affected; and I feel so reduced in body, that I am resolved to go to Aneiteum with the "John Knox," for a fortnight, and with the divine blessing I hope it will so improve my health, that I may return invigorated to Tana. Then I intend to commence building a church which will be a heavy undertaking for me, with the assistance of only four men, and these only required to work on Mondays and Tuesdays till twelve o'clock, for by the arrangements of our Mission Committee they have the rest of their time to themselves. I have had much laborious work since coming here, fencing, clearing ground, building, plastering, joining, &c., but this will not continue long. As the teachers' wives can do very little, I have now to do almost everything for myself.

Mrs. Paton's and Peter's death gave a serious shock to the Mission here, and now Mr. Matheson's trouble is causing much excitement. As yet, Tana has been to me a place of trouble and heavy trials: but I hope my cup is about full now, and that God will soon smile on me in his love and mercy. I hope there are some here who feel a little interest in me, and if not, there is a Friend that sticketh closer than a brother, and while he has work for me to do here, he will preserve me for it and assist me in it. Tell my dear parents not to grieve for me unduly, for, though surrounded by savages, I feel as much at ease of mind, so far as danger is concerned, as though I were living in Thorwald village.

Now since I have seen it, notwithstanding of all its dangers and difficulties, if, instead of my weakened energies, I had those of fifty missionaries, I would willingly give them all to the work; for the heathen are in a deplorable condition, and it is only the gospel that can elevate them.

Your affectionate brother,

JOHN G. PATON.

OTHER MISSIONS.

FREE CHURCH MISSION.

LETTERS FROM THE REV. P. CONSTANTINIDES.

The following extracts convey the most recent intelligence from our missionary. Solitary in his labours, and furnished with very limited means for their prosecution in an extensive place, he needs the sympathy and the prayers of our people, as well as their regular contributions for his support. We would invite our readers to compare with the present state of our own infant mission that of another cradled amid similar difficulties and discouragements—see the communication of the Rev Mr. Mayer, Jewish missionary, Galatz, given on another page in this number. In encountering such trials, no new thing has befallen us.

Constantinople, Aug. 24, 1859.

MY DEAR MR. STEWART,—I have received yours of July 14th, with the enclosed Bill for £104, and I am very glad to see that you take so much interest in the poor Greeks, and that you have really been doing something in their behalf. * * * * * I got the Bill exchanged to the discount of three per cent., nearly four times the value of common currency. Out of £104 I received only £101.

I saw Mr Thomson, and we consulted together about the opening of a school, but we saw at once that we could do nothing whatever with £50 as far as a school is concerned. When we said that with about £200 a year we might have a school here, we merely mentioned the least sum possible, and we meant that a very small school might be maintained with that sum were it started. The Jewish missionaries pay £300 a year for a miserable house, and the Americans double that sum. I pay about £80 for a little house. It is a general rule here to pay rents in advance, by terms at least of three months. Could we get a house we would have to give all the money, we have for the school only for three months' rent; but how are we to fit up the place? what shall we give to the teacher? Had we the house given us for nothing £50

would hardly suffice to get some seats, a stove, some fuel, and a few other indispensable articles, omitting maps, books, &c. It must be evident that if houses are so expensive for private habitations, they must be much more so for any other purpose, especially if they are to be turned into schools and public places of Protestant worship. We must expect great difficulties and submit to great expenses till we get a place of our own. Mr Thomson thinks with reason that if you could not send us money enough at least for six months' rent, to fit up the place and to pay the teacher, the undertaking of the school is out of the question.

The next question was what should we do with the little money you sent us. We thought of laying it by till we heard again from you, but on further consideration we could not make up our mind to hide in the ground the small talent the Lord has given us.—We have been waiting for it long enough. We could not bear the thought of waiting another moment when immortal souls are at stake and never ending hell is in the future, and the precious opportunities of their salvation are fleeting fast away. In your letter you say, "you hope that ere long the Synod may furnish us with a colporteur." Providence has thrown a—the most suitable person—in a way, and we have agreed to employ him forthwith. We are to give him what all colporteurs get here, i. e. £10 a year. I would not have taken the step alone, but as I act by the advice of the best man I could have I hope am not acting against the Synod. Let me say a few words about our colporteur.

George Cazacos—for this is his name—is a fine, pious, and well educated young Greek. He has been employed as a colporteur by the American Missionaries and by other Societies for the last six years. He has a very pleasant way, and a very attractive manner of approaching people and turning gossip into religious conversation. The coffee house here is the chief place of public resort where crowds repair every evening, and after the toil of the day enjoy the pleasures of social life. It

you may see the Turk, the Jew, the Greek and the Armenian mingling together in common conversation, or listening to the story of some medak, or story teller, forgetful of their innate, fatal antipathies. Amidst the various crowd, Cazacos oft takes his seat, and from the licentious tale of some Arabian prince he directs the attention of his neighbours to sublimer objects. About a year ago he had been engaged by the Jewish Missionaries of the Church of Scotland at Salonica. He had been the means of doing a great deal of good there, but the climate did not agree with his constitution, and his health at last has given way. Almost dead about a month ago he returned here, but I am glad to say that he is fast recovering now. I sincerely believe that the Lord has prepared a great work for him, for he is a "chosen vessel." Among the many instances of this happy success in the field of Christ the following is very striking. A few days before he left Salonica he held a conversation with a few Greeks on religious subjects. One of the Greeks was rather troublesome, and opposed him very much. Ero Cazacos had done with his preaching the fanatical Greek began to grow serious and to feel uneasy. In the evening he called on Cazacos, like Nicodemus of old, to hear more of the kingdom of heaven. They sat up late, and the man left the colporteur full of anxious thoughts. Ero the day dawned, ere Cazacos was up, the stranger came to awake him to pray with him to the Saviour, and also to see how the Evangelical prayed. They "prevented the dawning of the morning and cried," and the man seems to be another creature ever since. He has embraced the gospel, and leaving his country came here to follow the dictates of his conscience and the voice of God with more freedom. Since he came here he has been attending regularly our Church, and he seems to be the most attentive I ever saw. His information is very extensive, but he speaks the modern Greek purer than many professors I have heard, and the best thing about him is that he grasps at once every idea you try to convey to him.— He is doing his business and serving God like one who has known the truth from his birth-day. The Lord encouraged us greatly in this case. As to our little congregation I cannot

say that it has increased much, but there is this about, that while many leave us constantly it has never decreased. Several individuals have left Constantinople, two of whom are gone to Athens, but our numbers are still about the same.

A few weeks ago a young man called on me wishing to have his name enrolled in the Protestant list, and to join our communion, telling me that he is an Evangelical. He comes from a little village on the eastern shore of the sea of Marmora. His father is a Greek Haji, or a pilgrim to the Holy Land, and, in consequence, one of the most fanatical and superstitious Greeks. The young man was working as a joiner with an Armenian. The Armenian being a Protestant, tried always to preach to his fellow-workmen the unsearchable riches of Christ. The young Greek at first could not understand the sound of the Gospel, and although he listened to the preaching of his neighbour, he was utterly indifferent at his sayings. He was one of those good-hearted fellows who will listen to and approve of the truth, yet so listless, that they are the most discouraging. The servant of Christ persevered, indifference began to give way to interest, interest to concern, and concern to anxiety. The thoughtless, light-hearted young Greek was converted into a grave anxious inquirer. His father the Haji, his mother, his brothers and sisters, saw the change and felt uneasy about him—especially because he had been working with the Protestant. According to the customs of his village, they undertook to marry him by force. His father, the pilgrim to the sepulchre of Him who died for sin—did not wish him to enter his house unless he came drunk. The young Christian now had to give up father and mother, house and friends, and all, to take up his cross and follow the Saviour. In Nova Scotia, people only read of these things; they cannot exactly understand them: here they are daily to us far more eloquent preacher than all the Doctors I have ever heard. The new proselyte came here to serve the Lord he has learned to love, and just now he is waiting me down stairs to go and speak to him.

* * * * *

As we have got a Colporteur, some tracts and religious books will be re-

quired for him to distribute along with Bibles which we may get from the Bible Society's depot here. It is a lamentable fact, that although the Greeks are the most learned of all the nations here, we have the least religious publications.—Mr. Thomson feels the want of Greek tracts very much, as his colporteurs are constantly asked for them, and they none to give. I consulted with him, and also with Dr. Riggs, an American missionary, who formerly had been labouring among the Greeks, and the Doctor's advice is, that as the American Religious Tract Society alone could grant funds for the publication of foreign tracts, you should apply to that society. I could not mention any particular tracts just now, but I have translated one of the London Religious Tract Society's by the advice of Mr. Thomson, and I got the Psalms put in verse like the Scotch Psalter, and if we had the means, we might get these printed.

* * * * *

The urgent work of my father obliges him to leave me during the winter, and I must go and take lodgings somewhere alone. I dread the thought, as the people are very bad and society very low. Pray for me, pray for our mission, and believe me, dear Mr. Stewart, most faithfully and affectionately yours,

PETROS CONSTANTINIDES.

Constantinople, August 29, 1859.

MY DEAR MR. STEWART:—

* * * * * On Sabbath last I opened a Bible Class for the young men of my little congregation, and I was glad to see six young Greeks who came to search with me the Scriptures. We met in a place wherein we cannot meet again, and I must look out for a new place for next Sabbath. I long to get a place which we could call our own, and wherein I could preach and teach, and live, and open a school. I cannot continue amongst the Roman Catholics for a long time, and I trust you will relieve me soon. You must undertake the school with all your energies, for you must consider it as the life of our mission. Mr. Thomson laments that we could do nothing ere this.

Do write me soon, and believe me most faithfully and truly ever yours,

PETROS CONSTANTINIDES.

ALEPPO.

PROPOSED MISSION TO THE ARABS.

The following letter of the Rev. R. G. Brown of Aleppo, dated 28th October, contains intelligence that is new, strange, and deeply interesting:—

The severe ophthalmia under which I have been for more than three weeks, prevents me from writing the long letter I owe you, giving an account of the various places I have visited during the past summer; but I cannot refrain from telling you at once what I am sure will greatly interest and please you.

Yesterday our esteemed consul, Mr. Skene, called upon me, and very earnestly asked me to aid him in seeking the good of the wandering tribes of the Arabs of the desert, which approaches this city. For two or three years his philanthropic interest in them has been deepened by frequent visits to their encampments. He has been a mediator between the wild tribes and the Turkish Government protecting them from injustice, and holding them back from war and predatory retaliation. His influence among them is so great that he was recently formally elected by them as their Amir, Prince of all the Arabs. Nor is this an empty title. He has tested his power in various ways; e. g. by ordering the restitution of 30 camels, which they had just taken from a caravan. They were sent back at once to their owners, and the plunderers were punished in his presence by being deprived of their horses. He has so far overcome their strongest hereditary prejudices as to persuade one of the tribes to commence cultivating the soil, which they have been accustomed to consider a great degradation. The spot selected for the new settlement is two hours' distance from the Jewish town of Tadif (the reputed site of Ezra's tomb), which is seven hours from Aleppo. In consequence of Mr. Skene's mediation, they now frequent the city in such numbers, that the trade in English manufactures is sensibly increased. But he is not content with seeking their temporal interests. In his conversations with them on religious subjects, he has found them (though nominally Mohammedans) without religion at all, either in doctrine or form. They do not observe the five daily prayers prescribed by Mohammed, and they

have no priests or religious teachers of any kind, whose interests would lead them to oppose the entrance of truth. The means which he suggests for giving them the saving knowledge of Christ are—1st, Teaching them to read the Scriptures, by sending native Protestant teachers to their encampments. 2d, The direct preaching of the gospel by missionaries, whom he would introduce to them. He wishes a commencement to be made at Dir Hafa, the spot alluded to above, where they have begun cultivation. He suggests that till a missionary fitted to be specially appointed to the work be found, I might for a time reside at Tadiff; and whilst there carrying on the Jewish work, might aid him in commencing operations amongst the Bedouins.

The country of the Nomadic Arabs is bounded in this direction by the great curve formed by the cities of Baghdad, Mosul, Diabekir, Oorfa, (Ur of the Chaldees), Aleppo, Damascus, and Jerusalem, and extends into the heart of Arabia. Their numbers, as calculated from the number of tents they assign to be various tribes, is no less than four millions. That this is not an absurd exaggeration, is proved by the fact that the Anisi (Annesee) alone have seventy thousand tents. This extraordinary people possess a deep interest for every reader of the Bible, because their unaltered character, language, and customs illustrate so much of its history and imagery. The Arab, his steed, and tent, have for ages enriched the imagination of Europeans. But are we not silly that we have scarcely thought of them as real men, living and dying without the knowledge of Christ, perishing from a thirst more terrible than that they can ever endure in their deserts—the want of the water of life? Thousands of petitions ascend daily for rain, but none pray, “Oh that Ishmael might live before Thee?” The most distant island of the ocean has been visited; the most savage races of the earth have been evangelized; but the wanderers of the desert have been forgotten. If the idea of a mission to Arabia has ever occurred to our mind, has been dispelled by such considerations as these:—1st, The danger of the desert. This is entirely obviated by the fact that their most hated enemy is not only safe among them if he is their guest, and by their very friendly rela-

tions with Mr. Skene. 2d, The difficulty of acting upon a wandering people.—This is decreased by the new settlement, and does not exist at all to a missionary and teachers who are willing to accompany them from one pasturage to another. 3d, The presumption that the race who imposed the lies of Mohammed on many nations of nominal Christians must be inaccessible to the gospel.—Whatever their ancestors may have been, the Bedouins are now very lax Moslems. If the case were otherwise, “is anything too hard for the Lord?” I will not attempt the difficult work of interpreting prophecy, but there are passages in the 60th of Isaiah, which would seem to imply that the Arab tribes—“Kedar” and “Nebaioth”—are to have some share in the blessings promised to Israel. The day may be near when “the desert shall rejoice, and blossom as the rose;” when “the Lord shall make the wilderness a pool of water, and dry land springs of water.”

The question I have to ask the Committee is twofold—1st, Am I sanctioned in attempting to commence the work near Tadiff till others are prepared for it? and, 2d, Would the United Presbyterian Church be willing and able to occupy this new field as a permanent part of its mission operations? Assured you will favour me with an early reply.

P. S.—I ought to add that Mr. Skene has requested me to engage the interest and prayers of English Christians, through the medium of Sir Culling Eardley.

The preceding letter came before the Committee on Foreign Missions at their meeting on 6th December. They were greatly interested by the strange statements, that a Scotsman has been chosen by the Arabs as their Prince; that a tribe of them has consented to settle down and begin to cultivate the soil; that, though nominally Mohammedans, they are without religion and religious teachers, and that one of our missionaries has received an invitation to go and preach to them the gospel of Christ; and they felt that it would be wrong to refuse to enter this door, which seems to be providentially opened. At the same time, they saw that they could not give any opinion with regard to what the church might do for the future, till the trial should be made, and full details obtained. Hence it was

that they "agreed to authorise Mr Brown to go to Tadif and make the trial of the new field, and to inform him that the answer to his second question (namely, whether the United Presbyterian Church can undertake a permanent mission to these Arabs?) will depend upon the prospects of usefulness and success which trial and inquiry will open up."

Our readers are aware that the Arabs—the Bedouins or the inhabitants of the desert—both of Asia and of Africa, are the descendants of Ishmael, the son of Abraham. According to the promise of God, given to Hagar, they have for more than three thousand years "lived in the presence of their brethren;" a distinct race that have not mingled with the nations; wild and wandering tribes, preserving unchanged the customs of their ancestors, and dwelling in tents in the wilderness. They have been for ages followers of Mohammed, that great impostor who arose in Arabia, their chief home. Long fierce, bigoted, and animated with relentless hatred to all who bear the Christian name, but utterly and criminally neglected by the Christian church, it would seem that some tribes have forgotten the tenets of their religious faith, and have sunk down into a state of most deplorable ignorance. The British Consul of Aleppo says that the Arabs near that town have no religion, either in doctrine or form, and no priests or religious teachers. The Rev. Dr. Stewart, of Leghorn, in his interesting and instructive volume called the "Tent and the Khan," published by the Messrs Oliphant of Edinburgh, makes similar remarks with respect to the Towerah Arabs, who inhabit the wilderness of Sinai, and a part of that very "Wilderness of Paran" where their progenitor, Ishmael, first erected his tent. He found on conversing with these Arabs at their head quarters in "the Wadi Feiran," that they were anxious to be taught reading and writing, and that they would willingly receive and treat with kindness, any European missionary who should come to instruct them. Up to this period it is believed that no mission has been attempted to the Arabs. But they are a part of the peoples that have been given to Christ for his inheritance, and prophecy assures us that "the kings of Sheba and Soba shall offer gifts," and that "Ara-

bia's desert ranger to him shall bow the knee." The spiritual blessing of Abraham shall yet fall on this people, and they shall have a share in the spiritual and better heritage of Abraham's believing children. And, oh, it would be a delightful thing if those singular events which have occurred near Aleppo, shall prove the opening of the door of entrance to the evangelization of the Arabs, and the commencement of the work by which they shall be led to believe on the Lord Jesus Christ, the true prophet of God,—that one seed of Abraham "in whom all the families of the earth shall be blessed." We have reason to think that Sir Culling E. Earlley—for he has been pleased to correspond with us—is, in accordance with the request of the consuls conveyed to him by Mr. Brown, taking measures to engage the prayers and interest of the Christians of England in this movement; and we also earnestly ask our readers to unite with them in fervent supplications that, as the Angel of the Covenant pointed out to Hagar, when her son was dying of thirst, a well in the wilderness, shall render the preaching of our missionary the means of opening the eyes of those desert wanderers, to behold the "fountain of living waters," at which they may drink and live for ever.

THE GOSPEL IN POLYNESIA.

The older Missions in the Islands of the South Pacific, exhibit gratifying indications of stability and progress. In Tahiti, the Churches formed by Missionaries have, since their establishment [by the French], been under the oversight of native Pastors, whom were trained for that service. The Pastors are distinguished by assiduity and vigilance, and the maintenance of Christian discipline among their people: the number of Church Members is greater than in any former period. Tahitians generally, notwithstanding the seductive and powerful influences by which they are surrounded, exhibit a steadfast adherence to those principles of Evangelical Protestantism which they were first taught, and the Word of God, from which those principles are derived.

The Rev. William Howe, in testimony to his valuable labours on behalf of

countrymen and other foreigners at Papeete, continues to employ all the means which the restraints imposed on him by French authority admit, for the benefit of the native Christians; and, amidst the most trying circumstances, he has continued to prosecute his varied labours with unwearied diligence and sound discretion.

The several Missions in the Society, Hervey, and Navigators' Groups, including nearly twenty islands, and about fifty thousand people, present in common the most satisfactory evidence that God continues to attend with his effectual blessing the various labours of our Missionaries. In almost all these Islands the last vestiges of idolatry have long since passed away, and all the people are avowedly worshippers of the only living and true God. The Christian Sabbath is practically acknowledged, and the Ordinances of Christian worship observed.

Many thousands, both of adults and children, are instructed in the schools, and although their natural disposition and social habits are unfavourable to persevering application, yet their actual improvement is incontestible.

In the different dialects of these islands, the entire Bible has, for several years, been translated, printed and circulated; and the native christians have manifested the most earnest desire to possess the Word of God. Several successive editions, amounting to several thousands, sent out by the British and Foreign Bible Society, have been purchased at their full value, and the amount returned to the treasury of that institution.

The Institutions for training Native Teachers and Evangelists, in the islands of Tahiti, Raiatea, and Upolu, under the superintendance respectively of the Rev. John Barff, the Rev. George Gill, and the Rev. George Turner, contain an aggregate of nearly one hundred students; and from these seminaries, many well qualified agents have gone forth, the number of whom are placed over the vile congregations of their native Islands, while others have carried the message of salvation to the other groups of the Pacific. In these regions of darkness, several have fallen victims to savages whom they sought to save, while others, by God's mercy, have been instrumental in turning many from darkness unto light, and from the pow-

er of Satan unto God. These native Agents are all sustained by the people among whom they labor, or by whom they are sent forth to the heathen; and in addition to such support, their contributions to the cause of Missions, viewed in relation to their very limited resources, present an instructive example to the Churches of our country.

These free-will offerings for the last year reported, amounted,

In the Society Islands, to . . .	£133	8	10
In the Hervey Islands, to . . .	376	12	2
And in the Navigators' Islands to . . .	610	10	0

Total	£1120	11	0
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The number of native Christians in Church fellowship, according to the latest returns, was as follows:—

In Tahiti	1600
The Society and Austral Groups . . .	1423
The Hervey Group	2087
In the Navigators Group	2568

Total	7678
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In contemplating these rewards of Missionary toil, it becomes us to do honor to the faith of our fathers, by whom the holy enterprise was commenced, under accumulated difficulties and discouragements; and to hold in veneration the memory of those Christian heroes who labored and suffered through the long night of toil, many of whom died in faith, not having received the promise: but, above all, it behoves us to render glory to God, by whose power and grace the midnight gloom of these distant lands has been dispersed, and the glory of God has arisen upon them.

The operations of the Society in *Western Polynesia* have been attended with the most gratifying success.

Messrs. Creagh and Jones commenced their labors in *Mure*, one of the *Loyalty Islands*, in the year 1854. The people were at that time, with few exceptions, (as the great majority still continue,) blood-thirsty cannibals; yet within four years, so mightily has the word of God prevailed, that two Christian Churches have been formed, each containing nearly one hundred members. The Sabbath congregations consist of upwards of seven hundred persons at the one station, and one thousand at the other—portions of the New Testament are already translated and printed, and upwards of a thousand children are

under daily instruction. The latest communication from Mr. Jones, dated October last, contains the following interesting and encouraging statement:—

“Since my last communication, we have held our May meeting, and for the first time made a collection, which amounted to £5 in cash. The sum is little, and it is great, too, when considered in connection with the circumstances of the people. I trust however, that their humble efforts will have a salutary effect upon their own minds, in teaching them the duty of the Church of Christ, and not less so upon the the wealthy Christians of civilized lands.

“There was a circumstance of great interest connected with our meeting. One of our Mare teachers, a few weeks before, had arrived from the Island of Were, with a company of natives, bringing with them their cast away gods, which were exhibited at the meeting. Speeches, too, were made by natives of Were, and interpreted by the teacher. A great number of naked, painted heathen of this Island were there, listening to and witnessing all the proceedings; and they were appealed to by the teacher to refuse the gospel no longer, but, like the people of Were, to cast away their foolish and wicked practices.”

Erumanga, as the death scene of the martyred Williams, can never cease to be deeply interesting to the members of that Society in whose service his indefatigable life was spent. The Rev G. N. Gordon, from the Nova Scotia Missionary Society, and his devoted wife, with humble but heroic trust in God, settled on this island in June, 1857, and the following communication, written last December, must awaken affectionate solicitude and earnest prayer on their behalf:

“I have of late,” writes Mr Gordon, “visited round the east side, which contains a very large population, and have found the natives in general quite accessible. I have no fear to go among the most desperate savages of this Island, who are wretched cannibals, because I can now speak to them the subduing gospel of the grace of God’s dear Son. Without a knowledge of their language, it is not very safe to venture among them, because of their enormous desire for human flesh.—Several of late have been killed, an

eaten, and bodies have been exhumed for food. In one harbor we visited, the natives of Dillon’s bay who were with me were so terrified lest this would be their fate if they went on shore, that I had to anchor my boat near to the beach, from which I taught the multitude, like my blessed master on the lake of Geneserat.

“I have asked the natives here implicated in the death of Williams and Harris—since I have obtained some correct knowledge of their language—to state to me the facts of the case. They are these:—it was a feast day when the first mission ship arrived. Other foreigners, they state, had on such occasions seized their food and killed some of them; five were killed on one occasion, the names of which they have given me. It was not until Mr Williams attempted to walk up the river towards the place where the feast was holden that they resolved to kill him and his companions, and several of them made signs to them to return to their vessel and not to go up the river. Oviladon is the name of the man who killed them, and he is now with the wife attending to religious instruction. They beheld the deep distress of Captain Morgan in the boat, as he lamented over the fallen of the Lord, and spake much about it. They have shown me the places where each of the bodies were carried. The head of Williams was carried, with some of his clothes, two miles off from the river where I found the sealing-wax which was in his pocket. I can hardly describe to you my feelings as I returned from these scenes, having had before me the men who perpetrated these horrid scenes.”

The progress of the gospel in *West Polynesia*, as compared with the early efforts for its extension in the islands previously enumerated, has been rapid. This may be ascribed, instrumental to various causes which will, happily, continue to operate with increasing force in coming years, on other islands yet unblest. The striking improvement in civilization and social happiness produced by Christianity among the people who have embraced it, has become known to the wretched savages of the west, and the fact has substantially abated their enmity against its teachers. The exemplification, too, of this blessed system in the lives and teachings of

ative Evangelists, who, for the sake of the Lord Jesus, have hazarded their lives among them, has not failed to conquer, even to the darkest minds and hardest hearts, an influence tending to enlighten and subdue: while the repeated visits of the Missionary ship have given status and influence to these devoted men. Beyond these, the early efforts of the white Missionaries who have settled on these islands, to acquire the language, to translate the Holy Scriptures, and to make known intelligibly to the people the blessed object of their mission—have powerfully contributed to facilitate the progress of that happy change which is no less wonderful than it is delightful. But, above all, the spirit of God has been vouchsafed in an unusual measure to his devoted servants; and as they have prophesied in his name, the dry bones of the valley have been quickened, and a living church has arisen to serve and honor the Redeemer.—*Miss. Mag., June, 1859.*

OLD CALABAR.

VISITS TO THE VILLAGES OF THE KWA COUNTRY.

Revels.—The Rev. A. Robb has the following jottings from his journal.—*Lord's Day, 6th November.*—Went in the morning to the villages called Big Kwa town and Little Kwa. The Kwa people are making a great noise, or, as it is generally called, devil dancing, in honor of their queen, who died some time since. The office of queen was hereditary among these people, and is said to extend among other trifles, as, for instance, in the Kodop or Orodop country. This queen is said to have been a despotic ruler—whatever she ordered was done; whatever she wanted she had. It is not likely that she had it in her power to do much harm, even if so she had; for, unless backed up by the influence of the Akin, being weightier than the force of custom, she could not have levied heavy contributions among her subjects. I understand that she had a large farm, like other black women; and that she had heard a Kodop man speak contemptuously of the Akin or Orodop queen as compared with the ruler of the Akin people. It seems that this royal office is now extinct; and, probably,

the Akin people will come to manage matters more and more as they do in Efik. The King of Benin—that country so famous in the history of early discovery in Africa—is now only a shadow of what he was, in power and splendour, in the palmy days of the Benin kingdom. And so, perhaps, the Akin royalty was the last meagre shade of something that was once powerful and dreaded.

The ikpu revels are carried on daily during the period of its continuance. And although this was the Lord's day, and the people knew that the God of heaven forbade such things, they abated nothing of their "excess of riot." About thirty full-grown men were capering in the market-place to the sound of various drums and tinkling instruments, shouting and brandishing naked swords, or other cutting weapons of native manufacture, and firing a musket at intervals. One big man—who on other occasions seems really a decent man—was conspicuous in the group from his well-fleshed figure, his air of supreme enjoyment and self-complacency, and the flaps of white and black cow's skin with the hair on it with which his legs and arms were adorned. The crowd was looking on with great delight; and the missionary had less chance of a hearing among these revellers than one would have in the streets of Edinburgh when the Queen is passing in state.

Went on to Akim, another Kwa village about two miles farther, and had a small meeting in the headman's house. The evil influences of the revellings are felt yonder also. Went back to the big town and called at several yards. In one, found a young man with his wife and several children, who showed more than usual interest in what was said. The woman was busy at her needle, which was better than to gaze at the scene going on in the market-place. The young man had an Efik book, and to show what he knew, began to spell; but it disturbed one's gravity a little to see the seriousness with which he went to work, with the book upside down. However, it was somewhat refreshing to see one listen with even a little attention. Another party, bent on something very different, seemed to be much annoyed at having his attention called to the fact that this was the day of God, and that this God

had something to say to him. He rather sharply requested to be let alone, and left the place. However, we did not mean to let him off thus; and, having found out his house, went in without asking leave, and came to a better understanding with him.

In the middle of the village stands a small shed, and this was crammed with votaries of strong drink, as merry as people engaged in such work can be. They were obviously singing in the praise of the *min mbakara*, or rum, which several of them were holding in their hands. One jolly person stood in the centre—a bottle in one hand, and a glass in the other. He was chanting

in the Akin tongue, and the chorus was rung out with great spirit by all the rest sitting or standing around. Plainly they were practised hands. How like all men, white and black, are to one another! Really one's conceit of our civilization is somewhat lowered, when one sees all its vices so closely acted out in the dark places of the earth. These poor men, thus lost in the praise of the white man's rum, care less than nothing for the Bible which the white man has to give to the world, and for the God whom it reveals as the "Maker, the Monarch, the Saviour of all."

NEWS OF THE CHURCH.

TRURO PRESBYTERY.

The Presbytery of Truro, according to appointment, met at Great Village on the 29th November, 1859.

Mr. Jacob M'Lellan, Student of Theology, appearing, delivered the discourses assigned and was examined on the various subjects prescribed as trials for license. These were all cordially sustained, and, the vote being taken, was passed unanimously that he be licensed to preach the gospel, which was accordingly done in the usual form, the Moderator putting the questions of the formula and engaging in prayer, and the Rev. W. McCulloch addressing the licentiate in words suited to the solemn occasion and the great work which was before him.

Rev. W. S. Darragh, of Goose River, being present, requested to be heard in explanation of a statement made by him on applying to be received, with his session and congregation, into the Presbyterian Church of Nova Scotia and Presbytery of Truro. He at that time, on being asked for his certificates, stated that the Northern Reformed Presbyterian Church of New York, with which he was connected, would not give certificates until informed of the use to be made of them, and then only if satisfied and justifying the object in view. It had since that time been reported that there was no such rule in connection with the Reformed Presbyterian Church or course followed by that denomina-

tion, but that members and office-bearers were furnished with certificates without any enquiries respecting the intention for which desired. Mr. Darragh said that he had founded the assertion on a similar assertion made in his own Session by the Rev. Dr. McLeod of New York, Clerk of the Synod. Mr. Burns, Elder from Goose River, mentioned that it was he that had asked Dr. McLeod, and that he had distinctly explained such to them as being the rule and procedure of the Church. Mr. Darragh said that he had also founded the assertion on statements appearing in the *Banner of the Covenant*, and extracts setting forth such as the principles of the Reformed Presbyterian Church. The Presbytery, having heard these explanations, were fully satisfied and expressed their sympathy with Mr. Darragh in the attempts made to injure his character and destroy his usefulness. Mr. McKay, of Parrsboro', tendered his demission of the charge of that congregation. It was resolved that his demission lie on the table till the meeting of Presbytery, and that the congregation be cited to appear to their interests.

A moderation was granted to a congregation of Old Barns.

The Presbytery again met on the 7th instant at Truro. A call was laid on the table from the congregation of Old Barns, addressed to Mr. Thomas Sedgewick, preacher of the gospel. The call was sustained, but the farther on

beration of it deferred till next meeting.
 A petition was presented by Mr. S. Morrison, commissioner from the congregation of Economy and Five Islands, praying the Court to appoint one of their number to moderate in a call. He stated that the congregation were unanimous respecting this object, that they had resolved on £150 as the salary, and that the subscription was ahead at least ten per cent beyond that sum. The prayer of the petition was granted, and Rev. A. L. Wylie appointed to moderate on Tuesday, the 21st inst.

Entered upon the consideration of the proposed Union with the Free Church. Had the Basis of Union and other documents appearing on the subject in the minutes of last meeting of Synod. After lengthened discussion, approved the whole as there set forth.

Mr McKay's demission being again read, the Clerk stated that he had, as directed, written to the Secretary of the same Mission Board enquiring if the Board would supplement Parrsboro' on condition that the congregation should raise £100, and that a favorable answer had been returned, the Board consenting to do as proposed. Mr McKay, notwithstanding, still desiring to revoke his demission, was accepted, and the connection with Parrsboro' congregation dissolved. The Rev James Bywater was appointed to preach to the congregation vacant on the following Sabbath.

Next meeting of Presbytery appointed to be held at the Folly, Upper Londerry, on Tuesday, the 20th of Feb.

P. E. ISLAND.

The Rev. Robert S. Patterson returns sincere thanks to the members of his congregation, and other generous friends, for the handsome gift of a horse, of the

value of £30, which they have presented to him. As he has been subjected to some loss and pecuniary outlay, but more especially to a domestic affliction, the expression of their sympathy in those circumstances, is peculiarly encouraging to him. He earnestly desires an interest in their prayers as they have in his. Remembered by each other at the Throne of Grace, he trusts that both will be enabled to perform their duty, so as that the glory of God may be promoted, and their own spiritual interests advanced.—*Protestant.*

NEW BRUNSWICK.

A *Pro-re-nata* meeting of the Presbytery of York was held at Prince William on Wednesday last. Present—The Rev. Charles Gordon Glass, Rev. Alexander Smith, Rev James Salmon, and the Rev. Alexander Sterling. A suitable sermon was preached on the occasion by Mr. Salmon and thereafter a call from the congregation of Prince William was put into the hand of Mr. Smith by Mr. Sterling, the moderator. Messrs. Griove and Hood were heard as commissioners for the congregation of Harvey, who stated in strong language the affection the people there entertained towards Mr. Smith, and the great loss his removal would be to the whole district. Messrs. Adam and Rosborough likewise appeared for the congregation of Prince William. Parties having been heard, the moderator requested Mr Smith to give his views on the subject who at once stated that he had made up his mind to close with the call to Prince William. Thereafter it having been moved by Mr. Glass, seconded by Mr. Salmon, and unanimously agreed to, that Mr. Smith be loosed from his present charge, Mr. Sterling preached a suitable sermon on the following day, and Mr. Smith was inducted into the congregation according to the rules of the Church.—*Com.*

NOTICES, ACKNOWLEDGEMENTS, &c.

Donations received by the Treasurer from January to 20th February, 1860.
 Foreign Mission.
 from Yarmouth congregation,
 per Rev G. Christie, £4 0 0

Mrs Jacob Hatfield, Yarmouth, per do	1	0	0
Miss Isabella Jackson,	0	3	0
" Mary Catherine Grant,	0	5	0
Religious Society, Salem Church, additional,	0	2	6

One that the Lord has blessed, per Rev D. Roy,	0	10	0
John Ferguson and Rankine Ferguson, Bathurst, N. B., per Rev J. McCurdy,	0	10	0
Children of Mr A. Rainey's, Bathurst, for the prevalence of Rev Mr Matheson,	1	0	0
Collection taken Primitive Church, Prince Street Sabbath School, for missionary schooner "John Knox," per Mr Hattie,	29	15	4
Mr and Mrs James McDonald, Barney's River,	8	19	2
	0	10	0

Home Mission.

From one that the Lord has blessed, per Rev. D. Roy,	0	10	0
James' Church, N. G., per do,	4	14	6
Robert McDonald, Cape George,	0	10	0

Seminary.

Religious Society, Salem Church, additional to former collection,	0	14	0
Pictou Ladies Seminary Society,	5	3	4

The agent acknowledges the receipt of the following sums for Instructors and Register:

Thomas McColl,	£0	5	0
Rev George M. Clarke,	3	17	6
Mr John Henderson,	0	5	0
Rev Samuel Wyllie,	0	5	0
Robert Trotter,	0	5	0
Rev H. Crawford,	3	16	9
Rev. R. Sedgwick,	10	5	0
Neil McKay,	1	17	6
Robert Stewart,	1	2	6
G. K. for gratuitous distribution,	0	15	0
Rev. John McCurdy,	0	5	0
Mrs George Oliver,	0	5	0
Mrs Davidson,	0	5	0
Samuel S. Morrison,	2	10	0
Charles S. Sterns,	7	10	0
Robert McDonald,	0	5	0
James Hunter,	0	5	0
Hugh Dunlass,	3	0	0
George C. Lawrence,	0	5	0
M. H. Goudge,	6	6	9
George B. Johnston,	1	0	0
Prusia Birch,	1	6	3
Isaac Douglas,	0	10	0

The Receiver of Foreign Mission Goods acknowledges receipt of 2½ yards Woollen Homespun, from Mrs James Rae, Dalhousie; value, 10s.

Pictou, 27th February, 1860.

BOARDS, AND STANDING COMMITTEES, &c.

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

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

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

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

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

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

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General Treasurer for all Synodical Funds.—Abram Patterson, Esq., Pictou.

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