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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

DECEMBER, 1857.

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HALIFAX, NOVA SCOTIA:

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1857.

THE
CHRISTIAN INSTRUCTOR.

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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—Prov. xix. 2.  
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MR. LOFTUS' RESEARCHES IN CHALDÆA AND SUSIANA.*

AMONG the most remarkable discoveries of the present day must be reckoned those which have been made by exploration of the monuments and ruins of Eastern countries. Not only have these regions in their physical characteristics and the moral and social condition of their inhabitants been made known to Europeans, but such have been the remains of antiquity exhumed, as to give almost as vivid an idea of the state of these countries at a period, so far back that only a few fragments of their history had been preserved. The reading of the hieroglyphics of Egypt by Young and Champollion, was followed by the more remarkable discoveries of Layard and his companions among the palaces of Nineveh and the ruins of Babylonia, thus unfolding to us the life and history of the two greatest nations of antiquity, with which the chosen people of God during their early history were brought most closely in contact. From this close connexion of these nations and countries with the events recorded in the sacred volume, these discoveries have been especially interesting to christians; and every intelligent student of the Word of God must have been delighted at the remarkable manner, in which the remains of palaces buried for more than twenty centuries, have in the 19th century served to illustrate and confirm the declarations of the sacred volume, and put to shame the incredulity of the infidel.

It seems that these discoveries are not yet at an end. Here is an interesting volume by another explorer; and although we cannot expect such remarkable discoveries as those of Mr Layard, yet when we mention that he has explored the remains of what there is every reason to believe to be the cities Erech, Calneh, and Ur of the Chaldees, and that he professes to read the name of a king, who reigned as early as the days of Abraham, it will be seen at once that his investigations are deeply interesting to the student of Scripture. When a joint Commission of England and Russia, as mediators between Turkey and Persia, was appointed to settle the boundary between the latter countries, Mr Loftus was attached as geologist to the staff of our countryman, General Williams, the British Commissioner; and the present

* Travels in Chaldæa and Susiana. By Wm. Kenneth Loftus, F.G.S. New York: Carter & Brothers.

volume contains the result of his researches while so engaged, and also of a second visit, in conduct of the Expedition sent out by the Trustees of the Assyrian Excavation Fund. The volume contains a lively narrative of his travels and adventures—and gives much interesting information regarding the countries visited and the condition and customs of their inhabitants. His researches have also brought to light many facts regarding these countries in ancient times, particularly their architecture, and has also settled some interesting questions of ancient geography. Passing these as beyond our province, we give a summary of those portions of his researches (forming but a small portion of the volume) which throw light upon the sacred volume.

On his way to the scene of his explorations he passed the remains of Nineveh. Of these he merely remarks:—

“We visited the four great mounds, Koyunjik, Khorsabad, Karamles and Nimroud, marking the angles of the Parallelogram, which is supposed to enclose Nineveh. The time spent in our visit consumed exactly three days, and it is probably to a similar circuit of its extent that the passage refers—‘Now Nineveh was an exceeding great city of three days journey.’”

The next site of Scriptural interest visited by Mr Loftus was Babylon.—His explorations did not add much to the information acquired by Layard and those who preceded him. But we may quote one or two short passages, showing the fulfilment of prophecy. Of Babylonia he says:—

“In former days the vast plains of Babylonia were nourished by a complicated system of canals and water courses, which spread over the surface of the country like network. The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands rising from a golden sea of waving corn, stood frequent groves of palms and pleasant gardens, affording to the idler or the traveller their grateful and highly valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city.—The land was rich in corn and wine. How changed is the aspect of that region at the present day! *Long lines of mounds it is true mark the courses of those main arteries, which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifting sand; the smaller offshoots are wholly effaced.* ‘A drought is upon her waters,’ says the prophet, ‘and they shall be dried up’* All that remains of that ancient civilization—that ‘glory of kingdoms,’ ‘the praise of the whole earth’—is recognizable in the numerous mouldering heaps of brick and rubbish, which overspread the surface of the plain. Instead of the luxuriant fields, the groves and gardens, nothing now meets the eye but an arid waste—the dense population of former times is vanished, and no man dwells there.”

And of the city he gives his first impressions as follows:—

“‘Truly,’ said the prophet concerning her, ‘Babylon shall become heaps, an astonishment and an hissing without an inhabitant.† Unsightly mounds alone remain of that magnificence which Scripture so frequently dilates upon, and which the pages of Herodotus so carefully describe. Who can recognize in those shapeless piles, exposed to the ravages of time and the destructive hand of man during twenty centuries, any of its former grandeur.’”

Compared with other ancient cities, Babylon is peculiarly desolate. Upon this fact Mr Loftus remarks:—

“There are various causes to account for the complete disappearance of the walls and so much of the buildings. Upwards of 2300 years ago Darius, the son of Hystaspes, caused them to be demolished in consequence of a rebellion in the city, thus bringing about the fulfilment of the prophecy, ‘The wall of Babylon shall fall,’ ‘her walls are thrown down,’ ‘the broad walls shall be utterly broken.’ During that period likewise the ruins were used as a never failing brick field—city after city

* Jer. l. 38. † Jer. li. 37.

was built from its materials. * * * The floods of the Euphrates and the rains of winter too have exercised their share in burying and disintegrating the materials. All these agencies at work have combined to render Babylon a byword and a reproach among nations."

Near the ruins of Babylon was a remarkable mound known by the name of Birs Nemroud, in regard to the origin of which there had been several conjectures, some regarding it as the remains of the Tower of Babel. Recent discoveries among its rubbish, and the inscriptions deciphered by Col. Rawlinson, show that it was a temple erected to the heavenly bodies, that it was restored and completed by Nebuchadnezzar, though its original foundation was laid under Tiglath Pileser, 1100 B. C. Mr Loftus here remarks, "Nebuchadnezzar was a great builder and restorer. His records are discovered in every part of Babylonia, and abound in the immediate vicinity of Babylon—corroboratory to the fullest extent of the words of Scripture, 'Is not this great Babylon that I have built?'" Mr Loftus adds further:—

"The view from the summit of the Birs Nemroud is very extensive, and its utter desolation has been the theme of frequent observation. No one can stand there and survey the scene around without being struck with the literal fulfilment of Isaiah's prophecy. 'I will make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction saith the Lord of Hosts.'—Spreading out like a vast sea upon the North and West is a marsh, which all the labors of the ancient and modern rulers of the kingdom have never been able to subdue. In certain seasons, the waters of the Euphrates rise above their ordinary level, and flood the whole surface of the low lands of Chaldæa, confirming every word of the prophet."

Due south from this stands the tomb of Ezekiel so called. Of course the original tomb erected over the prophet's remains has long since been destroyed, but Mr L. sees no reason to doubt that the present occupies the same position. Its examination showed nothing of particular interest.

Many of our readers are aware that the bricks and other ancient remains found in Babylonia are covered with inscriptions, in what is called the cuneiform or wedge-shaped character. These are so called on account of the letters being generally formed of various combinations of a figure shaped like a wedge. These have been deciphered principally through the perseverance of Col. Rawlinson, and his readings have thrown much light upon ancient history. Among other things, they afford an interesting confirmation of the view of Scripture regarding the early settlement of this portion of the world.

"The recent researches," says Mr L., "made in the interpretation of the primitive cuneiform inscriptions have led to the not inconsistent belief, that in the earlier ages previous to the historic period (which commenced with the empire of Nimrod) the region on the North of the Persian Gulf was probably inhabited by a Semitic race, which was gradually dispossessed by a powerful stream of invasion or colonization from the South. The Hamitic or Scythic element, which prevails in the most ancient cuneiform records throughout Babylonia and Susiana, points to Ethiopia as the mother country of the new settlers. They appear to have crossed the Red Sea and the peninsula of Arabia, leaving traces of their migration along the shores of the Persian Gulf. In the language of the inscriptions, they are called 'Akkadim'—a name preserved in one of their cities, the Accad of Genesis*—and their first settlements are concluded to have been Erech and Ur, the modern sites of which are represented by the ruins of Warka and Mugeyer."

Mr L. also quotes Herodotus and Homer as referring to the Cushites both in the East and West. We need not say how closely this agrees with Scrip-

* Ch. x. 10.

ture, particularly with Gen. x. 7-12. Throughout Scripture Cush or Ethiopia is usually applied to the country bordering on the Red Sea, both East and West, and from the names of his sons in Gen. x. 7, which are the names of places there, little doubt remains that this was the original seat of the family of Cush. But in the verses following, his son Nimrod is represented as growing powerful, and moving toward the Persian Gulf and building four cities in the land of Shinar, while Asshur the son of Shem is represented as "going out of that land" (probably dispossessed by Nimrod) and building Nineveh and other cities in Assyria.

These Cushite colonists Mr Loftus regards as the same people afterward known as the Chaldeans. The frequent mention of them as priests and astrologers is accounted for by their having brought with them in their migration a knowledge of the sciences of Egypt. This will also account for the similarity observed between the architectural forms of Babylonia and Egypt. Their Hamitic origin also appears in the application of the name Cush under various modifications to different sites in the territory North and East of Babylonia, for instance, Shush, Cutha, Kushadan, Shuster, &c. "With the rise of the Assyrian power," remarks Mr L., "in the thirteenth century B. C. the Shemitic races appear to have in turn gained the ascendancy, and spread over the low countries; at the same time the language gradually acquired a Shemitic character, but still retained an admixture of Hamitic roots."

The most interesting of Mr Loftus' explorations are those among what are supposed to be the ruins of the towns built by Nimrod and Asshur. The first of these was the modern Niffar, supposed to be the ancient Calneh, fifty or sixty miles to the South-East of the ruins of Babylon. The following are opinions of these ruins, held by Col. Rawlinson as stated by our author:—

"He regards the site of Niffar as the primitive Calneh—the capital of the whole region. It was dedicated to Belus, and was called the city of Belus. Hence he concludes that this was the true site of the Tower of Babel; and that from it originated the Babylon of Nebuchadnezzar, on the banks of the Euphrates at Hillah. The existing remains were built by the earliest king of whom we have any cuneiform monuments, about 2300 B. C., but whose name cannot be read with certainty. It was then called Tel Anu from the god Anu, our Scriptural Noah, who was worshipped under the form of the fish god Oannes, of whom we have representations on the bas reliefs of Nineveh. The name Niffar was subsequently given to it.—The old titles were retained when the Talmud was composed, the writers of which say that Calneh was Niffar, and they call the place Nineveh; but the Nineveh of Assyria was certainly at Mosul. 'Out of that land went forth Asshur and builded Nineveh.'"

The ruins of Niffar had been partially explored by Mr Layard and still farther by Mr Loftus, but no discoveries were made of special interest to the student of Scripture. In this neighbourhood our author met with an independent tribe known as Beni Rechab, which he regards as probably, though not certainly, the descendants of the Rechabites referred to in Jer. xxxv.—He describes them as extremely jealous of strangers and living in the observance of their ancient customs like the wild Arab hordes around them. He adds, that in countenance they bear a strong resemblance to the Jews, and may easily be distinguished from the surrounding Arab tribes. He is not aware however that they have any traditions of a former connexion with the Jewish nation.

The next interesting Scriptural site visited by our author was the ruins of Mugeyer. We cannot afford space for any account of the explorations among them, but can barely refer to those discoveries of Scriptural interest.

From the examination of the numerous brick and cylinder inscriptions found here, Sir H. Rawlinson considers it one of the earliest sites colonized by the followers of Nimrod. These records bear the name of a series of kings from Uruk, B. C. 2230, to Nabonidus, B. C. 540. Among others is the name *Kudur mapula*, who had the title of the ravisher of Syria, and whom he supposes to be the Chedorlaomer of Scripture. These remains Sir Henry thinks he has completely identified as the Ur of the Chaldees, having found the name *Hur* upon the cylinders. He also states that a particular parish of this place was called *Ibra*, from which he supposes Abraham to have set out on his journey to Canaan, and from which originated the word *Hebrew*. The evidence however does not seem sufficient to set aside the commonly received derivation of that title as derived from *Eber*.

The inscriptions at Mugeyer are valuable in confirming the truth of Scripture, particularly by explaining who Belshazzar was. In the book of Daniel he is referred to as the king of the Chaldees, when Babylon was taken by the united armies of the Medes and Persians. But Berossus represents Nabonidus as the last king, and that, after being routed by Cyrus, he shut himself in the city of Borsippa, but was obliged to surrender his person to the conqueror. Sir H. Rawlinson's reading of the Mugeyer cylinders entirely reconciles these discrepancies, which had puzzled Biblical critics. These records distinctly state, that Belshazzar (Belshazzar) was the eldest son of Nabonidus, and that he was admitted to a share of the Government. When Cyrus took Nabonidus, Belshazzar was regent or governor of Babylon, and to all intents and purposes, king of the Chaldees.

But the most important of Mr Loftus' own explorations were at Warka, lying near to the eastern bank of the Euphrates, and about sixty miles in a southerly direction from Niffar. Here are immense ruins, which he visited three times, and among which he spent the first three months of 1854 prosecuting his work under many obstacles, from the difficulty of obtaining water and provisions, the unruly and indolent character of his Arab laborers, and the filling up of the trenches by the sandstones of the desert. The result of his explorations are here given at great length, and contain much that is interesting to the antiquarian, but little to illustrate Scripture. The only point that calls for notice is the fact, rendered probable by his investigations, that these are the remains of the ancient Erech (Gen. x. 10).

Passing the exploration of ruins of less importance, we must notice briefly our author's exploration of the ruins at Shush, in Khuzistan, which he supposes to be the ruins of the ancient Susa, the Shushan of the book of Daniel, the winter residence of the kings of Persia, and the scene not only of important events in profane history, but especially of some interesting occurrences in the life of Daniel, and also of the principal events recorded in the book of Esther. Regarding the site of it Mr L. remarks:—

“It is difficult to conceive a more imposing site than Susa, as it stood in the days of its Kayanian splendour—its great citadel and columnar edifices raising their stately heads above groves of date, konar and lemon trees—surrounded by rich pastures and golden seas of corn, and backed by the distant snow-clad mountains. Neither Babylon nor Persepolis could compare with Susa in position—watered by her noble rivers, producing crops without irrigation, clothed with grass in spring, and within a moderate journey of a delightful summer clime. * * * How are the mighty fallen! Where are now those great cities of Persia, whence issued forth the formidable armaments destined to make even heroic Greece tremble in her greatest and most palmy days? How faithfully does their fate shadow forth that of Persia itself, and act as a warning to the proud and arrogant?”

Here are what Mr L. calls “a vast area of mounds,” which he was able

only partially to explore. The most important discovery made, was the remains of a palace commenced by Darius Hystaspes, the father of Xerxes, and finished in the reign of his successors. It was a peculiar structure. The Great Hall which he laid bare consisted of several magnificent groups of columns together, having a frontage of 343 feet 9 inches, and a depth of 244 feet. These groups were arranged into a central phalanx of thirty-six columns (six rows of six each) flanked on the west, north and east by an equal number, disposed in double rows of six each, and distant from them 64 feet 2 inches. On the pedestals of some of them were found inscriptions from which the date of its construction was ascertained. If the view of many Biblical scholars, that the Ahasuerus of the book of Esther was Xerxes, which is also the view of our author, be correct, there can be little doubt that this was the actual scene of the events recorded in the first chapter of Esther. In verses 5 and 6 it is said, "The king made a feast unto all the people that were present, in *Shushan the palace*, both unto great and small, seven days in the *court of the garden of the king's palace*, where were white, green and blue hangings fastened with cords of fine linen and purple to silver rings and *pillars of marble*; the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble." Mr L. shows, by a plan of the ruins, that "the position of the great colonnade corresponds with this account. It stands on an elevation in the centre of the mound, the remainder of which we may well imagine to have been occupied after the Persian fashion with a garden and fountains. Thus the colonnade would represent the "court of the garden of the king's palace," with its "pillars of marble."

In the neighbourhood stands the reputed tomb of Daniel, held in great reverence by the Mahometans, and which Mr L. thinks may really mark the spot where the prophet was buried.

The only other point of interest in this volume to which we shall advert, is the author's identification of the River Ulai, or the Eulæus of classical writers. To the eastward of Shush, he discovered an ancient channel of a river, now nearly dry, but which the numerous remains of irrigating canals with high embankments prove to have been a main artery. On farther enquiry, he found that some distance farther north, a bifurcation of the River Kerkhab, the ancient Choaspes, had taken place, and that now the principal part of its waters, instead of following the ancient channel, flowed farther to the West. Now, supposing this ancient channel to be the Ulai or Eulæus, many passages of ancient writers are explained, and particularly Daniel viii. 2, 16: "I saw a vision; (and it came to pass, when I saw that I was at Shushan in the palace which is in the province of Elam;) and I saw in a vision, and I was by the river Ulai." "And I heard a man's voice *between the banks of Ulai*." It is difficult to understand what is meant by "*the two banks of Ulai*," but if we understand them as denoting the two streams of Eulæus, nothing can be more lucid or intelligible.

We have thus referred to most, if not all, the points in Mr Loftus's work bearing upon the illustration of Scripture. What we have said will be sufficient to show that these are of value for the illustration of God's word. Many indications are given through the work how imperfectly the work of exploration has yet been accomplished. For example, among the ruins of Susa are found many inscriptions yet unreadable, which Mr Loftus believes may go as far back as the days of Abraham. Indeed after what has been already discovered, we shall not be surprised at any thing that may hereafter be brought to light, even if we should see with our eyes some veritable remains of the Tower of Babel or the Ark of Noah, or even be permitted to trace some records of antedeluvian violence.

REMARKS UPON 1 PETER II. 1-3.

MADE AT A WEEKLY MEETING OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION, HALIFAX, NOV. 14, 1857.

1 PETER II. 1-3—"Wherefore if so be ye have tasted that the Lord is gracious; as new born babes desire the sincere milk of the word that ye may grow thereby—laying aside all malice, and all guile and hypocrisies, and envies and evil-speaking."

"Forasmuch as ye know that ye were not redeemed, with corruptible things as silver and gold from your vain conversation, but with the precious blood of Christ unto a lively hope, to an inheritance incorruptible and undefiled and that fadeth not away—being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever:" "Wherefore if so be ye have tasted that the Lord is gracious"—bountiful, good, pleasant, friendly, loving, cheering; at all times and in all places—in infancy, youth and old age; at home and abroad—in prosperity and adversity—in health and in sickness; seeing ye have tasted God not only gracious as the good Creator, Preserver and Governor of the universe, but God in Christ who "according to his abundant mercy hath begotten you unto a lively hope by the resurrection from the dead—whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory:" a benefactor and a surety who keepeth close by you all your lives long, in all your journeyings through this world, whom in the crossing of Jordan's river, "the first and with the last," ye shall have still beside you; and whom ye shall find in heaven itself the better part, the everlasting portion: seeing ye have tasted not with uncertain and imaginary feeling, which soon passes away, but with a sure, a certain, an unforgetting taste, a taste that never changes, always remains sweet and pleasant—seeing ye have tasted not only for time, but by faith, the evidence of things not seen, have obtained a foretaste of the joys and blessings which he has provision of in his own person for all eternity in overflowing fulness and infinite variety. If so be ye have tasted that the Lord is gracious, your feelings towards him now must be very different from those you formerly had—and very different from those of the men of the world, your former associates and bosom friends; you must in fact have been changed by this tasting of the Lord, have been born again in spirit, and become as different from what you were before as a new born babe is different in mind and heart and feelings from this old worn out citizen of the world—this living personification of the old aphorism, "Vanity of vanities; all is vanity."

And oh how different from him is that young child, so gay and full of life and hope and joy—turning every thing around and beside it into pleasure and happiness: the soul apparently without evil thoughts, the mind void of evil habits—almost like a sheet of white paper* on which either the saint or the blasphemer may indite the workings of his imagination—like the driven snow, so impressible, so fine, so pure, but so tender, so weak, so easily mixed with impurity, so readily soiled and made offensive—remark how fond it is of society, and chiefly of the society of its mother, its nurse, how ready it is to imitate them in every thing, showing in its countenance already the bud-dings of the seeds of sin or of virtue; modest with the modest, waiting with the waiting, patient with the patient, wayward with the wayward, good tem-

* We regard this simile, and some of the expressions which follow as somewhat unguarded; but know that the respected author, while using a free and conversational mode of illustration, had no intention of ignoring in any way the doctrine of Original Sin.—[ED. INSTRUCTOR.]

pered with the good tempered, irascible with the irascible, sucking in its mother's very heart with its mother's milk. See how willingly it imbibes instruction, either good or bad, learns quickly and remembers tenaciously, learns with faith implicit and reverential love, not tired until it has learnt nearly all the entertaining, the interesting, the heart and soul stirring knowledge which the nurse possesses.

"Like new born babes," says the apostle, "desire the sincere milk of the word that ye may grow thereby," and surely if ye are born children of God ye should feel towards him like the new born babe towards its mother—ye should have a love, a desire, a natural passion for him and for every thing that is his; have a relish for his company, his conversation, his instruction, his ways, feelings, likings and dislikings. And ye should above all be willing and heartily desirous of becoming like him in every respect. Ye should therefore surely desire his very word, his will which gives you a knowledge of him and leads you to resemble him—just as the new born child longs for its own mother's milk. It is by the word of God that ye become acquainted with and hold converse with him, and therefore ye should love it just as the child loves its mother's society. And, moreover, as the child desires its mother's milk that it may be strengthened in body, and its mother's teachings and talkings and converse that it may be satisfied in mind with convenient nourishment, so should the christian desire the word of God, the heavenly food, the bread of life, that he may grow up a fitting specimen of the household of God, a child of whom his Father in heaven will not be ashamed, with whom his Elder Brother will love to associate and sympathise.

But continues Peter, "if ye desire the sincere milk of the word that ye may grow thereby—lay aside all malice and all guile, and hypocrisies, and envies and evil-speakings." Not only is it needful that a child drink of its mother's milk in order that it may grow thereby. It is moreover needful that the child's body be in a healthful state, in such a condition that it draw nourishment therefrom. Else it will drink of the milk without being ever satisfied, without deriving any nutriment, and gradually pine away and sink into an untimely grave. Not the less needful is it, if a christian hope to profit by the word of God, if he hope to grow in grace by its use—not the less needful is it that his mind be in a fit state to receive it. Take warning therefore from the old proverb, "no man casteth pearls before swine," lay aside the lusts of your old nature, the filthy, worn and tattered furniture with which the Devil had furnished the home of that old man, your former self, or you can never expect the Holy Spirit of Jesus to take up his abode with you and teach you of the things of Christ and make you grow in his likeness.

Lay aside therefore "all malice," which scathes and burns up even things the most chaste and honest, and beautiful and lovely and attractive; and "all guile," falsehood, delusion, the very poisonous vapour of hell, which blackens and scorches whatever things are pure and holy in the sight of God or man; and "hypocrisy," that "burden of villany" which the great deformer transforms and pawns on the world as a treasury of virtue; and "envy," that misanthropic, infectious, brooding plague of the soul, which stifles with its suffocating breath every virtue and every praise; and "evil speaking," which cometh out of the abundance of evil in the heart, and by which the tongue of the wicked sets the world "on fire of hell." Now, if these vices fill the soul, even the "sincere milk of the word" can give it no nourishment—the heart is in a state of mental atrophy. The evil desires must be purged out, all malice and all guile, and envies and all evil-speakings laid aside; and hypocrisies, for no mask or covering of the thinnest tissue is authorised

to shade from the eye of man what cannot be hid from God, and so the mind must attain not only the appearance, but the reality of goodly health. It is not till then, not till a complete transformation, a new birth has taken place, that the precious seed of God's living word will be received fully and grafted healthily into the heart of man.

"Wherefore, laying aside all malice, and all guile and hypocrisies and envies, and all evil-speakings, as new born babes desire the sincere milk of the word that ye may grow thereby" less like the old Adam, but more like the new; less like Satan and the world, but more like God and more fit for his society and for heaven; more void of sin and selfishness and every thing evil, but more full of faith and love and holiness;—that ye may grow thereby into a state of mind which is an earnest of the perfect life of God in the soul—"in whose presence is fulness of joy, at whose right hand are pleasures for ever more."

EXTRACT OF LETTER OF THE LATE REV. M. DRIPPS.

CORNWALLIS, Nov. 16th, 1798.

A small circumstance sometimes leads to important events. In consequence of falling in with a Captain Caldwell, with whom I sailed from New York to Halifax last season, I have undertaken and nearly finished a journey of above 700 miles; visiting a number of small settlements; and preaching generally twice, sometimes thrice a week, in most of the places which I visited. I was received with joy and treated with respect; and though I have just reason to complain with the prophet, "Who hath believed our report and to whom is the arm of the Lord revealed," I have at the same time good reason to believe that my labours have not been altogether in vain.—Almost all the places which I have visited are destitute of the ordinances of the gospel, and in some of them, though settled for thirteen or fourteen years, there had never been a Protestant minister before my arrival. The settlements are generally small, and not able to support a minister, though they seem earnestly desirous to enjoy the gospel. Some of them appear to be unavoidably fixed by Providence in their present situation, and understand by experience the import of that Scripture, "Not a famine of bread, nor of water, but a famine of the word of God." Two well informed and sober missionaries might, I think, have sufficient employment, and in all probability have much success among them. A strong constitution, and a knowledge of the French language, would be necessary qualifications in those who would choose to itinerate in the places to which I allude. Among the greater part much ignorance of Christianity prevails, though I found a few well informed persons in almost all the settlements where I preached.

Captain Caldwell, whom I mentioned above is from the Bay of Chaleur in Lower Canada, where there are a few Protestants from the North of Ireland, from Scotland, and from the States of America; they live by fishing. The Captain informed me of their destitute situation with respect to religious instruction, and wished me to go with him to the Bay. I could not then comply with his request, but promised to use my influence so far as it would go, to procure them a supply of sermon. Accordingly, after his arrival, he informed his friends and acquaintances of our conversations and my proposal. They met, drew up a petition, and sent it round to the Presbytery of Truro last summer. At my own desire I was sent out by the Presbytery,

left Truro on the 24th of July, and on my way preached at Poictou* and Tatamagouche in Nova Scotia, and at four different settlements in the Island of St Johns: arrived at the Bay of Chaleur on the 26th of August. I remained there, visiting and preaching in different settlements till the 11th of October. On my way to Nova Scotia I came to Miramichi river, in the Province of New Brunswick. I travelled up the river in canoes upwards of 100 miles; preached in six different places; walked sixteen miles through woods to a branch of St John river, where is a small settlement of Scottish people, mostly disbanded from the 42nd Regiment at the conclusion of the American War. I was much entreated to remain a few days and preach with them; accordingly I preached on a Wednesday, Friday, and Sabbath, and came off for Fredericton. From that I came down to St Johns river,† eighty miles in a canoe; from St Johns I crossed the Bay of Fundy to Digby and Annapolis, and on the 4th of November arrived at Mr Graham's, Cornwallis, with whom I expect to lodge till I get a little recruited from the fatigue of my journey.

Most of the places which I have mentioned you will find in late maps of North America. The Bay of Chaleur is about 120 miles long, about thirty miles wide at the entrance, about half way up, twenty miles broad, and at last ends in a large river called Restigouche, where is a small settlement of Protestants whom I also visited. The mountains on each side of the river are extremely high; on the 29th of September there was a fall of snow, and the mountains were clothed in white; but since that time the weather has been remarkably pleasant; now it begins to grow cold.

On the Canada side of the Bay are three Roman Chapels, on New Brunswick side two. The Catholics are mostly of French extraction. For want of instruction, some of the Protestants have been drawn over, and embraced the Roman religion. I doubt not but an industrious Protestant missionary might be the means of preventing many, especially of the young, from embracing the Roman religion, and of inducing others to embrace the Protestant. The inhabitants of New Carlisle and Restigouche, the two principal English settlements there, have drawn up a subscription of nearly £100 a year for the support of a minister; they have drawn up a petition to the Presbytery of Truro, wishing them to send to Scotland for a minister. The petition I have now with me, and shall present it to the Presbytery when they meet.

MATTHEW DRIPPS.

* This is the ancient spelling of Pictou.—[ED. INS.]

† Probably St Johns city.

REVIEWS.

1. "THE TRANSFORMED ISLAND."
2. "DANIEL BAKER'S TALK FOR CHILDREN."
3. "LITTLE KADORE THE ROYAL BEGGAR BOY AND MAURICE SULLIVAN."
4. "LITTLE NELLY AND THE DYING IRISH GIRL."
5. "CALVIN AND HIS ENEMIES." By Rev. Thomas Smyth, D. D.

THE Presbyterian Board of Publication are still prosecuting the good work in which they are engaged most vigorously. The names given above constitute only part of the many works recently added to their Sabbath School Series. We can do little more than give the names and state the object of the smaller works of the series.

1. The little work called "THE TRANSFORMED ISLAND" presents a narrative of the mutiny of the crew of the *Bounty* and of their subsequent proceedings in settling on Pitcairn's Island. Of course the happy, the salutary and blissful influence of the Bible on the moral and social state of the Colony, and in imparting peace to its people, is pointed out and expressed in such way that the whole narrative, while intensely interesting to the youthful mind, is adapted to leave very salutary impressions.

2. DANIEL BAKER'S TALK FOR CHILDREN consists of *facts*, anecdotes and reasonings plainly expressed, and originally addressed *orally* to Sabbath School Scholars, by the author, who is well known as a laborious and most successful missionary in Texas, the author of "Baker on Baptism," and some other interesting pieces. His *talk* is admirably adapted for children from five to seven or eight years of age, whether at home or in the smaller classes in the Sabbath School. Children can read it, even before they can read the first chapter of John, and can understand it too, which is a matter of still greater consequence.

3. LITTLE KADORE was a little Mahomedan orphan boy of Tangier, in Morocco, a relative of the Emperor, but ragged, dirty and living in beggary, but who was taken by an American gentleman at Tangier and washed, clothed and fed, and would have been adopted. But he disappeared, and when sought for it appeared that the Government authorities had taken possession of him and forbade his return. When the Christian gentleman inquired the reason, he was told that the little boy, though a beggar, had royal blood in his veins, and on that account he must not live with, nor enter the house of a foreigner. He was soon released, but it was to remain a tattered, idle, beggar boy. The Mahomedans would neither educate nor take care of him themselves, nor allow others to do it. The object of the narrative is to show how much English and American children owe to the Bible, and how superior its influence is to that of the Koran. In Christian countries there are Orphan Asylums, which provide support and religious instruction and training for fatherless and motherless children. We are happy to learn that Nova Scotia now has such an Institution conducted on Protestant principles. No orphan boy or girl need be left to suffer or to wander in idleness and rags. They will be received into this Orphan Home, treated with kindness, fed, clothed and religiously educated.

The second story has the same object in view. Maurice Sullivan is an Irish boy whose father died, and he and his mother were left in poverty.— But Maurice had learned to read and had a New Testament given him, which he dared to read and which his mother learned to love. They struggled together, refusing to give up that blessed book which animated them at their work and gave them joy in their poverty. The spirit of the story may be gathered from the conclusion, which is given in verse and will be found in the Children's Corner, under the heading of "We wont give up the Bible."

4. "LITTLE NELLY" and "THE DYING IRISH GIRL" are both designed to expose the superstitious of Romanism and the tyranny and cruelty of the priesthood. The scene of the first and longer narrative is the Highlands of Scotland, that of the second the West of Ireland, into which the light of Divine truth has recently been penetrating with great rapidity. The close of the little volume furnishes some interesting facts on the subject, which we give in Children's Corner under the title of "Hope for Ireland."

5. CALVIN DEFENDED. It has long been matter of regret that Dr McCrie did not live to write the life of Calvin as he intended. His memory has since been vindicated and calumny refuted from original documents collected at Geneva and other Continental cities by a Unitarian minister.—More recently still two volumes have been issued by Constable & Co., to be followed yet by two others entitled “Letters of John Calvin,” compiled from the original MSS and edited with historical notes by Dr Jules Bonnet. Translated from the original Latin and French.

Such a voluminous work is intended for those who have both means to procure it and leisure to read it. The little work before us is to occupy another sphere perhaps not less useful. It is a Manual of 180 pages ably and judiciously written by a man who understood his subject and knew how to select the salient points in the life of the Great Reformer and to place them in their true light before his readers. This little work should find a place not only in Sabbath School, but in Congregational Libraries. It places within the reach of the young the means of replying to the calumnies with which his enemies have attempted to stain his character and his memory.—Romanists, infidels, and errorists of many different complexions have vied with each other in attempts to blacken his character and detract from his fame. Those who have larger works written in defence may not need this one, but we are persuaded that the great body of the members of our Church will read this defence with much satisfaction and advantage, and will after the perusal think more highly than ever of the *character* and *achievements* of John Calvin. We forbear farther remark that we may give an extract; and we think none more needed, and none will be more generally interesting or give a truer specimen of the work, than a portion of chapter v., which is a vindication of Calvin from the charge of illiberality, intolerance and persecution. The charge of *intolerance and persecution of course turns* mainly upon the part which he acted in reference to Servetus. The following embraces the chief points in the Defence:—

“But we proceed to remark that Calvin was not intolerant in spirit or in practice. It is true, that Servetus was, at his prosecution, brought to trial for conduct the most criminal, and opinions the most horrible, which in the face of the laws and of repeated admonition, he continued to propagate with pestiferous zeal. But that Calvin did more than this, in the whole course of his life, to give occasion to the charges of persecuting intolerance so loudly proclaimed against him, we positively deny. To affirm, as many do, that he sought the burning of Servetus—that he influenced the Senate in securing his death—that he aided or abetted in his execution—or that he did not use his best endeavours to procure a mitigation of his sentence—is an atrocious calumny against the truth of history, and an act of black persecution against the memory of a great and good man. We have already offered proof of the liberality and moderation of Calvin even towards opponents.”

“This, then, was the natural spirit, and the genuine creed of Calvin. But it was diametrically opposed to the spirit and to the universal sentiment of the age. The Romish Church had diffused the notion that the spirit of the judicial laws of the Old Testament still constituted the rule and standard of the Christian Church. Of necessity, therefore, a regard for the public peace, and the preservation of the Church of Christ from infection, required the punishment of heretics and blasphemers.” Toleration of errorists was deemed sinful, and their destruction a Christian duty. Men were taught to believe that temporal penalties were God’s appointed means for making men virtuous and religious. The gibbet, the stake, the cell, and various other modes of torture, were therefore the chief arguments employed. Priests became inquisitors. The pulpit was the inciter to slaughter; and *Té Deums* resounded through cloistered walls in commemoration of the deaths of infamous heretics. Persecution, in short, was the avowed policy of both the Church and the State for the suppression of dangerous opinions. Now the Reformers, be it remem-

bered, were all Romish theologians, trained up in the bosom of the Roman Church, and imbued with these fatal sentiments, which were every where applauded."

The liberty of the Reformation, also, had been abused to the greatest licentiousness, both of opinion and of practice. Such heresies in doctrine, and excesses in conduct, were all employed as arguments against the Reformation. While, then, tolerance of error was a standing reproach in the mouth of Rome, against their cause, the Reformers, deluded in their first principles, blinded by the universal opinion of all parties, and driven, in self-defence, to oppose themselves to all heresy, continued to approve and to act upon those views which are now condemned as intolerant and persecuting. Calvin, therefore, was led to think that his previous views would encourage heresy, and injure the cause of the Reform; and for once, he allowed his better judgment to be warped, and fully endorsed the principle that heresy must be restrained by force. But still he utterly disclaimed all right or power on the part of the Church to employ that force. He transferred it altogether to the civil authorities, that is, to the hands of the community generally, by whom it has been ultimately abolished. Tried, therefore, by the universal judgment of his age, Calvin was not intolerant; and when condemned by the free and liberal views of the present time, he meets his sentence in common with all men, whether civilians or theologians, and with all the Reformers, whether continental or Anglican. So that the whole guilt of the persecuting tenets of the Reformers must ultimately rest upon that mother from whose breasts these all had drawn the milk of intolerance, and by whose nurture they had been trained up in the way of persecution. The Romish Church, therefore, as has been truly said, is answerable for the execution of Servetus.

If, however, there ever was a case in which the execution of the penalty of death could have been properly inflicted, it was in that of Servetus. Never had man so blasphemed his Maker, so outraged Christian feeling and all propriety, so insulted the laws in force for his destruction, and so provoked the slumbering arm of vengeance to fall upon him.

Servetus had been driven from every attempted residence on account of his unbearable conduct. He had been tried and condemned to be burned to death by the Romanists at Vienna, from whose hands he had just escaped when he came to Geneva. He was well aware of the intolerant character of the laws of the city of Geneva, enacted against heretics by the Emperor Frederick I., when under imperial and Romish jurisdiction—which had been often exercised before that time—and which were still in force. Calvin, regarding his sentiments and conduct with just abhorrence, and believing it to be his duty, for the reasons stated, to oppose them, gave him previous notice, that if he came to the city of Geneva, he should be under the necessity of prosecuting him. There was therefore no previous malice in Calvin towards him. When Servetus had come, and Calvin had brought his character and opinions to the view of the authorities, his interference in the matter there ceased. He never visited the court, except when required to do so. The Senate, instead of being influenced by him in the course they pursued, were, the greater part of them, at that very time opposed to him. The whole matter also, before sentence had been passed, was, at Servetus' request, submitted to the judgment of the other cities, who unanimously approved of his condemnation.

It was the sentiment of the age, that those who obstinately persisted in heresy and blasphemy were worthy of death. Even the gentle Melancthon affirms, in a letter to Calvin, that the magistrates "acted rightly in putting this blasphemer to death;" and in a letter to Bullinger, the same mild and cautious and truly Christian man declares, "*I have been surprised that there are men who blame this severity.*"

Servetus himself maintained this principle in his "Restitution of Christianity," the very work which led to his condemnation. The justice of such a punishment, towards himself, Servetus repeatedly avowed, if guilty of the charges against him. And this punishment Servetus continually demanded to be inflicted on Calvin, on the ground that by the laws of the state it was required that the person who lodged an accusation against any one should sustain it and make it good, or failing to do this, should suffer the punishment which would have been due to the accused. This punishment, Servetus was led to believe he would be able to inflict on Calvin, since in the council of two hundred, before whom the case was first argued, the opponents and determined enemies of Calvin—the Libertines—predominated.

There is, however, no probability that Servetus, under the circumstances, would have been visited with the punishment he suffered, *merely* for his opinions.

For what then, it has been asked, was he condemned? Not for heretical opinions of any sort merely, or chiefly, we reply. His opinions and doctrines were doubtless heretical enough, according to the standards of judgment at the time; heretical they would in any age be pronounced by the great body of the Christian Church. But it was not so much his opinions in themselves, as *the manner in which he stated and defended* them, which gave offence. The elder Socinus was teaching substantially the same doctrines at Zurich without molestation. But not content with simply maintaining and defending calmly but earnestly what he thought to be truth, Servetus it seems had from the first set himself to assail with terms of bitterest obloquy and reproach, nay with ribaldry and unmeasured abuse, the opinions of those who differed from him. He made use of language which could not fail to shock the minds of all sober and pious men who held the doctrines of either the Catholic or the Protestant Church. He calls persons of the Godhead *delusions of the devil*, and the triune God a monster, a three-headed Cerberus.

It was this bitterness and intolerance of spirit, this entire want of reverence for the most sacred things, this deliberate insult and outrage of the religious feelings of the entire Christian world, that armed the entire Christian world against him, and made him a marked and outlawed man long before he ever saw Calvin or Geneva. Some thirteen years before his trial he sent back to Calvin, with whom he was then corresponding, a copy of his Institutes, with the most severe and bitter reflections and taunts upon the margin, and sent him several letters of the most abusive and insulting character.

The same spirit was exhibited on his trial. He manifested neither respect for his judges, nor a decent regard for the religious sentiment of the age. In the most insulting manner he heaped upon Calvin the most undeserved reproaches and the most abusive epithets, dealing so much in personalities and invectives as to shame even his judges, and wear out the patience of men, many of whom were inclined to look favourably upon his cause. So far was this abuse carried, that unable to bear it longer, the entire body of the clergy, with Calvin at their head, arose on one occasion and left the tribunal, thus closing the examination.

On his final trial thirty-eight propositions, taken from his last work, were handed him. His answer, says a dispassionate historian, "was more like the ravings of a maniac than the words of reason and truth. He exhibited a surprising indifference in regard to the erroneous doctrines which were imputed to him, and sought mainly for hard epithets to apply to Calvin. He accused him * * * * of being a murderer and a disciple of Simon Magus. The margin of the paper containing the propositions was covered with such expressions as the following—'Thou drestest,' 'Thou liest,' 'Thou canst not deny that thou art Simon the sorcerer.'"

Another historian says of this reply of Servetus, "It is no presumption to say, that in point of abuse and scurrility this defence stands unrivalled by any one that was ever made by any defendant, however infatuated, in the most desperate cause."

It was not, then, so much his opinions and dogmas, as the manner in which he maintained them, that occasioned the final decision of the judges, and the almost unanimous verdict of the Christian world against Servetus. "If Servetus had only attacked the doctrine of the Trinity by arguments," says an able writer, "he would have been answered by arguments, and without danger of persecution by the Protestants he might have gone on defending it, until called to answer for his belief by Him whose character he had impugned. Argument was not that which Calvin and his contemporaries opposed, by the civil tribunal. It was insult and ribaldry, and that too against the Most High, whose character they would defend in the midst of a perverse and rebellious generation." "If ever a poor fanatic thrust himself into the fire," says J. T. Coleridge, "it was Michael Servetus."

What, then, on the whole, was Calvin's agency in this affair? Simply this. He brought an accusation against Servetus, when to have done otherwise would have been a virtual betrayal of the cause of the Protestant Reformation, as well as a disregard of the laws of his country.

The position of Calvin was such that under the circumstances he could hardly do otherwise. He stood at the head of the Protestant clergy, not of Geneva alone, but of Europe, and of the age. The reproach of heresy was resting, in the esti-

mation of the Catholic world, upon the entire Protestant body, and especially upon Calvin and the clergy of Geneva. They were regarded as anti-Trinitarians, and Geneva as a receptacle of heretics. Servetus was known and acknowledged to be a teacher of the most dangerous errors, and in the common estimate of both Catholic and Protestant, was a man worthy of death. If the clergy of Geneva, the leaders of the Reformation, failed to proceed according to the laws against such a man, thus throwing himself into the midst of them, what could they expect but that the opprobrium of heresy would justly fasten itself upon them in the general opinion of men! It was in fact a matter of self-defence with them to show the world, both Catholic and Protestant, that they had no sympathy with men who undertook the work of reform in the spirit, and with the principles of Servetus. It was due to themselves, due to the cause of Protestantism, due to the State under whose laws they dwelt.

As by law required he substantiated the charge he had made. This he did; this, and nothing more. With the condemnation and sentence of Servetus he had nothing whatever to do. The trial was before a civil tribunal, the highest and most august in the State. Every opportunity of defence was afforded the accused. Calvin himself furnished him the books he needed from his own library. The trial was conducted with extreme patience and deliberation. The case finally submitted to the churches of Switzerland for their decision. With one voice they declared the accused guilty. In the meantime the King of France energetically demanded his death as a condemned heretic, who had escaped from his dominions. On political grounds therefore, and these alone, his condemnation was at last given. His punishment is decided by the united councils after a deliberation of three days, and so far from triumphing in its severity, Calvin, at the head of the clergy, petitions, but in vain, for its mitigation. We do not defend, in all this, the condemnation and death of Servetus. It was a great mistake; call it if you will a crime. But let the blame rest *where it belongs*; not on John Calvin, but on the men who decreed that death, and on the age which sanctioned and demanded it.

And when it is remembered that at this very time the flames were consuming the victims of Romish persecution, and also of those condemned by Cranmer, who is called a pattern of humility—that Davides fell a victim to the intolerance of Socinus—that the English Reformers applauded the execution of Servetus—that his punishment was regarded as the common cause of all the churches in christendom—and that for fifty years thereafter no writer criminated Calvin for his agency in this matter—may we not say to those who now try Calvin by an *ex post facto* law, by a public opinion, which is the result of the very doctrines he promulgated—let him that is guiltless among you cast the first stone? In thus singling out Calvin as the object of your fierce resentment, you manifest the very spirit you condemn—a spirit partial, unchristian, and unrighteous. So much for the charge of intolerance.

There is a lengthy appendix on the same subject giving additional facts. We have given sufficient, and trust that this extract may induce many to purchase and to investigate the truth for themselves.

Religious Miscellany.

HISTORIC COINCIDENCES.

Nothing is more agreeable than unexpected coincidences. Nothing is more instructive and refreshing than the bringing together by a sudden discovery of associating ties, personages hitherto supposed to be utterly disconnected. Especially is this the case when we discover that individuals with whom we are severally acquainted, but whom we have never thought of as in any way allied, are

not only contemporaries, but so associated in the drama of the past, that once advised of the fact, we can never cease to remember it, and to see a certain meaning therein.

For instance, while we are reading of the reign of the good king Ass, in the Old Testament, we never think of such a thing as classic literature, and the bards of Greece. Yet, according to the Parian marbles, the great Hesiod was then

in his career, journeying, and poets and historians were wont, in quest of knowledge, singing his songs and inditing his chronicles.

So, during the reign of Jehoshaphat, while Ahab and his Tyrian bride were reigning in Israel, we never think of Homer as a living contemporary. We never imagine him travelling harp in hand through Greece,—sailing from isle to isle through the sunny Egean,—floating on the inland sea of the inundating Nile to the very base of the pyramids,—studying with the priests of Egypt,—or perhaps seeking wisdom in the schools of India and Babylon—nay, possibly, wandering along the classic shores of Phœnicia, whence came the seeds of Grecian learning,—and visiting the temples of Tyre and Sidon.

Yet it is not a very improbable idea that Homer may have sung to Jezebel on the high places of Samaria, or Athaliah on the high places of Judah. Homer may perchance have seen the bulwarks of Zion, and his eye kindled as he beheld the splendours of Solomon's temple.

Whether Hesiod and Homer ever visited Phœnicia or not, it is interesting to associate them with this era, just before the coming of Isaiah and his compeers, and just after the quiescence of the harp of David,—while its sublime echoes were yet tremulous on the hill-tops of the oriental world. Greece, classic Greece, was then beginning to be, and the famous era of the Olympiads was just about to commence:

There is great benefit in such chronological groupings and associational tableaux. Historians not particularly imbued with reverence for the Bible, and drinking all their inspirations at classic fountains, have been wont to run history back into fabulous ages, simply because classic authorities did so before them. Hence many people have a confused idea of ancient states as coming down somehow out of dense fogs and chaos, in which all true succession is confounded, and classic literature is imagined to be oldest, politest, best.

To such bewildered minds it may be useful to see Homer and Hesiod school-boys at the feet of David, and Greek Olympiads beginning to be counted when the Hebrew monarchy was past its meridian. It would be intensely interesting, if we were able to point out the connections between sacred literature and profane, and show how God, in the heart of

his people, has been the real vitalising energy for all the race. There are many films and threads of evidence that run like lines of light through the night of the nations, by which we can feel that this was the case. Yet the dimness is so great, that we may never be able fully and connectedly to discourse upon it, and demonstrate the whole problem.

It is safe, however, to say, as a thing which must be true, and which all future developments will more and more conspire to prove, that all profane or classic literature has ever been a secondary growth, to which divine revelation has ever been primary. The sacred literature is a divine fire kindling by direct out-flashing from heaven, the sacrifice upon the altar of faith in the heart of Israel.

The classic literature is a lurid combustion kindled by scattering the embers of Judah's rifled altars afar among the nations.

The era between David and Isaiah is peculiarly rich in such unexpected coincidences as we have mentioned. Then it was that the second Assyrian dynasty came in upon the Hebrew stage. Then Babylon was desecrated behind the scenes just ready to enter. Then Greek Olympiads began to be reckoned. Then Rome was founded. Then too, Carthage, that mighty rival of Rome, whose downfall is fraught with such tragic interest, began to be.

But who would ever think of Samaria and Carthage together? Or what association is there, to most readers of the Bible, between Jezebel and Dido?

Jezebel has come to us with associations only of horror. Dido, with associations of pity and admiration. We never suspect that these two distinguished women were of the same house,—that the same blood flowed in their veins.

Jezebel was Dido's aunt, and Dido and Athaliah were cousins. Yes; the queen of Carthage talked about "our royal aunt, the queen of Samaria"—"our royal cousin, the queen of Jerusalem."

Jezebel's father was a priest of Astarte (i. e., Venus), who had usurped the throne of Tyre. He must have been a man of genius; his reign was long, and his mental qualities descended to his children. Hence it is not surprising Jezebel should have tried to do in Samaria, what Dido afterward succeeded in doing in Carthage. Jezebel failed because she had a divine system to con-

tend with; Dido succeeded because no such system opposed her; but on the contrary, systems compared to which the Tyrian was preferable, civilly and religiously.

How far we might assist our imagination to reproduce Jezebel, and thus form an idea what Jehovah's prophets had to contend with, by the classic picture of Dido, we can scarcely say. Did Virgil paint Dido wholly from his imagination, or did he make use of such sources of evidence as he possessed, to give the portrait an air of verisimilitude?

If the latter, we must confess that the result is somewhat imposing. Dido moves before us a woman of massive strength of character, open and generous sympathy, ardent passions, and unconquerable resolution.

Her history is full of romantic interest. She is married to Sychoeus, whom she tenderly loves. Her husband is assassinated by her own brother, Pygmalion, for the sake of his wealth. Like a true Tyrian, she is not afraid of ships and the sea, but prepares a navy, embarks with all her wealth, and founds a colony in Africa. Here, rather than compromise herself and the greatness of her empire by either accepting or rejecting the suit of an African chief, she sacrifices herself on the funeral pile.—Virgil, by an anachronism of two hundred years, represents this as the result of her attachment to the Trojan hero Æneas, in which her character loses in dignity and grandeur more than it gains in feminine gentleness and pathos. Either way, we see in her the same determined, desperate energy which breathed through her kinswomen of Samaria and Jerusalem.

And if they were like her, or rather like Virgil's picture of her, no wonder they fascinated Ahab, and fascinated Jehoram, and fascinated the whole people of Israel.

Jezebel's portrait was drawn by no loving limner. She had no Virgil to embalm her memory in monumental verse. A stern pencil graved upon the adamantine tablet only these stern outlines of evil which sufficed to reveal her essential antagonism to Jehovah's spiritual system. Had Virgil drawn that picture, she would perhaps have appeared as bewitching as does now her Carthaginian niece. And we should have all understood how it was that she cap-

tivated and subjugated by her spells the hearts of Israel.

There is matter of much moralising in the simple historic enunciation that Jezebel was Dido's aunt.

A TALE TOO COMMON AND TRUE.

I was leaving my place of worship one Lord's-day morning at the close of the public service, when a respectably dressed man approached, and requested me to pay an immediate visit to one who was believed to be dying, and who wished for some minister to speak with him about his soul, and to pray by him.—Such an invitation demanded instant acceptance, and I at once offered to accompany the stranger. On the way I entered into conversation with him, and learned the following particulars of the character and circumstances of the man I was about to visit.

In his younger days he had resided in the north of England, where he had honourably served his apprenticeship, and so far secured the confidence of his employers as to be retained in their service. For some time his conduct was all that could be desired. He was honest, sober, and industrious. He continued to advance from one trustful position to another, until he became united in marriage with the daughter of one of the partners of the firm. At that period, the stranger who was now my guide held an inferior situation in the same establishment, and was taught to look upon the individual I was about to visit as one of his masters. Soon after his marriage, the now dying man became the superintendent of an important branch of the business with which he had so long been associated, and all things promised fair for his future comfort and prosperity. Although not under the influence of gospel principles, as to their saving power, he was outwardly moral in his deportment, he continued trustworthy and diligent in his calling. He was happy in his partner and little ones, and respected by all who formed the circle of his acquaintance.

An evil day at length arrived. He formed the companionship of a young man of sceptical principles and dissolute habits. He neglected attendance upon public worship, and became a Sabbath-breaker. He scoffed at the Bible and all professions of Christianity. His religious habits were ruined by infidelity. His diligence and propriety of conduct

were ruined by dissipation. He became fond of smoking and drinking, descending from the private circle of gaiety to the tavern, and from the tavern to the pot-house, until he became a confirmed drunkard. He lost his situation, and became an outcast from respectable society. He was at length compelled to leave his native town, and, with his wretched wife and beggared children, found his way to the metropolis.

The parents and family of his ill-used partner, who, with an affection of which he was undeserving, refused to leave him to his fate, afforded to her and to her children all the relief in their power, and thus saved them from the workhouse or starvation. In addition to money wherewith to procure food, they would gladly have supplied them with other comforts; but furniture and clothing, when they were sent, soon found their way to the pawnbrokers, that the cruel husband and father might indulge his debasing and selfish vices. He became alike indifferent to the remonstrance of those who yet sought his welfare, and to the misery he was causing to those who had the strongest claims upon his care and affection. Occasional partial and temporary reformatations there were, when his health gave way and sickness confined him to his dwelling. But reclamation appeared at length utterly hopeless. His constitution, once healthy and strong, at last yielded to his gully indulgences, and in the maturity of his manhood he was brought to the very borders of death and the grave. "He is now," said the stranger, "evidently past recovery, and my employers, one of whom is his former master and father-in-law, have sent me to London to see him die, and then to conduct his poor wife and family back to their native town. It is a very wretched and painful scene," he added, "which you will have to witness, and I fear your visit will be useless to him; but it will be a comfort to my master's daughter if you will pray for him, and entreat for him that God would show him mercy, though at the eleventh hour."

We had now arrived at the dwelling. It was an unfinished house in a neighbourhood then forming, the property having been left in its then present state in consequence of a suit in Chancery. I knew the spot well, but was not aware that any of the houses were at all tenanted. The walls of the passage were unplastered, and any one passing by would

not have known, except by a ragged though clean curtain in one of the lower windows, that the place was inhabited. On entering the apartment, a single glance served to reveal a scene of woe. A miserable bed, a broken table, a few wretched chairs, with the remains of some chimney ornaments, neatly arranged, that told of better days, composed the whole of the furniture. Thanks to the toil-worn and patient wife, all was clean and tidy. But it was the drunkard's home, if home it might be called. The history of years of misery and wretchedness, as the awful results of infidelity and intoxication, seemed written upon the very walls. I could not but weep as my eye rested upon the sad, sad spectacle that dwelling presented, and had some difficulty to command my feelings for the purpose that had brought me thither.

The manners of the wife were those of a lady, and the appearance and behaviour of the three little children, the eldest not more than about ten years of age, showed that they had been under the influence of the mother rather than that of the father. I was much affected and solemnised with the whole scene. The touching look of the affectionate wife was almost heart-rending when she despondingly said, "I fear, sir, it is too late. I even question whether he can see you, or hear what you may say to him. I think," and the tears chased each other rapidly down her care-worn cheeks as she spoke,—"I think he is almost gone, but if you can make him understand any thing, pray do, sir, for the sake of his poor soul."

I approached the bed-side and was shocked at the fearful wreck of humanity on which I gazed. All of manhood was gone—it was a bloated carcass. I spoke to the wretched creature. He appeared to have some consciousness of what I was saying, but his own utterances, so far as we could understand them, were exceedingly incoherent. I addressed him faithfully as to his past life, but spoke to him of mercy to be obtained, even at the eleventh hour. He evidently heard me, and made some kind replies, but his senses were so stupified, and his articulation so indistinct, that we could not make out what he said with any satisfaction. I remained with him some time, speaking to him the word of the Lord, whilst I turned aside occasionally to say a word of comfort to the injured wife and beggared little ones.

It was a touching scene. The distress of that dejected woman, and the affectionate clings and caresses of those children, with the tears of the sympathising friend who had conducted me to the abode of sorrow, have left indelible impressions upon memory's tablets. We all wept, and amidst the sobs of all around me, we bowed together at the throne of grace. Our petitions were especially for the dying man; and an occasional responsive grunt (I can give it no other name) from him, appeared to indicate that he knew what was going forward. I was rising from my knees when he broke forth with the only expression that was clearly understood, "Say the Lord's Prayer." I complied with the request, uttering very slowly the petition, "Forgive us our sins." An inarticulate sound, something like "Amen" followed, and he uttered nothing more. I spoke to him again, but he

seemed beyond all human communication. A few more words to the sorrowing group around, and I took my departure.

The dying drunkard expired shortly after I left the dwelling. I had heard his last word. The stranger who had requested my visit called to thank me in his own name, and that of the family, for my kindness. He said, "I have removed the wife and children from the scene of wretchedness, and only wait the interment to conduct them to their native town." We wept together as we parted, whilst I exhorted him to speak frequently of the scenes we had mutually witnessed, as a caution to others to beware of the first seductions of intemperance and infidelity. "*Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.*"

Children's Corner.

WE WON'T GIVE UP THE BIBLE.

We won't give up the Bible,
God's holy book of truth,
The blessed staff of hoary age,
The guide of early youth;
The lamp which sheds its glorious light
O'er every dreary road,
The voice which speaks a Saviour's love,
And brings us home to God.

We won't give up the Bible.
For it alone can tell
The way to save our ruined souls
From going down to hell;
And it alone can tell us how
We may have hope of heaven;
How through a Saviour's precious blood
Our sins may be forgiven.

We won't give up the Bible,
That tells of Jesus' love;
Who came on earth for us to die,
And pleads for us above;
Who bore the burden of our sins
Upon the cursed tree,
And sends the Holy Spirit down,
That sinners may be free!

We won't give up the Bible,
For which the martyr's died,
And spread the glorious truth of God
Wherever men reside.
It tells the dying how to live
When time hath passed away,
With God in glory and in bliss,
In realms of endless day.

HOPE FOR IRELAND.

Poor Ireland!—though long thy night,
Thy star of hope is risen,
Turning thy sorrow-clouds to light,
With gleams of the bliss of heaven.
The dawn is bright, the day is near,
The Sun himself will soon appear:
He'll then his glorious course begin,
And never, never set again.

Ireland has long been shrouded in the thick darkness of Popery. The priests of Rome have long kept the Bible from the people; but now the bright beams of gospel truth are beginning to disperse that darkness, and some parts of that country present a most interesting mission-field at this moment. Not a few of the children begin to rejoice in the light. Our young friends will read the following facts connected with schools in the west of Ireland, we doubt not, with delight. Friends who have lately visited them thus write:—

"In the Infant-school at Clifden the children were all below eight years of age, but answered many questions by texts of Scripture. The questions were asked by strangers, and the children's answers showed that they understood the meaning of what they said, and did not repeat texts like parrots. One little girl, with a sweet bright face, came in when we were present. The mistress told us her mother had done all she could to persuade her to go to the monk's school

where they gave double the quantity of food which they did in the scriptural schools. But this little one of two and a-half years of age entreated, 'Oh, let me go to my own mistress—let me go to my own mistress.' So she was allowed to continue, while her sister went to the monk's school.

"Another little thing of the same age, the child of bigoted Papists, found her way into the infant-school. She was carried away forcibly, but found her way back again, and again, though punished for it. At last the father said, 'Well, there must be something in it: let her go.' Some of these children have very little to eat, those best off getting only two meals a day; and they have scarcely clothes to cover them in some of the schools; but they all look bright and happy, and their teachers say they are so affectionate, they do not know how to do enough for them. Their knowledge of Scripture is truly surprising, and some have given proof that they love it more than any thing else.

"A little boy at Oughterard went out every day for furze, for which he got a half-penny to buy turnips for his mother—a widow—and his sisters. His master advised him to go into the poor-house. The tears trickled down his face, and he said, 'I would rather live on the portion of food I get in the school than go to the poor-house, for then I should have to go to the school there, where they would teach me to pray to saints and angels, and would not teach me anything about Jesus.'

"Whatever we might think on going to the orphan nursery at Clilden, there was but one feeling on our return—that of deepest interest in the dear children, and admiration of the system under which they are being trained for usefulness in time, and glory in eternity. The boys have reclaimed a piece of waste ground, and made it a neat garden, filled with luxuriant vegetables. They have also little gardens of their own, in which they may exercise their taste. They have received instructions from a very good carpenter, and, under his directions, made all the little bedsteads; and very nicely made they were. When I saw them, they were working with him at the windows and doors of the new school-house. The carpenter—a Roman Catholic—said, he preferred them to any assistants, they were so intelligent, diligent, and obedi-

ent. The elder girls, under the direction of a pious, well-trained English servant, are taught all sorts of household work; and the whole party seem as happy as the day is long: they appear much attached to each other. I was glad to find they had but two meals a day, which takes away the idea of a few being petted, and spoiled for encountering future hardship, while hundreds of their little companions were on the brink of starvation.

"The elder girls in Miss D'Arcy's school are particularly pleasing in their manners and appearance; many of these, when the school was established three years ago, persisted in coming to it, though certain that harsh treatment daily awaited them on their return home. One, whose nice expression made me ask about her, used to be severely beaten by her father; but grace was given her to hold fast that which is good, and to adorn the doctrine she had learnt to believe in as the truth of God. This little light shone mildly, but clearly, amid the gloom of her father's cabin; and ere he died she was permitted to rejoice in the belief that he had received 'the light of life.'

"Two girls were pointed out to me, who, when the mother of a third was dying, went, for several nights, to be company to their companion during her night-watches. Dreary must have been the hours thus spent, as far as outward circumstances were concerned. The cabin had been partly unroofed, a small portion of the thatch was propped up, and beneath its shelter lay the dying woman. In the dark chill night and drenching rain did these poor children seek to fulfil the law of love, and share the suffering they could not mitigate.

"I noticed two little boys in the school, and, on inquiring how they came to be there, was told that their cabin was near the school: as the girls passed it, these little things used to stand at the door and curse them. Every Sabbath after service, when the weather permitted, a number of the Fakeeragh girls went to a quiet nook on the hill side: there, with the everlasting mountains around them, they praised God who made the heavens, and the earth, and the sea, and who 'loved them, and washed them from their sins in his own blood;' 'and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord.' By dint of gentle kindness, the little boys were coax-

ed to join the party, and learned to sing. Gradually the enmity which had been instilled into their hearts wore away. They had learned texts, and listened to Bible stories, which so excited their desire to attend the once hated school, that they gave their parents no peace till they permitted them to go. Their father was very bigoted, and long refused; but, as the children wept all day about it, he at last consented, though with such ill will, that, as he afterwards said, 'It was all I could do to restrain myself from running a knife through every Janper* I met. The word of God from the lips of his children was eventually sent home with power to his heart; and this man is now one of the most intelligent and consistent of the converts. I must not forget one little hero in the Sellerna school, who, because he had been taunted with going to school merely to get the stirabout, had for months, I believe, come and gone without touching it, though really needing the additional food. Pride might make a determined child do this for a few days; but a higher principle and higher tone of character was needed to enable him to persevere in such a piece of self-denial. If the stirabout were dis-

continued, I am certain hardly any would leave the school as long as their strength stood out.

"They are very fond of singing; and, when the teachers are good singers, they soon learn to sing very sweetly. Their parents delight in hearing them; and, by this means, much precious gospel seed is wafted along the mountain-sides on the wings of sacred song. It was very sweet to hear some well-known hymn-tune, such as the 'Happy land,' or 'Oh! that will be joyful,' coming from one knew not where, till, among the rock, or along the road, little bands might be seen cheerfully wending their homeward way. There could be no doubt as to the truthfulness of the ready answer always given when asked if they were happier since they had gone to school. They knew they were, and they knew why; for 'the entrance of God's words giveth light.' 'Blessed is the people that know the joyful sound.' Now, as in the apostolic days, when the gospel was preached, there is 'great joy.'

* This is a nickname which the Roman Catholics give, in derision, to the Protestants.

Religious Intelligence.

NOVA SCOTIA.

RESIGNATION OF THE REV. M. SUTHERLAND.—We learn with much regret that the state of Mr Sutherland's health has compelled him to resign his charge at Pictou. His resignation was accepted by the Presbytery last week, and he proceeds immediately with his family to Scotland. Medical men recommend to him to try his native air. It is his lungs that are giving way—consequent upon incessant labour. Mr Sutherland was a most energetic and useful minister—always to be found at the post of duty and was an active member of his Presbytery and Synod. He carries with him the fervent blessings of thousands in the county of Pictou and other parts of Nova Scotia. May God bless him with renewed health and strength and renewed usefulness in the Gospel vineyard!

OPENING OF FREE CHURCH COLLEGE.—The Session 1857-8 of the Free Church College was opened on Wednesday, the 4th inst., by an appropriate Lec-

ture from Professor King, in the course of which he described the principal subject to which theological investigations are directed—viz., the gospel of salvation, as revealed in the written Word of God,—traced the outline of the christian evidences, and indicated the spirit of prayerful dependence on divine illumination in which the study of theology is to be prosecuted.—The number of students present was not large, but several others are expected who have not yet come forward.—*Record.*

We learn that five young men appeared before the Free Presbytery of Prince Edward's Island with a view of entering the Free College here. It is time for the Island to send its first instalment of students to Halifax College.—*Pres. Witness.*

MIC-MAC MISSION.—The Annual Meeting of this Society was well attended. The Temperance Hall was well filled, notwithstanding the disappointment a fortnight previous.

Rev Dr Twining, the President, occupied the chair. The Rev John Hunter, (Free Church) opened the meeting by prayer. The Chairman made some introductory observations referring principally to the translation of the Word of God into the Mic-Mac language, so that some of the Indians can read and understand it.

The Report of the Committee was read by the Rev D. Freeman. It related the history of the year, and embodied a pleasing account of the labours of the Missionary, and of Ben Christmas, who is sustained by the Society while pursuing his studies at the Provincial Normal School at Truro, as well in various branches of English as in the art of teaching. He was received into the church at Hantsport in April last. An Indian boy is also supported by the mission, living with Mr Christmas, and also attending the Model School. The Property purchased by the Society at Hantsport, has been paid for. The receipts of the year amounted to £681. The Report will be published shortly, and will be read by the contributors and the public generally with much interest.

The Missionary, Rev Mr Rand, besides making an interesting speech himself read a letter to the meeting from Ben Christmas.

Addresses were delivered by the Rev Chas. Churchill, (Wesleyan); Rev Mr Crisp, (Episcopal), and the Rev Mr Boyd, (Presbyterian). We doubt not, from the spirit which prevailed at the meeting, the cause will continue to meet with favour at least equal to that shown towards it at any previous period of its history.—*Christian Messenger*.

CANADA.

MINUTES OF JOINT-COMMITTEES ON UNION.

Within Knox's Church, Toronto, this twentieth day of October, 1857, (seven,) the Joint-Committees of the United Presbyterian Church and the Presbyterian Church of Canada, on Union, met.

Present: On the part of the United Presbyterian Church, Drs W. Taylor and J. Jennings, Messrs. Jas. Gibson, Alex. Kennedy, J. J. A. Proudfoot, and R. Christie, elder.

On the part of the Presbyterian Church of Canada, Drs Willis, Messrs. R. Ure, J. Laing, W. Herron, and Arch. Young, elders.

Mr Proudfoot was appointed Chairman, and Mr Laing, Clerk.

The meeting was constituted by prayer; thereafter the Committee adjourned to meet in the same place at nine o'clock, to-morrow morning.

The meeting was closed with the benediction.

—
Within Knox's Church, this twenty-first day of October, 1857, (seven,) the Committees met according to adjournment.

Present: On the part of the United Presbyterian Church, Drs. W. Taylor and J. Jennings, Messrs. Proudfoot, Jas. Skinner, Gibson, Kennedy, and R. Christie, elder.

On the part of the Presbyterian Church of Canada, Dr Willis, Messrs. Ure, J. Ross, Laing, W. Herron, and Arch. Young, elders.

The meeting was constituted by prayer.

The minutes of the respective Synods, re-appointing the Committees having been read, after some preliminary discussion, it was agreed to consider the opinions of the persons present on the three following points:—

1st. State Endowment of Religion.

2nd. The use of the Bible in the Common Schools

3rd. The appointment of days of Public Humiliation and Thanksgiving by civil authority.

A lengthened discussion having taken place, several resolutions were laid on the table, and the Committee adjourned to meet again at half-past six o'clock in the evening.

The meeting was closed with the benediction.

—
The same day, half-past six o'clock

The Committee met according to adjournment.

Present: On the part of the United Presbyterian Church, Drs W. Taylor and J. Jennings, Messrs. Gibson, Kennedy, and Skinner.

On the part of the Presbyterian Church of Canada, Dr Willis, Messrs. Ure, Ross, Laing, and Heron and Young, elders.

Mr Ure was appointed Chairman in the absence of Mr Proudfoot.

The meeting was constituted by prayer. Consideration of the matters which had been before the Committees at the previous sederunt was resumed.

The resolutions on the table having been withdrawn, the following motion was submitted and agreed to.

On the question of State Endowments of Religion the Committee agree to report to their respective Synods in the following terms :

1st. That the brethren of the Presbyterian Church of Canada hold that there are circumstances in which the State may lawfully offer endowments, and the Church may lawfully accept of them. And that the brethren of the United Presbyterian maintain that the acceptance of endowments is in all cases inconsistent with the spiritual independence of the Church, and the allegiance which she owes to Christ her Head.

2nd. That no specific declaration of opinion on the above question, or its bearings, is demanded as a term of communion in either of these Churches.

3rd. They, therefore, recommend that in the event of the Church being united, the same practice, in reference to this question, should still be followed in the united body that is now followed in the two branches in their separate state, and that the same forbearance should, therefore, continue to be exercised.

The second point, viz., The use of the Bible in the Common Schools, was then considered, and after mature deliberation, the following resolution was agreed to:—

On this point the Committees are unanimous in the opinion that it is highly important that the Bible should be used in the Common Schools of the country, and that the Church should constantly aim at this object. And for the accomplishing of this end, that it is the duty of civil rulers to afford every facility for the use of the Bible in the Common Schools; and while abstaining from the enforcement of the use of it on any who may be opposed thereto, to provide that no obstacle shall be thrown in the way of those who may desire to use it.

The third point, viz., the appointment of a day of Public Humiliation and Thanksgiving by civil authority, was next considered.

After mature deliberation, the following resolution was unanimously agreed to:—

On this subject the Committee hold that there are times in which days of National Humiliation or Thanksgiving ought to be observed—and that in such

cases, in order to secure a general concurrence throughout the nation, the civil magistrate may with propriety nominate the day, and recommend the observance of it by all under his rule; at the same time that he has no right to prescribe the religious exercises to be observed.

It was agreed that the Clerk shall transmit a copy of the minute to the *U. P. Magazine* and the *Ecclesiastical and Missionary Record* for publication.

The Committee then adjourned to hold its next meeting in Knox's Church, Toronto, at the close of the session of the Theological Institutions, about the middle of April. The day to be fixed by the Conveners.

The meeting was closed with the benediction.

(Signed,)

W. TAYLOR, D. D., *Convener*.
ROBERT URE, *Convener*.

MR. SPURGEON'S NEW TABERNACLE.

A public meeting was lately held in New Park Street Chapel, for the purpose of promoting the building of a large tabernacle for Mr Spurgeon. Mr Spurgeon made a statement to the meeting of the success which had attended the efforts of the promoters of the scheme. In doing so he alluded to the services held in Exeter Hall in connexion with his congregation, which were got up with a view of obtaining funds for the enlargement of the building in which they were then assembled, and which were eminently successful. He would not pain their feelings by alluding to the untoward circumstances attending their first meeting at the Surrey Music Hall. It was a painful prelude to a most magnificent result. That accident was the means of causing their meeting there to be known amongst the highest of the land; and although he considered it but of little consequence, many of these had since attended their services, and heard the gospel in its simplicity. Referring to the want of a large building, Mr Spurgeon said—Some three months ago he had the honour of breakfasting with Sir S M Peto, who promised him £100 donation when the foundation-stone of such a building was laid, and another £100 when it was finished, besides a promise of further assistance. He also told him that he would cause his agent to look out for a site suitable for the erection of such a structure, in re-

spect of which he was to communicate with the committee; but as he understood Sir S M Peto had been in Portugal mostly ever since, no conclusion had been come to in that respect. As regarded funds, they had in the bank a sum of £4000 towards the erection of the building.—*News of the Church.*

Editorial.

TO OUR READERS.

WITH the present No. concludes our second volume, and our readers have now a fair opportunity of judging of the merits of our journal. For ourselves we have but little to say. The labor connected with its management has been very considerable, and yet, believing that such a periodical will tend largely to promote the interests of the Church, we are prepared cheerfully to bear it longer. At the same time we must candidly intimate to our readers, that, unless greater efforts are made to extend our circulation, the *Instructor* must be discontinued. The subscriptions are not yet sufficient to pay expenses, though if all were paid up regularly the balance would be but a trifle. The chief cause of the embarrassment is the irregularity of the payments, there being now about £120 due from our agents and subscribers. Under these circumstances the Board of Foreign Missions had under serious consideration the question of discontinuing it at the end of the present year. They have however come to the conclusion, that they were not warranted in doing so without the authority of Synod, and have resolved to continue to publish as usual for another year, leaving the question as to its ultimate continuance to the decision of the supreme court. In the meantime we can only press upon our agents and subscribers generally, and particularly on our brethren in the ministry, that an effort be made to extend our circulation.—We are more convinced than ever that the Church needs such a periodical of its own, and we think that it will be both injurious and discreditable to us as a body, if it should be allowed to go down. And a very slight exertion through the Church and promptness in forwarding subscriptions is all that is necessary to prevent this.

WE have received a communication from a brother in the Prince Edward Island Presbytery containing strictures on a letter which appeared in a late No. of the *Record* of the Synod in connexion with the Church of Scotland from its Canadian correspondent, understood to be the Rev William Snodgrass, in which he is pleased to renew his attacks upon the ministers of our Church individually and collectively. Our correspondent not only shows the injustice of these attacks, but convicts Mr Snodgrass of the very sins of which he is so lavish in his accusations against us, particularly of unbrotherly, not to say worse, means to undermine us, injure our Church, while cloaking his designs under hollow pretensions of friendship and desire for union. We have no doubt of the justice of our correspondent's strictures, but we do not see that any good would be gained by entering into controversy on the subject, nor does it appear to us that after what we have already said, any farther defence of our Church is necessary.

THE MUTINY IN INDIA, AND OUR DUTY BEFORE GOD.

IN our September No. we adverted at some length to this subject, and gave the first impressions produced by the events, of which that country has recently been the theatre. Since that date public interest in these events has increased rather than diminished, and a large amount of information has been elicited regarding the causes, the nature and the objects of the revolt.

The inhabitants of Great Britain and several of her Colonies have been called on to humble themselves before the Governor among the nations, that his displeasure may be averted, that he may bring order out of confusion, and turn war into peace. We need scarcely say how appropriate such exercises are to the present crisis, and our object in the present article is to point out those feelings and views, which as in the sight of God, the inhabitants of the British Empire ought to cherish at this important crisis.

In the first place there should be a *devout recognition of the hand of God* in these events. God pronounced a heavy woe of old on those who "regarded not the work of the Lord, neither considered the operation of his hand." And again it was said, "when God's hand is lifted up they will not see, but *they shall see.*" When they did not acknowledge his hand in the lighter chastisements, he would bring heavier upon them. He would "render his anger with fury, and his rebukes with flames of fire." When the Chaldeans invaded Judea and carried its inhabitants captive, with cruelties similar to those which have recently taken place in India (2 Chron. xxxvi. 17), the Jews were taught to look beyond, to Him who employed them, but as the instrument in his hand for the accomplishment of his purposes. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation, I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey and to tread them down as the mire of the streets. *Howbeit he meaneth not so,* neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." So we may find secondary causes for these events—and we would encourage every attempt to examine into them—but let us not confine ourselves to these without reference to the great first cause. Let us not be satisfied with attributing these events to the infuriated passions or the ignorant prejudices of the Sepoys, but remember that they are but instruments in the hands of the Supreme Ruler of the universe. "While we attend," says Robert Hall, "to the operation of second causes, let us never forget, that there is a Being placed above them, who can move and arrange them at pleasure, and in whose hands they never fail to accomplish the purposes of his unerring counsel. The honor of the Supreme Ruler requires that his supremacy should be acknowledged, his agency confessed; nor is there anything which he more intends by his chastisements than to extort this confession, or any thing he more highly resents than an attempt to exclude him from the concerns of his own world."

But 2ndly, we should regard these events as the manifestation of his righteous displeasure against sin, and be deeply humbled in consequence. The evils which overtake nations are the just judgments of the Almighty. We know who has said, "The curse causeless shall not come," and "Thine own wickedness shall correct thee and thy backslidings shall reprove thee."—Other causes there may be for the present calamities, but there is one which lies deeper and in which Britain is chiefly concerned, viz., that she has deeply sinned against God. In endeavouring to find out those sins for which God is visiting Britain, attention should not be confined to those which are connected with India. The British Empire is one, and God may strike in any Province he pleases, for the provocations offered throughout the whole of her dominions. God may be avenging the sins of the British people at large—their Sabbath breaking, their intemperance, their prevailing ungodliness, their all absorbing worldliness, by the terrible events in India. We must beware too of the idea that by national sins, for which God sends his judgments, are meant the sins of the Government. National sins are the sins of the nation, and all the sins of individuals go to swell the aggregate of guilt,

for which the displeasure of God may be poured out in any national calamities at any moment. In looking however at British connexion with India, we see enough in the conduct both of the rulers of India and the people of Britain to bring down the wrath of the Most High. In tracing the causes of the Lord's controversy with our Father Land we should not confine ourselves merely to recent wrongs. "God's judgments, upon national sins," it is justly remarked by a late writer in the *R. P. Magazine*, "are not always immediate. He waits in long suffering, until men in vain delusion, sometimes flatter themselves with the imagination that no adversity at all shall come to them. One generation adds to the iniquities of another, until the cup of iniquity is full, and the wrath due to their accumulated transgressions burst forth; when many of the parties who have been engaged in them are silent in the dust." And in looking at the past how much reason for humiliation is there in the past Government of the East India Company. Many of the acquisitions of territory have been the result of fraud and injustice.—The treaty by which Lord Clive laid the foundation of British power was a base forgery, the name of a party, who had refused to sign it, having been appended by Lord Clive's own hand. And the character of the early administration of affairs may appear from the following language, by the chairman of a Committee of the House of Commons when presenting their report, "that through the whole investigation he could not find a single sound spot on which to lay his finger, it being all equally a mass of the most unheard of villainies, and the most notorious corruption." It is but just to say that in these matters a great change for the better has taken place of late years, and that the administration of affairs, as far as the higher authorities of the East India Company is concerned, has been comparatively pure and free from injustice. But partly from bad systems, and partly through the misconduct of its native subordinates, there has always been a vast amount of oppression and injustice. And when we recollect that only two years ago it was shown, that torture was yet resorted to in the collection of revenue, we may readily understand how much yet remains to be corrected.

Then there has been on the part of several of the rulers of India a greed of territory, which is as offensive to the Most High in Governments as greed of gold is in individuals. We do not say that this has been the general disposition of the British Government or the East India Company. On the contrary, there has often been on their part a reluctance to extend their boundaries, and their acquisitions of territory have been in most instances rendered necessary in self-defence. The conduct of States bordering upon British territory exhibited an infatuation in their attacks upon British power, which rendered their subjugation necessary for the sake of peace.* But in other instances those sent out to India have exhibited a desire for territory, which has generally brought speedy retribution. It was in this way that the disasters of Afghanistan occurred a few years ago. The same feature characterized the administration of the late Governor General, Lord Dalhousie. During that administration the amount of territory added to the British Empire by annexing States, whose rulers had been previously in a state of semi-independence at least, has been very large, and it has been stated on high authority, that "the present outbreak is directly traceable to the annexation policy of Lord Dalhousie."

But particularly has the East India Company and the British Government merited retribution by their neglect of means to promote the interests of those under their charge. Here are over one hundred millions of immortal beings directly under their control, beside fifty millions more partially under

* Their conduct reminds us of what was said of the Canaanites (Josh. xi. 20).

their influence, yet the whole policy in regard to them has been one of pure selfishness. The following statement is by authority. "The Honourable Company for 250 years has observed a cautious forbearance in relation to the religion of the natives, and has *invariably* desired their agents to *make money and not converts.*" Such a Godless system of policy could not but provoke the Most High. But there has been worse than this, even systematic opposition to Christianity. When Carey the Missionary went to India he had to take refuge in the Danish settlement of Serampore, and Judson was formally excluded from British territory. And as if to cap the climax of iniquity deliberate and authoritative countenance was given to some of the worst forms of heathen superstition. The Temple of Juggernaut was directly supported by the British Government, and British troops were obliged to do honor to heathen shrines. It is gratifying to observe that, under the pressure of the Christian public opinion of Great Britain, these things have been considerably changed for the better. But too much of the same policy remained till the last. It is only a short time since British troops were obliged to present arms at a heathen shrine in the Punjaub. The prejudices of caste have been honored, Mahomedan Colleges have been liberally endowed by Government funds, native Christians were excluded from offices which were conferred on heathen and Mahometans, and when a Sepoy was converted he was dismissed the army. Could we expect any thing else than that such conduct on the part of men bearing the Christian name should receive some signal mark of the displeasure of the Almighty.

Then there has been the horrible opium traffic which, more than intemperance at home, has been demoralizing India and China, and destroying all the mental and physical energies of its votaries, and yet has been openly countenanced by the authorities. *One-fifth of the whole revenue of India, which amounts to Thirty Millions, is derived from this infamous traffic.*

We have in our former article referred to the conduct of British residents in India, who have generally given themselves up to licentiousness, intemperance and Sabbath breaking. We might also advert to the worldly spirit in which many families in Britain have sent forth their sons to India. Persons, who had dedicated their children to God in baptism or had professed to do so, deliberately sacrificed them on the altar of Mammon, disregarding every consideration of their spiritual interest, and even of bodily health, in the one object of making money.

But we must in particular notice the indifference of the British people to the temporal and spiritual welfare of India, and particularly the neglect of the Christian Church to evangelize its population. Upon this we shall only quote the language of the Rev J. Cairns of Berwick. "It was more than half a century after the conquest of Bengal before any other missionaries were sent out to it than the handful of the Baptist Society; and even at this day, after a century of British occupation, there are not so many as four hundred in all India, or about one to every half million of the population. For many years the Government of this country was utterly hostile to missionary enterprise. Who can doubt that God put India into our power with a view to its evangelization—that its dark myriads might be rescued from their monstrous and degrading superstitious; and from those hideous incarnations of lust, treachery and cruelty, misnamed religions, of which we have seen the undisguised expression in the recent enormities, and that they might be brought under the benign sway of the Prince of Peace for time and for eternity!—How have we discharged this obligation, I say not as a Government—for the most enlightened men asked nothing more from the Government than to give them scope, and not to counteract their labors—but as a Christian nation

broken up into Christian Churches? Does not the miserable supply of missionaries in the field and the comparatively scanty interest taken in their operations answer the question? * * Alas! should we lose India now, what monument will remain of our splendid operations as a Christian nation?—The tombs of a few missionaries, the ruins of a few Schools and Churches; while the solemn finger of God will write on the page of history the more awful memorial, ‘Thou art weighed in the balances and found wanting.’”

But, in the third place, there is much in recent events to excite thankfulness to God, “In wrath he remembers mercy,” “He stayeth his rough wind in the day of his east wind,” and he must be blind indeed who sees not the goodness of God calling us to thankfulness in the midst of all these calamities. In particular, what reason is there for thankfulness that the mutiny has been confined to one Presidency. Had the armies of Bombay and Madras proved as the army of Bengal there would have been no British India for six months to come, nor till 70 or 100,000 British troops were landed on its shores.—There is also great reason for thankfulness that the Hindoo people have generally maintained a neutral position, and that several native princes have remained faithful to British interests. There is great reason for thankfulness that the outbreak occurred when Britain was at peace. How disastrous would such an event have been had it occurred in the midst of the Russian war, and how providential that the Persian war was just ended in time to release the troops engaged in it for the suppression of this revolt. Then the premature rising was just in time to prevent other troops from being sent from Calcutta to Burmah, and this probably was the means of saving Calcutta. How remarkable too that the troops destined for China should be just at hand, and thus be on the spot so much sooner than any could have arrived from Britain. We have also reason to be thankful for the many marvellous escapes of European residents. We have also reason to be thankful for the manner in which our countrymen have discharged their duty—for the almost superhuman valour of our troops, and the wisdom as well as energy of our Generals. We have also reason to be thankful for the unity of feeling that prevails throughout the British Empire, and the universal sympathy of the civilized world on behalf of Britain (with the exception of Ultramontane Romanists and Irishmen of the Condon type). We have reason to be thankful for the almost uniform success which has attended the efforts of the small knots of British troops contending against such fearful odds, and now for the early fall of Delhi. But we have particular reason for thankfulness, that not only has no person, whose statements are of any weight, attached blame to the Missionaries, but that the public at large seem thoroughly awakened to a sense of the improper policy hitherto pursued in reference to Christianity and the native superstitions; and that they are becoming roused to a sense of the duty of Christianizing that vast population. Thus there is every reason to believe that these fearful scenes will ultimately tend to the furtherance of the gospel.

Lastly. These events call for *earnest prayer*—prayer for those who are exposed to danger—that these events may be blessed to the spiritual edification of the British residents in India—for the troops engaged in suppressing the revolt—that success may attend their exertions, and peace and order be speedily restored,—and especially for the progress of the gospel—that Missionary operations may soon be resumed—that they may be extended till they become commensurate with the wants of that vast population; and above all, that the Spirit of God may be poured out from on high—that Christ may “take to himself his great power and reign” in the hearts of a peaceful, a loving and a happy, because a regenerated people.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

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DECEMBER, 1857.

No. 12.

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Foreign Missions.

For the Missionary Register.

LATER NEWS FROM THE MISSIONARIES.

Letters from Messrs. Geddie and Gordon have come to hand by the second November Steam packet. At present we can only supply the leading facts of this most gratifying correspondence. Under date June 5th 1857, Mr Geddie writes to inform the B. F. M. of the state of the Mission.—The "John Knox" had arrived on May 16th at her destination under charge of the first Officer and two men belonging to that numerous and well appointed fleet of vessels belonging to R. Towns Esq of Sydney and engaged in the South Sea trade. The "John Knox" left Sydney on the 20th day of April so that she performed the voyage thence to Aneiteum in 26 days. Head winds and stormy weather were encountered during the greater part of her voyage, but she "behaved nobly." Mr Geddie says "she is a splendid little vessel, and had she been built under our own direction we could not have suggested better arrangements. The "John Williams" with Mr and Mrs Gordon and Miss C. A. Geddie arrived on the very day he (Mr Geddie) was writing the above intelligence. Of his daughter he writes as a fond Parent might be expected to write. The only sad note in the parental Eulogium being the entire want of mutual recognition when they first met. Of Mr and Mrs Gordon he says, I

am glad to learn that they have favourably impressed the Brethren with whom they have had intercourse by the way. They appear to be persons of the right spirit.

It is extremely pleasing to note the truly christian welcome which has been given to the new Missionary and his "help meet." The particular location for his future labours was more difficult to be ascertained than the Board were prepared to learn, and the result shows the wisdom of leaving such matters in the hands of the Missionaries on the field. Not Tana but Erromanga has been selected and Mr Gordon had entered on this most interesting scene of missionary enterprise. The Blood of the martyr missionary Williams has at last prevailed in opening that dark and savage island to the European Missionary. Who will not unite in breathing forth the prayer that the Spirit and power of "Williams" may rest upon the person and prosper the efforts of him who has thus auspiciously entered upon his labours? Mr Gordon writes under date June 20th, 1857, from Dillon's Bay, Erromanga. He had been four days on Aneiteum—thence he sailed to Fotuna and thence to Tana. The Samoan brethren and Messrs. Geddie and Inglis united in their counsel to visit Erromanga. Thither accordingly our Missionary went on the 13th. On the following day he arrived at Dillons Bay. Rain prevailed on the Island, and he had not met any of the principal chiefs but had received kindness from 1 or 20 of the Natives. He has with him two

Raratongan and Aneiteumese Teachers, the former teachers had all left. Materials for a house were taken from Aneiteum and Mr Geddie who accompanied the "John Williams," in the "John Knox" left two Aneiteumese as servants to the mission family. He remained on the Island until the mission Cottage had been erected, and spent one day under its roof before sailing for Aneiteum. The principal help which Mr Gordon has in his work is *Mana*, a native of the island, converted to Christianity in Samoa. A Box of School materials is found necessary, but the request is not so urgent as to require immediate action. In the mean time, however, some of the friends of the Mission may take the hint to prepare such a contribution as a *first offering to the Erromanga Mission*.

The Letters from which these most cheering tidings have been taken will be published in full in the January Register.

To complete our missionary intelligence we have only to add that the same Mail which conveyed the above, brought also tidings of the safe arrival, in good health and excellent spirits, of our third Mission family at London, whence they expected to sail for Sydney, Australia, in about two weeks. They were only awaiting the arrival of *Goods per Steamer*. These were despatched by the first Novr. Steamer, so that there would be no detention on their account.

It seems almost superfluous to suggest in view of the above that our monthly missionary concerns for prayer and other public assemblies have now presented to them ample ground of Gratitude to the "God of the Sea and the dry Land." The safe and prosperous arrival of the mission family at Erromanga, the harmonious action of the missionaries from Samoa as well as Aneiteum in the selection of that Island—the propitious commencement of that long and perilous voyage in which Mr and Mrs Matheson may now be considered as proceeding to their field of labour.—All call for united and fervent thanksgiving and praise. Is not Jehovah still found to be the breaker up of our way? Will not his Glory yet be our reward? Ye who have so often made mention of the Lord in connection with the marvellous prosperity of the mission, "Keep not silence and give him no rest till he establish, and till he make it a praise in all the Earth."

J. B.

In addition to the above interesting intelligence we give from the London *Missionary Chronicle* some extracts from a report of Messrs Geddie and Inglis of date Nov 11th 1856, which though containing little that is new is still interesting.

MISSIONARY TROPHIES.

"The Lord's work continues to prosper. The entire population of Aneiteum, nearly 4000, have now, with the exception of about 200, abandoned heathenism, professed Christianity, and placed themselves under our instructions. The number of Church-members is 150, the number of candidates for membership is 75. We have four large places of worship, two on each side of the island, capable of containing upwards of 2000 worshippers. We have upwards of fifty schools: the whole Christian population attend school for an hour five mornings in the week, and also on the Sabbath afternoon. In several of the school-houses public worship is also performed on the Sabbath. The four Gospels, the Acts of the Apostles, the half of Genesis, the book of Jonah, the first epistle of John, and other detached portions of Scripture, are translated into this language.

"Upwards of 1400 of the natives have mastered the elementary books, and are reading in the Gospels. About 300 have made considerable progress in writing; a good many of them have also commenced arithmetic. For nearly four years marriage has been established upon Christian principles; and without disturbing any previously recognised marriage, upwards of a hundred marriages have been solemnised with Christian rites.

PROGRESS IN THE ARTS OF CIVILIZATION.

"The civilization of the natives is keeping pace with their Christianity. Agriculture is extending, and food is becoming more plentiful. The people are manifesting a strong desire for the arts and conveniences of civilized life. House building and road-making are fast improving the appearance and condition of the island. In addition to our four places of worship, there are now twenty-four large school-houses, framed with wood, and the walls plastered with lime, while cottages of the same materials for chiefs, teachers, and others, are rising up in all directions. The natives will now sell anything, or work at anything, to obtain European clothing.

STATE OF RELIGION.

"The Lord has wonderfully, silently, and gradually inclined the hearts of his people to receive the truths of His holy word. There has been no special excitement; at no time have any large numbers come in at once; but for years, scarcely a week has elapsed, but we have had some accessions from the heathen, till, now, they are reduced to a few stragglng individuals, having neither political nor moral influence among the community. We are safe in saying, that on this island idolatry is abolished, Christianity is the religion of the people. The Sabbath is universally observed as of Divine appointment, slavery has been abolished by statute, and, as in Britain, *the Bible is the common law* of Aneiteum.

"But let us not, however, be misunderstood. Through the Lord's blessing a great work has already been accomplished on this island; but a far greater work has yet to be done. Nearly the whole population have been brought from heathenism to Christianity; but the number who have been brought from sin to holiness is as yet comparatively small. The work is spread over the whole surface of society, but it has gained a deep and firm hold only to a limited extent. Still we hope and pray that He who has begun this good work among the people, will watch over it, and carry it forward, till every heart submits to the authority of Jesus.

OPERATIONS AT FOTUNA, TANA AND EROMANGA.

"On the adjoining islands the prospects of the Missions are very encouraging. We have five teachers, natives of this island, on Fotuna, and seven on Tana. About a fortnight ago, our Mission boat returned from visiting our teachers on Fotuna, and brought the most encouraging intelligence that we had ever had from that island. We consider Fotuna as quite open at present for the settlement of a missionary.

"We consider that Tana, also, is now fully open for two missionaries. We are looking anxiously for the arrival of Mr Gordon to be settled as one of these two at Port Resolution. A few days ago, a vessel from Eromanga brought us two interesting letters from Eila, the Samoan teacher stationed at Dillon's Bay. He has charge of one station himself, and Mana, a native of Eromanga, who was

some years at the Institution in Samoa, has charge of another. Eila makes a very urgent application to us to send him some natives from this island, to assist him in the work. He says that he is well; that the natives are peaceable, and steal nothing from him, that they are becoming desirous for books, and eager to learn to read, and wish very much to have missionaries to live among them. Our earnest prayer is, that this wish may be soon gratified.

NATIVE AGENCY.

"You are already aware that we are about to obtain a small schooner for this Mission to be called the "John Knox." This will enable us to maintain safe and regular intercourse with our teachers on the adjoining islands, and with any missionaries that may join us in this group. Native agency is indispensable in opening up new islands or new stations; and if native teachers are regularly visited, and carefully superintended, they are capable of doing a great amount of preparatory work. It is, however, only preparatory work that any native agency can accomplish in these western groups. When they have brought the work forward a certain stage, unless it is taken up by resident missionaries at that point, it not only stands still, but it goes back, and the preparatory work itself is in danger of being lost. The great felt want in this group is the want of missionaries. Native agency to any amount can soon be raised; but unless there are missionaries to direct that agency, it is of little or no value. This is a large and important group of islands. It contains a larger surface, and a much larger population, than is to be found in all the islands to the eastward, occupied by the London Missionary Society. The climate is not so healthy as the eastern groups; fever and ague prevail on most of the islands at certain seasons; but there is every reason to believe that by proper care a fair measure of good health may be enjoyed. We hear very encouraging accounts respecting the mild and docile disposition of the natives in the large islands to the north of this group. For the last two or three years, sandal-wood vessels have been constantly trading with the natives of Espiritu Santo; and as far as we have been able to learn, not a single quarrel has taken place between the natives and the traders."

MR. MATHESON'S FAREWELL ADDRESS.

[We have received copies of some of the addresses delivered at the Farewell Missionary meeting in Pictou. We do not think it necessary now to publish them entire. We however give Mr Matheson's.]—ED.

"Go ye into all the world and preach the gospel to every creature." Such, christian friends is the sublime and comprehensive commission, under which the Apostles of our Lord and Saviour Jesus Christ went forth to proclaim to a lost and perishing world the glad tidings of salvation. Christianity contemplates the human family as in a state of utter helplessness and misery. Wretched and miserable and poor and blind and naked is the humbling description, which the Bible gives of man in his fallen state. But while Christianity looks fairly at the deplorable condition of man, and surveys it in the extent of its degradation and misery, it is the glory of the gospel, that it reveals a remedy adapted to the wants of all. The command of the Author of our holy religion is to make known to every son and daughter of Adam, that Jesus Christ is able to save unto the very uttermost all that come unto God by him. In his name the heralds of the cross are directed to proclaim to every man that thirsteth &c. But were we to take and spread out before our view a map of the world what a vast extent of heathen lands would be unfolded, where as yet the inhabitants have never heard the glad tidings of salvation,—sitting in darkness and in the region and shadow of death. There they are without Christ, having no hope and without God in the world. They are suffering under the influence of a soul-destroying famine—"a famine not of bread nor a thirst of water, but of hearing the words of the Lord," having none to lead them to the fountain of living waters, and to break to them the bread of life. But to us has the word of this great salvation been sent. To us the lines have fallen in pleasant places, in a land where we enjoy civil and religious liberty, and have access to all those ordinances, which have been instituted for the perfecting of all the Saints, for the edifying of the body of Christ, and have been as we hope by the instrumentality of the Gospel, called out of darkness into Gods marvellous light. And friends, has God thus distinguished us, by bestowing upon us the blessings of

the Gospel. If so does there not lie upon us a solemn obligation to do good and to communicate, for with such sacrifices God is well pleased. To our sympathy here loudly does the condition of the perishing world appeal, and shall we forever close our ears against the importunate cry, "Come over and help us." On those who enjoy the Gospel is it not a duty incumbent to send it to the ignorant and perishing. "Freely ye have received, freely give," "Go ye into all the world &c," and does not gratitude to God for the favors which he has bestowed upon us require that we should obey it with cheerfulness, for "whoso hath this world's good and seeth his brother have need and shutteth his bowels of compassion from him, how dwelleth in that individual the love of God;" perhaps Fathers and Brethren, it may not be deemed amiss to mention some of the motives by which I was actuated in the selection of a Foreign field in preference to labouring at home. The cry from heathen lands has been long and loud and must be answered, therefore in enquiring what was duty I did not confer with flesh and blood. I did not institute the enquiry where will I enjoy the best health, where will I live the longest, where will I be in the possession of the largest amount of the enjoyments of life, but "Lord where wilt thou have me to go," "Lord what wilt thou have me to do." The comparative wants of the two fields, my own desires and God's providential dealings with me ever since I began to appreciate the blessings of the Gospel, seemed so direct my course far hence among the Gentiles. To me the question has always seemed a very important one, Can I do more for the extension of the Redeemer's Kingdom in a heathen land than I can at home, and believing that the ways and dealings of God did indeed point to a heathen land as the scene of my future labours, feeling this coming home as I did, when time after time your Board instituted the enquiry, "whom shall we send and who will go for us;" I was led with deep humility, and yet with cheerfulness to say, "Here am I send me." And never since I came to the conclusion to go far hence among the Gentiles, has an emotion of regret crossed my mind;—but trusting that I arrived at that determination guided by that God who said to Moses of old "my presence shall go with thee &c," and who still says to his followers "I am thy

salvation," having this assurance in view of dangers and difficulties both by sea and land, I feel enabled to say "none of these things move me." But though it be painful to bid adieu to kindred, to country and to home, to the scenes of one's earliest infancy, to the friends with whom we may have spent our first and happiest days,—to the place of their fondest attachment where they may have experienced the warmest expressions of parental affection, and set out, like the patriarch of old to a strange land, ignorant of the reception which he should receive from the inhabitants thereof,—yet to them who would not bid adieu, to gather jewels bright and precious, not such as glitter in the coronets of earthly princes, not the glittering ore dug from Australian and Californian mines—not such freights as ships from Tarshish brought from Ophir triennially laden with gold and ivory—but jewels, blood bought jewels, which shall outlive the ordeal of a burning world and the last conflagration, and be recognised as his by the Redeemer in that day when he makes up his Cabinet, and set to shine eternally around the brow of our enthroned Immanuel? Responsive to the call of the heathen world "Come over and help us"—with the Commission and promise of our ascended Lord,—believing that God hath led me hitherto my soul rests in the promises, "I will never leave thee," "Lo I am with you &c." In the attributes of Jehovah I would find my safety, at home and abroad, in unhealthy climes, and on the rolling billows of the mighty deep, my dwelling place and my home would be in the infinite, eternal and unchangeable God,—but who among us in the possession of Christian feeling—whose heart has been touched with affection for one another—who has felt the delights of home and been cheered by the joys of social life, but must feel convinced that there are sacrifices painful in the extreme, connected with such an undertaking, and not among the least of them is bidding adieu to you, my brethren in the Lord, my brethren in the ministry,—from you whose years entitle you to the appellation of fathers, permit me to thank you for the many kindnesses unmerited which I have received from your hands, kindnesses which I shall never forget—the memory of which I shall

ever cherish, go where I may.—My brethren, what shall I say to you, to whom sympathy of feeling has bound my soul? Shall we now part no more on earth to meet? For you I am distressed. Very pleasant have you been to me. To me your love, your kindness, and sympathy, has been wonderful beyond experience. To you my soul has been and is still knit as David's to that of Jonathan's. But though it be, indeed, painful thus to part with you, I do, yea, and will, rejoice that in God's kind providence, you have counted me faithful to send to the distant isles of the ocean, there to endeavor to unfold the wonders of redeeming love,—a work in which, above all others, by the grace of God, I would gladly spend and be spent. And yet in the view of the near approach of our departure, (while I here express my own sentiments and feelings, permit me also to express those of one near and dear, who, too, is about to leave kindred, country, and home), we realize, as we never did before, the force of the precept, that he that hath been as he that hath not, for to us literally the scenery of country and home, dear friends and loving kindred, illumined by the sunshine of strong religious affections, and enlivened by those expressions of your confidence and your sympathy, is vanishing away. We dare not allow ourselves to think upon what is to be forsaken; but, keeping our eyes fixed steadily upon the duty and the reward, we would look forward with joyful anticipation to the arrival of that glorious morn when departed friends in Jesus shall again meet no more to part. Till then, friends, it is yours to return to your dwellings in a christian land to enjoy the pleasures of social life,—ours to go forth literally as strangers and pilgrims to the dark places of the earth; and while we go forth sorrowing upon the remembrance that we shall not again see your faces in the flesh, we at the same time go forth rejoicing in the assurance that we have an interest in the prayers of God's people whom we leave behind. In our behalf let the voice of prayer ascend in your closets, around your domestic altars, and in your social intercourse one with another, entertaining this hope.—Fathers, brethren, and friends, I bid you a! a christian farewell.

Other Missions.

SKETCH OF THE HISTORY AND PRESENT STATE OF THE MISSIONS OF "THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL," NOW ASSUMED BY THE UNITED PRESBYTERIAN CHURCH.

This Society had its origin in Glasgow. It was formed there on the 27th of February 1845, by a few friends, who were convinced "that Christians in general are not sufficiently alive to the condition and claims of the Jews;" and it was called "The Glasgow Christian Society on behalf of the Jews." In September of that year it was resolved to employ an agent to labour as a missionary among the Jews in Glasgow, in Edinburgh, and in other parts of Scotland, and also to excite an interest among Christians in their behalf; but, from the difficulty of obtaining a properly qualified person, this resolution was not carried into effect till near the close of 1846. In June 1847 the Society, after much deliberation on the subject of a foreign mission, engaged Mr Johannes Elvin, a Christian Hebrew, to labour among the Jews in Hamburg and Altona. This was their first foreign mission. As the interest taken in the operations of the Society was on the increase, it was agreed, at the third annual meeting, held in Glasgow in June 1848, to change the name of the Society, and to designate it "the Scottish Society for the Conversion of Israel." Shortly after this, it was arranged that the management of its affairs should be in the hands of directors resident in Edinburgh and Glasgow—the Edinburgh section to form a foreign, and the Glasgow section to form a home committee; but, as this division was found on trial to be inconvenient and unsuitable, it was decided in 1850, to place the foreign as well as the home affairs in the hands of the Glasgow directors. In 1849 the Rev Dr Philip, who had formerly been employed as a missionary to his Jewish brethren, and who was then attending the medical classes in Edinburgh, was appointed as a home agent, with the view of proceeding to a foreign station so soon as his medical studies could be completed. After many inquiries, the directors selected Algiers, on the north coast of Africa, as the second foreign field; and on the 7th of August 1850, Dr Philip was, in Queen Street Hall, Edinburgh, publicly and formally set apart to this

mission—the Rev Dr John Brown offering the designation prayer. Dr Philip reached Algiers in October, and he had not been there many months ere he had the great satisfaction of baptising a young Jewish convert. In the following year he got printed at Algiers, by the aid of a grant from the London Tract Society, a number of Hebrew and Arabic tracts, which he had written or translated; and the distribution of these furnished him with many excellent opportunities for conversing with the Jews on the leading doctrines of the gospel.* On the 15th of March 1852, Mr Benjamin Weiss, who had been employed during twelve months as a home agent, was ordained in West George Street Chapel, Glasgow, as a missionary to Algiers,—the Rev Dr Wardlaw, Professor Thomson, and Dr Macfarlane, taking part in the services. Shortly after the arrival of Mr Weiss at Algiers, the Society, with the view of extending their operations in Northern Africa, instructed Dr Philip to visit Tunis and other places, in order to ascertain their fitness as fields for missionary labour among the Jews. After full consideration, it was resolved to occupy Alexandria in Egypt, the reason for choosing that place being, that it is much frequented by Jews on their way to Palestine, and for business purposes; and accordingly Dr Philip took up his abode in that city on 17th December 1852. Having thus pointed out the origin of the three foreign fields occupied by the Society—in none of which the Society had any property in the form of buildings or otherwise—we shall now briefly state what has been done at each of these places.

HAMBURGH.

This town, situated on the river Elbe, in north-west Germany, contains 150,000 inhabitants, 15,000 of whom are Jews, careless, irreligious, and worldly. Here Mr Johannes Elvin has laboured for ten years, and been instrumental in leading several Israelites to acknowledge Jesus of Nazereth as the true Messiah. In a letter, dated 3d August, he states, that what the Lord has let him see of the fruit of his labours has been eight souls, which were converted, six in Hamburg,

* In November 1851, the Rev Thomas Henderson was appointed the Secretary and Travelling Agent of the Society.

and two in Berlin; but that the greatest part of the work will not be seen till the morning of the resurrection. For various periods during these ten years, Messrs Friendlander, Salater, and Windolf were successively employed by the Society as Colporteurs in Hamburgh, and put into circulation a large number of tracts, several hundred copies of the Bible in Hebrew, and in Hebrew and in German, and of the Gospels and the Psalms. In December 1856, Mr Isaac Salkinson, student of Divinity, who had been occupied for two years in the home service of the Society, was sent to Hamburgh. The agency there at present consists of Messrs Elvin and Salkinson.

ALGIERS.

This town is the capital of the French colony in Northern Africa. The Rev Dr Philip laboured here for nearly two years; and since he left, in 1852, the work has been carried on by the Rev Benjamin Weiss. At first Mr Weiss had numerous inquirers; six or seven of whom, after giving hopeful evidence of conversion, were baptized. The apparent success of the work excited the violent hostility of the Jews. The converts and the inquirers found it impossible to get employment in Algiers, and were obliged reluctantly to leave the place. This bitter opposition has had a discouraging effect upon others, as it makes them see that the embracing of Christianity will cut them off from all intercourse with the Jewish brethren, and from the means of support. In addition to his labours among the Jews, which are prosecuted according as opportunity offers, Mr Weiss has, for a considerable period, held a weekly meeting for preaching and prayer in the German language. He has recently begun a similar meeting in French; and he has visited the hospital and the ships in Harbour, and circulated many thousands of tracts, and hundreds of copies of the Holy Scriptures. He has also visited Constantine, and other towns in Algeria. Much labour has been bestowed and seed sown, which, it is hoped, has not been in vain.

ALEXANDRIA IN EGYPT.

Dr Philip, as has been stated, arrived in this great Oriental city in December 1852. It was thought that his medical knowledge would be of much advantage, in securing the attention and in conciliating the favourable opinion of the Jews, and thus in opening the way for the truths of the gospel. This anticipation

has, to a considerable extent, been realized. He has treated many cases of disease, and has had good opportunities for conversing with Jews, and turning their thoughts to the doctrines of Christianity. He has visited them at their houses and at their places of business, and he has carefully sowed the seed of saving truth, in reliance on the promise, that it shall not return void. He has also distributed many copies of the scriptures and of religious tracts, and in all practicable ways has sought to promote the work of the Lord. In January 1854, Dr Philip was joined by the Rev R. G. Brown, who entered with much zeal into the duties of the mission. But it was not long ere it was requisite, for the sake of his health, for him to go for several months to the mountains of Lebanon; and finding, on his return to Alexandria, that the moist climate of that place did not suit his constitution, he was under the necessity of returning in 1857 to this country. Dr Philip who also visited this country, for the benefit of his health, in 1855, is now the sole missionary in Alexandria.

School Operations in Alexandria.—

There are two schools in which the missionary takes an interest, which, however, did not belong to the Society, and are under a separate management. 1. *A school for boys.*—It was proposed that the Society should open a school for boys; but, after much consideration, it was agreed rather to allocate for this purpose a grant of £50 a year. Committees have been formed in Edinburgh, in Glasgow, and in Alexandria, with the view of conducting this school; and in 1856, Mr John Hogg was appointed as the superintendent, and has entered on his duties with good prospects of success. And, 2. *A school for girls.*—An interest having been awakened in the cause of Jewish female education by Dr Philip when he was in this country in 1855, a Ladies' Society was formed in Paisley. This Society engaged and sent out Miss M. Pringle, who is now, with much energy and zeal, teaching a school, which is attended by seventy scholars, the great majority of whom are the daughters of Jews.

The sketch which we have thus given of the history and foreign operations of the Scottish Society for the Conversion of Israel, whose missions our Synod has now formally assumed, will prepare our readers for appreciating the communica-

tions respecting these missions which, from time to time, we may have to lay before them. It shows, that though these missions are attended with special difficulties, and may be said to be still in an incipient state, yet that they have yielded more than a dozen converts. This is a result which, while it calls for thankfulness to God, should stimulate to increased exertions. The agents are few in number; the operations are conducted on a limited scale; and they have not in any of the fields, been carried on for a lengthened period. A larger agency, and more ample means, which we trust the church will put it in the power of the Mission Board to supply, will, there is reason to believe, produce more marked and extensive effects. This sketch exhibits also the peculiar character of missions to the Jews. Owing to the migratory habits of that people it is scarcely possible to assemble them together, and to form them into congregations and churches. The work therefore wears necessarily a desultory aspect. The missionary must, from the customs of the Jews, be satisfied if they can get them in their own houses, in their places of business, in the streets, or when they call upon him, to listen to his instructions, to receive a copy of the Scriptures, or to peruse a religious tract. He deals with individuals, rather than with masses; and this will continue to be the case till the gospel has had greater success among the Jews than has, since the days of the apostles, marked its progress. But there is one advantage of this wandering disposition. It provides Jewish missionaries. For when, by the grace of God, the gospel takes effect, the converts will convey the truth which they have received to other places, and in this way act as the messengers of Jesus Christ to their unconverted brethren. Faith, patience, and untiring zeal, are specially needed in the work of Jewish missions; and its importance calls for and consecrates the highest efforts. It is God's own—his ancient people, whose salvation we seek; and, as was the case with the divine Preacher himself, even "though Israel be not gathered" by our instrumentality, yet, if we do what we can, we shall be accepted of the Lord, and obtain from him large blessings and reward.

PROPOSED MISSION TO THE JEWS IN ALEPPO, IN SYRIA.

The Rev R. G. Brown, who, during

the summer, visited, with the sanction of the directors, Palestine and Syria, was instructed to make inquiries with regard to a suitable field for missionary labour. Some time ago he gave in his report to the Board of Missions, who, after full consideration, resolved to send him out to Aleppo, in Syria, and to endeavour to establish a mission there. The reasons which have induced the Board to fix upon Aleppo as a field for labour are the following:—1. Aleppo has a population of 100,000, and furnishes, from its situation on the highway to the East, a good field for out-going operations. 2. It has six or seven thousand Jews, with no missionary to instruct them. 3. These Jews speak Arabic, which is the language Mr Brown has learned, and in which he can preach. 4. The climate is dry and likely to answer his constitution. 5. This station has been recommended to him by several of the American missionaries, who have laboured there among the Armenians. 6. There is a small Protestant church, over which a medical missionary was expected to be placed, which would afford the benefit of christian fellowship. 7. There is a British consul resident in Aleppo; a circumstance which will secure the advantage of British protection. And, 8. The opening of a mission here may meet the desires felt by several members of the church, to commence operations in the Turkish empire. Mr Brown has accepted the appointment, and will leave this country for Aleppo in a few weeks. We invite for him, and for this proposed mission, the sympathies, the prayers, and the support of the church. May the Lord, that was with Jacob when he traversed those regions on his way to Padan-aram—the Angel of the covenant—deliver him from all evil, and give him favour in the eyes of those, whose spiritual welfare and salvation he goes to promote.

INDIA.

AN AMERICAN MISSIONARY'S EXPERIENCES.

The Rev Mr Hay, the American missionary, who, with his wife and two children, narrowly escaped death in India from the murderous Sepoys, and who has just arrived home in the Indian mail packet Ripon with his family, preached in the Independent Chapel, Above Bar, Southampton, on Sunday evening, to a crowded congregation. In his sermon

Mr Hay described the position of the fields of labor which the three great missionary societies had marked out to themselves. The American Presbyterian Board of Missions, to which Mr Hay was attached, restricted itself to the north-west provinces of the Bengal Presidency, the head-quarters of the Indian revolt. Mr Hay himself was stationed at Allahabad, where there were schools, colleges, and printing presses, and where from the latter the Christian Scriptures were issued in every language of the surrounding countries. The whole of the missionary property at Allahabad, worth £10,000, had been destroyed, and £30,000 worth in other parts belonging to the same society had been sacrificed. It was exactly three months ago on Sunday night that the massacre of 17 English officers out of 23, at the mess table at Allahabad, took place. At the breaking out of the mutiny in that place all the Europeans who were not massacred fled to the fort for safety. Unfortunately many of the native Christians did not deem it necessary for their safety to enter the fort, and they and their families were apprehended by the authority of the Moulvies. Their families were incarcerated and exposed to every insult and privation, while the native Christian ministers and teachers were put into the public stocks, and exposed there for nearly a week, night and day, with scarcely any refreshment, while savage and infuriated fanatics were often brandishing swords over them, and threatening them with the most horrible mutilation unless they foreswore the Christian faith and embraced Mahommedanism. The Europeans were blockaded in the fort fourteen days, during which time they could not go 50 yards outside without being fired at. Outside the fort were 400 Sikh soldiers, whose loyalty was questionable, and the only defence of the Europeans against them were 70 or 80 invalid artillerymen. Amongst the Europeans were 100 ladies and a large number of children. At one time a mutiny of the Sikhs was apprehended. They obtained possession of spirituous liquors, became drunk and riotous, and howled like wild beasts. For three successive nights the ladies crouched silent and sleepless in the fort, awaiting death, while the European men guarded them, each with a revolver in his hand, expecting, as they continually did, an attack from the Sikhs. Mr Hay gave a

thrilling description of these terrible scenes. Most fortunately the Sikhs abstained from any outrage while the Europeans were in the fort. As soon as an opportunity of escape occurred the Commandant of Allahabad ordered all non-combatants down to Calcutta; and Mr Hay is now on his way to America to communicate to the missionary society to which he belongs the disasters which have befallen them.

THE CAWNPORE MISSIONARIES.

The following letter is communicated to the *Times* by the Secretary of the Society for the Propagation of the Gospel:—

Bishop's College, Calcutta, July 20.

“DEAR MR. SECRETARY,—It is once more my painful office to have to inform the Society of the loss of two of their missionaries. Up to yesterday I continued to hope (though it was the barest possibility) that Messrs Haycock and Cockey might have escaped or been made prisoners. General Havelock, who has retaken Cawnpore, has reported that none of those who capitulated—men, women, or children—have been spared.

“My last letter from Mr Haycock was dated May 31. He had then taken refuge in cantonments. He mentioned to me that his maulvie had told him six months previously that they would ‘soon feel the sharpness of the Mussulman’s sword.’

“The native christians had dispersed in various directions previously to the last outbreak.

“Thus it has pleased God to allow His heavy judgments to fall on these two cities (Delhi and Cawnpore) in especial where the Society had maintained missions. What should be done hereafter will be a matter for earnest thought, under the guidance of Him who has bid us ‘sow beside all waters.’

“Our departed (may I not say martyred?) brethren were both men of patient, laborious, unostentatious habits—not marked by any great intellectual endowments, but well acquainted with the language of the country, with revealed truth, and I trust, with the power of religion.

“May their death be ‘precious in God’s sight.’
W. KAY.”

NOBLE CONSTANCY OF A YOUNG CHRISTIAN OFFICER.

“Cabullee” writes to the *Daily News*

in defence of missionary effort, and tells the following touching story of a young officer:—

“When the wretched 6th Regiment mutinied at Allaha'bad and murdered the officers, one of them, a lad of sixteen, escaped in the darkness to a neighbouring ravine. Here he found water, and, although desperately wounded, this, without food, prolonged his life and sufferings during four long days and nights. Each night he contrived to raise himself with difficulty into a tree for protection from troops of jackals. But the poor boy's lengthened sufferings tended doubtless to draw him more sensibly into communion with Him whose felt presence enables the martyr, to triumph at the stake. He had a high commission to fulfil before his departure. On the fifth day he was discovered in a dying state, and was dragged by the brutal Sepoys before one of their leaders to receive sentence. There he found another prisoner, a Christian catechist, formerly Mohammedan, whom his expected executioners were attempting to torment and terrify into recantation. Appalled by the terrible fate which awaited him as an apostate from Islamism, the firmness of the native was giving way, upon which the officer who had been anxiously watching the result, cried out, ‘Oh! padre, padre, do not deny the Lord Jesus.’ Just at this moment, the alarm of a sudden attack by the gallant Colonel Neill, and the Madras Fusiliers, caused the instant flight of the murderous fanatics, and the catechist's life was saved, but the youthful martyr was beyond the reach of human cruelty—he had entered into his rest.”

Other letters confirm this statement, and give some further details, from which it appears that this martyr to the faith was Mr A. M. Cheek, of the 6th Bengal Infantry, son of Oswald Cheek, Esq., of Evesham, and that his real age was sixteen.

A clergyman writes from Allahabad:—“On the night of the outbreak your nephew (young Cheek) escaped to the Ganges, and was there found by the Mohammedans, and thence brought to their head-quarters. There the new Gopeenauth Nundy met with him, saw him wounded with sword-cuts, and showed him all the kindness in his power. The Mohammedans seeing this, separated them, and made Gopeenauth's feet fast in the stocks. Your nephew suffered greatly from thirst. Gopeenauth tried

to get milk for him, but the Mohammedans prevented even this trifling kindness, nor would they allow him to give him a drink of water. Gopeenauth was enabled by Divine grace to witness a good confession. He publicly declared his faith before the scoffing Mohammedans, worshipped with your nephew and the other Christians who were with him, and showed that he was not ashamed of Jesus. He was frequently threatened with death by the Mohammedans, and told them he was not afraid. Your nephew said to him, ‘Padre Sahib, hold on to your faith; don't give it up.’”

MASSACRE OF THE REV. T. HUNTER AND FAMILY.

Among the unfortunate victims who were massacred at Sealkote, in the Punjab, when the two regiments at that station mutinied, we observe the name of the Rev T. Hunter, a missionary of the Church of Scotland, who, with his wife and child, are reported to have been killed. Mr Hunter was for some time in Bombay, in charge of the General Assembly's Institution, where he was known for his quiet and unassuming demeanour. He also exerted himself greatly in the missionary cause, and through his zealous labours several converts were added to the Church. Mr and Mrs Hunter left Bombay in November last year, and proceeded to Sealkote to commence a mission of the Established Church of Scotland in the Punjab.—*Bombay Times*, July 28.

THE LAST LETTER.

FROM THE MISSIONARIES AT FUTTEH-GURH.

Mrs Elizabeth Freeman was the daughter of the late Hon. J. S. Vredenburg, of Somerville, N. J. From a letter of Mr Ullman who was in the fort at Agra, dated June 24th, it appears they, with the other Missionaries and European residents and native Christians of the place, went down the Ganges, in hopes of reaching Allahabad. When they had proceeded as far as Bithour, they were taken prisoners by NENA SAHIB, who plundered them, but allowed the native Christians to go free. Three of them returned to Agra and communicated this intelligence. They say “before us, none of the missionaries were murdered.”

We had hoped they had been reserved as hostages, until Gen. Havelock took possession of Cawnpore, but he finding

none alive to tell the story, we are left to conjecture their fate.

My Dear Sister:—I wrote a short letter to you by the last mail, giving some account of our great alarm, and said we then hoped all was quite safe again, but just after the mail left we received intelligence that four companies of the ninth regiment at Allyghur had mutinied, murdered all the English, burnt the houses at that station, and left for Mynpoory and Futtehghurh. After doing all the mischief they could at the former place, they were to march here, and with their comrades, who were ready to join them, commence the work of destruction. We immediately wrote to Bharpore for the Campbells and Johnsons to come here, as their place is so near the native city, should there be a rising, they would be the first attacked. They soon gathered a few things and drove down. Upon consultation, we all concluded to remain here, procure some of the native Christians' clothes to slip on at a moment's warning, and make our way to some of the friendly villages, for to attempt a defence against five or six hundred infuriated natives would be worse than useless. On Saturday we drove to the station, found all the ladies in tears, and their husbands pale and trembling. We all consulted together what was best to be done; but what could we do? every place seemed as unsafe as this. We might feel a little more secure at Agra, where they have a European regiment, but how to get there, the road being blocked up by the insurgents; and we could not get to Allahabad, as we should have to pass through Cawnpore, where the regiment was in a state of mutiny; nor could we flee to the hills, as the places through which we had to pass were quite as dangerous; and to remain here, seemed almost certain death, unless our regiment, the 10th, stood firm, and no one puts the least confidence in them. They told the commanding officer, Col. Smith, this morning, they would not fight against their *bhai log*, (brethren) if they came; but they would not turn against their own officers. The officers, however, told them they should expect them to protect their wives and children, and stand fast to their colors; they think it best to act as if they felt all confidence in them. We came home, the four families to our house, and spent the day in conversation and prayer, expecting every moment to hear the shout of the infuriated mob; the day, however,

passed quietly. At night, we put on six or eight watchmen with some of the native Christians, who paraded the compound all night, and our husbands took turns to watch in front of the Bungalows.

In the morning all safe. On Sabbath we spent the whole day in great suspense; in the evening heard the companies at Mynpoory had mutinied, broken up the jail, robbed the public treasury, and instead of coming here, had fled to Delhi. We thanked God for our safety, and took courage. The Mynpoory ladies, we hear, started at two o'clock at night with Mr Ullmann to protect them, in hope of getting to Agra.

Tuesday—All safe this morning, though we spent a very anxious day yesterday; it was the last day of the great Mohamadan feast, (the Eed.) They are always at that time in a very excited state; these are the most bitter opposers to the English rule and Christian religion, and would gladly exterminate both. Some of our Catechists were once Musselmen, and whenever they have gone to the city for the last two or three weeks have been treated with taunting and insolence. They say, "Where is your Jesus now? We shall shortly show what will become of infidel dogs." The native Christians think, should they come here, and our regiment join them, our little church and ourselves will be the first attacked; but we are in God's hands, and we know that He reigns. We have no place to flee for shelter, but under the covert of his wings, and there we are safe; not but that he may suffer our bodies to be slain, and if He does, we know He has wise reasons for it. I sometimes think our deaths would do more good than we would do in all our lives; if so, "His will be done." Should I be called to lay down my life, do not grieve, dear sister, that I came here, for most joyfully will I die for Him who has laid down his life for me.

Wednesday—All quiet yet, but we hear such dreadful rumours, we know not what to believe; all our earthly hope now is in the army, Government is concentrating around Delhi, but there are so few English troops in the country, as the Government have had such perfect confidence in the Sepoys, who are now all turning treacherous.

Friday—All safe. The McMullens went back to their own house yesterday. The Johnstons with them. The Camp-

bells with their children remain with us Mr Monkton, an English officer, and family come over every day. We have a prayer meeting in the evening, and some sweet precious times. They are more like our own people in christian experience, than any I have known in India, though Episcopalians.

* * * * *
 Tuesday, June 2—Last evening I went to bed with a violent sick headache; we heard two regiments from Lucknow had mutinied, and were on their way here. Ours, we think, are only waiting for them to come up. The Monktons with our four families were till twelve o'clock contriving some plan to get out of the station; we watched all night. Safe yet this morning, are now trying to get a boat. Can only say good-bye, pray for us, will write next mail if we live; if not, you will hear from some other source. Your affectionate sister,

E. FREEMAN.

POLYNESIA.

HERVEY ISLANDS—AITUTAKI.

The following account of the arrival at Aitutaki, and subsequent baptism of a number of Islanders, from the Penrhyn group, is given by the Rev H. Royle of the London Missionary Society:—

"If my memory serves me faithfully, I mentioned in my last that seventeen Penrhyn islanders had found their way to Aitutaki. These islanders have been reputed the most savage and irreclaimable in the whole Pacific Ocean. When the brig 'Chatham' left here for California, the captain secreted one of my scholars and carried him off. Now, although he was not a good boy, yet he was the means of saving the crew from intended violence. On arriving at Penrhyn Islands, his glowing tales of what the gospel had effected in Aitutaki awakened desires so strong to see our people, that the party now here engaged themselves to a trader to dive for a quantity of pearl-shell, for a passage to Aitutaki. Having fulfilled their agreement, they were brought here. They came naked. Our people immediately clothed them, and they were located among the members of the Church. Their frequent quarrels among themselves, drew largely upon the patience of the Aitutakians, and, although prompt and effectual interference was always at hand, yet they would persist in venting their savagism in self-mutilation.

"After eight months' stay among us, during which time they attended regularly our schools and public ordinances, a very marked change was apparent. We heard they had begun to pray, and, at a later period, they sought class fellowship. After a short time they applied for baptism. In addition to my personal attentions, with a view to preparation for the rite, I appointed the most intelligent members of the church to aid them to a proper appreciation of the requirements of the gospel. After various examinations, their conduct and scriptural knowledge being deemed satisfactory by the church, sixteen of them were publicly baptized on the 30th August, 1856. I need hardly say, that it was to myself and brethren here, a most interesting and solemnly impressive occasion."

AFRICA.

CAFFRARIA.

The Governor, Sir George Grey, gave in his speech at the opening of the Cape Parliament some months ago a very lucid and graphic account of the remarkable delusion which has wrought so much misery among the Caffres. We shall submit an outline of the Governor's statements:—

At the close of the late Caffre war, the Caffres were, at a public meeting, informed that they should for the future be placed under the government of their own chiefs, to be ruled according to Caffre laws and usages, which were thus made the paramount institutions of the country, made provision for legalizing the indulgence of the chiefs and great people, in every vice, of which the most depraved nature is capable, and for subjecting the whole nation to the worst and most degrading tyranny upon the part of a few. The Governor felt that to allow such laws to be administered, was to prevent, hopelessly the introduction of civilization and Christianity into the country, and to permit a few vicious, ill disposed chiefs, to defeat, with certainty, the manifold attempts which were being made, on so great a scale, for the improvement and social advancement of their race; whilst to assist in the administration of such laws, was not to rule, but to be the servant of vicious barbarians—to aid the bad in oppressing the good. To counteract this evil system, the Governor located a European magistrate in each district of British Caffraria; the fines and

fees formerly taken by the chiefs, became a part of the public revenues of the Crown, and the Chiefs received for the duties which they had to perform, a fixed stipend from the Government. The result of this change of plan, it is said, was, that all the worst points of the Caffre polity began to break down and the influence and the authority of the chiefs to decline, whilst life and property became more secure, and the well-disposed amongst the Caffre race evidently began to regard the Government with confidence and hope. It was not long after the chiefs felt that power was slipping from their hands, and that their influence was declining, till reports arose that a powerful combination was being formed among the Caffres for casting off the British rule. These reports at length assumed a definite shape, under the teaching of Umlakaza, a prophet who arose on the other side of the Kei; and who, under the patronage of Kreili, the paramount chief of Caffraria, revived the ancient predictions of the race, which had before been uttered by Lynx and Umlongeni, and who announced the final success and triumph of the black race, the resurrection of their ancestors from the dead, and the total destruction of the whites.

The people were directed to destroy all their cattle and other live stock, as also their corn in store, to get rid of their ornaments, and to refrain from cultivating the ground, so that they might, at the usual time of harvest, be utterly destitute of all means of subsistence. This destruction it was alleged, would propitiate the spirits of their ancestors, who would rise from the dead, and at the same time, an improved breed of cattle would, in countless numbers, spring from the ground, the earth would be covered with the richest and most abundant fruits, the British would be destroyed, and the happy Caffres would possess the land. Two parties arose. The one party believed and obeyed the predictions of the prophet. The other party—consisting of those who were attached to missionary stations, or who were retained in the pay of the Government as a village police, or who had adopted European customs—disbelieved the prophet, and spared their cattle and their goods. These, as well as the Governor, were convinced, that under this prophetic teaching was concealed a preparation for war, and that the cattle were being destroyed in order that the people, unencumbered, might more resolutely prosecute hostile opera-

tions. The Governor saw that the course which they were pursuing was suicidal—that it would destroy their entire polity, and place them prostrate and helpless at the feet of the British; but as this would be accompanied with immense suffering, he personally visited every influential chief, and in the presence of his people, pointed out, in the strongest terms, the certain destruction towards which they were advancing, and neglected no means within his power, or in that of the authorities and missionaries in the country, to deter them from the course they seem resolved to pursue. But all this was done without effect; the work of destruction went on. The Governor felt also, that any attempt to seize the false prophet, or any show of violence, would restore at once the authority and influence of the chiefs, unite and inflame the people, and wake flames of war. Having done what he could to convince them of the folly of their conduct, he wisely and carefully augmented the army, strengthened all the defences, and prepared for war, should that unhappily arise. In this attitude he waited the result of their destructive measures, ready to repel any assault, or to do what he could for their relief, when famine and sufferings should bring them to their senses.

The catastrophe is thus described:—“The Believers gradually destroyed all their corn and live stock of every description, and would not cultivate their land—one part of them apparently hoping month after month, that they would be attacked, and that a war would be brought on; the other part of them, whose superstition led them faithfully and truly to believe in the prophet, earnestly trusting, day by day, that his predictions might be fulfilled. At length matters drew towards a crisis. The means of subsistence of the Caffre race had, by the month of February last, so far diminished, that it was requisite that some decisive step should be taken by their chiefs. Their prophet, therefore, fixed upon Wednesday, the 18th February, as the day upon which his predictions were to be fulfilled. When the sun rose that morning, after wandering for a time in the heavens, it was to set again in the east, and a hurricane was then to sweep from the earth all who had not believed in and obeyed the prophet, whether Europeans or Caffres. Then the dead ancestors of the Caffres were to rise from the dead, with countless herds of cattle

of an improved breed, and with quantities of property of every description, all of which were to be shared out amongst the followers of the prophet, who were to be at the same time restored to youth and endowed with beauty. During the few days preceding the 18th February, the believers on the prophet slaughtered all their remaining cattle and live stock, and destroyed what means of subsistence they had left. They had previously re-thatched their huts in the most careful manner, that they might resist the expected hurricane, and shut themselves up in them, awaiting the events which it had been predicted would take place." One may imagine the intense anxiety with which these Caffres, sitting in their huts, would watch the progress of the sun, as it slowly proceeded along the heavens, and the feeling of despair which would seize their hearts, when they beheld it set calmly in the west. The result was, adds the Governor,—"The 19th of February found them disappointed, destitute, and in many places prepared to commit any outrage. So complete was the state of destitution to which the followers of the prophet had reduced themselves, that one of the greatest chiefs, who had formerly owned immense herds of cattle, had not a single head left; none of the greatest chiefs had preserved more than three or four; one of the leading chiefs has been obliged to work upon the roads; whilst in many parts, the country was covered throughout the day by crowds of women and children digging for wild roots, as the only means of subsistence left them. Bands of marauders soon collected together, and

began to attempt pillage indiscriminately, either upon Europeans or on their unbelieving countrymen. Many robberies were committed by armed parties, and some unfortunate persons were barbarously murdered. It was evident that the long anticipated crisis had at length come, and the Government at once took measures to provide employment within the colony, or upon public works, for all destitute persons who might apply for work—to make such arrangements as might prevent bands of marauders from passing into the colony—to render safe the principal high-roads in British Caffria—and to organize the unbelieving natives, who still preserved their cattle and property so that they might be able successfully to resist and put down their marauding countrymen."

"Wisely used," says the Governor, "the existing crisis may produce permanent advantages for the whole of South Africa. A restless nation, who for years has harassed the frontier, may now, to a great extent, be changed into useful labourers. Those who have hitherto destroyed the resources of the colony, whenever they appeared about to expand, may now be made the means of giving to those resources, by their industry, a greater development than they have ever hitherto attained. The influence of the chiefs for evil having, to a great extent, been swept away, there is now a greater hope than at any former period, that civilization and Christianity may be successfully introduced among the Caffre race." The Lord grant that this hope may be fully realized.

News of the Church.

The Presbytery of Picton met at New Glasgow on the 17th inst. A letter was read from Mr George Roddick, intimating his acceptance conditionally of the call addressed to him by the congregation of West River. A petition from the congregation of Central Church, West River, was read, praying that a member of Presbytery be sent to moderate in a call to one to be their pastor. The commissioner stated that they were prepared to offer a salary of one hundred and fifty pounds, payable quarterly and in advance. The prayer of the petition was granted and Rev George Walker was appointed to moderate in said call on

Tuesday, 8th December. An interesting report of labors in Capo Breton by Rev James Watson was read and approved by the Presbytery. Next meeting of Presbytery was appointed to be held at Green Hill on Tuesday, 22nd December.

Notices, Acknowledgments, &c

With the present No. we conclude another volume of the *Register*, and we have just two things to request both of agents and subscribers.

First, that all arrears due will be forwarded as speedily as possible. These we regret to say amount to a considerable

sum. Our terms are in advance, and unless they are more strictly adhered to it will be impossible to maintain the periodical.

And secondly, we hope that orders for 1858 will be forwarded as speedily as possible. The January No. will be sent as usual to those who have been receiving either the *Instructor* or *Register* for 1857.—But afterward none will be sent but what shall have been ordered.

The Board of Home Missions will meet at Green Hill on Tuesday, 22nd Dec. next.

Monies received by the Treasurer from 20th October to 20th November, 1857:—

1857. <i>Home Mission.</i>	
Oct 20	Mr R Smith, Truro £20 8 3
22.	Evangelical Society, Fish Pools, E R 2 0 0
Nov 7.	Ladies' Penny-a-week Society in connection with Rev G Walker's Church, N G, per Miss Carmichael 4 0 0
18.	Collection Prince Street Church, Pictou 9 13 0
	Locke's Island, per Rev P G McGregor 8 1½
<i>Foreign Mission.</i>	
Oct 22.	Cong'n West Branch E R 3 8 10½
	Collected by Mrs Douglas, Cl'town, P E I 1 17 6
	Mr W Fraser, Scot's Hill 3 9
13.	Locke's Island, per Rev P G McGregor 1 6 10½
	Mrs Whittier, Sackville, per do 5 0
18.	Juven. contributors, Wallace River, for schooner "John Knox," per Rev J Waddell 15 0

The Treasurer of the Mission Education Fund acknowledges the receipt of £1 3s 6d, N. S. c'y, from the Ladies of Princeton congregation, P E Island. The entire amount of funds on hand, amounting to £12 16s 3d, have been paid over to the Treasurer of Synod and remitted to London.

The Treasurer of the New Glasgow Bible Society acknowledges the receipt of *Two Pounds* from the Ladies' Penny-a-week Society, West Branch East River.

Mrs R P Grant acknowledges receipt of the following sums and contributions in goods towards the box forwarded with missionary goods for Mrs Geddie's school:

Mrs James Primrose	£1 5 0
H Primrose	12 6
John McKinlay, Esq.	1 5 0
Wm Matheson, Esq.	1 0 0
The late James Yonston	1 0 0
Mrs M Archibald	10 0

James Purvis	10 0
A J Patterson	5 0
Robert Patterson	5 0
A C McDonald	5 0
James Fraser	6 0
Adam McKean	2 6
Lowden	2 6
Jane Aitken	1 3
Sterns	3 1½
Capt McKinnon	3 1½
James Murdoch	2 6
M Patterson	2 6
Capt Fraser	1 3
Simon Fraser, Doctor's Brook	4 6
Fogo	2 6
Miss McCulloch	2 6
Mrs John T Ives, value	4 0 0
James Ives, do	2 10 0
William Ives, do	1 0 0
Samuel Taylor, do	15 0
Mr Charles T Irvino, do	15 0
D E Fraser, do	1 0 0
H R Narraway, do	10 0
Mrs Capt English, do	2 0
Mr H J Fraser, do	10 0
Mrs R P Grant, do	1 16 0
A Friend	2 6
do	2 6
James Sim	1 3
William Harris, Esq	2 6
Charles Brown	6 0

£22 4 6

Also a box sundries and parcel hounets and £1 10s cash from friends in New Glasgow.

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

Mrs Munroe	£0 6 6
W M Brown	5 0
John Murray	1 15 0
John B Dickie	5 0
Rev Daniel McCurdy	15 0
Wm Graham	2 6 3
Wm Cunningham	1 6 0
Miss McColl	5 0
James McNaught	4 15 0
Donald McLeod	1 6 3
Jardine McLean	1 10 0
Rev Isaac Murray	5 0
John Dixon	5 0
Mrs Douglas	10 0

14 10 6

Terms of the Instructor and Register.

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

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