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T H E  
CHRISTIAN INSTRUCTOR

A N D  
MISSIONARY REGISTER,

O F T H E

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

SEPTEMBER, 1859.

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1859.

THE  
CHRISTIAN INSTRUCTOR.

SEPTEMBER, 1859.

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THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD"—Prov, xix. 1

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SERMON,

PREACHED AT THE OPENING OF THE SYNOD OF THE PRESBYTERIAN  
CHURCH OF NOVA SCOTIA, 28TH JUNE, 1859.

1 Peter iii. 8.—"*Be ye all of one mind.*"

*Continued from last No.*

To this however it cannot be added, that while it is vain to think of securing the *manifestation* of union by binding up all christians in the same and the same system of ecclesiastical organization, the number of sects might, and ought to be reduced in all cases where this can be effected without the compromise of any important principle. Although unity is perfectly consistent with minor differences, and with the existence of a variety of sects, which indeed are unavoidable, as the existence of a multiplicity of sects disfigures the exhibition of the church's unity in the view of this world, hinders her progress, and in the very best of men, under the influence of our common friendships, never in this world entirely subdued, leads to alienation of mind and estrangement of heart, and other evils too palpable not to suggest themselves to every one accustomed to view their tendency and acting, their number ought not to be increased beyond what the embodiment of important principle demands. Dissent in matters comparatively of small moment, does not warrant separation or division, or form the grounds of schism. Coincidence in sentiment and thought between two individuals, even of the same denomination, is unattainable. Forbearance must be exercised, why may not churches agree to unite by the exercise of mutual forbearance and charity, when the points of difference are confessedly of greater magnitude than those which divide any two members of the same ecclesiastical denomination, and more especially in those parts of the world where, as it may happen, no practical effect can be given to them? When churches in the same locality particularly and necessarily interfering with each other while distant, approx-

imate as closely in principle as individuals in the same church can do, the members of those churches should hasten to tear down the wall of partition reared only by mortal hands, built, possibly, on mere prejudice; nay, perhaps, formed of rubbish that has accidentally accumulated in the course of time, in order that the enmity necessarily created by it may be slain, and that brethren who are perfectly joined in the same judgment may exhibit their unity, by extending to each other the right hand of fellowship, or rushing into each other's bosoms. To condescend to particulars, there is no reason, in our view, for the existence of these separate Presbyterian Churches in this Province. We are of one accord on matters of faith, discipline, and practice, extending even to points the most minute. To say nothing of our common ancestry, we observe the same forms of worship, follow the same rules of discipline, have the same ecclesiastical polity, and subscribe the same symbolical books with this difference only, that we allow the brethren to declare that they do not hold intolerant or persecuting principles, which some think to be taught in a particular Chapter of the confession, but which neither of the other sections of the other Presbyterian Churches have admitted to be contained in it, and for that reason, I suppose, do not extend the indulgence we claim for ourselves. All our pulpits, too, give forth the same sound. The time has passed away when in any of the churches any moderator or minister, in the presence of his brethren, could venture to put the question, "Who are the worst enemies," and answer it in this manner:—"They are those among others who, while they subscribe a Calvinistic creed, teach Arminian, Pelagian and Socinian heresies." The forefathers of our church did not quit the Establishment of Scotland from any dissatisfaction with her creed, or from any discontent with her discipline, as set forth in her standards, but because effect was not given to her principles, and because her rules were not faithfully applied, for which they were unable to find a remedy. They did not find fault with the principles of the Church of Scotland, but with her practice, which was inconsistent with her principles. They refused to consider themselves dissenters, and took the name of Seceders. The fathers of the Free Church again, withdrew very much on the same ground. They admitted the reasonableness of the complaint on the part of our forefathers, and finding themselves at length in a majority of the General Assembly, were proceeding to administer, though but in a moderate degree, a remedy, when they were interrupted by the civil power, and told they were stepping beyond the limits of their jurisdiction. The fathers of the Secession came forth testifying against the defection of the judicatories of the church, believing the power to correct the evils of patronage, their principal grievance, to be lodged in their hands. The fathers of the Free Church again seceded, bearing testimony against the civil power for its encroachment, as they considered on their right of jurisdiction, with special reference to the evils our fathers complained of. Between the two churches, therefore, there is the strongest affinity. Not only are they united in matter of faith and practice, and discipline, their testimony before the world is substantially the same. Can any man forbid that these churches which are united in heart should not be united in hand, and under the same spiritual roof "dwell together in unity?"

A few possibly on either side may allege as an objection, that previous to the disruption a controversy arose on the question of civil establishment of religion, in which the fathers of the Free Church and the ministers of the Secession, with whom we are supposed to have some connection, were ranged on opposite sides. It is true, a change of opinion gradually came over the minds of the ministers and people of the Secession on this point, attention being latterly favorably drawn to it, although it never became a matter of legislation in their supreme court. The more the matter was weighed in the balances of the sanctuary, the more decided became the conviction that civil establishments of religion were at variance with scripture, and pregnant necessarily with those evils complained of alike on both sides.

But this objection should have but little weight. Not only is it a matter of comparatively little moment in itself, and a subject of forbearance within ourselves, but we are relatively now in different circumstances. Practically we both stand upon the voluntary platform. Neither is connected with the state. We both agree that with the Scottish Establishment fettered, as confessedly she now is, we cannot reunite. Why then may we not agree to waive the remaining differences, as to the propriety of civil establishments of religion in the abstract, until, at least, the period arrive when we shall be called on to entertain the question of connection between church and state? It is enough surely, to act on our principles in relation to this point, when occasion shall call for it. He that believeth that a civil establishment of religion is scriptural and proper under certain conditions, let him continue to do so, so long as he is satisfied he is right, only let him be fully persuaded in his own mind. He that believeth that a civil establishment of religion under any circumstances or conditions, is unscriptural and improper, let him be undisturbed in the exercise of his opinion, but let him be persuaded in his own mind; and whenever it is seriously proposed to connect us with the state, let them separate, each taking what he conceives to be the proper path of duty. Till then, however, let them unite and walk together in unity.

In the heat of controversy many unwarrantable things were spoken and written on both sides. It has been alleged that we were separated from the brethren of the Free Church, by no less a space than the *mare magnum of social infidelity*. This great sea looks dark and dismal, indeed for our prospect of union. If this account be true, we cannot expect that our brethren will commit their safety to its tempestuous waters, and venture across, even to look at us. But where is it? That which I behold does not seem to possess the dimensions, of a pool of anything indeed, that could offer the smallest obstruction to the most intimate intercourse. Whatever it is, we may each standing on his own side, grasp the hand of fellowship over it. The respected father who made this ridiculous statement, will I suppose, allow that Voluntaries may be true christians; if so, then, a nation of Voluntaries may be a nation of true christians; but how a nation of true christians will make an infidel nation, surpasses my comprehension. Voluntaries, as individuals, are admitted to be true christians; but, considered collectively, form an infidel society. In one aspect of him the Voluntary is a true christian, in another he is

a social infidel. This is about the strangest metamorphosis we have met with, and when it is explained we shall believe in the existence of a *mare magnum*.

Meanwhile, on behalf of Voluntaries, though as a church, be it remembered, we have not endorsed the voluntary principle, I would say there has been much misrepresentation. Voluntaries contend for all the prerogatives of Christ and the right of his crown, not less than Free Churchmen. They contend that it is incumbent on the nation in its national capacity, to acknowledge Christ as supreme governor; but the question is, how is this to be done? They contend that magistrates and all others are subject to his authority, and that Christ's law takes cognisance of all their acts, private and official, and covers the whole extent of their duty. The kingdoms of this world are rightfully His, and it is His right to reign. What are the exact limits of the magistrate's duty, is the only question about which there can be a dispute between the Free Churchman and the Voluntary, and, as far as we can judge from his practice and protest, the Free Churchman is no more disposed to allow the magistrate to interfere in matters of religion, than is the Voluntary—to proscribe to him what he is to believe, or enjoin what he is to do, or to come between him and his God—to guide, or control, or conduct the internal administration of the church—to do aught indeed, save to endow; and is it for this, standing as we both do and must do, in this province practically upon the voluntary platform, that we should remain separate bodies?

III. And now, fathers and brethren, forbear with me while I yet direct your attention to what remains of this subject. *The important and paramount necessity of unity and its manifestation*, must be apparent to every reflecting mind. They are frequently and affectionately urged by men, who wrote as they were moved by the Holy Ghost. "Be ye of one mind," says Paul, writing to the Roman Churches, "one toward another." "Be like minded toward one another, according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." To the Corinthians he says, "Brethren, I beseech you that ye be perfectly joined in the same mind, and in the same judgment." "Brethren, be of one mind;" and to the Philippians, "Be like minded, having the same love, being of one accord, of one mind, stand fast in one spirit with one mind." The manifestation of oneness of mind and spirit among all His followers, was and is an object, near at heart, to our Saviour, as intimately connected with the success of His gospel and the conversion of the world. Immediately before pouring out His soul unto death, and in view of those intense, unparalleled sufferings, which were to form the subject of the gospel, the belief of which, on the part of men, is essential to salvation, that no obstruction might be offered in its career, He thus prayed, as doubtless He now prays within the veil before the throne, "Holy Father keep through Thine own name, those whom Thou hast given me, that they may be one as we are. Neither pray I for these alone, but for them also which shall believe on Me through their word, that they also may be one in Us, that the world may believe that Thou hast sent Me; and the glory which Thou gavest Me I have given them, that they may be one, even as We are one. I in them and Thou in me, that they may be made perfect in

one, and that the world may know that Thou has sent Me, and hast loved them as Thou hast loved Me."

Unless, fathers and brethren, we are of that mind which is common to Christ and all his true followers, we cannot be united to the holy brotherhood, and must belong to the family presided over by Satan, the arch enemy of God and all good, on which the malediction of the Almighty with its fearful consequences eternally rests. What a situation is this to be in? For us to be of the one mind, is therefore of unutterable importance. Those truths which received into the heart, form that mind, ought above all things, to engage our thought, and be the chief and constant reference of our prayers.— All truths are important, but all truths are not equally important.— Without wishing to underrate the distinctions of our denomination or the grounds on which they are based, or seeking to weaken your attachment to it, forget them in a manner, in your eagerness to attain to what in every sense of the word is before them, and press toward the mark for the prize of the high calling of God in Christ Jesus—the perfection which consists in the possession of the one mind.— Those doctrines which separate you from others may be important, but "count them and all others but loss for the excellency of the knowledge of Christ our Lord;" and be willing in your pursuits, your studies, and in your sermons, to suffer their loss, ay, and valuable though they may be in themselves, whenever they are in danger of coming into competition with, or of being elevated to that place which the great central truths of salvation alone are entitled to occupy, count them but dung, that for yourselves and those unto whom you minister, Christ may be won and both found in Him.— Ah! many a mere partizan, whose zeal for his denomination has transported him beyond the bounds of moderation, and carried within the limits of martyrdom, and who may have spoken with the eloquence of an Apollos, will in the end, to his unutterable dismay, despite his wonderful word and works, be told by Christ as the mouth of the holy family, "I never knew you; depart from me."

The giving however, even of a *disproportionate* share of our attention to sectarian peculiarities, and subordinate things in religion though, by devoting that share of thought and study, and prayer, which upon those truths that compose the one mind we do bestow, we may have thus acquired those intellectual features common to all christians, is attended with pernicious consequences. We may have been born again, but our spiritual life will be far from being vigorous.— It usually happens that in the hour of strong temptation the faith of such persons proves itself but weak, and their hope and their enjoyment, which even in prosperity were of a mixed and ambiguous character, fail almost entirely in the season of adversity and affliction. "If thou run with the footmen and thou art wearied, how then shalt thou contend with horses? And if in the land of peace, wherein thou trusteth, thou art wearied, what wilt thou do in the swellings of Jordan?" This result is easily accounted for. Those truths which are best fitted to impart life and aliment to the soul of man, are those which are most closely connected with the way of salvation. He who does not make these vital truths the subject of his daily contemplation will have a doubtful complexion, or even a doubtful set of features, for it is by the steady contemplation of these

that the image of God is acquired, and the vividness of that likeness is just in proportion to the contemplation we give; or, to change the figure, he who does not feed on the great central truths of the Bible, but who occupies himself more with sectarian peculiarities or subordinate questions, is feeding not perhaps on ashes, but on husks, or on bread which like that of the Gibeonites is dry and mouldy. His faith cannot be strong; his hope must be feeble; the comforts of God will be small with him; and he cannot grow up to the measure of the stature of the perfect man in Christ Jesus.

The exhibition of unity among christians would have a most favourable bearing on mankind. The visible disunion of the christian church has been a stumbling block to the world, and has strengthened the hands of the infidel. From Lord Herbert, downwards, the deistical writers have availed themselves of the weapon furnished by the visible disunion of the church, and have agreed that a system which admitted of such conflicting opinions among its adherents could possess nothing like certainty, and that a church professedly one, and yet split into a number of isolated or opposing sects, must be a contradiction. In the disjointed and disordered state of the christian church, which is the aspect presented to the world, more especially since the Reformation, arising out of the abuse of the right of private judgment, then nobly vindicated, some are apt to suspect, and others ready to avow, that to a subject so fruitful in particular disputes must attach a general uncertainty, and that a religion founded on revelation could never have occasioned such discordancy of principle and practice among its disciples. There is abundance of evidence to prove that the divisions and conflicting opinions of the church have been a source of painful perplexity to the weak. How many, for example, in our day have sought relief in the infallibility and uniformity of Rome. And while many have been driven to Rome, others have been led in an opposite direction to infidelity, and still more have been made to sink in the slough of indifference to the truth. But opposite effects would result from the exhibition of unity. It would tell mightily, as a demonstration of the divinity of christianity. When the churches, though not renouncing their denominational distinctions, agree to give the prominence to the great truths on which they were all united, to which their intrinsic importance entitles them, and to manifest their agreement by combining for their defence and maintenance, and extension, unbelief will be driven from one of its refuges of lies. No set of men will be able to say, as now they do say. Agree among yourselves first, and then manifesting yourselves what you profess to be, the disciples of one Master, come and ask us to join you: or like Pilate, be tempted with a sneer, to ask, when truth was mentioned. What is truth? or to argue, "there is no such thing as truth in religion. If truth were there, there would be a general agreement on it. When truth is evident it is impossible to doubt, or for people to be divided into factions. Is there any sect in geometry or experimental philosophy?" And if this would be, the effect of mere unanimity of sentiment made visible, what would be its effect combined as must be the case, with oneness of heart, with purity, disinterestedness and benevolence? Such a unity it would be felt, no power short of omnipotence could produce. The exhibition would constrai



every one to say, "this is the finger of the Lord." What would the world think or say, did it see men of every diversity of character, living under every clime, separated from each other naturally by different habits and stations, and conflicting interests, having lost their antagonisms under the transforming influence of the christian faith, knitted together by truth and love, and looking down, with the same spirit their master displayed, on the world. They could not help saying that a religion, a system of truth, which could produce such results, must be of God, and not of man. The evidence would be altogether irresistible, that the Father had sent the Son and that christianity is divine, as our Lord by implication states in His intercessory prayer.

But the exhibition of unity would not merely remove a stumbling block out of the way and set aside a powerful cause of infidelity, it would tell most signally on the successful propagation of christianity. Beyond doubt, multiplied divisions have weakened the energies of the church. Her strength has been suttered away in eternal disputes which should have been directed against the common foe. Her resources have been wasted in civil wars which should have been expended in contests with the powers of darkness. Instead of combining in one aggressive movement against the kingdom of Satan, one sect has raised the shout of war against another. So long as the church had the unity of exhibition, it had the unity of action too. It not only presented one undivided front to the world, but it brought its whole force to bear on the point of the world's conversion. There was not only a lovely, persuasive, spectacle exhibited when the primitive christians were of one mind and heart, but a power came forth from their palpable unanimity, which bore down all opposition. Ignorance, idolatry and superstition everywhere fell before it. Their unanimity of sentiment was necessarily accompanied with singleness of aim and purpose. If ever there was a period when christianity seemed on the eve of making a conquest of the world, it was within the century after the effusion of Pentecost, when under an united impulse, and endued with power from on high, she marched in the greatness of her strength, mighty at once to save the lost and to pull down the strong holds of darkness. The victories of Imperial Rome yielded in splendour to the bloodless conquests of the Church. The banner of the cross was fixed where the standard of the Cæsars never stood. And the angel having the everlasting gospel, flew farther and soared higher than ever did the Roman eagles. To the unity of the church as one great cause, subordinate to the power of God, are the triumphs of the gospel in the first century mainly to be ascribed.

And what has been witnessed will be again seen. We live, fathers and brethren, in the dawn of a better day. The long night of division and strife is just passing away. An earnest desire is felt throughout Christendom that the faithful of every name shall cease to make matters confessedly subordinate, rallying points for a party; and a willingness is manifested to acknowledge and co-operate with all those whose principles are evangelical, or who hold by the Head. Associations have sprung up, composed of christians of all evangelical denominations, for the prosecution of the common objects of christianity. Multitudes are labouring to heal the breaches of Zion,

made in many cases on the most unjustifiable pretexes, with far from doubtful success. Party names, connected too with our earliest associations, and venerable to us on that account, have been dropt by the junctions of kindred churches. Where now is the Burgher and Antiburgher, the old Light and the new Light? Where now the Secession and the Relief? The land famous for its Secessions and disruptions is becoming renowned for its unions and harmonies.— And at this moment, from every part of that mighty empire on which the sun never sets, the cry is rising to heaven from the people of God, that the various branches of the Presbyterian family would but settle their differences, so easy of adjustment, and in the same house dwell in unity. And the cry has come up before God, for the hearts of the members are inclining one to another, while on the prospect of their union to which all these things are pointing, the angels, those blessed spirits which surround the throne, whose delight it is to minister unto those who shall be heirs of salvation, are looking down from their place of glorious elevation with indescribable interest, impatient to add to its glory by their harmony.

In this Province of the British Empire, the union of two of those branches seems on the eve of consummation. O God, may nothing be permitted to occur which will dash our hopes, even for a season, to the ground. Let it be brought about in an orderly manner, and with a full appreciation of all the difficulties that may be alleged to be in the way. But let no selfish aims, no narrow views, based on petty temporal interests, no mere prejudice, no private grudge, be permitted to sway the mind of any member of this body on whose deliberations and decisions it is Thy Providence in part depends. Fathers and brethren, approach this subject, the weightiest that will come under your attention, in the spirit of prayer, and with a just sense of its importance. To your meeting the people of your charges have been looking forward with no ordinary anxiety, and your movements in relation to this point will be watched with trembling solicitude. The union of these two bodies, could it be effected in an honourable manner, and could carry it with it the full sympathies of all their people, will be fraught with blessings of incalculable importance. Enmities would be slain, unsanctified rivalry subdued, spheres of labour properly adjusted, redundancies corrected and deficiencies supplied. Thinly peopled localities, and even densely peopled districts by our mutual jealousies at present, deprived of the dispensation of the ordinances of the gospel, would be regularly supplied.— They in a manner, who now sit in darkness, would be lighted with the torch of truth. From their union would arise a might of benevolence which would be felt in the support of an efficient college for the education of the rising ministry at home, in the islands afar off in the sea, in Turkey, aye, and probably in India and Africa. In strength the united body starting with not fewer than a hundred congregations, would soon bear no unfavourable comparison with any one of the three Presbyterian Churches in Scotland, whose agencies are scattered over the wide world. The force which is now spent in the support of petty party interests, would greatly accumulate in might, be exerted in executing the Lord's commission, to "go into all the world and preach the gospel to every creature." The united body would make its influence felt on the decision of all the

questions of the day; which related to social order, education, temperance, sabbath observance, and such like. Its voice would be heard with respect, in the Council of the Province, and in the Halls of the Legislature. The union would mark an era in the history of the church of this Province, and of the world, for were it consummated here, an impulse would be imparted to union all over the face of the globe. Let it not be forgotten that the union of the Burgher and Antiburgher Church in this Province disposed those bodies to unite in Scotland, and so it will be again.

Fathers and brethren, we must unite. God in his providence is calling upon us to unite. The religion of Christ in our land is powerfully beset by a bold, reviving Romanism on the one hand, and by a subtle, busy, well-organized infidelity, on the other. Both would in a great measure be disarmed and driven back, were we to unite. I close by introducing one to you, whose words the Free Church, not less than we, are disposed to listen to with reverence, one who claims us both as alike in Christ. Hear our common father, the reformer of Geneva; who, as he lays his hands upon us both, as members of his family, thus says in the earnestness of his affection; "Keep your smaller differences, let us hear no discord, on their account; but let us march in one solid column, under the banner of the captain of our salvation, and with undivided counsels, form the legions of the cross upon the territories of darkness and of death."

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### THE MORAL EFFECTS OF CALVINISM.

In this article, we purpose to take a short review of Calvinism, in its varied bearings on the religious world. We are induced to do so for several reasons; and particularly for two. First—there are strong attempts at present, in some quarters, to misrepresent and cast it into the shade. It is right that its true character should be understood and vindicated, and that it should be presented to the world in its genuine colours. Second—Revivals are everywhere taking place. In these we greatly rejoice; and, in cases not a few, we believe them to be the work of God's Holy Spirit. An earnest desire is felt that such awakenings may take place among ourselves; and there is a solemn call from several portions of our church that every lawful and scriptural means should be put into operation, calculated to bring about such a desirable end. All this is right. It is just what it should be. No Christian will object to it. Instead of obstructing such measures, he will bid them God speed, and give them a helping hand. But in the excitement of such revivals, sometimes—we might say frequently—it occurs, that men consider means everything, and the work of God, as comparatively nothing. To say the very least, the electing power and sovereign disposal of souls on the part of God, are apt to be kept in the back ground, or to be considered a mere secondary matter. We hold that, in all attempts at revival, instead of being viewed as secondary, they ought to be reckoned as primary. They ought to occupy the front ground. Never should they be lost sight of. As the white plume of the bravest warrior, or the waving flag of the standard-bearer, on the

bloody field of battle, these should be held up as rallying points for the sincere and devoted followers of the Lord Jesus. It is, then, with the view of forwarding, not of obstructing, such works of the Holy Spirit that we pen the following paragraphs; it is to make men familiar with these true and essential elements of revival, not to sound the war-note of sect or party. He who forgets the helm in a brisk and prosperous gales may wreck his vessel, as well as he who neglects it amid a boisterous storm.

We do not deem it necessary to enter on the question, What is Calvinism? Especially do we not think ourselves called upon to discuss the *metaphysics* of this question. The whole of this subject has been so often and so fully investigated by the ablest writers, that such a task seems superfluous. We take it for granted that all our readers, at this time of day, are familiar with its leading principles. To prevent, however, anything like misapprehension, we would say that a brief and excellent summary of Calvinism is contained in the answer to the question in our Shorter Catechism, "What are the decrees of God?" The answer to that question is, "the decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory he hath foreordained whatsoever comes to pass." In this answer, or definition, are contained, not only all the elements, but the very substance of genuine Calvinism. At least we think so, and believe so. And it is to the system to which this question points, and of which it may, to a certain extent, be considered the exponent, that we now purpose to direct attention.

We shall review briefly, THE MORAL EFFECTS OF CALVINISM, giving the review in a series of remarks or particulars.

I. *Calvinism produces unlimited submission to the will of God.* The sovereignty of Jehovah forms the very pinnacle of the Calvinistic scheme. It is one of the grandest, loftiest and most magnificent doctrines. To it, all other principles, all other thoughts, all speculations—the brightest, the dearest, the most intellectual—are made reverently to bow. Other doctrines, the Calvinist with a childlike disposition receives, and cordially believes; but this is felt overtopping them all. He cannot help feeling its sublimity. On every line almost of his creed the text is written, as if in burnished, shining gold—"All the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" And what is the doctrine which must be eliminated from this striking passage? Is it not, that there is a mind loftier than the loftiest mind upon earth, and to which the most gifted intellect must do homage? Is it not, that there is a will strong and unbending, by which the strongest, and the proudest and the most unyielding wills among the sons of men, must be controlled? Is it not that the highest angel and the most exalted seraphs who stand before heaven's throne, are as much influenced and governed by that will, as the merest babe or the tiniest of mankind? Most assuredly this is the leading doctrine of this instructive passage. This passage is often quoted as a proof of the omnipotence of God. God is almighty. Creation itself proclaims this truth. The depths of the oceans send forth a voice testifying to it, and from the

heights of its heavens come echoes, as responses to that testimony: In this passage the idea of omnipotence is involved, but it is not the prominent idea. The prominent idea is sovereignty as distinguished from omnipotence. Sovereignty looks to the right God has to dispose of his creatures. It originates in his will. It is that attribute, if attribute we can properly call it, by which he determines the position and spheres of his creatures. He causes one man to be born in Africa, where the gospel has never been made known, and another in Britain or the United States, where it is preached in all its purity and with all freedom. By death he takes one human being out of the world when he is only six or twelve months old, and he spares another till he be threescore years and ten. So also in the conversion of souls. Now, this "doing according to his will and pleasure" is what we call his sovereignty. It is evidently different from omnipotence.

The sovereignty of God stands clearly out in the volume of inspiration. The *tone* of Scripture upholds it. Everywhere, and on all occasions, Jehovah is recognized as the All-wise Disposer. Men of all ranks and characters acknowledge him as such. Does not David sweetly and consolingly say:—"The steps of a good man are ordered by the Lord; and he delighteth in his way." And is not the earnest prayer which he offered up for himself, "Order my steps in thy word, and let not any iniquity have dominion over me?" Undoubtedly, in such passages as these the Psalmist looks upon Jehovah as the great All-wise Disposer. How plainly and unmisstakeably does Paul enunciate the same doctrine, "It is not of him that willeth, or of him that runneth, but of God that showeth mercy?" And if possible, still more explicitly does he declare, "God hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Is it necessary to refer to the acknowledgments of such men as the proud and haughty Nebuchadnezzar; or the shuffling and politic Pharaoh—men who used all means and plied all efforts to have a will of their own, but after being lashed in their every device, and outwitted in their every measure, were compelled to confess that there was a will far superior to theirs, and which governed, and controlled, and overruled theirs. And these things are patent to every reader of the bible, and should be credited faithfully by every believer in inspiration. How comes it to pass, then, that men are anxious not only to question but to ignore this doctrine? How happens it that they turn aside from the study of this doctrine; and in a way, in which they turn aside from the study and honest investigation of no other doctrine? At the risk of being a little lengthy on this particular, we must advert to the cause.

The first sin which man committed, had in it the germ of rebellion against God. Jehovah made known his sovereignty to him, and as a proof of man's submission to this sovereignty, he was not to eat of the forbidden fruit. But he did eat; and by that act threw up his submission, and proclaimed that he would have a will of his own.—This rebellious spirit has not ceased. It is in every natural man.—It is as much now in the world as ever it was; and it will continue and increase, wherever the Spirit of God has not subdued it. From

all tribes and all lands, from all ranks and all characters, not sanctified by grace, still is the rebel cry rising up to heaven—"We will not have this man to reign over us." One grand and glorious purpose of the gospel is to restore man to his allegiance to heaven's Holy King. It is to take away his own selfish and carnal will, and implant in its room the sovereign will of His Maker. The moment this is accomplished—the moment the sinner takes the will of Jehovah to be the standard of duty and casts aside his own will, that moment he becomes a new creature—that moment he looks with new eyes and hears with new ears, and feels with new affections—that moment he is, to some extent, restored to his original standing in paradise—that moment regenerated, redeemed, relieved from the bondage of Satan, he stands forth a dignified, and exalted free man of the household of his God.

This then is Calvinism. Calvinism insists on God's sovereignty. It demands and must have unlimited submission to the Divine Will. It says to every man, be he king or be he beggar, be he philosopher or be he peasant, God can and will do with you whatever seemeth good unto him. You are in his hands as the clay is in the hands of the potter. His will must be done, and it shall be done. It is vain for you to resist it. It is foolish to attempt it. Men may propose other schemes to you; they may cavil and reason, and philosophise about liberty and necessity, about freedom of will and control over motives; but to this end it will come at last and it must come. God is sovereign over all—sovereign in creation, sovereign in providence, and sovereign he will be in grace also. Therefore is it that "he resisteth the proud and giveth grace to the humble." It is a sovereign act of his will, and who can alter it?

"If such then be Calvinism, one of its moral effects on every individual who sincerely believes in it, must be an unlimited submission to the Divine Will. It cannot be otherwise, and it is not otherwise. Who has not seen it completely and beautifully realised in the sick chamber and on the bed of death? Have not such expressions of these fallen melodiously upon the ear? "I am in the hands of my God. I am thoroughly resigned to his arrangements. His will be my will. If it be his will that I die, I am willing to die; if to live, I am willing to live. Into thy hands, Lord Jesus, I commit my spirit." What could be more submissive than this? What more humble? What more child-like? Many have acted the part of Calvinist in the hour of death, who have reviled Calvinism in life.

Peter took an active part in the work carried forward on the day of Pentecost. The revival, as every one knows, was great; the conversions were many. It was Peter that preached the sermon of that day. But what was the character of that sermon? Why, it was one of the most Calvinistic sermons that ever was preached. Does he not tell the Jews that the whole of the wonderful events which had occurred during these days, had occurred according to a plan previously and deliberately devised by Almighty God? Does he not tell them that Joel, by inspiration, had predicted these things? Does he not tell them that Christ himself "being delivered by a determinate counsel and foreknowledge of God, was taken, and by wicked hands was crucified and slain?" What could be clearer or stronger Calvinism than this? Was Peter afraid to publish it? He

any misgivings as to whether or not it would hurt the revival? as to whether or not it would throw obstacles in the way of the outpouring of the Holy Spirit? Not in the least. On the contrary he considers it one of the most effectual means of forwarding that glorious work. Let us go and do likewise. Never let us forget that nothing is more favourable to the progress of genuine and vital godliness—whether in ordinary times or in times of revival, than *unlimited submission* to God's will.

H. *Calvinism tends to invigorate the intellect.* In one sense this may not be considered a moral but a mental effect. It has a bearing on the understanding more than the conscience. This may be true; but it is to take a very superficial view of the subject. A strong intellect takes a hold of truth. It sees it clearly, when to others it appears but dimly. Whatever, therefore, tends to produce this capability, this power of distinct discernment, certainly produces an important moral effect. This, at least, is the light in which we contemplate it; and what we affirm is, that Calvinism tends to educe this intellectual strength. To establish this position does not appear to us to be very difficult.

The subject which Calvinism brings before the mind, and with which it exercises it, are such as are calculated to strengthen and invigorate its powers. The remark is as true as it is common, that the company with which a man associates shapes his manners. If the company be rude and vulgar, so will his manners be; but if his company be polished and refined, his manners will partake of the same polish and refinement. The very same remark applies with equal force to the subjects of study with which a man exercises his mental faculties. If these subjects be light and trifling, and frivolous, his mind also will acquire light and trifling habits; but if the subjects be deep and weighty, and momentous—if they require close attention, earnest thought, logical acumen, and extensive research—they will necessarily impart strength, give expansion to our best and noblest intellectual faculties, and induce corresponding habits. All this is readily admitted by every one who has given any attention to mental philosophy. The subjects, then, with which Calvinism exercises the mind, are just of this latter description. They are deep, ponderous, momentous. They lead to the highest heights and down to the lowest depths. They deal with principles subtle, hard to get hold of, and sometimes bordering on the mysterious. It requires a keen eye and a sharp understanding to follow out some of them to the length and breadth of their consequences. But these very intellectual gymnastics strengthen every power and rouse up to energy and activity every faculty of the inner man. Scotland has produced many eminent metaphysicians; but one of the most astute of these was Sir James McIntosh. While he dived as deep as any, he made everything plain and palpable to others, clothing it in language as chaste as it was eloquent. It is a remark which he repeats sometimes in his writings that whenever he found Calvinism vigorous, he always found an intellect correspondingly vigorous and manly, and this down to the mass of the common people. Is not this a strong and disinterested testimony to the truth of our observations? It is often has the sentiment been dunned into our ears, by those who are friendly to Calvinism, that it dwarfs the intellect, freezes up the

imagination, arrests every thing like freedom of speculation, and converts the naturally warm soul of man into a complete iceberg? But the sentiment is as pitiless, as it is without foundation. For breadth of intellect, who can cope with honest Jonathan Edwards? for richness of fancy, who can equal a Bunyan or a Hall? for lofty and wide speculation—a speculation towering as high above that of common speculatory, as the Andes tower above the pyramids of Egypt—who can parallel a Howe? and for sound, solid, massive theology, who could match John Owen? And were not these Calvinists of the very first water? Instead of Calvinism tending to dwarf the human intellect we hold it is one of the best systems for strengthening, expanding and developing it.

But while we say that Calvinism gives full and free play to every intellectual effort and exercise, we must not at the same time forget to say that it has its boundary lines well defined, and beyond these it encourages no one to pass. You may pass these boundary lines if you please, it cannot prevent you; nor will it seek to prevent you; you may use your freedom. But it assures you, all beyond is a land of mists and clouds. Is the system the worse of this? Is it not so much the better? Does it not prevent the waste of such previous time and severe labor on speculations as productive of disappointment as the apples of Sodom and Gomorrah? On this very account—observing well the boundary-lines between the knowable and the unknowable—we have often admired the works of some of our most able and best skilled Calvinistics. How wisely do they know what length exactly to go, and exactly at what point to stop; And among these able and wise men, no one surely will consider that we err in placing foremost, or among the foremost our own Dr. John Dick. Well has it been remarked that in his speculations he often comes to the brink of the precipice, but never goes over; for almost instinctively he knows the very step at which to pause. It is no wonder his Lectures have become not only a standard book in theology, but also a class or text book in many of our colleges.

In revivals of religion this is a moral effect which must not be overlooked. It was wont to be said that these awakenings took place chiefly among the ignorant and uninstructed. The description given us of late awakenings is somewhat different. But granting that it was principally the ignorant and uninstructed that were affected, this would be no discredit to christianity. So far it would be its glory. But it would be its shame, if they were left to continue in this ignorance, or if means were not adopted to have them grounded and settled in the faith." To press these grand and lofty doctrines upon them at first too earnestly, would be unwise. But to have them entirely without them for any length of time, would be like leaving a vessel in a tempestuous sea without a rudder. Little would we be surprised to hear of such having gone back to the world again, and its being said of them "their last state is worse than the first."

III. *Calvinism promotes vital godliness and experimental religion.* This is one of the most obvious moral effects which Calvinism produces. In proof of this, we have only to look back for a little, upon the past history of the Church. The palmiest days of the Church of England were certainly those in which the doctrines of her



thirty-nine articles were preached from her pulpits. Of some of her preachers, it might be said, "they were giants in those days." It must be confessed that throughout her whole referred history, she never gave so certain a sound on these doctrines, as her best friends could have wished. But those of her prelates and clergy who did buckle on their armour and fight with the army of the Lord, did noble execution for their friends and against their foes. Those who were most active, however, will be found to have been most Calvinistic. In accordance with this remark we have no hesitation to say, that the works of those authors which have survived their age and are popular at the present day, are almost all thoroughly Calvinistic or of a Calvinistic cast. In proportion as such preachers and writers multiplied, in the same proportion did vital godliness and experimental religion increase; and in proportion as those diminished, did genuine piety wane. And when Arminianism had overflowed that church—when moral spiritual death reigned from end to end of it, where was experimental religion, where the evidence of vital godliness." No sooner did these doctrines revive through the preaching of a Harvey, Romaine, John Newton, and Whitfield, than vital Christianity also revived. These are facts known to every reader of history.

In the Kirk of Scotland almost the very same things occurred. At the commencement of the present century, Arminianism was found in almost every Scottish pulpit connected with the establishment. There were a few, but only a few, faithful witnesses to the doctrines of grace. Never in her whole history, from the revolution downwards, was vital godliness at so low an ebb as at that period. The sermons of "the polished but pointless Blair," as Angell James calls him, are a fair type of the sermons of that day. Justice, honesty, benevolence, and obedience to the powers that be, took the place of faith, repentance, and salvation by the grace of God. But the Evangelical, or as it might be called, the Calvinistic party, in a few years, began to increase. Erskine, Andrew Thompson, Dr. Balmers and a host of others successively took the field; and the contest between the two sections of the church, waxed keener and bitter, till the "eruption" took place in 1843. But what is to be remarked is that just as the Calvinistic party increased, so did vital godliness. At this present moment, throughout that kingdom, practical Christianity is to be met with only where these doctrines of grace are taught and believed. Surely none will question these facts. The same truths might be illustrated by similar proofs from the history of other churches on the continent of Europe and throughout the world; but our space does not permit us to refer particularly to these. Thus much, however, we may be allowed to remark;—we find vital godliness in the history of the churches always running parallel with Calvinism, most assuredly in our attempts anywhere or at any time to revive religion, Calvinism is a thing by no means to be overlooked.

(To be Concluded.)

## RELIGIOUS MISCELLANY.

A RAY OF LIGHT TO CHEER THE  
DESPONDING.

## A TRUE STORY.

The Gospel! what is it? but the power of God unto salvation to every one that believeth:—to the grey-headed man, and to the little child; to the wise and mighty, and to the illiterate and mean. Wherever it is received, it breaks hard hearts, and enlightens feeble understandings; and moulds perverse wills into docility and subjection. What a volume would its achievements make,—how deep in interest, and how marvellous in detail! It is of a poor girl whom I now write,—one who departed this life not twelve months since, and who had not seen twenty summers when she died. Her story illustrates, at once, the power and the blessedness of this grace of God, of which I speak.

I asked her whether she could at all remember receiving any particular impressions at any time. She said, "Oh, yes; I shall never forget it; I will tell you all about it. I had often felt very anxious about my soul, even so far back as when I was in Miss B——'s class; and on a Sabbath when I was at school, I often determined to be good, but as soon as ever I got home, my stepmother would begin at me, and then I forgot all. After I came into your class, I was a long time before I took any notice of what you said; but you used to talk so nicely and so earnest-like, I at last began to feel very anxious to be what you wished; and I often resolved I would begin and serve God. After the death of my stepmother and the baby, I began to go to work at the mill, and came to school more regularly, you remember; and it was there I became acquainted with Grace Slack, who had had a pious mother and was a member of a chapel; and after school, on Sabbaths, when I had heard something fresh, that stirred me up, I used to go and talk it over with Grace. I wanted to be a Christian, and resolved I would; and I used to listen very earnestly to all you told me; but I never could hear you say what I wanted to know. I always felt there was something I had to do, and I did not know

what; and I listened, Sabbath after Sabbath, to you so anxiously, and also to Mr A——, with the same feeling, in the hopes you would, one of you, would tell me how to begin. But though he always spoke so beautifully, he never seemed to tell me what I wanted to know, and I was very wretched, for I thought you both forgot to tell me something, and I could not be good without knowing how. At last, one Sabbath,—don't you remember it? you had been talking about our texts, and explaining how God hears and answers prayer; and you asked us whether we had all of us forgotten the little prayer union which we had begun when our new schools were opened. And you said, if any of us would wish to join in it again, you would give us a copy of a nice little prayer, which was still used by some. I longed to have one, but I did not like to ask for it, but when I got home, I remembered I had a book on the Lord's Supper, which you had lent me, so I thought I would take it back to you and ask for the prayer. You spoke to me so kindly when I came, and asked me why I had never come to the Lord's Supper; and when I said, I didn't think I was fit, you said nobody was fit in themselves, but that Jesus invited sinners to come to Him; and if we only felt ourselves sinners, and wished to forsake sin, and be Christ's own people, He would give us His own righteousness to come in; and trusting in His merits alone, and feeling our own unworthiness was the best fitness; and a deal more; and when I was going away, you took my hand and looked so lovingly at me, and said, 'Good bye, my child, the Lord bless you and direct you;' it went straight to my heart. I thought you loved me, and desired me to be happy, and I said to myself, 'She speaks like a mother to me;' and I went away from your door determined to be Christ's, if He would have me; and I went home and knelt down and prayed so earnestly, and I could not tell what to say, only I told God I would be His child if He would have me, and show me what to do, and pardon my sins. And I felt so happy after. And then I knew that it was because I hadn't given myself

to God just as I was, that I had been so unhappy. It wasn't you that had forgotten to tell me something—it was I that was wrong." (I think she meant that she had not understood the freeness of the salvation offered; but fancied she must be good before she could come to Christ, instead of coming to Him to be made clean.)

She added, "I never lost that peace since. I never durst have a companion since, for fear they should persuade me wrong. I used to be so afraid of being laughed at; but I don't care for it now, I am so happy."

One day she said to me, "Oh, I did not long to go to church last night; I told my father if I could go, I would run all the way for joy." One day when I was reading to her, she asked me to find the place where Jesus says,

"No man shall pluck them out of My hand;" and when I had read the whole passage to her, she seemed to be literally feeding on the sweet promise of security in Christ. "Safe in His hand," she said, "Oh, how beautiful." After she had been partaking of the Sacrament, on the 11th of this month, when the minister had left, she said,—

"O teacher, I found one day that verse once told us about at school.—They that feared the Lord, spake of one to another" (Mal. iii. 17); and

was so glad to find it, for it brought my mind all you said about believing the Lord's jewels, and it is—"This was her favourite expression, in connection with the precious promises of God's word.

Another day I found her very low, suffering much, but she cheered up when we began to talk of the things which were so well to hear. I took her the "Psalmist's Hymn Book," which I had once before lent her. She said,

"I am so glad to have it back, it is so beautiful. One day, when I was feeling very sad, I opened it at a hymn which said, 'Blessed are they that Mourn, for they shall be Comforted;' and it was made on purpose for me. I felt so peaceful and comforted after I had read it."

Another day she said, "Teacher, I've something to tell you, so nice. My father was sitting at the table, and he seemed so kind, I ventured to ask him what I had so longed for about my own mother. I felt so anxious and nervous, so I said it in a hurry, 'Father, did my mother

die happy?' He said 'Yes, she did indeed; she lay praying for us all, and was quite resigned to leave us in God's hands.' So then, I said to him, 'And her little baby is gone to heaven, and sister Eliza is there, and I soon shall be.—Why, father, you'll have a nice lot of us in heaven; you must come to us there.' And he said, 'Yes, I must try.' Wasn't it good news, teacher? Oh, I always hoped my mother was a Christian, but I did not know it; and never durst ask my father before."

Once she said to me, speaking of God's goodness, "He is almost too good to me, I don't know how to be thankful enough; He sends me so many kind friends,—people I didn't know, have sent me nice bits, and come to see me; and Mrs A——is always bringing or sending me nice things."

She frequently expressed a wish to go soon, but not till He pleased; *just when He pleased*. She used often to say, "Oh, come, Lord Jesus, come quickly;" and the last time we prayed together, said, "Ask for patience for me."

On the last Monday of her life, when I went to see her, she was at first unable to speak, but made signs that I must wait till she could. After trying to swallow a few drops of wine and water, she suddenly exclaimed, "Oh! thanks, thanks, thanks, my dear teacher, for leading me to Jesus, my Saviour. I should never have been saved but for you." She said, moreover,

"Tell the girls at school I am dying very happy, because Jesus is my Saviour; and tell them from me, to seek Him with all their hearts." These last words were spoken with an emphasis which I can never forget, and know not how to describe.

So she passed away; and being dead, she yet speaketh. Her case offers a word of encouragement to teachers. I will remember the time—long before she was in my own Sabbath class, and when I was her teacher in the night school for sewing and writing—when I thought her one of the most disagreeably hopeless children in our school. But grace casts around the least lovely a halo of beauty, and as we recognise the Spirit's work, we see that it is "very good."

Her case, too, speaks impressively to scholars. She found her Saviour before the bed of languishing and the dying

the bed of languishing and the dying

the bed of languishing and the dying

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hour came, and He was with her to cheer and strengthen her to the end. Seek, and ye too shall find. Knock now at the door of mercy, and the gates shall open to receive you; mercy shall encompass you on every side, and it shall be yours as it was hers, to and "Mercy of the Lord in that day."

### LAMECH.

GEN. IV. 23, 24.

The substance of this abrupt and singular narrative may be set down as follows: Lamech had been engaged in some deed of blood, to which, perhaps, his polygamy had led. From this murder his family apprehend evil consequences to himself. To soothe their fears, he addresses his wives,—

"Adah and Zillah, hear my voice;  
Ye wives of Lamech, hearken to my speech!  
Surely I have slain a man to my wounding,  
And a young man to my hurt.  
Surely if Cain shall be revenged sevenfold,  
Truly Lamech seventy and sevenfold."

As if he had said, "It is true that I have slain a man, but it was in self-defence, and in so doing, I have been wounded; I have slain a young man, and in so doing have been bruised; but surely I have less cause to fear than Cain; if he was to be revenged sevenfold, then I may count upon being revenged seventy-sevenfold."

Such was the argument by which Lamech sought to allay the alarms of his wives. And in this we see the man. We get a knowledge of his character, and no less so of the state of the times. It was an age of lust and bloodshed. Lamech is its type. He is a "representative man." It was the introduction to that darker time, when, wickedness having swelled to its utmost, God was constrained to interpose and sweep the transgressors from the earth. The scene in Lamech's house was a specimen of the times,—times like those depicted in Psalms xi. and lii., or in Isaiah v. (especially ver. 18), like those predicted by Paul (2 Tim. iii. 1; 2 Peter ii. 2, iii. 1, 2), and by Judge throughout his epistle. It is the dark picture of a dark time; men rushing headlong in "the way of Cain," breaking asunder all ties of brotherhood, defying God, and making account of no interests save their own. It is a scene which shall yet be expanded to far larger di-

mensions in those days, when evil shall cover the earth, and when "the wicked one," more cruel than Cain, viler than Lamach, and more ambitious than Nimrod, shall shed man's blood in torrents, and impiously reckon on impunity at the hands of God.

But let us look more narrowly at Lamech. He stands before us in such aspects as the following:—

1. *As the first violator of God's primeval law of marriage.*—That law most strictly enjoined one wife; and had probably been observed till Lamech's time. He sets it at defiance. That law was the very foundation of society. It was the foundation of family peace, of true religion, of social order, of right government in the state. Take away this foundation, or place two instead of one, and the whole fabric shakes, the nation crumbles to pieces. It is not merely the family hearth that is destroyed, but the throne of the King is undermined. Bonds the most sacred and needful, Lamech breaks. The most ancient and venerable law of earth, he tramples on. Lust has gotten the mastery in him. He is the true type of those "filthy dreamers" who "defile the flesh" (Jude 8); of those who in the last days are to "walk after the flesh, in the lust of uncleanness, having eyes full of adultery" (2 Peter ii.).—And as Lamech's sin threw open the floodgates of lasciviousness, so may the sins of those who in our day are walking in his steps, be throwing open the same floodgates, and ripening the world for the judgment of the great day.

2. *As a murderer.*—Lust had led to adultery, and adultery had led to violence and murder. We are not told the name of him whom he slew. It matters not. He is a murderer,—true follower of Cain,—true offspring of the serpent, of him who was a "murderer from the beginning" (John viii. 44)—Abhor Lamech's spirit, as we would that of Satan! Flee anger, passion, revenge,—all that would lead, however remotely, to bloodshedding. In Cain, it was envy; in Lamech, lust. Flee both.

3. *As a boaster of his evil deeds.*—He does the deed of blood, and he is not ashamed of it; he glories in it,—nay, boasts of it to his own wives. There is no confession of sin here, no repentance, not even Cain's partial humbling. Thus iniquity lifts up its head and war-

es bold in countenance, defying God and vaunting before men, as if the deed had been one of honor and not of shame. "Boasters" are to rise up in the last days (2 Tim. iii. 2), especially boasters of evil like Lamech. Men are to "boast themselves in mischief" (Ps. lii. 7). The wicked is to "boast of his heart's desire."

4. *As one taking refuge in the crimes of others.*—He makes Cain not a warning, but an example. He pervert's God's purpose in sparing Cain, and takes courage in evil from Cain's example. He "goes in the way of Cain" (Jude 11), and makes no account of God's awful monuments of his indignation against sin. He sins because Cain sinned! He thinks he has a *right* to sin, because Cain sinned! O desperate perversity of man's heart! What will it not make an excuse for sinning? And yet it always tries to find an excuse or an example, as if afraid and ashamed to sin unless for some reason, or with some example before it!

5. *As one perverting God's forbearance.*—He trifles with sin, because God showed mercy to another. He tramples on righteousness, because it is tempered with grace. He sets vengeance at naught because God is long-suffering. Instead of saying, "God is so loving that I dare not go on in sin," he says, "God is so loving that I will go on in sin without limit." Divine compassion has no effect in softening his obstinacy; but "after his hardness and impenitent heart, he treasures up to himself wrath against the day of wrath and revelation of the righteous judgements of God" (Rom. ii. 5). Thus men still turn God's grace into lasciviousness, and make Christ the minister of sin.

6. *As a scoffer.*—He believes in no judgement, and makes light of sins recompence. His words are evidently the words of a scoffer, and of one who believed in no wrath of God against the workers of iniquity. He speaks like the scoffer of the last days, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Peter iii. 13). Is not this the mocking that we hear on every side? No day of judgment, no righteous vengeance against sin, no condemnation of the transgressor! God has borne long with the world, He will bear longer with it still! He may do

something to dry up the running sore of its *miserics*, but as for its *guilt*, He will make no account of that, for "God is love!" But what then becomes of *law*, or of righteousness, or of the difference between good and evil? And what becomes of God's past proclamations of law, His manifestations of righteousness, His declarations of abhorrence of all sin? Was Adam's ejection from Paradise the mere attempt to cure a disease, and not the condemnation of his guilt? Was the deluge the mere drying up of the world's running sore of wretchedness, that it might start healthy and vigorous on a new course, instead of being the *expression of God's estimate of human guilt*, and His determination to prevent men from imagining that He was indifferent to the evil of sin, or that, as the God of love, He could only treat it as a sad *misfortune*, but not as an infinite and unalterable *crime* against love, and majesty, and truth, and government, and holiness?

#### SANCTUARY SINS.

1. *Irregular Attendance.*—Occasional absence from church, or even regular *half-day hearing*, is counted a small thing by many. A wet Sabbath, or even a shower will keep them away.—A headache, a little extra fatigue on the Saturday, or perhaps the prospect of hard work on Monday, are counted good reasons by many. And if there be any slight ailment through the week Sabbath is elected as the day for taking medicine, as it can be spared without any pecuniary loss.

2. *Late Attendance.*—There are so many people who make a point of being late. They get up late on Sabbath morning; they breakfast late; so that the bells are ringing ere they have finished their last cup of coffee. They hurry out, and they hurry along, and they hurry into church after service is begun. They see no sin in losing part of divine worship themselves, nor in disturbing the worship of others.

3. *Sleeping in Church.*—There was excuse for Eutyclus falling asleep; for "Paul was long preaching," and it was midnight. But there is no excuse for our modern sleepers; especially as most of these are not occasional, but *regular* sleepers, who seem not to feel the shame or the sin of the practice. Few things

are more unpleasant to a minister, than to see eyes closed and heads nodding, in this pew or in that other pew. If he were to stop and name the individuals before the congregation, he would do well. But what offence it would give! What a noise it would make! Sleepers in church! Beware; it is Satan who is sitting next you.

4. *Staring in Church.*—One does not like to mention smiling or laughing in church; for it seems such an outrage of decency and a mockery of devotion. But there are many who won't laugh in church, who do not hesitate to look about, to turn this or the other way, staring at strangers, or occupied with their neighbours' dresses. If a person happens to come in late, they turn round to see who he is. If, as sometimes happens, a bird finds its way in, how many eyes wander! Stargers in church! learn to keep your eyes as well as your mind from wandering.

5. *Fidgetting in Church.*—Some people seem to sit on nails or nettles, their body is so constantly in motion. Others take out their watches, and count the length of sentences in the sermon, twisting their watch-chain or ribbon all the while. Others seem as if taking the census of the congregation, or counting the number of panes in the window, or watching the movements of the flies. They are drinking in everything but

the sermon, and seem as if relieved from the stocks when the service is over.

6. *Transacting business in Church.*—I don't mean that they actually move about buying and selling; but their minds are occupied with business, not with the worship. Many a summation is performed, and much mental arithmetic is practised in church; not the heavenly arithmetic of "numbering our days that we may apply our hearts to wisdom," but the arithmetic of common business. The farmer ploughs his fields; the merchant drives his bargains; the shopkeeper sells his goods or takes stock; the lawyer threads his way through a client's case; the politician speculates on parliamentary tactics or sketches a reform bill; the sailor takes his helm, and lays his vessel to the wind; the soldier forms square, or deploys into line; the mechanic plies the loom, or the needle, or the trowel, or the hammer. Thus men who come together to worship the great God of heaven and earth, mock Him in His own house.

"Keep thy foot (and thy heart too) when thou goest to the house of God, and be more ready to HEAR than to give the sacrifice of fools" (Eccles. 7. 1.).—On which passage, Matthew Henry weightily says, "Religious exercises are not vainthings; but if we mismanage them, they become vain to us."

## CHILDREN'S CORNER.

### HOW CAN I MAKE MY HEART LOVE CHRIST?

"Papa," said Maria, after listening to a sermon, in which immediate faith and repentance were urged upon sinners, "it seems to me that if I only knew what I must do, and how to do it, I would.—But, papa, when you talk about *going to Christ*, how can I tell what it means, because it is not literally going to Him?"

"When we use this expression, my dear, we mean the same act, as when we say, *loving Christ*, or *believing in Him*, or *trusting Him*; they all refer to the same thing. You know that it is the nature of affection to desire to be near its objects; and aversion, on the contrary, prompts us to withdraw to a distance. So, if a person is cordially reconciled to one with whom he has

been offended, his first step is to go to the individual. When we apply such an expression to the heart, we use it figuratively, of course. Have you not sometimes felt, when you were thinking of some person whom you loved, and who was away from you, as if your heart went out to that person, and then it seemed as if the distance between you was lessened, though it was not so in reality?"

"O yes, papa, I know what sort of person you mean, very well. When you and mamma were gone away last summer, I used to think of you till it almost seemed as if you were here, and then my heart would almost jump out to meet you, and the tears would come into my eyes when I remembered how far you were away."

"On the other hand, when you think of a person whom you do not like, your heart draws back, as it were, and retires into itself. Now, just tell me in which of these ways it is affected when you think of Christ?"

Maria was silent.

"Does your heart ever *go out* to Him in love and confidence?"

"I—I—no, papa; I never felt towards Him as I do to you. But how can I make my heart love Him?"

"*Make your heart love, Maria!*—you cannot."

"That is what I have said a hundred times, papa, and you always tell me it is no excuse."

"And I have told you, too, a hundred times, *why* it is no excuse; but I will tell you again. Suppose you had come to me, when I returned, and said, 'Papa, I am not glad to see you at all, and I do not love you, but I suppose I ought to, and I wish you would teach me how to make my heart love you'; do you think I ought to be satisfied?"

"No, papa."

"Might I not say to you, 'If you love me, my daughter, you must do so voluntarily, and not of constraint; and you do it not, that is your fault'; but I want no constrained affection?"

"Yes, papa."

"I think, too, I can explain to you what is meant by faith. Suppose you had been guilty of a crime for which you were tried, and of which, if you were convicted, the punishment would be death. While you are lying in prison trembling, and fearing the result of the trial, there comes a man to you, and says, 'I will undertake to plead your cause and to save you from punishment, on one condition:—you must give up all other means of defence; you must employ no other advocate; but confide implicitly in me; on this condition I will save you.' Now, if you believe this man, and without adopting any other means of defence, should feel perfectly secure as to the result of the trial, you would show that you had *faith* in his promise."

"But, papa, would it not be foolish to feel such confidence in a man that I knew nothing about? He might deceive me, and then it would be too late to adopt any other measure."

"It certainly would be so, in the case I have supposed. In order to make the similitude apply in all its circumstances,

you must suppose that you had received the fullest possible proof of his power, skill, and benevolence; that he had already saved thousands who had confided in him, and that there was no other source from which help could possibly come. Would it not, then, be the height of folly to reject his offer?"

"Yes, papa."

"And has not Christ given you the fullest proofs of His ability and willingness to save you? Has He not saved all who have trusted in Him? You cannot offer Him a greater insult than to doubt either His power or His love."

The thought which was in Maria's heart at this remark was uttered almost involuntarily, and before she was aware of it. "Why does He not save me then?" said she, in a petulant tone, though she felt ashamed and frightened the moment the words had escaped her. Her father paused, and looked at her solemnly, almost sternly, as he said, "Because you will not let Him, Maria!"

Although Maria's plea of inability has been so fully answered by her father, she was far from relinquishing it.—Indeed, since she had become convinced, in some measure, of the sinfulness of her heart and of her dependence on God for every good thing, there was no excuse which she urged so frequently as this.

The verse which stands at the head of this chapter (Jer. xiii. 23) gave her great distress, for several days after reading it. In order to open a conversation with her father, she repeated the passage, and inquired what it meant.

"It is a strong mode of expressing the power of long-continued habit," replied her father. "You know something of this yourself in little things.—Don't you recollect how much difficulty you found in breaking yourself off the foolish habit you had some years ago, of sucking your thumb?"

"Yes, papa, I remember it well enough. Though I was ashamed, and wanted to cure myself of it, I could not; and I don't believe I ever should, if you had not made me wear a glove."

"Well, my dear, if in such trifles habit is so hard to be overcome, just think how much greater the difficulty must be in the case of the sinner. He never had any inclination to good, but only to evil; and if he found this inclination too strong to be resisted at first, how shall he overcome it when the force

of habit has made is still stronger? How shall one who has all his life been accustomed to regard God, His Son, and His law, with feelings of aversion, begin to love them? How shall one who has always worshipped and loved himself supremely, begin to worship and love his Creator? How shall one who has lived for years with a heart full of pride and selfishness, and envy and revenge, become lowly and benevolent, gentle and patient, kind and forgiving?"

"How, indeed!" thought Maria, as she applied every word to herself. "I see there is no hope for me." Then hard thoughts of God and of His law began to rise in her mind. Why had He created her with such a heart, or why created her at all? Why did He require what her utmost efforts would not enable her to perform? She hardly dared again propose these objections to her father; but at length she ventured to say, that if sinners were so unable to change their hearts, she could not see how they were to blame.

Her father sighed. "They are to blame; because their very inability, consisting simply in unwillingness, constitutes their guilt. They have all the powers necessary for doing their duty; there is nothing wanting but a disposition. And if the want of disposition constitutes an excuse, then there is not only no such thing as guilt in the universe, but the more a man sins the less guilty he is. Why will you offer to your Creator an excuse which you would blush to present to a fellow-creature, and which you know would not be received at any human tribunal?"

It was now Maria's turn to sigh.

"I know what you think, my dear," resumed her father; "you think that you are a poor unfortunate creature, who are to be punished for having a wicked heart, which you cannot help, and for not obeying a law which it is impossible you should obey. It seems to you that you have been doing everything you possibly could to obtain salvation, and as if it would be very unjust and cruel in God to leave you to perish, after all your prayers, and tears, and efforts. Is it not so?"

Maria hesitated.

"I do not mean that you have just these thoughts distinctly arranged, but you have such feelings."

"Yes, papa, it does seem to me that I

am trying to do all I can to be saved."

"Well, my dear, all I can say to you is, that before you can ever be saved, you must feel that you have never done anything towards your salvation, but everything to prevent it; that it would be perfectly just in God to leave you to perish; and, in short, that God is all right, and you all wrong."—*Payson's Pastor's Daughter.*

#### THINKING OURSELVES OVER.

"Mother, what is self examination?" asked a child; "our superintendent said something about it, and he told us all to spend a little while every Sabbath practicing it—practicing what, mother?"

"Self-examination is thinking ourselves over," answered the mother.—"You know how apt we are to forget ourselves, what we did and thought yesterday, and the day before, and the day before that. Now, it is by calling to mind our past conduct that we can truly see it as it is, and improve upon it."

"How must I do Mother?" asked Mary; tell me how to begin." Her mother said—

"You may first think over your conduct towards your parents. Have they had reason to find fault with you during the week; if so, what for? Have you disobeyed them, or disputed with them, or been sullen or ill humored towards them? Have you made them glad by your kindness, and your faithful and ready compliance with their wishes?"

"Then think of your duties to your brothers, and sisters, and little friends. Ask yourself what has been your deportment towards them. How many have you made happier the last week? How many have you made unhappy? Have you spoken cross words to them? Have you been angry or illnatured?—Have you deceived them? What her thoughts have you cherished in your heart towards them?"

"O mother, it would take me a long time to think all that over, and I'm afraid," said the little girl, looking down—"I'm afraid it would not always please me. What next must I think of, mother?"

"Faithfulness in your business—" "Business," said Mary, smiling; "papa has business; little girls hav'nt." "Yes," said her mother, "any work which



you have to do is your business—dusting the parlor, taking care of the baby, your studies at school; these are your employments in which you ought to be diligent and faithful. Have you been? Do you never play in school? Do you thoroughly learn your lessons? Do you mind what the teacher says? Carefully think over whether your conduct is in all respects what a Christian child's ought to be."

"I know a verse about business," said Mary, "the Bible tells us 'to be diligent in business, fervent in spirit, serving the Lord.' That means, we must mind God in it; doesn't it? What more is there to think over, mother?"

"Secret faults," answered she. "Have you cherished any wrong feelings in your heart? Have you had secret thoughts, which you would be sorry to have exposed? Any envy of others—any pride? Have you harboured unkindness? Have you been selfish? Have you forgot God? Have you neglected to praise Him and to pray to Him? Go over all this ground thoroughly, and confess your faults, and ask your Saviour to make your heart clean, and help you to love only what is lovely."

"But aunt Jane says there's no need of children's thinking," said Mary. "Without thinking," said Mary's moth-

er, "there can be no improvement. Thoughtlessness is the besetting fault of youth. It is this which makes them giddy, foolish, and vain, and blinds them to their own defects."

Mary sat still for some time, looking out of the window. Then she came, and putting her arms around her mother's neck, sweetly said, "Dear mother, I will try to be one of your's and God's good children."

To "think ourselves over" in this way is a very proper exercise for the Sabbath. Homely time is apt to seem long sometimes, because people do not know exactly how to spend it to the best account. Assign this duty a place somewhere; and if heartily and thoroughly taken up, it will be one of the greatest means of self-improvement. But, while it is a *Sabbath* duty, is it not a week-day duty also? Every night, children, before you go to bed, and before you are too sleepy to remember, try and recall yourself for the day. Think what you have done right, and thank God for it. Think of the ways in which you have done wrong, and in which, if you are not careful, you will surely do wrong again. Name them in plain words in your prayers, and say, "Help me, O Lord" (in such a thing), "that I may not again sin against Thee."

## RELIGIOUS INTELLIGENCE.

### LETTER FROM MR. CHINIQUY.

(Translated from *Le Semeur Canadien* of the 11th.)

To my fellow-countrymen of the District of Quebec:

BRETHREN AND FRIENDS,—The events of the 14th day of February are of so serious a nature, and the enemies of the light and the truth in Quebec are so much interested in misconstruing them, that I feel myself obliged to repeat them over again to you, just as they occurred.

About a year ago, 500 of the most respectable citizens of St. Roch's invited me to come and visit the numerous friends that desired to see me again and hear me once more. It was in consequence of this invitation that I arrived in St. Roch on the 10th February, at 10 o'clock a. m. My friends had here prepared a house for me, in Crown

street, a short distance from the Parish Church.

Every one knows that the clergy, the preceding Sunday, had prohibited all the Roman Catholics of Quebec, and of St. Roch's, St. John's and St. Vallier's suburbs, from going to hear me, from speaking to me, and even from saluting me. They proclaimed in the name of the *Holy and infallible Romish Church*, that whosoever should infringe upon these prohibitions would commit mortal sin, be destined to eternal fire, and would find himself excommunicated, &c., &c. But what was the result of all these puerile menaces—of all these ridiculous thunderbolts, good only to hold the people in slavery and ignorance? It was, that the people of St. Roch only laughed at them and treated them with contempt.

I had scarcely arrived when a great

crowd of every age and condition, surrounded my dwelling, who shook hands with me, expressing their joy at seeing me again. The principal room where I received my friends was inadequate, during the first three days, to hold the number of persons who wished to express their sympathy, and to give the most striking marks of approval for the resistance we had opposed to Episcopal tyranny in Illinois. The street in front of my residence was, from morning to evening, crowded with people, who waited in the open air, in the cold weather of the month of February, for their turn to have an interview with me. And several times I was obliged to open the windows and to address some friendly remarks to these kind-hearted friends, to bless them, and thank them for having retained their friendship for the *proscribed* of Illinois.

On the 11th, I gave a public lecture in the Legislature Hall, Ste. Anne street. A long time before the appointed hour most of the seats were filled, and a great number could not get in at all, the crowd was so great, and were obliged to return home disappointed. This discourse was received with unequivocal marks of approval. I announced a second lecture for the Sunday at two o'clock, p. m., and said that the subject would be "*The Mission of Jesus Christ upon earth.*"

As, on the first occasion, most of the available space of the hall was occupied at an early hour, and a dense crowd pressed in, filling up the passage and the platform almost to suffocation, and still a great number were obliged to leave for want of room. During my discourse, at the moment when I quoted the memorable words of St. John, where he says that Jesus Christ is the *light* of the world, a laboring man raised his voice to insult me. I waited a while. \*

\* \* At the morning service the priests had preached in a way to excite the worst passions of their hearers. They shed tears of grief and *holy anger* at the immenso defection they had witnessed, and the public disrespect, so clearly evidenced, into which their authority had fallen; and many respectable persons told me beforehand that the priests were doing everything to excite a disturbance, and prevent me being heard; this rude interruption, therefore did not in the least surprise me. The indignation against its author was, how-

ever, universal; and he was immediately expelled out of doors. The pro-mayor cordially approved of the zeal of my friends, who had thus hastened to re-establish order and silence—united in the request of the whole audience that I should continue my lecture in these noble words, "Proceed, Mr Chiniquy; you only speak the truth. I shall shed the last drop of my blood before, I allow liberty of speech to be destroyed in Quebec." I was enabled, then, in the most perfect quietness, and with the wrapt attention of my audience, to enlarge upon those sublime and consoling truths upon which I had purposed to speak. During the remainder of the Sabbath day the crowd pressed about me as densely as ever. \* \* \* I gave away some copies of the Holy Scriptures; every one seemed to wish to possess this Divine book. In the twinkling of an eye I distributed my whole stock of New Testaments. During the evening, friends came to tell me, "the priests are going about everywhere; they are furious at seeing that the people are resolved to read the Gospel, and that you are distributing this holy book. — Their partisans are diminishing rapidly; but, with the few that remain they are determined to make a final effort to cause a disturbance, in which you will either lose your life or be obliged to leave the city, and thus be prevented from speaking to-morrow, as you have engaged to do." I replied to these friends, "My life is in the hands of God, and I shall be only too happy to lose it in the cause I have espoused. I fear nothing on the part of the enemies of the Gospel. He who put it into my heart to come here to scatter the seed of the Divine Word will be quite able to protect me." Notwithstanding, a handful of brave young gentlemen, well armed, made up their minds to keep watch during the remainder of the night. The news of their generous determination soon became known out of doors, and the priests saw that the courage of their partisans would be unequal to the task of attempting violence against my person. To attack an adversary when surrounded by friends ready to defend him appeared to them too rash and foolhardy, and they thought it more prudent, more certain, more *Roman*, to wait until he was without defence. At eight o'clock, the following morning, my young friends

said to me, "We shall go home and have our breakfast, and return to our post in half an hour."—"Very well, my friends," I said to them; "at the same time I do not apprehend any danger." They then went off, leaving me with the two people who had had the goodness to offer their services in administering to my wants.

A spy was at the door, and waited for a favourable moment to give the signal to his accomplices. My friends had hardly got out of sight when a whistle was heard, and about fifty men silently assembled in front of my door, and sent a deputation of three of the most notorious of the gang—worthy ambassadors of the priests—to command me to leave the house instantly; and to tell me that if I did not obey this order the house would be demolished in five minutes, and I should be buried in the ruins! \* \* \* \*

They accompanied their threats with the most horrible oaths and the most frightful blasphemies; they swore, in my presence, that they would sooner lose their lives than suffer me to speak another word in Quebec. "You are a cursed protestant," they vociferated, "you are the enemy of our holy priests—of our holy bishops; you wish to destroy our holy religion. Get out of this place, or we shall exterminate you."

These brave champions of the *holy Roman Church* and of the *holy bishops* of Quebec, addressed to me a thousand other insulting epithets. But from words they proceeded to actions; they set about smashing the chairs, the other approached towards me foaming with rage at the mouth, holding his black fist close to my face. I replied calmly, "Your threats are useless; if you wish to kill me, it is an easy matter for you to do so—I am alone and without defence. But if you are able to kill me, you can never frighten me. I see my breakfast is ready, and I wish to take it before leaving." I sat down at the table, poured out my tea, and put in the sugar and cream as calmly as if I had been surrounded by my best friends. Still the fists were raised above my head. The brave men who waited upon me were in dread of my lives; the broken chairs were scattered in all directions about me. My only chance was to gain a few minutes, so I called my friends in St. Rochs might have seen how I was situated and come to

my rescue. The worthy defenders of the *holy Roman Church*, perhaps suspecting my design, redoubled their imprecations and blasphemies. The menaces and fists were not only directed against myself, but against the two good people who had prepared my breakfast. I then said to these furies "It is against me alone that you should direct your anger and your blows, since it is myself alone who has come to preach the truth; leave these brave men alone—I shall go."

I then went down stairs, and got into the cariole provided for me by the rioters. In the street a man was about to raise his voice to insult me, but one of the chief rioters cried out "silence! not a word."

They feared, probably, that their cries might attract the attention of my friends in the neighbourhood, whose presence they had good reason to be afraid of. Arrived at the house of a relation in town, I sent for the pro-Mayor, Mr. Hall, and told him what had transpired, saying that I should place myself under the protection of the laws, and that I wished to give my lecture at the appointed hour. This honorable gentleman assured me that all the power, civil or military, at his disposal, would be employed to protect me in my right of addressing my friends. He further assured me, that there was not an honest minded citizen in the city who would not sooner forfeit his life than the liberty of speech; and he honorably kept his word. Thanks to his energetic measures, I was enabled to give my lecture at the hour appointed, in spite of the rioters that the *holy Romish church* kept in readiness to disturb the peace. These *holy men* covered with red and black rosaries, entrusted with medals, from 100 to 1000 days of indulgence, who were so brave in action in the morning, in attacking a man alone and undefended, were quite dumb, without strength, and as meek as lambs, when they saw before them men determined to maintain the most sacred rights of the citizens.

You have thus an abridged, but faithful history of what transpired in the disturbance of 13th Feb'y; but before leaving Canada, I owe it to my fellow-countrymen, I owe it to the cause of truth, to address some reflections to the priests and bishops of Canada.

Within three years, look at the four disturbances which you have raised! to rid yourselves of those you call Protestants, apostates, enemies of your *holy Romish Church*. Incapable of meeting your opponents on the ground of argument, worthy descendants and supporters of the *holy inquisition*, you have recourse to violence, to oppose and destroy the truth which makes you afraid; you have recourse to bloody riots to prop up your tottering power. It is well; continue; accustom the people to use the stick and the club for an argument; discipline your adepts to shed the blood of those that you call the enemies of the *holy Romish Church*: applaud with cries of rage the murderers who knock down their victims, and the robbers who violate the most sacred rights of nations, that of the domestic hearth; you will then prove to all that you are worthy successors of those who slaughtered thousands of their brethren on the night of St. Bartholomew: you will open the eyes of the blindest to the spirit and tendencies of the Romish church: you will show to the most ardent of your *zealots* that you are the enemies of Him who said to Peter, "put up thy sword in its sheath, for those who make use of the sword shall perish by the sword."

Do you not see that the shoulders of this poor people are bruised and bloody under the heavy and odious yoke you lay upon them? Do you not hear the low and threatening murmurs that come from the breast of this people, when they see you drag from them their last farthing, for the soul of your insatiable purgatory? \* \* \* Continue your infamous commerce in prayers, indulgencies and medals; build

for yourselves with these monies numerous palaces; rear up gigantic cathedrals, robe yourselves in purple and the finest garments; load your tables with the most delicious viands, and knock down those that disturb your repose; and continue to elect in every country, the enemies of the people. But mark well what I tell you: the people will soon awaken from the profound slumber in which you have kept them.

But this waking up will be terrible like that of the lion. This people who till the ground in the sweat of their brow, have not a sou left; the poor people are nearly naked, and their children trembling with cold. But they will soon wake up, and will say—I have now nothing left; I am naked, hungry without shelter: where are the goods which God gave to me? And a voice from heaven will say to them—"Behold them down! there in those magnificent palaces there is the price of your hard labour and the bread of your children. Take the cloak of religion your priests have ruined you and made you their slaves. They have snatched away a thing more precious than all earthly treasures, the Word of God, the Divine Gospel that Christ has sent you to succour your wretchedness." And then a disturbance will take place, but a terrible and frightful disturbance, as is rarely seen on the surface of the globe. What you have done to others, will be done to yourselves, and in the same measure. In these days of agitation, of vengeance and retribution, the Canadian people like the French people in 1792, will settle their accounts with you, and make you pay dearly for your frauds, your impostures, your intolerance and your tyranny. C. CURRIER

## EDITORIAL.

### DIPHITHERITE.

"And David spake unto the Lord when he saw the angel that smote the people. said, Lo, I have sinned and I have done wickedly; but these sheep, what have they done? thy hand I pray thee be against me, and against my father's house."

"And God came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing floor of Araunah the Jebusite.—2nd Samuel xxiv 17 18.

It has pleased God to afflict this Province with a new and terrible disease which has now prevailed among us for at least two years and has visited various parts of the Province. It has exhibited, in different localities, various degrees of malignity, in some few

tricts being attended with scarcely any loss of life, while in most others, it has swept away whole families, and carried affliction into almost every circle. It is apparently capricious in its movements, appearing in places widely different from each other at the same time, or passing from one district to another without effecting the intermediate country, and often returns to the scene of its former ravages again to prostrate the same individuals who have already grappled successfully with the destroyer, and again to plunge in still deeper affliction the wrecks of families who have previously suffered the most heartrending bereavement from its attacks.

It is now prevailing extensively in England, and the learning and ability of the medical faculty both in Europe and America, have failed as yet, either to account in the slightest degree for its causes, to trace the laws which regulate its migrations from place to place, or to originate a mode of treatment calculated to prevent its attacks, or materially to check its ravages. No salubrity of position constitutes any safeguard against its approach, and all periods of the year, all states of the atmosphere, seem to be equally favorable to its operations. It is undoubtedly mainly epidemic in its character, but it is certainly infectious also; and the fetid atmosphere arising from the disease often produces scarlet fever and other disorders. It affects persons of every age, but has hitherto been more fatal to children than adults. It is said however, that in this respect, it appears to be altering its character, and that grown persons are becoming more subject to its influence, and less secure from a fatal termination,—and the opinion is gaining ground in the medical profession, that it is likely to become *endemic*,—that is, one of the common diseases of the country. No disease has ever, in this Province, committed such fearful ravages, either as regards the number or the character of its victims, in so short a time. There are no means of ascertaining their number, but doubtless many hundreds, and probably more than a thousand have already fallen.

The cholera, the plague, typhus, and most other fevers, have sought out the foul atmospheres of crowded cities, or low marshy districts of country, and, as if courted by the vices and follies of men, they have seemed to revel in the unholy abodes of vice and intemperance, and to fatten on the bloated corpse of the drunkard and the polluted flesh of the debauchee. But to these scenes and these classes the Diphtheritis is a stranger. It seeks the breezy hill side, the plain waving with the fruits of healthful toil, and the cleanly and quiet village; and here among a hardy and virtuous population, it exhibits its most fatal symptoms and commits its most fearful ravages. Even in towns and villages, it prevails most and worst among the more respectable classes, whose airy dwellings, cleanly habits, and temperate lives would seem to guard them against epidemic disorders. It has even been most prevalent and deadly in the most religious districts, and probably our own Church, both in town and country, has suffered far more than any other religious denomination.

It has been peculiarly fatal among those of whom Infinite wisdom has said that "of such is the kingdom of God." Nay more, there is good ground to believe that, even among these lambs, the brightest and loveliest have been most frequently called away.

One most interesting and affecting peculiarity of the disorder mainly to be noticed. The little ones affected by it, when instructed in Divine things, have on the approach of death, been enabled very generally, to rely with the utmost calmness and the highest faith upon the atoning blood of Christ, and with full consciousness of their situation, to lay down their lives and part with all most devotedly to them on earth with a cheerful and heavenly reliance on the Divine promise of a holier and better life beyond the grave. Many instances of this most gratifying and consoling fact have come under the writer's observation to permit him to doubt that, in the time of sore affliction, God has given great and special consolation to his suffering people, whose cares and sorrows he has ever bestowed upon them. He knows how to give in every distress, the most appropriate and precious consolation, and the writer has ample reason, in this respect, to admire the loving-kindness of a covenant-keeping God.

All the characteristics of this strange and appalling visitor, mark it as a special messenger from God, charged doubtless with the accomplishment of designs of high magnitude and importance. It is a duty plainly incumbent upon the church and every christian, to deduce from it, the lesson which God desires we should learn from his visitations. It has not come on a fruitless errand. It has voices of admonition for the church and for the world, for the christian and the infidel, for the young and the aged, for parents and children. The will of God in sending this judgement upon us, must and will be accomplished; and not until we have, with prayer and supplication, sought to know his will, and turned from those sins and shortcomings, whatever they may be, which have brought this evil upon us, can we expect that He will say to the destroying angel, "It is enough, stay now thine hand."

The writer has contented himself with statements of fact, accompanying the serious reflections with which the whole subject teems; not only for want of space, but lest he should anticipate the observations of others more competent to deal with a subject of such importance. We have endeavored to open up a field of observation which appears to be worthy of assiduous cultivation, and we trust that some of our contributors will favor us with such reflections upon the religious aspect of the question, as will be both interesting and highly instructive to the church.

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## REVIEWS.

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### EDMUND MATORIN AND THE CLAIMS OF THE CATHOLIC CHURCH.

A LETTER TO THE PARISHIONERS OF St. PAULS, HALIFAX, N. S.

No. III.

In the August No. of the Instructor, the third, and, as the author believes, the most important section of this pamphlet, was reviewed.

but as the limits of the article did not allow the consideration of this part of the work at length, an attempt will now be made to expose of it, and probably to venture a few strictures on a defence of these claims, which has recently appeared by the same author. In reading this last part of the letter, the first thing which strikes a person of ordinary intelligence and perspicuity, is the coolness with which Mr. Maturin deals in false facts. The second thing which is likely to strike such a reader, is the coolness with which he deals in false assumptions; and the third thing which is likely to strike such a reader, is the coolness with which he deals in conclusions.

He deals in false facts. This paradox is used advisedly, and so that the special attention of the reader may be fixed on the elements now to be adduced. One of the things which this writer solemnly assumes as a fact throughout this letter, and especially throughout this last part of it is, that the Church which Christ established and to which he committed the oracles of God, both written and unwritten, is the Church of Rome. Indeed this is the foundation stone of the strange building he has reared,—the corner stone of his entire superstructure. There would have been some show of reason for assuming this as a fact, had the New Testament not been in existence; but how he has preferred such a claim for the Roman Church, when he knows that even in the Apostolic age, there were societies of Christians as well as the one in the city of Rome, and by equally distinct names, and as closely, nay more closely connected with the Apostles themselves than the Church at Rome, it is not easy to see, except on the ground once and again specified in these articles. He cannot deny that the Church in Ephesus, as the inspired record shows, is as really a Church, as the Church in Rome, and as likely to be chosen as the depositary of the oracles of God. He cannot deny that this Church and the Church in Jerusalem, and in Collosse, and in Corinth, were Apostolical in their doctrine and creed and origin, as really as was the Church in Rome, and that they were all taught, ruled, and blessed in precisely the same way, by the same authority, and from the same source. He cannot deny any of these things, for they stand out on the very face of the Record; and in the face of it, without even the least ground, except it be the convenience of some of those unwritten Traditions which Rome finds to be convenient for her purpose, but which he has not chosen to describe, or even to hint at, he ignores the very existence of all other Churches in this respect, and demands of us that we receive it as an established truth, that Rome exclusively, from the Apostolic age, has been the home and the source of the Revelations of God to His Church.

Another of the things which this writer assumes as a fact is, that St. Peter was the chief of the Apostles, and was the first Bishop of the Church in Rome. It is not necessary to quote those passages in his pamphlet, in which he assumes or asserts the supremacy of Peter. There are however two circumstances worthy of notice, which are very significant, connected with this alleged fact. In the first place he neither ventures a critical analysis nor a full exposition, of the famous passage on which Rome founds her supremacy; and in the second place, in his defence of his

letter which has just appeared, he does not even look at, much less attempt to impugn the correctness of, the criticisms which have been ventured upon this top-corner stone of the building of Romanism. The truth is, the supremacy of Peter is a figment and not a fact; and that Rome knows right well. It is one of the things which Rome must assume, but which she dare not at this time of day attempt to prove. It is one of those things which Rome regards as an axiom, and which is no more to be questioned or enquired into or substantiated, than the axiom that things that are equal to the same things are equal to one another. But this is just one of the claims which behove to be questioned, and so far from allowing Mr. Maturin or any of the defenders or apologists of this system, quietly to assume as a fact, and reason from it as an axiom, that Peter was in any way superior to his brethren in the Apostleship, the fact must be denied, and it must be demanded of Rome to show, alike, that such supremacy existed, and what were the grounds on which it rested. Mr. Maturin has not done this. Among the many things he has attempted in this precious production, he has not attempted this; and the inference is legitimate, that he knew he would fail in the attempt, and therefore he chose rather to draw on the credulity and impose on the simplicity of his readers, by bare and bold assertion, than satisfy their reason by sober and scriptural argument.

But in connection with this, Mr. Maturin declares that Peter was the first Bishop of Rome. It is not worth while to quote from his letter on this point either. But it is proper to mention it as a most significant circumstance, that for the truth of this statement, he adduces no authority whatever. It is true indeed that the direct reference to this allegation is but scanty in the pamphlet, but appearing in the connection which it does, it is manifest that he regards it as a fact which is just as certain as that Christ was born in Bethlehem and died on Calvary. Now, for this statement, there is no positive ground whatever; most certainly it cannot be shown from the New Testament, that Peter was ever at Rome. There is no passage in the Acts of the Apostles, which gives the slightest hint, that he ever visited that city. It might surely have been reasonably expected that in one form or another, so distinguished an Apostle as the Catholic Church regards him, would have been mentioned or alluded to in the Epistle to the Romans; but it is altogether silent respecting him, nor is there any notice taken of this fact in any other portion of the New Testament. Ecclesiastical history says almost nothing on the point, and what it does say is summed up in a "perhaps"—a mere likelihood that he visited the city; while, that he was Bishop of the Church there, the proof is even more scanty. Probably the fact is contained, with the evidence of it, in some of those unwritten Traditions, which as already said, are indispensable to meet the Church's necessities.

But Mr. Maturin in this part of his letter deals in false assumptions, as well as in false facts. In particular, he assumes that the Church founded by Christ is infallible, and that the Church of Rome is the only true Church of Christ. It is not intended to follow Mr. Maturin through the pages of his work, which embody and unfold this statement. This would be to write an article longer, and of which we would hope somewhat clearer, than the letter itself. A very fe



statements must suffice. At the very outset here, a strong and solemn protest must be recorded against the sense in which the writer, and indeed all writers of his stamp, employ the term "Church,"—a sense which embodies the essence of priestcraft, which conceals under an imposing garb, the hateful spirit of ecclesiastical despotism, and which, more and rather than any other mean, has rivetted the chains of spiritual thralldom on the human mind from age to age. The Church is not the clergy, of whatever order or of all orders together. It is something more, and something higher, than the officebearers of the Church. The Pope and the clergy are no more the Church, than the General and his subalterns compose the army; and yet this is the sense, unscriptural and foolish, in which Mr. Maturin uses the term, especially in the section of his lecture under review. It may be said, that there is no harm in using this term in such a sense, since even he would admit, were it required of him, that the sense is defective, but that no other word would suit so well to express his idea. But there is harm in using words which to the reader may convey a vastly different sense from the true one, and under which a writer may shelter himself in consequence of their very ambiguity; and there is little question that were Mr. Maturin posed by one of his old pulpit props who used to drink in with so sweet a relish the evangelical strains, which were wont to fall from his lips when he ministered in St. Pauls: Do you really affirm, after all your former teaching, that the Church means only the Bishops and Clergy? he would at once reply: Surely no, I understand by the Church, all who in every place call on the name of the Lord Jesus Christ and endeavor to walk in all his commandments and ordinances blameless.

Admitting, however, that in the sense in which Mr. Maturin employs this term, the Church is infallible, as founded by the Lord Jesus Christ; or, to employ his own words,—“That He (Christ,) gave certain powers to His Apostles which guaranteed the perpetual existence of an infallible Church,” and again,—“That Jesus Christ has appointed a visible body of living men, with perpetual authority to teach and govern the Universal Church in every age of the world,” the question is, are the bishops and clergy of the Roman Church his visible body of living men? Mr. Maturin assumes this in “all its length and breadth, and height and depth.” It may be worth while to quote his language from the 77th page of his letter:—“There is only one Church which claims them (*i. e.* the promises of infallibility given to the Apostolic Churches) in their full sense, professing to be infallibly guided by the Holy Ghost, and these alone might be sufficient to decide the point. The above has always remained the same from the beginning, the genuine representative of the infallible Church, founded on the day of Pentecost. The above was never separated from any other Church on earth, while all other Churches were separated from her, some of which continue to this day; while other sects in earlier times, such as the Arians and Donatists, (the latter of which bears so striking a resemblance to the modern English Church), though forming numerous and powerful bodies in opposition to the Catholic Church for a length of time, have long since ceased to exist in their collective capacity.” This assumption is wholly unwarranted. It is worthy of notice, that Mr. Maturin does

not attempt to substantiate it. He satisfied himself indeed in this passage and elsewhere in his letter, that the assumption itself, especially since it has been long and persistently held, is sufficient evidence of its truth. "This alone," says he, "is sufficient to decide the point." It is not sufficient, and cannot be held sufficient by any man the least acquainted with the laws of evidence, and the chances and changes which during the lapse of ages even ecclesiastical society has undergone. He is well acquainted with English history, though he has not read it to much advantage. Is he not aware that there have been many instances of individuals claiming to be the lawful heirs of some of the most ancient titles and estates in the realm, and who were so confident of the solidity of their "claims" that they raised actions in the courts of law, and availed themselves of every means which the law allowed them, to dispossess the present occupants, and deprive them alike of their honors and their lands? Now, how did the question turn, in these cases? On what grounds were they decided? Why, simply in terms of the title deeds, simply in virtue of the charter, which a remote ancestry had obtained from the proper quarter, that settled the question. It was documentary, and not traditionary evidence that settled the question. It was the sign manual and the seal, and not the hear say, or the probability that such a theory was the fact, that caused the suit to cease and determine; and so, until Mr Maturin proceed in a similar manner, to substantiate his claim, and be equally successful in establishing the assumption, that the present or even the historical church of Rome is the genuine representative of the infallible Church, founded on the day of Pentecost, the validity of the claim must be denied, and regarded in no other light than either a proof or an example of arrogance and presumption, or rather that it partakes of both.

There are certain queries, which might be put to Mr. Maturin, as suggested by this part of his letter, that it would be well to try to answer before he expects that those whom he wishes so much to benefit can honestly and heartily admit this claim. Is he sure that Pope Pius IX is a genuine ecclesiastical successor of the Apostle Peter? Can he deny that there are divergent lines of popes, each claiming apostolical succession? Is the church in possession of a perfect catalogue of these popes up to the point of divergence? Can he tell, or has the church herself decided, which of these lines is the lawful one, and through which the genuine succession runs? How is it proved that the popes inherit Peter's authority? What is the nature of the authority with which he was invested? and when and where did he receive it? How can it be proved that the promises which Christ gave to the apostles generally, are confined to their alleged successors in office in the Church of Rome, to the exclusion of the Church of Ephesus or Philadelphia, or any other apostolic church? These, and similar questions, which might be largely increased, must be answered, (because the very terms of the claim suggest them, indeed they involve the very essence of the claim,) before Mr. Maturin or any other of Rome's apologists be allowed to assert, that she is the only genuine representative of the infallible church, founded on the day of Pentecost.

*To be concluded.*

# THE MISSIONARY REGISTER.

OF THE

## Presbyterian Church of Nova Scotia.

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

Vol. 10.

SEPTEMBER, 1859.

No. 9.

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## HOME MISSIONS.

### CITY MISSIONS.

Having repeatedly mentioned with approval the General City Mission, and borne our *Witness* to the persevering labors of Messrs. Gordon, Steele and Morton, the laborers successively engaged in the work, we now direct attention to a *Congregational Movement*, directed to the same object.

On Wednesday evening last an interesting meeting was held in Poplar Grove Church, to receive from the Committee of Management an account of the City Missionary efforts of the past year, and to provide the means necessary for continuing the effort. It appeared from the statements then made that during the past year the agency employed had been threefold.

1. A Free School, for the education of neglected children, taught in a large upper room in the Waterloo House in Barrack Street.
2. A Sabbath School, taught in the same room.
3. A Weekly Prayer Meeting, connected with a system of visitation to invite the presence of persons who may

be neglecting all religious ordinances.

A number of interesting and encouraging statements were made respecting the School. It has been taught by Miss McEwan of Spring Garden Road, who has shown great diligence, tact, patience and perseverance in her arduous work. Not less than 40 scholars have been in attendance. These consist of boys and girls, and receive instruction in reading, writing and arithmetic, in singing, and in the Holy Scriptures. The girls are taught needlework. The funds necessary for Salary, Rent, Fuel and Books have been furnished by the congregation, and amount to between Fifty and Sixty Pounds. Doubtless some of these children might and would have received education in other Schools if this one had not existed, but not so with all. Many have been gathered from the street, and from a state of utter neglect have been brought under Christian tuition.

Such of the children as feel inclined attend a Sabbath School taught in the same place, but this is not in any respect compulsory, nor does absence or refusal to attend lead to any deprivation

of privilege at the day school. The number in attendance on the Sabbath is therefore limited, as some attend other Sabbath Schools, and some do not yet sufficiently appreciate religious truth to attend to any.

The Prayer-Meeting is held every Monday evening between half past 7 and 9. Some members of the church are always there, and generally some of the office-bearers to conduct it. As might be expected, the attendance is limited and various. There are many scenes within reach and sight having much greater attraction for carnal minds, and especially for persons of careless habits; but the day of small things is not to be despised. Prayer and pains will overcome the greatest possible obstacles. Benevolent efforts, when consistent and preserving, will be rewarded. Those who are engaged in this movement must prove their sincerity and devotedness. They must be content to be misrepresented, or suspected, or despised, for a time, but let them persevere and they must succeed. *They have obtained a district;* this is a right step in itself, and they have chosen one proverbial for its need of an evangelical agency; and we feel assured that if they have faith not only to sow, but to wait for the reaping time, without, in the mean time, wearying in well-doing, they will have the honor and felicity of drawing many willing hearts to project and hands to

carry out, not only similar, but far more widely extensive enterprises, in all other neglected portions of the city. Many christian people feel a yearning desire to extend a helping hand to lift the fallen, to reclaim the erring, and especially to save the young from temptation and vice, to save them for time and for eternity. Their prayers will ascend for the success of this movement. They will rejoice in its progress and prosperity, and they will be ready to embrace the first opening, or rather to break ground and make openings elsewhere, when a plan of operation has been tested and proved practicable and successful.

More than half the amount of funds necessary for the next year were subscribed for the continuance of the school for the next year.

Mr. Elkin, the Missionary to Seamen, repeatedly took part in the prayer-meeting during the year. Mr. Morton has also aided. Mr. Hare of the Episcopal City Mission has visited the school, and shewn the greatest interest in its progress. May such agencies be interested tenfold and let Christ's people go forth like their Master to the lanes and streets of the city, and by the most earnest and persevering entreaties persuade the wandering to return and the outcast to come in. When Churches enter heartily and in faith on such works, they enter on a new career of spiritual enjoyment and prosperity.—*Halifax Witness.*

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## FOREIGN MISSIONS.

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### LETTER FROM REV. JOHN INGLIS

*Anciteum, New Hebrides, Jan. 25 1859.*

MY DEAR SIR,—In writing to the Committee I have usually followed the order of subjects rather than the order of dates; I have recorded the results of our labours rather than the processes by which these results have been accomplished. I have generalized rather than journalized. Each of these modes of writing has its advantages, and each has its disadvantages, and hence something is gained by employing both methods; and, as the topics on which I am about to write can be best taken up in the order in which they occurred, I shall in the present instance for the

most part transcribe, and occasionally extend, the notes of my journal.

ARRIVAL OF THE "JOHN WILLIAMS."  
—July 30.—On Thursday the 28th inst., the missionary barque the "John Williams," Captain Williams, arrived at this island, having on board the Rev. Messrs G. Gill, of Rarotonga, and G. Stalworthy of Samoa, as the deputation to visit the western groups; and the Rev. Messrs. Creagh and Matheson, with their wives, as passengers. Mr. Stalworthy was also accompanied by Mrs. Stalworthy and five of her children, for the benefit of their health. The arrival of the vessel took us quite by surprise; it was nearly a month earlier than we expected, calculating from the

time the vessel left Sydney, and taking the average length of former voyages. I found that the "John Williams" had on board for me my year's supplies ordered from Sydney, six cases containing 3950 copies of Luko's Gospel in this language, from the British and Foreign Bible Society, five boxes and packages from Edinburgh, containing books, medicines, &c. for me, and type and printing materials ordered by Mr. Goddie; three boxes from Glasgow, containing nails, &c. sent by T. Binnie, Esq., and two boxes of clothing from Wellington. Everything arrived safe and in good condition. Friday and Saturday were occupied in the landing and storing of goods. On Sabbath Mr. Goddie and I conducted the native services. Mr. Matheson preached in English to a congregation on shore in the forenoon, and I preached in English on board the "John Williams" in the afternoon. On Monday we had a public missionary meeting with the natives, which was addressed by Messrs Gill and Stalworthy, Mr. Goddie and I interpreting. At this meeting the natives made a large collection of nuts, female dresses, cinet and other native property, for the benefit of the mission on the adjoining islands.— In the afternoon we held a meeting of the Committee of the New Hebrides Mission for the transacting of all the business connected with the "John Williams." On the Tuesday the natives brought out some spars for the "John Williams," and the frame of a house which Mr. Goddie had prepared for the Tana Mission was put on board, to be landed at Port Resolution. And on the Wednesday morning, everything connected with the visit being completed, the "John Williams" sailed for Fotuna and the islands to the northward; and the "John Knox," having all my goods on board, sailed round for my station, to proceed thence and greet the "John Williams" at Port Resolution on Tana.

The accounts brought by the missionaries respecting the eastern group are, as they have been for some years past, of a chequered character—in some respects very encouraging, in others the reverse. In Raratonga and the other islands of the Hervey group, Christianity and civilization are advancing hand in hand, but the number of missionaries is diminished by one half. Messrs. W. Hill, Pitman, and Buzacott, have all been obliged to leave the field, and now

there are only Messrs. Royle, G. Gill, and Wyat Gill. In Tahiti matters continue much as they were; the influence of Rome and the power of France have extinguished everything like religious liberty. There is no free missionary notion. Like Paul at Rome, in the days of Nero, Mr. Howe dwells in his own hired house, and receives all that come in unto him; but, although his personal liberty is secure, he has not, like the Apostle, a soldier to keep him; yet it is doubtful if he enjoys as much official liberty as was enjoyed by Paul, who preached the kingdom of God, and taught those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. In Samoa the restoration and continuance of peace is enabling the missionaries to resume or extend their operations for evangelising and educating the people; but they complain much of the disastrous effects which nine year's civil war have produced. The minds of the people are sadly unhinged, and habits have been formed which cannot be shaken off in a day. Still, they are everywhere meeting with much that is encouraging. The Lord is owning their labours in the conversion of sinners and in the edification of saints. About two years ago the printing of the entire Bible in the Samoan language was completed, and a day of public thanksgiving was observed over all the islands of the group to commemorate the important event. At present the missionaries are busily employed in revising the whole of the Scriptures, in order to have a new edition of the Bible printed at home, when the "John Williams" returns to London in 1860.

One of the most discouraging features of the Samoan mission is the great reduction that has taken place in the number of the missionaries. Within the last six years the number of the missionaries has been reduced one half. Six years ago there were fourteen missionaries, now there are only seven.— At one time they were nearly twenty. Not a missionary is being sent to supply the place of those whom death has removed, or sickness has laid aside, while the natives are left exposed to all the perils of a transition state of society. Popery, "with all deceivableness of unrighteousness," is watching every opportunity to gain a footing among them. There are now more Popish priests than Pro-

testant missionaries in Samoa. Indeed, throughout the whole of the South Sea Islands the Popish priests now outnumber Protestant missionaries. While the Protestant missionaries are decreasing in number the agents of Rome are yearly increasing. Rome and France—the Woman and the Beast—are making a determined effort to possess themselves of Oceania. France has not a colonist, nor (so far as we know) a single trading vessel in these seas, and yet she has more guns in the Pacific than Britain, with all her commerce and all her wool and gold-producing colonies. France has nothing to protect but the priests of Rome: having nothing to defend, her object must clearly be aggression. And their whole course of action confirms such a proceeding. They are following in the wake of every Protestant mission, and settling priests and silencing opposition, by the authority of French cannon. Of all the missions undertaken in modern times the South Sea missions have been the most successful. They have been carried on at the least expense, and they have given the greatest impulse of any to missionary enterprise. For nearly half a century scarcely a missionary sermon has been preached, scarcely a missionary speech has been delivered, in which allusion has not been made to Tahiti and the South Sea Islands, as furnishing the most signal proof of the power of God's Spirit, and the triumph of Christ's gospel. And through the free sovereign grace of God, they continue still to occupy the same relation to all other missions. But should the supporters of the London Missionary Society allow these first fruits of Polynesia to be lost, and, from want of proper support and sufficient reinforcements of missionaries, to fall (as they inevitably will, unless prompt measures are taken) into the hands of Rome, it will be an everlasting reproach upon that venerable time honored society. It will be like the cutting off of a tribe from Israel, a blotting out of Benjamin from the inheritance of the Lord.

Let there be no limits to aggressive attacks upon the kingdom of Satan in Africa, India, China, and the "Lands of the Bible;" but let them on no account surrender Polynesia; let them on no consideration abandon the "multitude of the isles," that have either received God's Word or are now waiting for His law!

Mr. and Mrs. Creagh were on their way to Mare or Nengone, one of the Loyalty Islands. They were married in Sydney about six months ago. Mr. Creagh, who had been a widower for some time, was settled on Mare, along with Mr. Jones, about four years ago, where he has laboured with much diligence and success ever since. Mrs. Creagh is the daughter of the Rev. Mr. Buzzcott of Raratonga. She was born in the South Seas, educated in England, and has been for some years assisting in the mission on Raratonga. She was a great favourite with the natives, and is likely to be a valuable missionary's wife.

Mr. and Mrs. Matheson, as you are aware, have come out from Nova Scotia to join us in this mission. They are both young. Mr. Matheson, having finished his theological curriculum, went to the United States for some time to study medicine, and was ordained immediately before he left home. They left Nova Scotia in October last, and came by Liverpool and London, and thence to Sydney. On their arrival in Sydney, they found the "John Williams" about to sail for the islands, and they accordingly took their passage in her to come to this island. Their passage was necessarily long, but pleasant. They came by way of Tahiti, the Hervey group, and Samoa. Mrs. Matheson is a niece of Mr. Geddie's, his sister's daughter. Both of them come well reported by the brethren in Nova Scotia; and they appear to be earnest and devoted, and eager to engage in their Master's work. Mr. Matheson, I am sorry to say, is in somewhat delicate health. This has occasioned more difficulty to us in their settlement than we should otherwise have had. Mr. Geddie and I received several letters from our missionary brethren in Samoa, suggesting that as the Loyalty Islands are so much more healthy than the New Hebrides, it might be well to consider the propriety of settling Mr. Matheson on Lifu: or if that should not be agreed to they would willingly appoint him to a station on Samoa. The deputation and Mr. Creagh were very desirous that he should be settled on Lifu; and Mr. Creagh offered to leave his station on Mare and take up a station on Lifu contiguous to Mr. Matheson. Mr. Matheson himself was also very desirous of being located on Lifu. His instructions from the Mission Board were, that

the selection of a field of labour, he was to be guided by Mr. Goddie's views and mine. Had we given our sanction to these proposals, they would have proceeded at once to Lifu in the "John Williams." But there were difficulties in our way which it may be necessary briefly to explain. Had the way been clear on Lifu, in consideration of the state of Mr. Matheson's health, although unwilling to lose a valuable labourer for this group, we should nevertheless have concurred in the proposed arrangement. But we felt ourselves to be shut up to refuse: I did so especially. For the last six or seven years there has been an unhappy misunderstanding between the missionaries of the London Society and the Bishop of New Zealand, about the occupation of the Loyalty Islands. Both parties hold on by them, and to some extent ignore the claims and operations of each other. We have all along remained neutral; fully convinced that the fewer the people are who are mixed up in any dispute, the sooner is it likely to be settled. But had we appointed Mr. Matheson to settle on Lifu, we at once identified ourselves with one of the parties in this unhappy dispute, and placed ourselves in a position of antagonism with the other. We said that if Mr. Matheson chose to take the responsibility of his settlement there on himself, we should offer no opposition, we should as hitherto, remain neutral. This, however, he declined to do. Indeed the deputation would not take him without our distinctly appointing him, and they candidly admitted the force of our objections. After prayerful and prolonged consultations, and various proposals being made, it was at last unanimously agreed that Mr. Matheson should remain on this island for the present. This season of the year is the most favourable for the improvement of his health. The Bishop of New Zealand is expected here in September, and possibly some satisfactory arrangement may be made with him, when circumstances can be mutually explained face to face, and as I saw from the January number of our Magazine that Messrs. Paton and Copeland were expected to sail for this island in the month of April, they may possibly arrive here about that time. It was also agreed Messrs. Goddie and Matheson should go in the "John Williams" as far as Erumanga, and visit Fotuna, Aniwa, and

Fana, and return from Erumanga in the "John Knox;" in order that Mr. Matheson might see as much as possible of this group before any further steps should be taken for his settlement.

We shortly afterwards heard that two Popish priests were settled on Lifu, and that no protestant missionary would be allowed to settle there without written permission from the French authorities. This set at rest the question about Mr. Matheson's going to Lifu. When the Bishop of New Zealand came here in October, he came direct from Lifu, and brought us a letter which the deputation in the *John Williams* had left for us there. From this we learned, that after leaving Erumanga they proceeded to Fate, where they found everything in a very encouraging condition. They anchored in Fila harbor, and spent the Sabbath with the natives of Erakor. They saw all that we had heard of last year and more. The men that "made Sunday" were increasing. They left three Rarotongan teachers and their wives to carry forward the work. When they reached Lifu, they found two French priests located at Hippene, the place at which we spent the Sabbath and held such interesting meetings the voyage before. After they had come to anchor the priests came on board, and complained to the missionaries that the teachers were spreading reports among the natives prejudicial to their moral character, and that if this course of conduct were persisted in, they would be obliged to apply to the French government to punish them. The missionaries at once began to investigate the matter, but could find no proof of these allegations. This is the uniform policy of the popish priests in these seas.—They always profess to be slandered and persecuted, and must apply to the civil power for protection. In 1849, when Captain Erskine was in Feejee, a French priest complained loudly that two Wesleyan missionaries had been slandering him and the other priests to the natives. In their circumstances it is a simple and effective policy. Whenever the interests of Rome or of France are to be advanced, it can be employed with success. It is the wolf in the fable accusing the lamb of disturbing the water. It furnishes an excuse for a quarrel, and for the calling in of French interference. When at Lifu the deputation had a long conversation with the

Rev. Mr. Patteson, the missionary who usually sails with the Bishop of New Zealand, but who had been left at Lifu for some months. The Bishop has no intention of relinquishing his claim upon Lifu. He has obtained from the French commandant on New Caledonia a written guarantee of full toleration for his agents at Lifu; and in the mean time he is placing Mr. Patteson there a part of the year, to carry on the mission. Mr. Patteson is well acquainted with the Lifu language, and is also a good French scholar. Hitherto both parties have held on and done little; but now there is every likelihood of some distinct arrangement being come to that will prevent all collision. Had either party located a dozen missionaries on these islands within the last seven years, the field might have been saved from Rome, and won to Christ. But the complaint is still reiterated, that men cannot be obtained. Every other pursuit—science, commerce, war—can find men in any number, but the cause of Christ in the department of missions is everywhere feebly supported. One would suppose that either the privations, dangers, and difficulties of missionary labours are greatly overrated, or that its honors and rewards are greatly undervalued. O that the Spirit were more largely poured out upon the Church!

On the return of the "John Knox" from Erumanga I received the remainder, and these the most important, of my home letters. After traversing the South Seas for upwards of three months, by a mistake they were taken on to Erumanga, and nearly another month has elapsed before they are brought back to this island, and come into my hands. I hope that all my correspondents who look for an answer to their letters by return of post, will continue to abound in the exercise of patience and charity—that charity "which thinketh no evil." We are here 1200 or 1500 miles beyond the nearest post office, hence that much beyond the limits of the civilized world. We are like the inhabitants of Britain two hundred years ago, *penitus toto divisos ab orbe*, entirely separated from the rest of the world, and our means of intercourse with it are unfrequent, irregular, and uncertain.—By letter just now received from Dr. Symington and Dr. Graham, bearing the dates of August, October, and January, I have obtained full information

respecting the arrangements that were being made for securing the departure of the two new missionaries in April last. It is possible, but not very probable, that they may be here by the first arrival from Sydney.

ARRIVAL OF THE "F. C. PAGE."—*Tuesday, August 31.*—At daybreak yesterday morning, while we were dressing, a messenger arrived with a letter from Mr. Geddie, enclosing a very interesting little document, which he had received the evening before, namely a short note, dated on board the *F. C. Page*, off Aneiteum, and bearing the signature of John G. Paton, and Joseph Copeland, and the superscription on the envelope evidently written by a lady. It announced their safe arrival, and stated that they had fifty boxes and two whaleboats on board, and that they wished Mr. Geddie to send out the *John Knox* in the morning to bring in them and their goods, as the captain wished to be off with the least possible delay. I lost no time in getting my boat launched, and in setting off to Mr. Geddie's station, with a picked crew of natives. When we reached the west, or the lee end of the island, we saw the vessel lying off and on, a long way out at sea, and shortly afterwards we saw her, under a full press of canvas, sailing away to the northward. As we came round towards the other side of the Island we saw something like a sail, far away on the edge of the horizon. It appeared so distant that we thought it must be the top masts of some vessel from Sydney. By and by, as we came further round, we concluded it must be the *John Knox*, but when the sail was lowered only one mast was seen, we concluded that it must be a boat from one of the whalers, lying in the harbor, which are just now plying about in all directions. When we came nearer still we saw that it was being towed by one or two boats. We then thought it must be the *Columbia*, our former mission boat, which, after the arrival of the *John Knox*, we had sold to one of the trading establishments on this island. In a short time, however, we saw that it was the *John Knox*, and that she had up a flag on her mast. Instead, therefore, of turning in towards the harbor, we at once put out to sea, and met the *John Knox*, taken in tow by two boats. She had only one mast, the other was broken; and



the deck was piled high with boxes, on the top of which were perched Mr. and Mrs. Paton, Mr. Matheson, and Mr. Geddie. I was immediately on board, and my boat joined the other two in assisting to tow the vessel. After a hearty salutation I learned that the *F. C. Page* had come up to the island the day before (Sabbath), but that as the Captain knew nothing about the entrance to the harbor, and his being a very large vessel, (the *F. C. Page* is an American vessel, and perhaps the largest that ever called at this island,) and the wind also falling light, he was afraid to venture in. He therefore lay to and signaled for a pilot. A boat went out to him from one of the establishments, but as it was then nearly dark he thought it would be safer to keep out at sea all night, and land the goods by the *John Knox* in the morning. At daylight Mr. Geddie and Mr. Matheson, with Mr. Anderson, our sailing master, and a strong party of the best natives, were at the vessel with the *John Knox*, Mr. Geddie's boat, and the *Columbia*, which he borrowed for the occasion. During the night the vessel had drifted to the leeward of the island, and when the *John Knox* came up to her she was probably eight or ten miles out at sea. When everything had been got safely into the *John Knox* and the *Columbia*, and the *John Knox* was leaving *F. C. Page*, by some means the rigging of the *John Knox* got foul of the chains or anchor in the bow of the *F. C. Page*, and before she could be got clear one of her masts was broken and came down with a smash. By the falling of her mast, Mrs. Paton and Mr. Matheson were in a very considerable danger. Mr. Paton, however, with great presence of mind, seized Mrs. P. and pulled her to one side, and in this way she was providentially saved from what might have been a very serious accident. As the *John Knox* was thus rendered unfit for heaving to the windward, and as she was so far to the leeward of the island, her case was peculiarly critical. She was taken in tow by two boats, Mr. Geddie's and Mr. Paton's; Mr. Copeland took the *Columbia* in tow with his boat. Very providentially the wind was light and the sea smooth, and my somewhat opportune arrival added a third more motive power to the towing of the vessel. Had the trade wind blown so hard as it often

does at this season of the year, the *John Knox* and all the goods on board might have been sent adrift and left to the mercy of the waves; she could not have been towed into the harbour by all the boats at our command. But the Lord was merciful, and watched over the persons and the property devoted to His service, and brought hither for that end. By three o'clock we had got all safely in to the harbour, and before night closed on us every box, case, cask, and package was landed and under cover; the two boats we hauled up on the An-eiteum beach, and our young friends, having reached this little spot of *terra firma*, were receiving a cordial welcome under Mr. Geddie's hospitable roof. The occurrences of the day were such as to awaken in our minds emotions of profoundest thankfulness. At the end of a remarkably prosperous voyage life and property were both in the utmost peril. But the Lord, who is rich in mercy, after shewing us the helplessness of man, and our constant need of dependence upon Him, granted complete deliverance from threatened dangers, and closed the day with mercies. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men? They that go down to the sea in ships, and do business in great waters; these see the works of the Lord and his wonders in the deep."

This has been another pleasant day, and I have brought Mr. and Mrs. Paton, and Mr. Copeland, with the most of their personal luggage, round to our station at Aname, where they will remain till arrangements shall be made for their settlement.

January 27.—P. S.—We have not heard from our brethren on Tana since the last visit of the "*John Knox*" in the beginning of December. At that time they were all well, and the prospects of the mission encouraging. We have this year had an unusually protracted continuance of fine weather.—Indeed, ever since their arrival up to the present time we have had scarcely any bad weather. This will have enabled them to get their houses made comfortable, and what is of great importance in the first year of a mission in Tana, there has been, and probably will be, little sickness, and so the superstitious fears of the natives will not be excited.

## OTHER MISSIONS.

## DEGRADING MOHAMMEDAN CEREMONY.

The Rev. Mr. Lyons writes from Tripoli recently:—"While I was seated with my family at the dinner-table, a young Arab friend entered the room hastily, and in a hurried, excited manner asked,—'Kowaaji Lyons, do you want to see a strange sight? Come quick, it will be all over soon.' Being like most other people not averse to sight-seeing, I descended with him into the street. Proceeding to the eastern gate of the city, I met an immense crowd of men and boys, completely filling up the street for some distance, and making any further progress quite impossible. Ascending the stairs of a little shop close by, I perceived a long procession with bands of music and flags, advancing just without the city gate. Inquiring into this display, I learned that a new Moslem sheikh had just been inaugurated to take the place of one who had recently died; and they were now escorting him to a mosque in the city. The crowd slowly giving way, the procession came up, preceded by ten musicians, their instruments consisting mainly of no sy drums, tambourines, and castanets. Next came a number of men bearing the Turkish flag, and the green sacred banner of the Mohammedan faith. Then another band with music and flags, similar to the first, followed by four men entirely destitute of clothing except a girdle round the loins, gashing and cutting their naked bodies with knives and swords. These miserable men suppose that by means of this self-inflicted torture they render themselves holy and acceptable to their prophet Mahomet. Then came other bands of music, flags and banners, and then another company of naked men cutting and wounding themselves; and near the close of the procession came the sheikh, mounted on a black spirited charger accompanied by a number of persons on each side bearing banners above his head.

"And now it remained to me to witness the strangest spectacle. A space was cleared in the street near the point where I stood, and eight or ten men throwing themselves down on the earth, side by side, the sheikh rode over their prostrate forms, amid the shouts and

acclamations of the infatuated throng. This was repeated several times, as the sheikh rode through the principal street of the city; new persons presenting themselves at each place for the privilege of being trampled upon by him; thinking that this act was acceptable to God, and would make their entry into paradise doubly sure. They believe also that a faithful Moslem, if he have disease, by throwing himself down before the horse of a newly-inaugurated sheikh and being trodden on, is instantly cured. I am told that by this dangerous experiment it not unfrequently happens that bones are broken, and other serious injuries inflicted. My heart sickened at the heathenish spectacle.

"On meeting some Moslem acquaintances in the evening, in answer to their usual inquiries whether I had any news, I recounted to them the strange scenes I had just witnessed, and compared them to the pagan worship of the Hindus in casting themselves before the murderous car of Juggernaut. They admitted that I was quite right, but said it was only the more ignorant and superstitious portion of the Mohammedans who participated in these performances. But the sad fact is, that the ignorant portion of their sect comprises the great mass of the whole; and the more learned among them are morally no better and no nearer the truth than the unlearned."

PROTESTANT WORSHIP AT TRIPOLI  
PROMOTED BY TURKS.

"On the 1st June we purchased a place for religious worship. We had long felt the need of a room more spacious than could be furnished by any of our houses; and after much searching in the city, we selected a large room thirty by forty feet, in a central and eligible position, belonging to two young Moslems, and rented by a Greek, who used it for a grog shop. At first they feared to sell it, being told by some more bigoted Moslems that their children would die, and other calamities befall them, if they sold their house to the infidels. After waiting a few days the elder brother went to one of the religious dignitaries of the Moslem sect, named Abu Gosh, and asked his advice.

The sheikh said to him, 'Do not fear.— I know these Americans. They honour God, and reverence his prophets. They are honest, and pray truly. They do well to convert a grog shop into a house of prayer.' After this assurance, he came immediately and expressed his desire to lease the building to us. He was afraid to sell it outright, but leased it for seventy years! The price paid was so small in a city so crowded as Tripoli, that many persons have remarked, 'Satan must have been asleep when that bargain was made.' The Greek who kept the grog shop, and who was compelled to remove, leased another house for his business, and Mr. Jessup has now secured that also for the coming year, turning him out a second time; so that some people have remarked, 'These men have at least one proof of apostolic authority, they cast out devils.'

#### THE GOSPEL AMONG KOORDS.

The Rev. Mr. Dunmore writes from Erzeroum as follows:—"The whole region traversed since leaving Moosh, is one vast wilderness of rebel Koords and robbers, but none of them molested us missionaries. I had only to mention the names of our 'mutual friends,' the Koordish chiefs in the Dirsim mountains which are near, to secure the fastest friendship of the Kuzzilbash community wherever I went. All Ghako's name is sounded abroad, and with it goes the report that Dirsim (which is the name of a vast mountainous district inhabited by Koords) has become 'Protestant.'"

The destruction by fire of the New Mission College at Tocat (the burial-place of Henry Martyn) has elicited the following appeal for contributions in the English Journal published at Constantinople.

The Levant Herald says:—"The occurrence of this weighty disaster will excite the regret of a large number of our readers, so universally respected as the excellent body of men to whom the sufferers belong.

"Indeed we risk nobody's contradiction in affirming, that the American missionaries have done more to advance civilisation and pure religion throughout Turkey than all the other agencies, diplomatic or missionary, which European policy or propagandism has ever set to work upon this country, and any misfortune therefore which befalls them must be heard with deep

regret by all who admire sterling and unobtrusive zeal and devotedness in so good a cause."

In suggesting a general subscription, the editor adds, "We do so without the cognizance of those whom it concerns; such an act of generous sympathy would do more honour to us as Englishmen, than even benefit to those on whom this heavy loss has fallen."

#### RELIGIOUS REVIVAL AT JERUSALEM.

'The most cheering points in our mission here, are, the state of our little congregation, and the increase of inquirers who are under instruction and are indeed very promising.

"The religious influence felt on New Year's day, an account of which appeared in the Record, was not a transitory one, but proves to be a real and lasting blessing, coming from the right source, and, as we have reason to believe, will conduce to a glorious end.— There has never been so real a desire for experimental religion, and for the assurance of being sealed by the Holy Ghost, among our people here as at this time. And what gives us the more comfort in believing that it is genuine is the walk of many, who before led a respectable life, and thought themselves religious, because they did not deny the truth of the Bible, and did not commit gross sin, but were not at all scrupulous about envying and quarrelling; and hating; now, however, they are become like lambs.

"I know instances in which a brother went to another to ask pardon for offences of old, which were pressing on his conscience, when the other told him that he was on the point of doing the same thing, and then they embraced one another, and did not part till they both united in prayer to Him who had worked this blessed change in them. I could mention many other such similar cases, but I think it will be sufficient if I tell you that there is at present a small band of Christian Jews praying for the outpouring of the Holy Spirit on the Church at large, especially on the mission to their brethren for the conversion of their souls to Christ.

"The revivals in America have made a wonderful impression upon our people here. Brother Valentiner and I occasionally make communications out of papers we receive, and it appears not to have been in vain. We had

several applications for the arrangement of similar pra er meetings, but for a long time we hesitated; as, however, they were urged upon us perseveringly, we at last agreed, and we had the first meeting in the Mission library on the 1st of March. It surpassed all expectation; the room was so crowded, that, as it would not contain at last all that came, we were obliged to open the adjoining room to accomodate the visitors. It was a most solemn hour, and the prayers offered, though free from all excitement, bore a very earnest character. Six prayers were offered up by as many individuals, and though not arranged beforehand, but left entirely to the direction of the Spirit, three were offered up by Jewish brethren and three by Gentile. There was only one in English, and all the others in German.—We all felt it was good for us to have been there, &c.”—*Correspondent of the Record.*

### OLD CALABAR.

#### A CHURCH OF NATIVE MATERIALS ERECTED BY THE CONGREGATION.

The following extracts from a letter of the Rev. W. Anderson, dated 30th December, point out the interesting fact that a house of native materials, intended to serve for church and school, has been erected and paid by the people.

*Opening of the Church.*—When I last wrote, I mentioned that both church and schoolroom had fallen to the ground, and that we were busy erecting a new place of worship. At that time our Sabbath afternoon meeting for public worship was held in Mrs. Edgerley's house, and the week-day school was kept in the verandas in our own house. Our new church was finished and opened for the worship of God in September. Teachers and scholars devoted the week before the opening of the church to manual labor connected with the erection thereof, getting a clay floor laid and beat, putting up seats, etc. Every one seemed to have a mind to work. Mrs. Edgerley and Miss Barty might be seen working as well as superintending their gangs of “little bodies.” Mr. Edgerley applied himself vigorously to axe, and hammer, and saw. We worshipped in our new sanctuary for the first time on Sabbath, September 12th. I had previously intimated to the native gentlemen that it was my inten-

tion to preach in Efik in the new church each Sabbath morning at nine o'clock, and had invited them to attend this service with their people. There was a good deal of demurring among some of them on the old ground, that Creek Town gentlemen had received more presents from the Mission than they had ever got. This objection was met by some old arguments—said arguments being very materially aided by a number of handsome dressing-gowns and stylish caps, which we found in various mission boxes which friends at home had kindly entrusted to our care; and on the morning of the Sabbath above designated we had a very good turn out of both freemen and slaves. We had also a considerable sprinkling of females, some of whom were arrayed in showy and capacious garments transmitted by ladies at home. The first service in English was ably conducted by Mr. Robb in the afternoon, and was well attended.

We have had public worship in the church, in Efik, A. M., and in English, P. M., every Sabbath since; and, except during the time of *devil-making* for the late King Duke, the attendance has been very encouraging—much more so indeed, than I had allowed myself to expect.

*The New Church.*—I am happy to be able to forward you a sketch of the church from the pencil of Mr. Irvine. The sketch is taken from the east end of the building. To the left is seen the end of our little mission-house. The two largest mango trees have been seen for some time past yielding a magnificent crop, to the great gratification of all the young people in the neighborhood, and of the school children especially. The walls and roof of the church are of native material “made up” in native style. The walls are whitewashed both outside and inside. There is not a pane of glass in the building. Doors, door-windows, and jalousies, word, by the way, very common in the tropics, and which I have never been able to find in any dictionary) are all painted green. The place is small, 40 feet by 20 feet inside; well ventilated and comfortably seated, and is considered by all who have seen it to be *extremely neat*. The building is surrounded with the fence surrounding it, and about L40; and you will be glad to learn that the little congregation will

worships therein have contributed the whole amount. I transmit you a copy of a minute of a congregational meeting held a week or two ago. It contains a brief report in reference to the pecuniary matters of the congregation. It is but due to state, however, that the church is under special obligations to several of our own countrymen for liberal contributions and important services rendered, and especially to T. A. Aldcroft, Esq., resident trader.

*Congregational Meeting.*—A congregational meeting—The Rev. W. Anderson in the chair—was held on the evening of Monday, the 13th December. From the report of Mr. S. Edgerley, the treasurer, it appeared that they had begun to take up collections for the new church on the 30th June, and that they had received £29 7s. 2d. in English money, 3603 black coppers, and 23 brass rods. These paid for the building; and the wish was expressed that it might be said of this house as of Zion, "This and that man was born there."

*A Marriage.*—On October 29th, in the church here, our eldest house girl, Mary Taylor Anderson, was married to John Chisholm, one of King Eyo's clerks. Mary was one of the first whom we got emancipated, and she has been with us as a daughter for about nine years and a half. Friends who kindly furnish us with the mission boxes may be gratified to know that Mary is the fifth of our emancipated young women who have been married in a Christian way during the last few years. To these contributions the young women are mainly indebted for their emancipation, support, training, and, I may add, their honourable marriage; and to these contributions are the young men—several of them members of the church at Creek Town—chiefly indebted for what are considered well-trained wives.

The devil-making for the late Duke has been a sad matter for Duke Town. Drunkenness and debauchery have been the order of the day, since its commencement on the 7th inst. It is not yet known who will be styled King at Duke Town.

A French Man of War was here lately under rather suspicious appearances. From all I can learn from the natives—who are very reluctant to say much about the matter—I believe that the commander of the vessel alluded to,

wished to prevail on the Duke Town gentlemen to dispose of a portion of their slaves to parties who will be here ere long in another French vessel to receive them. On the 24th ult., while the French steamer was lying off Duke Town, Dr. Hewan, Mr. Edgerley, and I went to the chief men of both Cobham Town and Duke Town, and warned them against breaking the treaty subsisting between England and Old Calabar in reference to exporting slaves. From what some said to us, we were led to infer that the French commander had stated to them that "the book for Queen of England done now," i. e., that the treaty made with England in reference to the slave trade is no longer in force. We warned them not to listen to such stories if they wished to avoid palaver with England. One of the gentlemen, unprompted by us, suggested that the Calabar gentlemen should wait till they heard from the Queen whether the old book with her be done or not, and that it would be better not to sell one slave till this point be thus settled.

You will learn from the minutes of presbytery that, on the 1st, we all went in a body to John Archibong on the slave trade question. He did not seem to relish our interposition at all. We also went in a body to King Eyo on the afternoon of the following day, the 2d inst. He received us very kindly, cordially acquiesced in our views, and while we were with him he sent off a messenger to John Archibong and Duke Town gentlemen generally, warning them, as we had done) against any infraction of the treaty with England. This was probably King Eyo's last message to Duke Town—this was the last intercourse with the missionary brethren. He seemed well and hearty, and not one of us imagined that within thirty hours of our interview he was to be summoned to the tribunal of the King of kings!

*Old Town.*—Having given the school children their half-yearly vacation, I spent the 16th inst. at Old Town.—Called on several of the head men, and had a little conversation with them on various matters. Visited Mrs. Sutherland's school, p. m. I found Mrs. S. conducting all the business of the station with her usual energy and zeal.

*Benefit of Home Visit.*—I cannot close this letter without recording an expression of gratitude for the restora-

tion of a blessing which I have of late years learned to prize very highly, viz., health. My sojourn at home, albeit it was scarcely one of *rest* in the common acceptation of the term, has quite renewed my youth. I feel grateful to the members of the Mission Board for their kindly consideration of my somewhat shattered frame, and their invitation to seek a change of clime for a season. But for this change, I feel convinced that I had ere now been in another world. Since my return I have felt nothing of fever, or ague, or giddiness, or coldness of feet, etc., and have been able hitherto to avoid all contact with pill, or powder, or tincture, or extract, etc., etc. I forget not that what hath been may again be, and that the days of darkness may come—shall come—may be many; at the same time I rejoice in present mercies.

#### UNITED PRESBYT. CHURCH MISSIONS.

**JEWISH MISSION, ALTONA, NEAR HAMBURG.**—The following letter from the Rev. Isaac Salkinson, dated 3d June, states his experience since his ordination.

*Anxious Labours.*—During the first four months of this year, with my over-anxiety to do something effectual in my operation, prompted by a desire of encouraging the friends of the Jewish mission, and gratifying the Mission Board and my own personal friends, who had been exceedingly kind to me while I was in Scotland, there was scarcely any result of importance.—There was, indeed, no lack of interesting conversations and arguments with various Jews; nor were there wanting confessions admitting the Messianic claims to be scriptural; some expressing regret at the nation's rejecting and condemning Jesus, and some deploring the present national hatred to his name. One old Jew said, It is not impossible that the Redeemer, whose coming the Jews are still waiting for, may turn out to be the same Jesus; and one young man said, he would give a splendid ball, were I to cause his bigoted wife and her sanctimonious parents to become christians. But such witticism is not worth mentioning; and extorted confession is not the power of the cross unto salvation. I felt low spirited all the time, and was led again to examine

my own motives in preaching the gospel to others. Your letter of last February was again brought home to me, and I resolved, with God's help, to banish from my mind all unworthy motives, and wherever a door be opened, not so much to strive to convince, as simply to testify that it is Jesus who was sent from God to save sinners, whether men will hear or whether they will forbear.

*A Hopeful Inquirer.*—With the month of May came fresh hope and encouragement. I was visited by a gentleman who made, and is still making, serious inquiry after the truth of the gospel: he is a man of learning and good report, with a decided tendency to orthodox religion and piety: a teacher of an extensive Jewish school in Altona, to whom, being a tolerable Hebrew scholar, I had sent long ago a copy of the "Plan of salvation." He called on me on Saturday, the last of April, telling me his approval of most of the arguments of the book. The arguments he said are sufficient for a christian to defend his religion—showing its basis to be founded in scripture, and its principles adapted to human nature; but whether the arguments sufficed to convince a Jew, is still a question. I said, if the arguments sufficed to defend the Christian, they necessarily turn against the Jew; but the convincing of the heart, whether Jew or Gentile, lies not in the force of argument, but in the hand of a higher agency. Before going away, he said he was determined to investigate the matter; to search after more light, prayerfully, and without prejudice; and that he would like to confer with me on that subject as often as convenient, but not openly, as his connection and situation stand in the way. I see him often in a reading room, and had there twice communion with him, concealed under the shade of an arbor. He is now reading the New Testament, comparing it with the Old. His searching is earnest, his anxiety great, and his eyes open to see the load of Christian truth. There seem, as were, his bones coming together; the sinews and the flesh coming up upon them, and the skin covering them above; but there is no breath in them, till the Son of Man will say, "O Breath, come and breathe upon this slain, that he may live!"

*A door of usefulness opened.*—All referring to a lady, with whom

has had repeated conversations, but who has no convictions of sin, he says—I found a door opened, where I have good opportunities to speak a word in the name of Jesus to various Jews on their Sabbath days. You will remember the name of Rocamore, a Portuguese, whose house was a resort for foreign and native Jews in Hamburg, and which I frequented last year. After the loss of his wife and eldest daughter, he gave up the house, and removed to another place. He met me some weeks ago, and requested me to see him in the house where he is now living with his brother, who is one of the managers of the Portuguese Synagogue. He has a large family, and his house on Saturdays is likewise filled with Jewish visitors. On entering the house (7th May), I found them chanting grace after dinner; it is a very long formula, and, according to the Portuguese manner, it was chanted or sung in a kind of chorus, joined in by the whole family. The formula closed with such words: "May the merciful God deem us worthy, to preserve us, and bring us to the redemption of the Messiah, and to eternal life of the world to come." When they had done, I said, Do you know, brethren, what prayer you have just offered to God,—a prayer, indeed, repeated by the people of Israel for more than two thousand years—to bring you to the redemption of the Messiah, and to eternal life? Suppose God be willing to grant your prayer, are you ready to receive it? Know then, assuredly, that that redemption is to be found in Jesus, who is none other than the Messiah himself, and in him there is eternal life. As in the times of old, some mocked, and others said, We will hear thee again of this matter. My old friend, however, said, "He is a Christian; he may say so; I wish I could believe like him." I was requested to see them on Saturdays as often as I like. I did so ever since, and held similar discourses, and distributed some books and tracts.

*Human love superseded by the love of Christ*—One occurrence more I beg to state—an occurrence which shook my every nerve, tried closely my faith, and forms now an epoch in my Christian career. When a boy in my native land, I had a school companion named Jacobi. In the course of time we contracted a bond of union and love of the

highest order. During seven years our attachment grew daily, and knew no bounds; he was dearer to me than even all my kindred, whom I sincerely loved. I loved him more than my God, and appreciated his words better than the Bible, in which I was instructed from my childhood. He became all in all to me—the glory, the idol of my youth; and perhaps I was not much less so to him. His education was more in French and Russian literature, more in Hebrew and Rabbinic. After the lapse of seven years, our religious principles inwardly grew more and more relaxed; he was counted, though somewhat unjustly, as an infidel; and I, though still in the orthodox garb, was not clear of the stain of infidelity. When away from him, while I was standing in the synagogue on the fast day of atonement, I was overwhelmed, and was in an ecstasy for the greater part of the day. I awoke, and found myself truly a new creature; another heart was given to me, full of repentance, tear, and love, and a painting to devote myself wholly to God's service. Several days afterwards were spent in searching my heart thoroughly—endeavoring to give up everything contrary to holiness, and removing every vestige obnoxious to the religion of my fathers. Jacobi was the chief and the last sacrifice I had to offer upon God's altar. I wrote to him an affecting letter, with great ardour and pathos, describing the wonderful change of my heart, and the resolutions I had adopted; and concluded by stating, if he should share in the change of my mind, then we would remain still united, both in this world and in the world to come; but if not, our union must be cut asunder, and the letter serve as a writing of divorcement between us. On receiving the letter, he was astounded, and very likely would have changed his mind too; but unhappily without my knowledge, the letter was secretly copied by my brother, and shown to a few friends. The censor did not permit it to be printed; but amanuenses in various parts were employed, and in a short time the letter was circulated and sold by thousands in every direction. The story with its circumstances, was exaggerated, and the letter was regarded as a phenomenon and a wonder of the age. It had melted many a heart, and stirred up all parties

There was, indeed, no argument whatever, but a burst of feeling, coming out from a heart vibrating with divine fear and love; and it fascinated every reader. Jacobi was greatly annoyed; he had to conceal himself, or have a thousand hands pointing at him—"Here is the divorced infidel!" His annoyance and native pride hardened his heart; we parted, and did not see each other nor scarcely hear one of another, for fourteen years. On Friday 27th of May, while passing by the Hotel de la Europe, I thought I saw a familiar face standing at the entrance. I turned and was at once arrested. Art thou here, Jacobi? "Isaac!" he ejaculated, quivering. This encounter attracted the notice of some bystanders. He, however, had the presence of mind to take me into his apartment. I have no need to mention, nor indeed can I describe all that passed there between us; suffice it to say, I at once felt bound to own in his presence the name of the Lord Jesus. I fancied I could with no more difficulty make a confession of faith in the presence of a Pontius Pilate than in the presence of a Jacobi; but the Lord had empowered me, and put a word in my mouth. I spoke out, without restraint, declaring my hearing of, and conversion to the Christian faith. He said: by your first change of mind you have divorced one friend: and, by the second change, all your kindred and nation. I said: The same power and principle by which I was snatched from the brink of infidelity to general religion, by the same power was I snatched from an imperfect, ceremonial, and corrupt religion, to a perfect, spiritual, and pure gospel. Moreover, as I have never ceased to love the friend whom I have divorced, always wishing him to partake of my faith, so I have never ceased to love my kindred or nation, always wishing them to join with me in the love of Jesus. He said, Have you, then got a bill of divorcement, for your nation too? Taking out the "Plan of Salvation" from my pocket, I said, Here is one, I am not the original writer of it; still it speaks the language of my heart. After glancing at several pages, he put his hand on my shoulder, fixed his large eyes on mine, and, with a voice still ringing in my ears, repeated twice, *Tell me, do you really believe in Jesus of Nazareth?* "As I conscientiously believe in the God of Israel," was the answer, "as I believe in the inspired word, so do I conscientiously believe in Jesus of Nazareth as the Saviour of the world and Redeemer of my soul." He started to and fro. After a pause, he said, Nothing is impossible, neither for Jesus to be the Messiah, nor for Isaac to be his follower. Rejoined I, "Nor for Jacobi to follow the same way." What would wife and family say? he asked me. I said, "Nor is it impossible for them either to be saved in Jesus; but first, I heartily wish you to read over the 'Plan of Salvation.'" I shall certainly do so without your request, was his answer. Our excitement by this time was subsided a little, and many private questions were exchanged. The dormant affections and sympathies seemed to rise in us as vigorously as ever. I learned that he was a prosperous merchant, a happy father of a family, but his health was a little impaired. He frequents Leipsig, and came to Hamburg for a few days on business. We remained here together three days. He eagerly read over the "Plan of Salvation;" he imbibed its spirit and was enlightened in the elements of the gospel. I hope I have done for him here what I humbly could, and leave the rest to the God of love. I hope to see him soon again; but my soul cleaves to him, and shall find no rest till he is joined with me in the everlasting love of Jesus.

## ALGIERS-

## VISITS AND ENQUIRIES OF YOUNG JEWS.

*The Young Jews anxious for the truth.*—15th January.—"In spite of the violent opposition and bitter persecution to which the inquisitive young lads are subjected by the enraged rabbis and parents, there is a work going on among them. Though the Pharisaical efforts may succeed for a while to cover these shining sparks with the ashes of violence and moral despotism, it cannot last long. If the flame was kindled by the Lord, it must soon break forth and devour the wooden barriers, and break asunder the chains of slavery, and light will seek light. There is scarcely a Jewish shop in this town in which some of the Messianic passages have not been discussed since the star began to shine. But the lion of the season was Jacob's prophecy, the 'Shiloh and the sceptre



(because different rabbinical companies of combatants came to me since, and we fought about that passage), the young Jews demanding reasonable explanation, and the 'bad shepherds' trying all means to stuff their mouths with chaff, and fill their minds with falsehood. Though the violent measures taken against these young men prevent them now from coming in groups to the mis-

sion house as before, detached ones find their way, take Testaments and tracts, and tell us what is going on abroad. My Hebrew tracts have arrived at last, and happy I am to have such a mighty provision of these little reasoners and messengers of light and truth, and which will find their way into the Jewish camp notwithstanding the vigilance of our enemies.

## NEWS OF THE CHURCH.

### FREE PRESBYTERY OF PICTOU.

The Free Presbytery of Pictou met at New Glasgow on Wednesday the 10th August, and being constituted, proceeded to business.

The Presbytery agreed to meet at Earltown on Friday, the 2nd day of September, for the induction of the Rev. Alex. Sutherland, late of New London into that charge, and they appointed the Rev. John Munro to preach at Earltown on Friday the 12th inst., and serve an edict to the people, that if any persons have any objections to the life or doctrines of the Rev. A. Sutherland they may repair to the Presbytery to be held there on the 2nd day of September.

A Call from the congregation of Pictou in favour of the Rev James Noble of Poolewe, Ross shire, Scotland, was sustained, and agreed to be transmitted to the Rev. Dr. Bonar, Convener of the Colonial Committee of the Free Church of Scotland, requesting him to prosecute the same before the Presbytery of Locharron. The Call is signed by one hundred and eleven persons, being all communicants and heads of families. The Stipend guaranteed or subscribed is nearly £200 currency,—ninety-twentieths of that sum having been already subscribed; and it is hoped that by a slight effort the congregation will easily make up the remaining twentieth part. The whole congregation is unanimous to a man, and heartily, yea most heartily, concur in this. It is therefore to be hoped that by the Divine blessing, they may succeed in obtaining the object of their desires.

The subject of Union was brought before the Presbytery, and it was re-

solved to hold Presbyterial meetings in all congregations within the Kirk Sessions within the bounds of the Presbytery, for the purpose of explaining the subject to the people, and clearing up any doubts or difficulties which may exist regarding it. The Basis was approved of as a satisfactory Basis, and as one on which the Union may be consummated without compromise of principle.

The Presbytery of Halifax in connexion with the Presbyterian Church of Nova Scotia, met at Newport on Tuesday the 2nd inst., for the purpose of inducting the Rev. John McLeod into the pastoral charge of that congregation. The Rev. P. G. McGreggor preached an impressive sermon from James v. 19, 20; the Rev John Cameron narrated the proceedings of Presbytery in reference to the Call, and put to the minister the Questions of the Formula; the Rev. Mr. Murdoch offered up the induction prayer; the Rev. Mr. McGregor addressed the minister; and the Rev. James McLean addressed the people; after which, the congregation, as they passed out of the church, gave their new minister the right hand of fellowship, and greeted him with a cordial welcome.

Though the meeting was held on a busy day of harvest, yet the congregation was large and deeply interested in the proceedings. Since they were organized into a separate congregation, they have erected and completed a comfortable Manse, and exhibited a liberal and generous spirit worthy of imitation.

We believe Mr. McLeod has entered upon a field of labor in which he may be very useful.—Witness.

## NOTICES, ACKNOWLEDGMENTS, &amp;c.

For the Outfit of Mr. Samuel F. Johnston, from the congregation of Harvey, N. B.:  
Collection in the Church, 3s.

A Friend to the Mission, 5s.

N. B. It is urgently requested that the various congregations visited by Mr. Johnston will forward their collection as speedily as possible for the above object, and that where he may not be able to visit, there may be no reluctance to forward some substantial token of good will.

JAS. BAYNE, Sec'y B. F. M.

The Treasurer of the New Glasgow Bible Society acknowledges the receipt of *Ten Pounds, Island currency*, from St. Eleanor's, Lot 16 P. E. Island, a free donation to the British and Foreign Bible Society.

Monies received by the Treasurer, from 20th July to 20th August, 1859.

## Foreign Mission.

From Waugh's River, Tatamag, per Rev. J. Byers,	£0	7	2
Geo. Bannington, Cape George,	0	12	6
Cove Head, P.E.I., Rev. J. Allen's cong., £13 12 5d I. c.,	11	7	1½
Eastern Church, St. Peter's P.E.I. £3 17 1½d I. c.,	3	4	3½
Mrs. Thomas, ditto, £1 5s I. c.,	1	0	0
Mrs. McKenzie, R. John,	0	5	0
Mrs. Archibald, do.	0	5	0
W. Riv. cong., per Rev. G. Roddick,	3	1	3

## Home Mission.

Cove Head, Rev. J. Allen's cong. P. E.I., £7 17s I. c.	6	10	10
Eastern Church, St. Peters, do. £1 19 1½d, I. c.	1	12	7½
Bay Fortune, do. £1 6s. I. c.	3	11	8

## For the Seminary.

Cove Head, P.E.I., £1 17 5d I. c.	1	11	3
Eastern Church, St. Peter's, £1 14 1½d, I. c.	1	8	5½

## Synod Fund.

W. Riv. cong. per Rev. G. Roddick,	2	0	7½
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The agent acknowledges receipt of the following sums for Register and Instructor for 1859:

Rev. A. McGilvray,	£3	7	6
Simon Fraser,	0	5	0
Wm. Graham,	1	0	0
David Freize,	6	0	0

Pictou, 22nd August, 1859

## BOARDS, AND STANDING COMMITTEES, &amp;c.

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

*Board of Home Missions.*—Rev. Messrs.

Patterson, McGilvray, Walker and Thomson together with Messrs. Anthony Collie, John McKinnon, David Fraser and Lawrence Miller. Ruling Elders. Rev. George Patterson Secretary.

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

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

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

*Receiver of Contributions to the Schemes of the Church.*—James McCallum, Esq., P. E. Island, and Mr R. Smith, Merchant, Truro.

*Committee on Colportage.*—Rev. Dr Smith, Revds. John I. Baxter, A. Cameron, Currie, and Messrs. Isaac Logan and Jasper Crow.

*Receiver of Goods for Foreign Missions and Agent for Register.*—Mr James Patterson, Bookseller, Pictou.

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

For Register, single copies, 1s. 6d. each, six copies or more to one address at 1s. 3d. each, and one additional for every twelve ordered.

Communications to be addressed to the Rev. George Patterson, Green Hill, Pictou and it is requested that they be forwarded by the 10th of the month previous to that on which they are to be inserted. Small notices may be sent to the Publisher up to the 24th.

Orders and Remittances to be forwarded to Mr James Patterson, Bookseller, Pictou. Remittances may also be sent to the Synodical Treasurer.

We respectfully request a prompt remittance from Agents. Those who have collected the whole, will oblige by forwarding the sums they may have on hand.

## TERMS OF THE INSTRUCTOR AND REGISTER.

INSTRUCTOR AND REGISTER, single copies 5s. each. Any person ordering six copies more to one address, and becoming responsible for the payment, will receive one free every six so ordered, or to state the matter in another form, for every seven ordered will only be required to pay for six.