

The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

MAY, 1857.

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HALIFAX, NOVA SCOTIA:
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 1857.

THE
CHRISTIAN INSTRUCTOR.

MAY, 1857.

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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—Prov. xix. 2.  
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UNION OF PRESBYTERIANS IN NOVA SCOTIA.

NO. I.

EARLY HISTORY OF THE QUESTION.

IN directing the attention of our readers to this subject we shall in the present article consider the early history of the question in the Province. This will afford us an opportunity of bringing before our readers some historical incidents not generally known, and also of bringing out more prominently the principles upon which our Church was originally constituted.

The early Presbyterians of Nova Scotia were of various origin. Perhaps the first considerable body that arrived in the Province were among the Germans, who settled in Halifax and Lunenburg about the year 1750. What proportion of them were Presbyterians we are not informed, but there is little doubt but a considerable number were of that persuasion. The next body of Presbyterian emigrants which we may notice were the Scotch Irish, who settled in Truro and Londonderry in 1761 and subsequent years. The first settlers of Londonderry came direct from Ireland, while the first settlers of Truro came from New Hampshire, but were of Irish origin and part of a great wave of emigration which broke upon the American shore during the preceding years. A few of the same class from Pennsylvania also made the first settlement in Pictou in the year 1765. Doubtless there were Presbyterians in the Province previously, but these were the first that we know of who settled in *bodies*. In the year 1778 the first band of Scottish Presbyterians arrived in Pictou, and from that time the steady influx of immigrants from that country has impressed the Scottish character upon a large portion of the Province, and rendered the Scottish element the prevailing characteristic of our Presbyterianism. At the close of the American Revolutionary War large bodies of emigrants from the United States settled the Western parts of the Province. Many of these were Presbyterians, but, from want of Presbyterian preaching, the larger proportion of their descendants have become amalgamated with other bodies.

Such being the origin of the Presbyterians of this Province we may next advert to their early ecclesiastical connexions, more particularly as the question of a "connexion" with bodies in other countries is really one, if not the

main, question in reference to union. The first Presbyterian minister in the Province of whom the writer has any account was the Rev James Lyon, who arrived at Pictou in the year 1765 with the first band of settlers who arrived from Philadelphia. Mr Lyon was a graduate of Princeton College and was ordained by the Presbytery of New Brunswick, N. J., in December, 1764. The Presbytery in their minutes after his ordination say, "Whereas application has been made by the people of *Halifax* and other parts of Nova Scotia for ministers of the gospel, and particularly by Col. Alexander McNutt, the Presbytery appoint Mr J. Lyon to go and officiate in said Colony at discretion for the space of ten months, or longer, if the state of affairs require it." But the people of Pictou, in their petition to Scotland afterward, say that he was sent to Pictou by the Philadelphia Company with their first settlers to that place, but that he did not long continue there. He however remained in the Province for some years, for in the year 1768 we find that complaints were made against him to the Presbytery of New Brunswick, of which he was a member, of his neglecting the duties of his office for land-jobbing, and also of his administering Baptism to the child of an individual against whose moral character charges had been brought.

In the minutes of the Synod of New York and Philadelphia we find noted, in the year 1768, "a memorial from Col. Alexander McNutt, in Nova Scotia, setting forth the deplorable state of that new part of the Church and earnestly requesting two ordained ministers to continue some time to ordain elders and organize congregations." The Synod were not able to send missionaries that year, but determined to consider the matter at their next meeting, but it was then resolved that, "from the representations made concerning the situation of Nova Scotia, we are of opinion that it is not expedient to appoint any missionaries to that Province at this time." Though the application was in this instance unsuccessful, yet other ministers beside Mr Lyon arrived from the United States. The Rev George Gilmore, of Windsor, was from that country, the Rev James Monroe, though originally from Scotland, came to this Province from the same quarter, and there were probably others in the Western part of the Province of whom we have no account. We find, in the year 1768, the Presbytery of New Brunswick proposing to the Rev James Murdoch that the ministers in the Province be formed into a Presbytery "in connexion with" their Synod.

We advert to these matters as showing the early "connexion" of Presbyterians with the United States. A little more and, instead of the divisions of Scotland, we might have had those of America among us. Instead of Kirk, Free Church and Secession, *car nommes de guerre* might have been Old and New School, or Cumberland Presbyterians, more particularly as the Presbyterians of Truro and Onslow strongly sympathized with the American cause. The Revolutionary War rudely cut any connexion of this kind.

The next source from which Presbyterian ministers were obtained was the Secession. Whether the early Scotch Irish settlers of this Province had any connexion with that body previous to their arrival in this country we know not; but they certainly showed a strong predilection for it. As early as the year 1762 we find the settlers of Truro writing to Col. McNutt to endeavour to obtain for them a Secession minister. At that time the Presbyterian Church of Ireland, as well as the Established Church of Scotland, was considerably imbued with Arminian errors, and as early as 1736, only three years after its formation as a Presbytery, the Secession had extended to that country. These settlers seemed to have been attached to the doctrines of grace, and, if they had not previously been connected with the Secession,

they applied to it as a body in whose soundness in the faith they could put every confidence. Hence most of the ministers who arrived for some time after were from the Secession.

At length, several ministers having arrived in the Province, it was deemed advisable to form a Presbytery. This was accordingly done in the year 1786. We shall quote the account of it in full:—

*“Truro, in the District of Colchester, County of Halifax, Province
of Nova Scotia, North America, A. D. 1786.*

“There having been free and friendly conversation held at Truro upon the 26th day of June last, at the house of the Rev Daniel Coch—present, the said Rev Daniel Coch, minister of Truro, the Rev David Smith, minister of Londonderry, the Rev Hugh Graham, minister of Cornwallis, together with the greatest number of elders of the congregation of Truro—respecting the expediency of having a Presbytery constituted in this part of the Province, as hitherto there never had been any higher ecclesiastical court than that of a Kirk Session. After a considerable time spent in free conversation and serious deliberation respecting the matter, it was agreed that the ministers then present, together with representatives from the eldership in each congregation, where they had an eldership formally ordained, should meet for that purpose at Truro upon Wednesday, the 2nd day of August first coming. It was farther agreed also that the Rev Daniel Coch should open the meeting by preaching a sermon in the forenoon; that the day should be set apart for fasting and prayer by as many as could possibly attend; and that the afternoon should be spent in prayer by each of the ministers, one after another, with singing of Psalms in the interval between public prayer.

“Accordingly, when the appointed time came, at Truro, as aforesaid, eleven o’clock, A. M., after public praise and prayer, the Rev Daniel Coch preached a sermon from Psalm cxxii., verse 5th, “For there are set thrones of judgment, the thrones of the house of David.” After prayer and praise and pronouncing the blessing the ministers present retired for a little, and by this time there being other two ministers of the Presbyterian denomination come up, viz., the Rev George Gilmore, who officiates at Windsor, in the county of Hants, and the Rev James McGregor, who had lately come from North Britain with a design to officiate in the settlement at Pictou (now called Tinmouth), in the county of Halifax; it was agreed that the Rev George Gilmore should begin the afternoon service by public praise and prayer; that he should be succeeded by the Rev Hugh Graham; he by the Rev James McGregor; and that the exercises should be concluded by the Rev David Smith; which was done accordingly. After the dismissal of the congregation the ministers present entered upon the consideration of the design of their meeting at this time; and, after some consideration, it was agreed that a Moderator and Clerk should be chosen *pro tempore*; upon which the Rev Daniel Coch was chosen Moderator and the Rev David Smith Clerk. After the constitution of the Presbytery by prayer by the Rev Daniel Coch, Moderator, they proceeded to make up their roll, and there were present, the Rev Messrs. Daniel Coch of Truro, David Smith of Londonderry, Hugh Graham of Cornwallis, James McGregor of Pictou, and George Gilmore of Windsor, ministers; only Mr George Gilmore is for the present admitted as a correspondent member; of elders, John Johnston from the Session of Truro, and John Barahill from the Session of Londonderry, whose names being called, and all present, they took their seats accordingly.

“The Moderator declared from the chair the Presbytery to be constituted precisely on the footing of Presbyterian principles, as contained in and founded upon the Scriptures of the Old and New Testament, as exemplified in the Westminster Confession of Faith, Larger and Shorter Catechisms, Form of Church Government and Discipline, as attained to and practised by the Church of Scotland in her purest times, and by the name of the Associate Presbytery of Truro.

“And that in our present situation this Presbytery, as now constituted, be the last court of resort in this Province, until such times as their number be so increased that it be expedient to divide into different Presbyteries and to have a Provincial Synod erected.

“Resolving at the same time to hold correspondance as a sister Church with such as, either in Britain or Ireland or on the Continent of America, give evidence of their stedfast adherence both to the doctrines, worship, discipline and government of the Church of Scotland as contained in her standards.”

We have given these proceedings in full, as this was an attempt to form a *union* Presbytery. Of the ministers present three, Messrs. Smith, Coch, and Graham, were from the Burgher Synod, Mr McGregor was from the Antiburgher Synod,* while Mr Gilmore was from the United States. From the above minute it will be seen that the idea was adopted of forming an independent Presbytery, without subordination to any court elsewhere, and not even “in connexion with” any foreign body, but holding the relation of a sister body to those Churches in other countries who were faithful in maintaining the great doctrines of our standards. Probably those who formed the Presbytery thought this necessary from the mixed origin of their people, some being from the North of Ireland, some from New England, and some from Scotland. It may be remarked here that offence was taken by some of the people at the constitution of the Presbytery, and complaints against it as aiming at a completely independent basis were transmitted to the Associate Synod. This led the Presbytery in the following year to declare itself “subordinate to the Burgher Associate Synod in North Britain; at the same time still adhering to their first resolution of holding a friendly correspondence with all such as, either in Ireland or the Continent of America, give evidence of their stedfast adherence to the principles contained in the standards of the Church of Scotland.”

It will be seen that Mr, afterwards Dr McGregor, was present at the first meeting of the Presbytery. A long conference ensued, but he refused to unite in Presbytery with them. He says of it himself afterward, “They, being better acquainted with the state of the Province, insisted that, as the grounds of difference at home had no existence here, they should not mar our communion; but I, being a stranger, thought that the change of place made no material difference, and insisted that they should condemn here what I condemned at home and here.” We cannot help considering that the members of the Truro Presbytery were right in the view they took of the subject. It was the view that Dr McGregor himself took of the case after some years residence in this country; so that he afterward became one of the warmest friends of union. But at this time arriving, as others have done since, fresh from the controversies which agitated the mind of the Church in Scotland, he held out strongly against yielding any thing for which he and his brethren “contended” in Scotland.

A lengthy correspondence ensued, in which the one party argued for forbearance in reference to the minor points of difference, while the other held this to be compromising principle. Mr McGregor gave in a paper contain-

* It may be necessary to explain to some of our readers that at that time the Secession had been divided into two bodies on the question of swearing the Burgess Oath. This oath was in the following terms:—“Here I protest before God and your Lordships that I profess and allow with my heart the true religion presently professed within this realm and authorized by the laws thereof; I shall abide thereat and defend the same to my life’s end, renouncing the Roman religion called Popistry.” By some this was held as implying an approval of the corruptions of the Church of Scotland, against which the Secession was testifying, and they therefore refused to take the oath, the others held that it only meant the true religion itself in opposition to Popery, and therefore were willing either to take the oath or to make it a matter of forbearance. The former were usually called Antiburghers, and their Synod was called the General Associate Synod, while the latter were called Burghers, their Synod bearing the name of the Associate Synod.

ing his reasons for refusing to join. We have not seen this paper, but from a document in our possession we learn that they were eight in number—and we also learn what some of them were. The first was the Burgess Oath.—This will no doubt appear very absurd in the present day. But we have an idea that the next generation will regard the conduct of the Free Church, in making *Lord Aberdeen's Bill* a reason for refusing to unite with our Church, as equally, if not more preposterous. Among the other reasons for refusing to unite with them are mentioned their mode of electing elders, their not adopting the Confession of Faith sufficiently strongly, and the use of Watt's Psalms by some of their ministers. But what fanned their division into a flame was the fact, strange as it may appear in the present day, that Mr Coch had bought a young woman as a slave and retained her in servitude.* This led Dr McGregor (who had shown the sincerity of his anti-slavery zeal by paying a large sum out of his scanty earnings for the liberation of some slaves) to write him a letter of remonstrance. This was afterward published in a pamphlet form, a copy of which is now before us. It contains a very able discussion of the whole slavery question, but is written in a style of severity of which those who knew the meekness of the Dr's character, particularly in his later years, would scarcely believe him capable. Mr Coch, being of a mild and inoffensive spirit, sat quietly under the lashing he received. But Mr Smith, being of a more pugnacious turn of mind, took up the cudgels on his behalf, and the result was a somewhat angry controversy, which lasted some time. When we consider the righteous indignation with which the Dr regarded the holding our fellow-men in bondage and the severity of his published strictures on Mr Coch's conduct, we need not wonder that this, even if there were no other cause, should have produced irritation, which, as the Dr remarked, "continued as long as those two ministers lived." The division that ensued was unseemly and productive of evil consequences.

In the year 1795, on the arrival of Messrs. Brown and Ross, the Presbytery of Pictou was formed in connexion with the General Associate or Anti-burgher Synod. And shortly after attempts were made to bring about greater cordiality between the two Presbyteries. A meeting was held at which the Truro brethren submitted proposals for this object. We will here insert them:—

"I. That we are free and willing to own and acknowledge the General Associate Synod of Scotland as a court of Christ, in consideration of their professed and solemn adherence to the truths and ordinances of the gospel as contained in the Word of God, and exhibited in our excellent Confession of Faith, irrespective of the judicial acts and proceedings of said Synod; provided that the ministers of the Associate Presbytery of Pictou freely and willingly own and acknowledge the Associate Synod in Scotland to be a court of Christ, in consideration of their professed adherence to the truths and ordinances of the gospel, as contained in the Word of God and exhibited in our excellent Confession of Faith, irrespective of the judicial acts and proceedings of said Synod.

"II. In like manner and in the same point of view we are free and willing to acknowledge the Associate Presbytery of Pictou as a court of Christ, provided that Presbytery freely and willingly acknowledge the Associate Presbytery of Truro as a court of Christ.

"III. That each Presbytery shall by itself manage the several congregations that are under its jurisdiction.

"IV. That the ministers of both Presbyteries shall conduct themselves towards

* The writer has in his possession an old account book in which, amid charges of sugar and rum, and credits of wheat and pine timber, there appears the following entry, "To a black girl, £50." This in Free Nova Scotia, and within the memory of persons still living.

one another as brethren, forgiving and forgetting past differences, and be on their guard not to stir them afresh in future—shall be tender of each other's characters, and be studious of those things which are conducive to each other's encouragement and comfort in the work of our common Lord.

"V. That ministers and private christians belonging to the several Presbyteries may hold occasional communion with each other as opportunity serve, and as may best tend to the edification of the Church.

"VI. That vacant congregations shall be at full liberty to apply to either of the Presbyteries for ministers, or for occasional supplies, as they themselves shall see cause; but, in case of division in any vacant congregation, if there shall be found a majority of two-thirds, who prefer the one Presbytery to the other, such a majority shall carry the point, and the minority shall not be encouraged in the division, but shall be advised quietly to fall in with the majority.

"VII. That, in the case of disaffected individuals in any congregation, no encouragement shall be given them in their dissatisfaction and discontent by the Presbytery to which they belong not, but shall be advised to settle their matters at home.

"VIII. That we object not to the mode of connection subsisting between the Associate Presbytery of Pictou and the General Associate Synod in Scotland, and the Presbytery of Pictou will not object to the mode of connection subsisting between the Associate Presbytery of Truro and the Associate Synod in Scotland.

"IX. That we do not expect any judicial intercourse between the two Presbyteries, only we are to be free to consult with one another on matters of momentous and general concern.

"X. That we look on it as a happy circumstance in our situation that there is here no foundation for those local controversies which have occasioned separation and division in Scotland, and that in our situation and circumstances the bar is so far removed that ministerial, brotherly and christian intercourse and communion may take place consistently with the truth of the gospel."

The result of this meeting is thus stated in a letter of the Rev Hugh Graham, quoted in Robertson's *Mission to Nova Scotia*. "We have been trying to form a coalition with some Antiburgher brethren on the fair and firm foundation of the truth in which we are all agreed. We sketched out the following grounds on which we thought we might meet and give each other the right hand of fellowship consistently with the rules of God's worship and the dictates of a good conscience." (Here follow the proposals as above.) "The fifth proposal was the only one against which any material objection was made; and it is, indeed, the one on which the whole turns. To this they objected, that as they looked on themselves as a purer society than we are, they could not in conscience communicate with one less pure. In support of the proposal, it was said, that the foundation of communion was on both sides admitted to exist, namely union in principle; and this being the case, it was inconsistent with the concession already made, not to hold communion; that the union actually existing, known and acknowledged to exist, was sufficient in measure and degree, to render the communion scriptural and pure; and that without making any great account of supposed superior purity, we could make it appear that we had as much to forgive and to bear with on their part as they had on ours. The matter was referred to further consideration, and in the meantime we are to correspond by letters on the subject."

What further correspondence took place we know not, but we know that some of the proposals were afterward acted on, such as the 9th, in reference to consulting on matters of importance. It will be seen that the Antiburgher brethren took the ground, which was long held by many, no communion without union. That Synod in Scotland, so far from allowing forbearance in reference to matters of minor importance, held the very making of a dis-

inction between essentials and non-essentials to be the grossest latitudinarian; and they would have equally refused communion with one who swore the Burgess Oath, as with one who denied the atonement. In fact they took grounds that would now scarcely be taken by any Church in Christendom, making even the hearing of a minister of another denomination a subject of discipline.

With such strict views held by the body from which they came, it is not wonderful, that the brethren who arrived in this country at first took high ground in reference to communion or union, even with those who were so nearly at one with them. But it is but justice to say that neither party attempted to introduce among their people the peculiarities that divided Presbyterians at home. The statement of the Antiburger Synod to Dr McGregor, that he was sent not to make Seceders, but Christians, was faithfully exemplified by them. It is remarkable how little our fathers did in the way of teaching their people the differences between the several Presbyterians in Scotland. There is in consequence, now, we might almost say a discreditable ignorance among our people, in reference to questions which have agitated the different Presbyterian bodies at home.

A longer residence in this country soon brought about a change of view in reference to union, and the ultimate result was that a union was formed of Presbyterians of both branches of the Secession and of the Church of Scotland, under the name of THE PRESBYTERIAN CHURCH OF NOVA SCOTIA. This measure was concurred in by all the Presbyterian ministers in the Province except one, the constitution of whose Church prevented his uniting with the others, but who continued on terms of cordiality with the brethren. It was fondly hoped that the differences between Presbyterians in Nova Scotia were buried forever. We need not say how these hopes were disappointed. But these matters must form the subject of another article.

SERMON

BY REV. JAMES WADDELL.

2 COR. V. 14, 15.—“*For the love of Christ constraineth us, because we thus judge that if one died for all then were all dead, and that he died for all that they who live should not henceforth live unto themselves, but unto him which died for them and rose again.*”

THOUGH Paul was specially called to bear the name of the Lord before the Gentiles, he was opposed by Judaising teachers on the ground that he made too free with the gospel, and offered to dogs the children's bread; and, because he persisted in his ministry, he was denounced as a fanatic and declared to be unworthy of confidence or esteem. He often needed to defend his own character, as well as to vindicate the liberality with which he invited all to embrace the gospel. He appealed to the success of his ministry among the Gentiles in proof of the correctness of his views and the propriety of his conduct. To his Corinthian friends he pleads their own experience of advantages which they had derived from his ministrations, which they could not possibly have enjoyed had he been an imposter. They knew that the word which he had preached had come to them not in word only, but in power and in the Holy Ghost; and such was its transforming influence on their character and deportment that it could not fail to be observed by all who

knew them; and to all who should hear of their conversion it would afford convincing evidence that God also to the Gentiles had granted repentance unto life, and that consequently he could not have exceeded his commission in showing unto them the way of salvation. And, if the earnestness of his manner were called in question, and he were charged with being beside himself, that was to be traced to his zeal for the glory of God; while the sober calmness of his reasoning on righteousness, temperance and judgment to come, was to be ascribed to the solemn impressions which he entertained of their deep interest in the momentous truths which he presented to their view. His knew what it was to be plucked as a brand from the burning, and gratitude prompted him to labor assiduously in the service of his Saviour, whose glory is promoted both by the conversion of sinners and the obedience of his saints, and therefore, says he, "The love of Christ constraineth us," &c.—Here we notice

I. The mediation of Christ is not confined by national boundaries, but extends to Gentiles as well as Jews. "One died for all."

II. All for whom Christ died, died in him and are saved for his sake.

III. They who are redeemed by the death of Christ live not to themselves, but unto him that died for them, &c.

IV. They who have themselves believed, and in whom the love of Christ dwells, are powerfully influenced to extend the gospel to the perishing.—"The love of Christ," &c.

I. The mediation of Christ extends to Gentiles as well as Jews. "One died for all."

It is not necessary to stay here to prove that Jesus Christ is the *one* to whom the apostle here refers. There is no salvation in any other. He is the end of the law for righteousness to every one that believeth, Rom. x. 4. For there is no difference between the Jew and the Greek, Rom. x. 12.—Nor is it my purpose to enter into controversy with those who, from this and similar expressions, maintain that the achievement of Christ is universal, and that they who lift up their eyes, being in torments, are as much benefited by the death of Christ as those who have a place in Abraham's bosom. It may not be improper however to remark, that in the sacred Scriptures we often find general terms employed with a limited signification. Phraseology of this kind is frequently applied to the salvation of the gospel, which cannot be understood in the universal sense by such as believe that there will be goats as well as sheep in the judgment of the great day. Thus, for example, it is said "all flesh shall see the salvation of God"—"I, if I be lifted up, will draw all men unto me." The object of the apostle, in the passage under consideration, being to vindicate his practice in preaching to the Gentiles against the Jewish prejudice that none but they should enjoy the gospel, he expounds his views of the glorious dispensation which the mission of Christ had introduced, and is to be understood as declaring that he was not to be considered as the Saviour of the Jews only, but of the world, for he came to redeem them that the Father had given him out of every kindred and tongue and people and nation, Rev. v. 9. The expression "one died for all" is of similar import with that of John, who, contending against the same Jewish impression, says, "He is the propitiation for our sins, and not for our's only, but also for the sins of the whole world," 1 John ii. 2. The prophecy of Caiaphas is to the same effect and still more precise, "He prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad," Jer. xi. 51.

These views of Christ's mediation are in perfect harmony with the early intimations which were given of him by the spirit of prophecy. It was declared to Abraham, that in him should all the nations of the earth be blessed. Jacob testified that unto him should the gathering of the people be, and God promised him the heathen for an inheritance and the uttermost parts of the earth for a possession. From among the Gentiles the apostle had innumerable trophies of the power of the gospel; and they are now the depositories of the truth. We ourselves, in so far as we embrace the gospel, are living evidences that salvation was provided for the Gentiles; and thousands of Churches, erected by modern missionary enterprise in heathen lands, are constantly furnishing accessions to the society of the redeemed, and hastening the period when the ransomed of the Lord shall sing before the throne the new song, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation," Ap. v. 9.

II. All for whom Christ died, died in him, and are saved for his sake.—
"If one died," &c.

By the expression "then were all dead" the apostle is understood by many commentators to refer to the state of spiritual death in which the whole world is involved by sin, the phrase being considered parallel to "dead in trespasses and sins." That all mankind are by nature in a state of spiritual death is a plain doctrine of revelation; but it does not appear to be the apostle's object, in the present instance, to exhibit it to our view.

1. In the original Greek it is the same word which, in reference to Christ, is rendered died, that when applied to all is translated "was dead." It has the same signification in both places, and ought to be translated in the same way.

2. Again, the fact that all men are by nature in a state of spiritual death is entirely independent of the death of Christ, while the death of all is here represented as the consequence of it. *If* Christ died *then* all—and cannot mean any thing independent of it.

3. Further, if the expression then were all dead be understood to refer to the natural condition of men, then it is true of all universally, and the death of Christ must, by every rule of fair interpretation, be acknowledged to have equal extent, inasmuch as the one is manifestly represented as the consequence of the other, and this is a conclusion at which many of the commentators to whom I have referred never could arrive. By giving the original word the same interpretation in both cases, and reading it "If, or *since*, Christ died for all, then all died," all difficulty vanishes, and the apostle's argument possesses a consistency, cogency and beauty, which, according to the common interpretation, is altogether lost. He will then be understood to teach—that the death of Christ, in his people's stead, wherever they may be throughout the world, is so transferred to their account that they are recognized as dying in him as their surety, and thus giving to the law all the satisfaction it required at their hand. This is the true import of the doctrine of Christ's substitution, and it is everywhere taught in the volume of inspiration. It was typified in the sacrifices of harmless victims under the law, which, though innocent themselves, bore the transgressions of those by whom they were offered. For the Lord Jesus Christ was made a substitute for sinners, and shed his blood for the remission of sins unto many. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. He was holy and needed not to suffer on his own account, but he voluntarily undertook our

cause and gave himself a ransom for many. All his sufferings were vicarious, and what he did as the representative of his people is placed to their account, and they become entitled to the full benefit of his mediation.

But Christ hath not only redeemed us from the curse of the law, being made a curse for us, but he was made sin for us, who knew no sin, that we might be made the righteousness of God in him. He brought in everlasting righteousness, and with this as with a garment his redeemed are clothed, and made accepted in the beloved. They are justified from all things from which they could not be justified by the law of Moses, for, while he died for our offences, he rose again for our justification. He led captivity captive and received gifts for men. He has taken possession of the mansions of glory on their behalf; and before the throne he pleads the perfection of his sacrifice, and with unfailling efficacy intercedes on their behalf and says, "Father, I will that they whom thou hast given me be with me where I am that they may behold my glory;" and ultimately they shall be ever before the throne to behold and to share his glory. They shall be ever with the Lord.

III. They who are redeemed by the death of Christ, and are saved by his blood, live not unto themselves, but unto him who died for them, &c.

Self is the idol of the natural man—and the altars which he erects for its worship are numerous and varied. Whatever his native ignorance conceives to be for his immediate advantage secures his attention and engrosses his services. Mammon, in protean forms, presents himself for his adoration, and he readily falls down and worships at his shrine. Pleasure exhibits her allurements and he sacrifices in her groves, whether they be on the high places of refinement or in the depths of the foulest degradation. Fame claims his homage, and her vain pomp and glory he pursues through every region of her fallacious dominions. He walks according to the course of this world, according to the Prince of the power of the air, the Spirit that now worketh in the children of disobedience, having his conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind. He is ever ready to accommodate his self-worship to the forms of religion prevailing among those with whom his lot happens to be cast. In heathen lands he is a Pagan, and changes the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things. In the regions of Islamism he is a Mahomedan, and follows the delusion of the Arch-imposter. In the dominions of Antichrist Papal superstition commands his reverence, and he receives for doctrines the commandments of men, while, among the servants of the living God, he comes before him as his people come, sits before him as his people sit, and hears his word, but does it not. He becomes all things to all men if by any means his selfish interests may be advanced.

But they who died in Christ died unto sin that they might live unto holiness. They are not their own, but are bought with a price. They are crucified with Christ, nevertheless they live, yet not they but Christ liveth in them. They die to their former pleasures, pursuits and hopes, yet are alive unto God. The dragon of their self love falls down before the ark of their faith and evangelical obedience. Shame and confusion of face cover them at the remembrance of their iniquities. The time past of their lives they account to be more than sufficient to have done the will of the flesh, and in the strength of grace divine they resolve that henceforth they will serve the Lord. Their language to God now is, "For thy name's sake, O Lord, pardon mine iniquity, for it is great. If I have done iniquity I will do so no more. Let the words of my mouth and the meditation of my heart be acceptable in

thy sight O Lord, my strength and my Redeemer!" They live no longer to themselves, but to him who died for them and rose again and said "because I live ye shall live also"—"I am come that they might have life, and that more abundantly." His statutes are made the men of their counsel. His laws the guide of their conduct. His word the light of their feet and the lamp of their path. His promises the ground of their faith. His testimonies the joy of their heart. His glory the end of their existence and the object of their hope. Their testimony is, "None of us liveth to himself, and no man dieth to himself, for whether we live we live unto the Lord, and whether we die we die unto the Lord,—whether we live therefore or die we are the Lord's," Rom. xiv. 7, 8.

IV. They who have themselves believed, and in whom the love of Christ dwells, are powerfully influenced to extend the gospel to those who are perishing. The love of Christ constraineth us.

We need not wait here to speculate upon the dispensations of God by which the great mass of mankind have been left in ignorance of the way of salvation which the gospel proclaims. That men are destitute of the gospel is doubtless the consequence of sin, as well as the cause of unspeakable misery; and who can estimate the amount of guilt lying at the door of the Church to whom Christ gave the commission—"Go teach all nations." Nor is it to better purpose to enquire what the wisdom of God is competent to devise, or the power of God to effect, in applying the salvation purchased by Christ to the unenlightened soul without the instrumentality of his word.—What God *could* do, or *can* do, is not the question with which we are here concerned. What he has done, is doing, and will do, furnishes the subject of our faith, &c., and the object of our hopes.

Now, the whole world lieth in wickedness. Darkness covereth the earth and gross darkness the people. The dark places of the earth are full of the habitations of cruelty. There is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable, there is done that doeth good, no, not one. Destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes. Such is the natural condition of men as delineated by the pen of unerring wisdom; and for persons in this condition holiness has no attractions, heaven no enjoyment.—Could they be translated to the abodes of blessedness, and to the society of the redeemed before the throne of God and the Lamb, they would find nothing there congenial to their tastes, and would be wretched in the midst of joys.

But God enlightens the darkened mind, and quickens the soul dead in trespasses and sins. He reveals his own character and unfolds his arrangements for the redemption of a guilty, polluted and miserable world. He opens a fountain for sin and for uncleanness, and leads the subjects of his grace to wash and be clean, and makes them meet for the inheritance of the saints in light, where there is fulness of joys and pleasures at the right hand of God for evermore. He sets Christ Jesus before them crucified and slain. He brings them to see him in all his native dignity and glory, and makes them to say of him he is the chiefest among ten thousand and altogether lovely. He makes them one with Christ, as he is one with the Father, and secures to them the enjoyment, as well as the possession, of the mansions of heaven.

In thus dealing with perishing men God uniformly gives testimony to his own declaration, that "the law of the Lord is perfect, converting the soul—

the testimony of the Lord is sure, making wise the simple." Is not my word like a fire, saith the Lord, and like a hammer that breaketh the rock in pieces? Jer. xxiii. 29. It is proved to be mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 5. After that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe. By the preaching of the word were the first converts made to Christianity, to the extent of thousands in a day. By its instrumentality the Church has been preserved in existence, and a distinction maintained between it and those who are perishing for lack of knowledge. With it many have run to and fro, and knowledge has increased and is still increasing. Before it the idols of the nations have been cast to the moles and the bats, and the victims of ignorance, superstition and vice, have been transformed into the image of the living and true God. Armed with the sword of the Spirit, which is the word of God, the heralds of the cross have unfurled their banners, besieged the strongholds of the wicked one, and turned many from darkness to light and from the power of Satan unto God. Thus it has ever been and thus it is still. The history of modern Bible and missionary enterprise records on every page the power of divine truth in elevating the character, purging the conscience and converting the soul. It illustrates its adaptation to the state of sinful men in every country and every clime. Among the trophies of its power shall be found cannibals of New Zealand, infanticides of India, and votaries of every vile and vicious system of Pagan abomination, to whom it may be said, as to the Corinthians, "Such were some of you, but ye are washed, ye are justified, ye are sanctified in the name of the Lord Jesus and by the Spirit of our God." Such is the agency which God has employed and blessed in bringing home to Zion the ransomed of the Lord. This is the instrumentality by which he designs yet to enlighten and renew those of his redeemed who are still sitting in the region and shadow of death. This is the blessed truth which Paul preached and concerning which he said "the love of Christ constraineth us," &c.

The expression "the love of Christ" may be understood to refer either to the glorious exhibition of his mercy and beneficence, in dying the just for the unjust, irrespective of their kindred or nation or people or tongue—or to the special manifestation of his grace in the conversion of the apostle himself and bringing him to the enjoyment of his favor and love.

Viewing it as referring to the great love which induced him to give his life a ransom for many, we may understand the apostle to intimate that the contemplation of the exceeding riches of his grace towards the world lying in wickedness constrained or impelled him to labor to the uttermost in carrying out his beneficent designs towards our guilty race. Not, indeed, as though he needed the agency of men in the purchase of redemption, but in supplying the instrumentality through which his mercy is dispensed through the medium of his word. The spirit which actuates the Saviour in providing the redemption of the gospel impels his people to disseminate the knowledge of that gospel to all who are interested in the salvation which it brings.

Did Christ die for all? Did he reveal this glorious work to a favored few? Did he give them to experience the life inspiring influence of that gospel on their own hearts, and tell them that their brethren in every clime were perishing for lack of that by which they had been made wise unto salvation and constituted heirs of eternal life? Did he assure them that who-

soever called upon his name should be saved—that wherever his gospel was proclaimed his presence should be enjoyed—and his Spirit should make it effectual to quicken the dead in trespasses and sins, raise them up together, and make them sit together in heavenly places in Christ Jesus?

Did Christ do all this to save the guilty world, and can they, who, by his special grace are made the depositories of the truth, wish to monopolise the riches of his love, and, in self-complacency, indifference, or selfishness, leave in darkness and the shadow of death others, for whom, as well as for themselves, he shed his precious blood?

Nay, the spirit which dwells in Christ pervades the bosom of his children and constrains them thus to judge—that since the love which is in him is so expansive and so free they cannot aim at less than the conversion of the world. Since no respect of place or country influenced his sacrifice, they cannot suffer any worldly policy or any confining views to circumscribe their sphere of christian love, but esteem all for whom Christ died as equally entitled to receive at their hand the knowledge of his truth. Though they *may* have thought their labors of christian love might be confined to their kinsmen and friends, acquaintances and countrymen, they learn in the school of Christ to account all as brethren for whom he shed his blood; and to see the glory of their Lord involved in the enlightenment of the savage, as well as in the conversion of the philosopher or the moralist, or even the nominal professor of Christianity. While their brotherly love continues and glows with increasing ardour, and while, with all the earnestness of the woman of Samaria, they invite their kinsmen and acquaintance to the knowledge of the Saviour, they listen with deep attention to the voice of the man of Macedonia, and spare no pains to testify their sympathy with the destitute wherever they may be found. They keep not silence and give the Lord no rest till he establish and till he make Jerusalem a praise in the earth; till he make bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our God.

Again, if we understand the expression “the love of Christ” to mean his special grace in the conversion of the apostle, then do we trace its powerful influence on his mind in the display of such an ardent zeal for the glory of his Lord, as constrained him to exert himself to the utmost to promote the extension of his cause in the earth. The glory of his Redeemer the christian knows to be intimately connected with the progress of his religion in the world, and he is concerned to see the covenant fulfilled that he should see his seed, and the pleasure of the Lord should prosper in his hand. The followers of Jesus look at the extent of his atoning sacrifice—they see it reach to the remotest abodes of men—and that sons may be brought to him from afar and daughters from the ends of the earth—that he may speak peace unto the heathen and his dominion may be from sea even to sea, and from the river even to the ends of the earth—they study to comply with the spirit of his great commission. “Go ye into all the world and preach the gospel to every creature.”

The religion which they derive from their Saviour is expansive in its nature, benevolent in its influence, grateful in its operation, and constraining in its power. It can never be adequately enjoyed alone; and no sooner does it take possession of the heart than it enquires for new subjects on whom it may exert its renovating and hallowing power. “For the love of Christ,” &c. From this subject we may learn

1. The obligation of the christian to entire devotedness to Christ.

Jesus is the creator and preserver of all the ends of the earth. All things

were made by him and for him, and by him do all things consist. He is the Sovereign of the universe and has an absolute right to prescribe laws for our government and entirely to engross our services. But, in his correspondence with his own children, he makes no account of his sovereign ownership nor providential care. Their allegiance and devotedness he claims on higher ground, the ground of redeeming love. He died that we might live. He died for all, that they which live should live not unto themselves, but unto him which died for them and rose again. Ye are not your own, ye are bought with a price, therefore glorify God in your bodies and spirits, which are God's.

Nothing short of entire consecration is commensurate with his claims, nor can any thing establish a title to genuine discipleship which cannot say—We have left all and followed thee. If any man will come after me let him deny himself, take up his cross, and follow me. He that loveth father or mother more than me is not worthy of me.

2. They who enjoy the gospel are called upon to sympathise with and assist those who are ignorant and out of the way—who live unto themselves and not unto Christ.

“Darkness covereth the earth,” &c. Where no vision is the people perish. And can we who have tasted and seen that God is gracious contemplate the perishing condition of fellow men, who do not possess the means of grace, and be content to leave them unaided in ignorance and sin? Can we say to such persons—we know you need the gospel—we know the gospel is a message of peace to you as well as to ourselves—we know that for you Christ died and rose again—we know that the gospel which we enjoy is that which you need, and God has given us the means of sending it to you in rich abundance—but we cannot afford to make the sacrifice which your numbers require—the time is not come that the Lord's house should be built—we must first dwell in our ceiled houses and fare sumptuously every day—house must be added to house and field to field—before we can share of our abundance to supply you with the word of life? Forbid it, every principle of human sympathy, every emotion of gratitude to the Saviour, every impulse of the spirit of christian love, every feeling of accountability to God. “If thou forbear to deliver them that are drawn unto death and those that are ready to be slain; if thou sayest, behold we know it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?” Prov. xxiv. 11, 12.

3. This subject furnishes a test by which to try the reality of our love to Christ.

No man can be destitute of love to Christ and be safe. “If any man love not the Lord Jesus Christ let him be anathema maranatha,” 1 Cor. xv. 22. When our blessed Lord put the love of Peter to the test and said to him, “Simon, son of Jonas, lovest thou me?” he said, “Feed my sheep; feed my lambs;” and by the same test does he, at all times, try the professions of his followers. Of himself he said, “I lay down my life for the sheep; and other sheep I have that are not of this fold, them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd.” Now, for the gathering in of the other sheep which are not of this fold he has made rich provision. He died that they might live. For their spiritual nourishment and growth in grace he has entrusted to his Church the bread of life and the water of life, and to us, as to Peter, he says, “Feed my sheep; feed my lambs.” To us, as to the disciples, he says, “Freely ye have received, freely give.

Peter complied with his Lord's injunction, and was instrumental in gathering into the fold multitudes that were ignorant and out of the way; and the disciples of Jesus in all ages have devoted themselves to the blessed employment of feeding the sheep and the lambs of Christ's fold. To this Paul says "the love of Christ constraineth us," and again, "Neither count I my life dear unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God," Acts xx. 24. In the prosecution of this most noble, as well as most delightful of all employments, multitudes have surrendered themselves to the work of the Lord in the service of the ministry, and innumerable trophies to the power of his grace have been rescued from the world lying in wickedness. But the work is far from done. Jesus is still saying to his Church—other sheep I have—they must I bring in—feed my sheep—feed my lambs.—Love to the Saviour is extending the agencies which he is employing in this hallowed work, and if we can say "thou knowest that I love thee," we will testify our love by keeping his command, "Feed my sheep—feed my lambs." "Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" ! John iii. 17. And if we see our brethren perishing for the means of life, which we so richly enjoy, and shut up the bowels of our compassion from them, how dwelleth the love of Christ in us? And if the love of Christ be not in us then is our religion vain, we are yet in our sins. My little children, let us not love in word, neither in tongue, but in deed and in truth ! Let the love of Christ constrain us. Let us live not to ourselves, but to him that loved us and gave himself for us. Let sympathy for dying souls, and a regard to the honor and glory of Christ, characterise all our operations, and then shall we find that it is more blessed to give than to receive, and know, in our own happy experience, that "He that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

REVIEWS.

THE PARABOLIC TEACHING OF CHRIST, or the Engravings of the New Testament, by the Rev D. T. K. Drummond. Republished by Carter & Brothers, New York.

AMONG the pleasing characteristics of the Biblical learning of the present day is the increased attention paid to the teaching of the blessed Saviour himself. Amid the battles which have been fought over the doctrinal epistles attention has too often been diverted from the words of Him who spake as never man spake. But of the recent contributions to Biblical literature some of the most valuable are those which, in one form or other, treat of the interpretation of the gospels. The title of the present volume suggests at once the work of Trench on the same subject, and by referring to the leading differences between them we may understand their characteristic excellencies. The leading difference between them is as to the extent of meaning given to the word parable. Trench distinguishes the parable from the fable, the mythus, the proverb and the allegory. "To sum up all," he says, "the parable differs from the fable, moving as it does in the spiritual world, and never transgressing the actual order of things natural,—from the mythus, there being in the latter an unconscious blending of the deeper meaning with the outward symbol, the two remaining separate and separable in

the parable,—from the proverb, inasmuch as it is longer carried out, and not merely accidentally and occasionally, but necessarily figurative,—from the allegory, comparing as it does one thing *with* another, at the same time preserving them apart as an inner and an outer, not transferring, as does the allegory, the properties and qualities and relations of one to the other." In this way he does not under the term parable include our Saviour's description of himself either as the true vine (John xv. 1-8) or as the good shepherd (John x. 1-16), regarding these as allegories. On the other hand, Mr Drummond embraces under the title all that Mr Trench considers as allegories, but even much of what he would treat merely as proverbs, in fact every similitude of any kind. "On the whole," he says, "I desire to adopt in these pages the primary meaning of the word parable, as admirably given by Mr Trench. *Parabole*, from *paraballein*, i. e., *ti tini*, to put one thing before or beside another; and it is assumed when *parabole* is used for parable, though not necessarily included in the word, that the purpose for which they are set side by side is that *they may be compared one with the other*. This will include all the imagery of the New Testament, as found in the teaching of our divine Master, whether we choose more exactly to call it allegory or proverb." In this way he includes, under the title "parabolic teaching of Christ," "the mote and the beam," Mat. vii. 3-5, "straining of a gnat," Mat. xxiii. 24, "cleansing the outside of the cup," Mat. xxiii. 25, 26, &c. Of these two plans it is only necessary to remark that, while the latter is sufficiently accurate for popular use, the former we consider decidedly the most exact and scientific.

The second difference is that, while Mr Trench adopts the order of time so far as the dates of the delivery of the several parables can be ascertained, Mr Drummond arranges them under their several subjects, as follows, Part I., "Man in Satan's kingdom, his condition, his actings and his prospects;" Part II., "The Prince of the kingdom of light;" Part III., "Christ's work of grace in its personal and experimental character;" Part IV., "Christ's work of grace in its historical and prophetic character;" Sec. 1, "General reception and progress of the gospel;" Part V., Sec. 2, "The calling and casting away of the Jew, the calling and bringing in of the Gentile;" Part VI., Sec. 3, "The second coming of Christ." Here again we must say that however logical such an arrangement may be, yet the former method is decidedly to be preferred by any one who would wish to have a correct view of our Saviour's teaching. The relation of the parables, both to the time, place and circumstances in which they were uttered, by which light is thrown upon the interpretation, is in this way best observed.

In addition to these differences in the plan of the works there are marked differences in their execution; and yet each has its excellence. Trench is the most critical. He investigates thoroughly the meaning of the original, marks accurately the minute shades of difference in its terms, and shows himself a master of grammatical Exegesis. His work is thus for scholars and divines, and we cannot too highly commend it to our ministers. Drummond again is a more popular writer. There is little of criticism in his work, and much more of application to christian practice and christian experience. His work is therefore much better suited for the mass of readers. One extract will afford a specimen of the work. The following is from the exposition of the parable of "the rich man and Lazarus"—

"Can there be any room for doubting the purpose of Jesus in singling out *Abraham* in the place of rest and peace and joy as the one whom Lazarus joined?—Both of these persons, the rich and the poor, were his children after the flesh—one only was his child according to the faith. Abraham in bliss is there specially as

'the father of the faithful.' He has 'through *faith* and patience inherited the promises,' and so, when Lazarus joins this 'friend of God' we are unmistakably informed that he has reached that happy abode not by works—not in consequence of his sufferings, nor by reason of his submission under them—but because he walked in the steps of the faith of Abraham, and so now his faith is also swallowed up in sight, and, like his great progenitor, he receives full possession of the promises which he formerly embraced, and of the reality of which he was fully persuaded long before. The picture in the parable of Lazarus in Abraham's bosom, is the precious representation before the eyes of the words of the apostle, 'So then they which be of faith are blessed with faithful Abraham' (Gal. iii. 9).

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"And besides all this the language of Abraham clearly sets forth what is the grand and fruitful source of all man's misery and death. Not the *deficiency* of evidence, but the deficiency of willingness to receive any evidence at all. 'If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead.' It is impossible to pass unnoticed the wonderful confirmation of this statement which the after history of Christ supplied, and which is still more striking from the identity of the names. When Lazarus, the brother of Martha and Mary, was raised from the dead—when those who had seen him a dead corpse saw him once more sitting at the supper table with his master—this, instead of bringing the enemies of Christ to his feet, only stirred them up all the more to conspire against him, to put him to death. Verily, a Lazarus did go to *them* from the dead; but a deaf ear to Moses and the prophets made them blind to this also, and so they were not persuaded."

PLANTATION SERMONS, or Plain and Familiar Discourses for the Instruction of the Unlearned. By the Rev A. F. Dickson, of Charleston, South Carolina.

THE title of this book excited our curiosity. What! we thought with ourselves, is it the fact that, after all the anti-slavery noise we have heard, the slaves are permitted and taught to read, and that the Old School Presbyterians, so much abused for their unfaithfulness on the subject of slavery, are publishing works for their instruction. A glance at the contents however dispelled the pleasing illusion. We found that, instead of its being a volume for slaves to read, it was for their masters and mistresses to read to them.—It is lamentable that when three millions of our fellow-creatures are not only detained, but are prevented from reading the Word of God, any Church should be satisfied as doing its duty to their eternal interests by such means as this. In looking at the discourses themselves, however, we have nothing to find fault with. They contain an exhibition of the doctrines of the gospel in the very simplest language, as the following titles will show, "The hard way," "None righteous," "The faithful saying," "Who is Jesus," "A risen Saviour," "Believe and be saved," "Being born again," "The new creature," &c.

DYING EXPERIENCES, by a Virginia Pastor. Philadelphia Presbyterian Board of Publication.

The above, forming Tract No. 189 of the Presbyterian Board, presents in contrast three deathbeds, that of a consistent christian, the moralist and the ungodly. Each of the sketches are edifying.

WHY ARE YOU NOT A COMMUNICANT.

THIS is a tract in the same series. It examines the usual excuses urged for the neglect of the Lord's Supper. The language is simple and vigorous. We subjoin a specimen:—

“A man can be as good a christian out of the Church as in it.

“If so, why did Christ found the Church? Why did he make confession before men as obligatory as faith towards God? Can that man be a good christian who disobeys Christ? And has not Christ enjoined a duty which can be performed only within the Church? And, if you have never been in the Church, can you be a good judge of this question? But God has not left it an open question. He has required you to confess Christ before men in this very way. Can you then be a christian and disobey this command?”

Temperance.

THE GUARDIAN ANGEL.

A little ragged news-boy went singing his papers along the streets of Boston.—His hands were red, and the water leaked into his shoes. Sometimes the crowd ceased in its pulsation for a moment, and eager-visaged men caught at the *Traveler* or the *Times*, and went thoughtlessly onward. Then the news-boy would hitch up his ragged trowsers, pull on more firmly the queer old cap that hugged his crown, with the dismal sing-song peculiar to his vocation.

His bundle was lessened to a duplicate edition when his attention was attracted by a loud voice. Turning the corner a motley group met his sight. Perched upon a temporary stand, stood a tall energetic man, lecturing the throng that seemed listening in spell bound silence. One sentence shrill and sorrowful, struck the ear of the ragged news-boy, stopped his dismal song and his steps together, so that he was magnetised with the rest.—It was this:—“his father is a drunkard! puir, puir child,” continued the lecturer, his slight Scottish accent lending beauty to his eloquence; “there's naething at home for him—not even a crust in the auld closet. He must work the day long tramping through summer's heat and winter's storm; he must hear the curses of his father, and witness the tears of his mother. He has no warm clothes, and his little heart swells anigh to bursting when he passes the well-dressed children of sober parents. And who pities him?” he asked, raising his hands and eyes to heaven. “Does the rumseller?—Na—he laughs his tears to scorn. Does the rich man? Na—too often he kicks him

from his door step, and drives him from the sweet smell of the kitchen where the meat is roasting. Do the angels pity him? Yes, for what else but the *wings of the angels could* keep the puir boy warm? Dosen't God pity him—O! dinna ask that question, for God is *speacially* the God of the drunkard's bairn.”

The news-boy stood with his papers hanging from his arm, salt tears running fast and unwiped from his eyes, his lips hanging and quivering, and now and then a sob swelling up from his throat. Dismal, dismal thought! he, too, was a drunkard's child. His back had borne the blows of a drunken hand and felt the kick of a drunken foot—alas! Presently he wiped the tears away with his ragged sleeve, and with a choking voice took up the burden of his song: but there was no heart in it.

“O! misther, misther, say something for me father.”

The lecturer bent his head. A little upturned face, wet with tears, looked wistfully in his own; one little bony hand tugged at his coat tail, from the other depended several fluttering newspapers. In that young face there was a strange mingling of entreaty, joy, hope and misery, that went to the strong man's heart.

“Say something for me father,” whispered the small voice again; “I'se bin tellin' him of ye's, and mabby you can tache him not to be a drunkard—oh! misther, say somethin for me father.”

Looking in the direction he pointed, the lecturer saw a man clothed in rags, shame faced and half hiding himself behind a pillar. With the pitiful look of

the drunkard's child for a text, he launched forth again. Little by little the cowering form made itself visible, the hands came together with a tremulous clasp, the blood-shot eyes grew human with feeling, the soul of the drunkard had been roused into something like life—his feelings were touched, and at last his eyes fell upon the child he had given life but to curse it in its dawning. O! the remorse that came at once into his haggard face! It was almost awful to behold. Huddling his rags together he hurried from the spot, and the little news boy with tears unshed, and sobs unspoken, went on his way crying tremulously,—“ere’s *Traveller*—only two cents.”

“I want to spake to ye sir—God bless you,” said a man in low fervent tones—and then he added again drawing a yard breath, “God bless ye forever, sir!”

The man was well dressed, and held by the hand a boy whose form was clothed in new garments from head to foot.

“Ah! this is my little friend,” said the lecturer, kindly, laying his hand on the shoulder of the child.

“It’s me guardian angel, he is, sir,” repeated the father, with a look that cannot be put on paper—“my guardian angel that’s saved me out of a pit of black destruction,” said the man breaking down fairly as he spoke, tears running freely over his rough cheeks. “Och! blessed be to God, sir, that He ever gave me the creature. It’s the patient, kind boy he’s been to me, sir iver since he was that high, and shame to me before my God that I didn’t trate him with common humanity—but oh, sir, ye don’t know what an angel he’s been;” and again bursting into tears, he struggled with his feelings, while the honest lecturer was too much affected to speak.

“He’s took me home of nights sir, when I was that bad I’d a’ frozen stiff afore morning come; he’s brought me my food, sir, when I laid swearing at him on me bed—and he’s that patient, sir—that patient, that, that if I kicked him from one end of the room to the other, he’d niver turn about and say the bad word. Oh! hasn’t he been my guardian angel every minnit of me wicked, drunken life?”

The boy stood looking fixedly at the ground, his cheeks red, his hands in his pockets, while over the quivering lip stole the tears.

“Well, my friend,” spoke the lecturer, “this is good news—glorious news!”

“And will ye come and see me?” asked the man, almost wringing the hand of the other. “It’s not only the new clothes that I’ve got, but a decent room for me wife and child, and what’s more, there’s bread and meat in the closet, and comforts about us. If ye’ll only say the word, it’s the proud and happy woman Judy’d be, and, meself in the bargain; ye’ll come—say, and take tay with us.”

With a smile and a promise the good man went his way, and every ragged little news-boy he saw—he thought of the guardian angel.—*Olive Branch.*

LET US ALONE, AND MIND YOUR OWN BUSINESS.

In reply to this exhortation of liquor-dealers, Dr Burns, of England, says:

I cannot let the traffic alone. I have never sold, bought, given, tasted, or recommended, or sanctioned it in one form or another. And yet, sir, this traffic won’t let me alone. It attacks my pocket. Who pays the increased taxation of drunkenness? The sober and the virtuous. And it is a shame that the whole community should be taxed for one class. I know some persons have said ‘why don’t you let our Traffic alone? We don’t interfere with; you may go on with your teetotal speeches, only don’t come out in this prohibitory law-manner;’ I might also say in reply, ‘If you had let me alone; I might be tempted to let you alone; but unfortunately you won’t.’

Where is the man in the country who has eyes to see and ears to hear, and a heart to feel, and bowels to yearn and sympathise with moral wretchedness, but must be disturbed beyond utterance every day at the calamities produced by the strong drink traffic. It moves me in every power of my mind. It distresses every emotion of my soul. Am I a man, and can I see the manhood of my fellow creatures annihilated out of them? Am I a Christian, and can I see the mouth of hell gorged with drunken victims? Is not every man in the community my brother? Is not the drunkard my brother? (Loud cheers.) That degraded wife of his is my sister; those orphans have a claim upon my sympathies; and I do not deserve the name of a man—I should be put down as a monster—if I were not shocked, and distressed, and grieved, and pained, and martyred by this traffic. Therefore, though I am

a teetotaler, and have no connection with the drinking habits of the country, I suffer in body, pocket, mind and conscience, and all the powers of my soul by this evil and destructive thing.

STRONG DRINK IN CALIFORNIA.

Thirty thousand persons have perished in California since the breaking out of the "gold fever." By far the greatest portion have died from strong drink. What I have told you will give you no idea of the ravages of this curse. One of our supreme Court Judges has died of delirium tremens. One of our state Attorney-Generals, our State Printer, our State Surveyor—all have died of the drink. And still this curse is permitted—this traffic licensed by law. I have seen the licenses, granted by authority,

and I have seen the skulls and bones of these men, conspicuous victims of those same licenses, bleaching and rotting in the sun. Of all the thirty thousand who have died in California since 1848, I doubt if 100 have died by natural causes. The climate is remarkably healthy. I never breathed air which is so exhilarating. And yet, for the most part, through rum, thirty thousand citizens, some buried and some unburied, sleep the sleep of death under those delightful skies. Is not the liquor traffic a reproach to this people? Has not the sin of intemperance proved itself "a curse of the tribes?" It is so, men and brethren, all over this country. And I appeal to you as Christians, to help to put down this system—this law-sanctioned traffic; put it down by law. Of all the evils suffered by California, rum is at the bottom.—*Rev. I. S. Diehl.*

Children's Corner.

FAREWELL TO LITTLE ALICE.

It was a lovely moonlight night, when the stars shone brightly, that our dear little Alice was released from suffering and called to *her home* in heaven, borne by the good angels—"ministering spirits"—to our Saviour's presence. Dear little Alice! how much we all loved her; and how anxiously and tenderly watched over her during her protracted illness. It was a pleasure to wait on her, so patient was she; and we saw so much of the spirit of an *humble, trustful, loving* "little child." "Of such is the kingdom of heaven."—So said the Saviour, who has taken her, we humbly trust, to himself. Yes, to *himself*, in that bright world where all is *reality* and happiness in his holy service, which is perfect freedom and rest *for ever*. And who can tell how many more of the same *redeemed little spirits* were ascending at the same time? and oh! who can realize the glorious reception and *welcome* at God's right hand! Oh! is he not very near us in this dispensation? Does he not teach us that we, too, sooner or later, will be called away? Oh! how should we live to be always ready at a moment's warning to leave the Church below to join that of Heaven!

Dear little Alice! will she not too be there, among the many thousands, to

join us in praising our Redeemer?—There lies her little body, so beautiful and sweet in her pretty white shroud, with a budding rose (fit emblem of herself) lying on her calm bosom. We cannot keep these beautiful remains long. Before to-morrow's sun has set we will lay her in her little coffin, and consign her to the grave,—there to rest till the resurrection morn. Blest morn! when all in Jesus shall arise with bodies glorified, immortal! We will miss thee, dear little one, in the loved circle of *home*. Especially will the fond parents sometimes *almost* wish thee back. But the same Jesus who has taken thee, can give grace to sustain and bear this trial of faith and love.

Good bye, then, sweet Alice; we will seek for strength and earnestly go forward in preparing ourselves and *others* too for glory. Then shall we have heaven's happiness even *here*; and meet thee, beloved one, in due time above.

AGNES JANE.

Halifax, April 7, 1857.

"HE NEVER SWEARS."

"Mother," said a little boy, "you know Henry G——, the deaf and dumb boy, don't you?"

"Yes, my son."

"Well, mother, he never swears."

"Of course not, my dear," said the mother; he cannot speak,—he is dumb."

"Well, I know that, but then he never swears any way. He might write it, you know, but he never does; he is a good boy."

Young swearer! would you have been willing to write the first oath you uttered? Or would you be willing to write an oath on nice white paper, in a firm hand, and show it to your parents or Sabbath-school teacher, or to any of the friends whose love and esteem you desire? Would you feel proud of it as you would of an exercise in composition? No, no; you would be ashamed of it, for it is a low, detestable vice. Remember the Bible says, "For every idle word we shall be brought into judgment." The oaths you utter are written; they are written in your memory—in God's memory! And the time will come when the dark catalogue will be brought up for condemnation. Oh, swearer! whether young or old, add no more to what is already written!

But there are many little boys I trust, who read this, who, like the deaf and dumb boy, "never swear any." Dear children, never yield to the temptation. Some boys think it is manly to swear, but there is nothing noble or manly about it.

As I was going down the street to-day, I passed a well dressed man, whom I might have thought a gentleman, if I had not heard him swear! If he had been dressed like a king, I should have despised him after that!

Oh, let your lips be as free from profanity as those of the dumb boy! Let your tongue be as guiltless in this respect as his pencil! "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

THE BLIND IRISHMAN.

"I do not like reading," said little Johnny one day; "I wish you would not send me to school. It will be time enough to learn when I am a great boy."

"Well," said his mother, "if you do not like going to school, what do you like? Do you like to hear stories which people that can read, find in books?"

"Yes, mother, you know I like to hear them."

"Well, as it is not yet school-time, if you will bring your little stool, I will tell

you a story; and then you must go to school willingly. When you are older and wiser you will know the use of learning; now what you have chiefly to learn is to believe that I know better than you, and to do everything I wish."

"Yes, mother, I will go willingly; and now I have got my little stool, and there is room for you to rest your feet on one corner, while you nurse baby, and I shall have plenty of room to sit also."

"Well, John, some years ago a clergyman who was travelling in Ireland met a blind man, who partly guided his steps with a large stick, and partly by the aid of a little dog, which he held by a string,

"You are very old, my poor friend," said the clergyman.

"Ay, sir," replied the old man; I am near a hundred years old, and a good thing it is for me that I have lived to be old; but, he added in a low tone, 'it was a bad thing for Solomon.'

"Why so?" said the clergyman.

"Why sir," the blind man replied, 'if Solomon had died before he was old he would have been now remembered as one of the holiest men that ever lived. But if I had died before I was old, I should now be in hell. Solomon lived to disgrace himself, and I have lived to obtain eternal glory.'

"Why do you expect to obtain eternal glory?" said the clergyman.

"Because," replied the old man, 'I trust for my salvation to the blood of Jesus Christ shed for poor sinners like me. And I know that the Holy Spirit of God dwells in me, and brought me to the knowledge of heavenly things.'

"Whom have you heard speak of these things?" said the clergyman.

"No one," replied the old man.

"Then how came you by the knowledge of Scripture which you possess?"

"Sir," replied the old man, 'about a year ago I began to be quite blind. I took this as a warning that I was drawing near the grave, and I thought it time to prepare my soul for another world. I knew of no one that could teach me: but one of my little grandchildren had gone to school and learned to read. I thought if I bought a Bible I could make my little grandson read to me constantly. I did so; the little boy read willingly, and through hearing the Scriptures, the Lord opened my heart to feel his love, to know myself a sinner and to know that my sins were forgiven.' Here the old man broke forth into many

expressions of praise to God for his goodness.

"Now, my dear Johnny," said the mother, "if that little boy had not gone to school, and if he had not learned to read, his poor grandfather would have had nobody to tell him of God's love in sending Jesus to die for sinners. Perhaps the poor old man would have gone to the grave ignorant and wicked. Instead of that, the grandfather learned the way to heaven through the lessons of his little grandson; the little boy himself, in reading to his grandfather, learned from a child those holy Scriptures, which are able to make him wise unto salvation, through faith that is in Christ Jesus, and I dare say grew up to be a good man."

"Oh, mother! mother!" cried Johnny, "I know why you told me that story. You want me to be a useful little boy, and read to other people when I can read myself, and so I will; I will go to school directly, and try to learn like a good boy. Here's my hat and bag.—Good-by, mother! good-by, baby! I'm gone! Good-by till dinner time!"

"HEAPING COALS OF FIRE ON HIS HEAD."

A young girl in South Africa was seized in a wood by a savage enemy of her father's who cut off both her hands, and sent her bleeding, home. Many years passed, the poor girl recovered from her wounds, and the stumps healed. One day there came to her father's door a poor, worn out, grayheaded man, who asked for alms. The girl knew him at once as the cruel man that had cut off her hands. She went into the hut, ordered a servant to take him bread and milk, as much as he could eat, and sat down and watched him eat it. When he had done, she dropped the covering that had hid her handless wrists from view, and, holding them up before him, uttered a sentence, meaning, "I have had my revenge!" the very sentence he had uttered when he had so cruelly maimed her. The man was overwhelmed, deeply humbled, and filled with surprise. The secret was, the girl meantime had been converted, and had learned that lovely Scripture, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

Religious Intelligence.

NOVA SCOTIA.

DEATH OF THE REV. GEORGE STRUTHERS.—It becomes our melancholy duty this month, to record the demise of the oldest minister of our Synod, and the first that has been removed by death from the ranks of our ministers since 1844, the period of our disruption.

Of the early history of the REV. GEORGE STRUTHERS little can at present be learned save that Ayrshire (parish of Sorn,) Scotland, was his native place. His license to preach the Gospel, in connection with the Church of Scotland, bears date, at Ayr, July 8, 1818; and at Glasgow, August 4, 1827, he was ordained to the "work of the Holy Ministry, and to officiate as Minister of the Scotch Church, Horton, Nova Scotia, North America." He came to this country at the same time with the Rev JAMES MORRISON late of Bermuda—they being the first Missionaries appointed by the Society in "connection with the Church of Scotland, for

promoting the religious interests of Scottish settlers in the British Provinces of North America."

After labouring in Horton, and in some of the neighbouring districts, with much assiduity and acceptance, for nearly five years, he received a Call to become Pastor of St Mark's Church, Demerara, when he felt it his duty to accept of it. Accordingly in the spring of 1833 he took leave of his people in Horton and Cornwallis, who parted with him with extreme reluctance, and not without receiving from him a promise to return, after a certain period should have been spent in Demerara, if that should be the will of his Divine Master.

In this new sphere to which he was removed his labours were directed chiefly to the "poor of this world," from amongst whom there is reason to trust, the great day will reveal many who shall then be his crown and rejoicing in the presence of that glorious One whose grace and redeeming love he was the first to declare to them.

Having received a call from the people of Cornwallis to take pastoral charge of them, he returned from Demerara, after spending over three years there. On the 15th August, 1836, he preached his first sermon in his new charge. It was from the words, "*For I am determined not to know anything among you save Jesus Christ and him crucified.*" A determination to which he faithfully adhered till the day of his death. During the twenty-two years that he was their minister, he manifested the most unobtrusive and unostentatious piety; his manner and appearance in the Pulpit were solemn and impressive. Possessed of a strong mind richly stored with Gospel truth,—making his Sermons the subject of much deep thought and study, and it is to be believed of much prayer,—it is no wonder that in the Pulpit, where he seemed peculiarly 'at home,' he was ever enabled to feed the flock committed to his charge with knowledge and understanding—to bring out of his treasures things new and old.

In 1844 at the division of the Synod in connexion with the Church of Scotland he united with the free Church.

During the greater part of last year he had been prevented by sickness from the discharge of all public duty. The last sermon he preached was remarkably premonitory of his approaching change. It was from the words, "*The Master is come and calleth for thee.*"

On Wednesday of the week preceding that of his death one of the series of prayer meetings which were held on that week, was held at the Manse. He took a lively part in the exercises.

On the following Tuesday he was struck with paralysis, after which he never spoke except to answer "yes" or "no" and on the following Wednesday he died.—*Abridged from Free Church Record.*

NEW BRUNSWICK.

ARRIVAL OF THE REV. JAMES SALMON.—We are happy to announce the arrival, by the "John Owen's" of an additional labourer of our church. Mr. Salmon comes out as a missionary from the Free Church of Scotland. He is, however, a native of England, and a licentiate of the English Presbyterian Church—the first minister, we believe from that quarter who has cast his lot among us. He officiated on last Sabbath, both in St. John's and St. David's

Presbyterian Churches, with great acceptance. Mr. Salmon possesses recommendations from ministers of the greatest eminence in the old country; and from what we have seen and heard of him, we have formed a very pleasing impression both of his abilities and character, and hope that, in the Providence of God, a suitable sphere of usefulness may soon be found for him.—*Col. Presbyterian.*

ENGLAND.

Mr. Spurgeon's popularity appears to be rapidly on the increase. The following account is given of one of his audiences during the past month:—"If anything the audience was larger than heretofore, probably numbering some 10,000 or 11,000 persons. Among the company were Lord John Russell, Sir James Graham, Lord Stanley of Alderley, and a number of members of Parliament. In the course of the prayer a violent storm of hail came on, and the roof in some way being not quite water-tight, a portion of the audience in the centre of the building, in order to escape a wetting, raised their umbrellas. Mr. Spurgeon, as soon after as was practicable, closed the prayer, and stated as his ground for so doing, that he thought the temporary distraction incompatible with devotional feeling. On retiring Lord John Russell and Lord Stanley of Alderley had a lengthened conversation with Mr. Spurgeon, both of the noble members expressing the most unqualified admiration of the talent of the reverend gentleman." A graphic description of his power is given in a letter to the *Times*:—"Fancy a congregation, consisting of 10,000 souls, streaming into the hall, mounting the galleries, humming, buzzing and swarming—a mighty hive of bees—eager to secure at first the best places, and at last any place at all. After waiting more than half an hour—for, if you wish to have a seat, you must be there at least that space of time in advance—Mr. Spurgeon ascended the tribune. To the hum and rush of trampling of men succeeded a low concentrated thrill and murmur of devotion, which seemed to run at once like an electric current through the breast of every one present, and by this magnetic chain the preacher held us fast bound for about two hours. It is not my purpose to give a summary of his discourse. It is enough to say of his

voice that its power and volume are sufficient to reach every one in that vast assembly; of his language that it is neither high-flown nor homely; of his style, that it is at times familiar, at times declamatory, but always happy and often eloquent; of his doctrine, that neither the Calvinist nor the Baptist appear in the forefront of the battle which is waged by Mr. Spurgeon with relentless animosity, and with gospel weapons, against irreligion, cant, hypocrisy, pride, and those secret bosom sins which so easily beset a man in daily life; and, to sum up all in a word, it is enough to say of the man himself that he impresses you with a perfect conviction of his sincerity."

REV. DR. MEDHURST.

We have the melancholy task of announcing the disease of the Rev. Dr. W. H. Medhurst, who expired on Saturday evening the 24th January only two days after landing in his native country. He arrived in London on the previous Thursday in a state of great exhaustion, and was obliged to betake himself to bed, from which he never again rose. His last moments were tranquil. He had lain previously for some time in a state of unconsciousness. His age was sixty-one.

He had spent forty years in the Missionary field, having gone out in 1816. In 1835, he was called upon to

undertake a long journey along the south-east coast of China. Soon afterwards he returned home, and gave, during a tour through England, such striking accounts of what he had seen as awakened an interest perhaps only surpassed by that excited by Mr. Williams at a later period. His work which he then wrote upon "China, its State and Prospects," has become a text-book for all who take an active part in evangelization of her teeming millions.

In 1838, he returned to the scene of his labours. Once more he had now just revisited his native shores, and we had hoped again to have heard him plead with his wonted earnestness the cause of China. It has, however, pleased Almighty God thus suddenly to terminate so valuable a life. But he has left a work behind him which shall long cause him to be remembered. By the translation and printing of the Scriptures, in a version approved by native as well as foreign scholars, he and his associates have prepared the way for the conquest of China to Christianity. It is fitted also to revive the drooping spirits of the church, to remember that in Dr. Legge, and others, the deceased leader has left behind him faithful and enlightened men by whom the line which begins with Morrison and Milne, will, in God's good providence, be continued till the work has been achieved.—*Abridged from the Patriot.*

Editorial.

PRESENT ASPECTS OF ROMANISM IN NOVA SCOTIA.

THE public aspects of Romanism have for some time been the all absorbing theme of discussion in this Province. By the time this will be in the hands of our readers the Legislature will have adjourned, and there may be expected a lull in public agitation. It may be well therefore to take a calm review of what has occurred, to consider carefully the present position of public affairs, and thus be prepared for what may be in store for us in future. In looking at the proceedings of the Session which has just closed there is much that every sound hearted Protestant must regret. Only those who were blinded by partizanship or love of power could be satisfied with the manner in which the late Government was overturned. We do not say that the mere change of Government—the turning out of one set of men and the putting in of others—was in itself a matter of great lamentation. The late Government had not given such evidence of their real attachment to Protestant truth as to gain the thorough sympathy of the friends of the Reformed Faith. They had made it too much their policy to please the Catholics.—

Under them men were elevated to office, not for their qualifications, but because of their position in the Romish Church. Men destitute of every pretension to statesmanship and scarcely possessing the rudiments of education were placed in the councils of the country—merely because they happened to have a brother or other relatives Roman Catholic priests, or, it might be, a Roman Catholic Bishop. Policy of this kind had lost them the sympathy of Protestants. When they at last did cast off the Romanists their past conduct testified against them. It threw discredit upon their professions of anxiety to resist the encroachments of Romanism, of which their opponents were ready to take advantage. Thus their past pandering to that body has been their weakness in the late contest.

And yet, when we look at the immediate cause and result of the late change of Administration, we conceive that it is sufficient to cause every Protestant Nova Scotian to hang his head with shame. It must be obvious to the meanest understanding that the immediate cause of the fall of the late Government was that they dared to attempt to apply the laws of the Province to repress the lawless violence of Irish Catholics, and that they dismissed a Catholic from office for disloyalty and other misconduct, a tithe of which would have been deemed sufficient to cause a Presbyterian to be forever dismissed from Government service. And, on the other hand, the present Administration are in power because they chose to defend disloyalty and to screen the perpetrators of acts of violence, which were a disgrace to a civilized country, as well as to those who had been the means of defeating the course of justice. It certainly is lamentable that the adherents of the Romish Church should thus be above the law—should thus be enabled to perpetrate with impunity acts of the most desperate violence—and that our laws should be powerless to protect Protestants from their brutality. It is lamentable to see a Government, whatever its past shortcomings, falling for attempting to do what is right and another coming into power because its members are willing to defend wrong-doing. In this, however, the chief blame rests, not with the Catholics, but with those professed Protestants who would accept power on such terms. The danger of Catholic influence lies not in their numbers or their influence, but in the want of principle of our public men, who are so actuated by the love of power as to be willing to pay any price for their support. Did the Conservatives as a body really believe that the Roman Catholics were unjustly treated then their conduct would be excusable, but, when they have been the foremost in denouncing the violence and the disloyalty of that body in recent proceedings, it certainly is lamentable that in so large a portion of the community party feeling should triumph over their own sense of right, as it has done in their recent combination with them.

In connexion with this it is lamentable to perceive how, by such subservieny on the part of Protestants, our public affairs are now at the beck of the Roman Catholic Archbishop. Were the recent changes produced by the Romanists as a body exercising an independent judgment upon public affairs, then, whatever our opinion of public matters, we would have no reason to complain of their exercising their political rights in the way they thought best. But it is notorious that this is not the case, that several of the Roman Catholic members of the Legislature sympathized with the late Government and approved of their proceedings, that the feelings and judgment of many of the members of the body throughout the country were the same way, and that they would have shown this by their votes if they had been permitted. But in the House and at the polls they have been driven to act in defiance of their own wishes by the orders of their ecclesiastical superiors. So strong

have been their feelings that it required all the powers of the Church, armed with the keys of purgatory, to enforce obedience to the mandate of the Archbishop. But is it not humiliating that *one Ecclesiastic* should thus hold the reins of Government in his hands, and that our whole public affairs should be at his will.

An attempt has been made to represent, as a parallel case, the influence which Protestant ministers have exercised upon public affairs, and even in the House of Assembly reference has been made to the influence of the Presbyterian Synods and the Church of England Bishop. Were it true that the cases were parallel, those who speak thus might, before using such an argument in defence of recent charges, have made the calculations necessary to solve the problem, as to the number of blacks requisite to make a white. But if they would take the trouble to acquire such an acquaintance with the first principles of Protestantism as might be gained in the nearest Sabbath-School, they would never have referred to them as parallel. They might learn there what they do not seem to be aware of, that all Protestant ministers proclaim the right of private judgment, whereas the Church of Rome regards this as a prolific fountain of all evil—that neither the Church of England Bishop, nor all the Presbyterian Synods in the Province, could coerce the judgment of the humblest member of their respective flocks. They may address arguments to their understanding, and appeals to their feelings, and though, no doubt, these are very awkward things for the gentlemen to whom we refer, we hold them to be legitimate weapons in the hands of any man; but they can go no further. But by the law of passive obedience in the Church of Rome every man's conscience is in the keeping of his ecclesiastical superior. And thus the body are compelled like "dumb driven cattle" to move according to his mandate. This is the most degrading spiritual despotism on the face of the earth, and yet its dupes and defenders, who have placed us at its mercy, can prate about "civil and religious liberty." It would be well too if these men would have so far mastered the elements of history as to learn that Protestantism rests on knowledge and freedom of conscience, and therefore that Protestant ministers have in every age been the most efficient promoters of learning, and the leading agency by which civil and religious liberty have been secured, while the Romish Church has its stronghold in ignorance, and only hopes for an ultimate triumph by the extinction of freedom—and that consequently the Romish hierarchy have ever been the efficient tools and restless instigators of despotism, as well as the unrelenting foes of the diffusion of knowledge.

The particular manifestations of this power have also been very humiliating to us. What a disgrace to the province is it, that Mr Howe, whose services to his country have been most distinguished, and whose merits but a few months ago were acknowledged by all parties, should be obliged to relinquish his office because he had offended the Irish Catholics—or in other words the Irish Archbishop. But perhaps it is more humiliating to find, that there have been professed Protestants to deny his right to denounce their lawless violence, and who would have dismissed him from office for so doing. It is lamentable too that all these things *seem* to be approved of by those constituencies which have had an opportunity of passing on the question. We say *seem* to be approved, for we know that in reality they are not. All these these things are a lamentation and shall be for a lamentation.

But on the other hand we cannot help thinking that all the late discussions have been intended by the Great Disposer of all events for good—that they have already wrought some good, and that they will ultimately do

more. Something was necessary to arouse the public mind of Nova Scotia to the character of the Romish system; and all the recent discussions are throwing light upon it, in a way that will probably enlighten some of its own supporters, and at all events will open the eyes of many Protestants who have hitherto been careless or blinded on the subject, and ultimately bring them to more united resistance to its encroachments. But a little ago and there was scarcely a public newspaper to speak out in regard to the system. Now the public press is full of the subject, and these discussions cannot be without their effect. But a little ago, and there was scarcely a public man that dared to speak but with bated breath of the Catholic influence: now, a large proportion of the members of the Legislature stand pledged to resist it. We know that it may be said that these men are actuated by political motives. Be it so, Providence has in all past ages employed men who gave no evidence of being actuated by religious motives for the purpose of accomplishing his purposes upon the Papal system. Some of the men who have dealt the heaviest blows against it, Henry the VIII., Maurice of Saxony, and perhaps William of Orange, were influenced by State considerations in their procedure, and God may employ men of similar character here for similar purposes.

While recent events seem so favorable to Roman Catholic influence, yet we think that a closer inspection of the state of matters will show that the body have really gained little if any thing. They have lost in character. They appear before the public as destitute of public reputation—willing to sell their political allegiance to the highest bidder. They have shown themselves ready to desert friends, and to reward their benefactors with the bitterest opposition, so soon as they make the least resistance to their unreasonable demands. They have thus established a character for themselves, as treacherous friends and dangerous allies, that public men will not be so ready to court their favor as heretofore. And then we have had such an exhibition of the blind slavish submission which the Papal system exacts from its votaries as has filled many of the more independent minds among them with shame, and may enlighten them still farther as to the true nature of the system. Their priests will find it prudent not to put the screw too tightly for the future upon the judgments and consciences of their followers. A few more such exercises of priestly power, and they may find that over a considerable portion of their adherents it has forever slipped from their grasp.

Nor do we think that, as far as the Government is concerned, they have increased their influence over our public affairs. It is true that the present Administration has been formed by their assistance, but still it is in a position, from other influences, that it dare not yield much to their influence.—Public opinion has been so aroused on the subject of Catholic encroachments, and the eyes of the whole Province are so fixed upon them, and there are so many ready to expose every concession made to that body, that we believe the present Administration will not dare to do as much for the Catholics as the late one did. Besides, a large portion of its supporters are as good Protestants as any of their opponents, and though of late the temptation of power and place has been too strong for them, so as to lead them to a course which was in reality giving power into the hands of the Roman Catholic Archbishop, yet they feel uneasy in their present position—perhaps they feel a little of a guilty conscience, at all events they will not bear much more concession to the Romanists; and, if they find that really the present Administration is to become the subservient tool of Archbishop Walsh, they will desert it in shoals. Indeed, in the recent elections the members of Govern-

ment only obtained success by professing themselves better Protestants than their opponents. Thus the Administration, though on the one hand dependant upon the Roman Catholic Archbishop, is on the other hand equally dependant on Protestant feeling. Indeed, were we to judge of it by the discordant elements enlisted in its support, we would predict that it would not last six months. Some have ventured on such predictions, but they have shown a strange ignorance of human nature—they forgot to take into account the most important element in the case—what among our Republican neighbours is called “the cohesive attraction of the public plunder.” They forgot that men who considered it their “first duty” to get power will find it their next to keep it when they have got it. But, whatever be the term of its existence, we believe that it is decidedly under restraint as to any concessions to the Romanists, and, the moment that it becomes evident that this is their course of policy, its days are numbered, and that it will have to give way to one of a decidedly Protestant character.

As to the Romanists, we believe that they are already beginning to feel something like dissatisfaction with their position. In spite of all that they have done Condon is not restored, and perhaps will not be. As to their future policy there are two courses open to them. They may press upon the new Government, as they did upon the last, until its Protestant supporters become disgusted with them, as the Protestant Liberals were. In this case a change of Administration will soon be necessary. Or, what we fear much more, they may assume an air of great moderation—they may press for no offices—the *Halifax Catholic* may vent no more disloyalty—the wolf may assume the aspect of the lamb—there may be no more riots at the Railroads—and the lives and limbs of Protestants may be safe—*till after the next general election*. Then the Government may go to the country saying, “what moderate, reasonable men these Catholics are, how quiet and civil they have been, and how those Liberals were slandering them.” Then, at the general election, by displacing those Protestants who represent Catholic constituencies, and by dividing the representation of others where they are in considerable strength, they will be able to augment their number in the next House to twelve or fifteen, and *then they will make the Government feel their weight*. This course would only put farther off the day of their downfall. From their conduct at the time the Government was formed we expected that the latter would have been the course adopted. At present, however, it is more doubtful. Whatever form the matter may assume, however, the Protestant feeling will not continue to suffer our public affairs *to be subject to the insolent dictation of a Romish Ecclesiastic*.

While so much has been said in reference to the political influence of Popery, and the necessity of resisting its encroachments, we regret that so little is done for the spiritual enlightenment of its adherents. Almost every other Protestant country has its missions to Romanists, and most if not all of them are successful,—many of them in a very high degree; and why should there not be the same in Nova Scotia? We are sending our money and our missionaries to the heathen, and we are deeply impressed with their condition, but here are thousands in our midst in a state of ignorance little better than that of the heathen themselves, and yet no effort worth speaking of has been made for their enlightenment, this, too, while we are contributing to the Bible Society and perhaps other Societies, which direct a large portion of their efforts to the conversion of Romanists in other lands. We know that the reason usually assigned among Protestants for this neglect is, that this class are so much under priestly control that exertions on their behalf are

useless—and that our time and efforts may be much more successfully expended among the heathen. We would suggest whether it is not our duty to look more at the commands of our Master than to our view of results. Duty is ours, and results with God. When a young clergyman asked the Duke of Wellington whether, from his knowledge of the character of the natives of the East Indies, he did not think it useless to attempt to christianize them, the Duke replied, "Look to your marching orders, preach the gospel to every creature." Even if all experience led us to believe that such efforts would be unsuccessful, this would not diminish our responsibility. It is only by faithful diligence in the discharge of duty that we can deliver our souls. (Ezek. iii. 17-19). But we have no reason to believe that any such efforts made in faith will be in vain. Nothing done for Christ is absolutely lost, and prudently conducted and persevering exertions for the promotion of Christ's cause, sustained by faith and prayer, cannot fail of ultimately yielding some fruit. "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Experience shows, in the present day, that missionary exertions to Romanists, when properly conducted, are not so fruitless as was commonly supposed they would be. In countries where Papists have been considered most bigoted, missions among them have been most successful. In Ireland, in despite of mob violence and altar denunciation, the work is going on at a rate which has excited the alarm of the highest authorities in the Roman Catholic Church. In Lower Canada, the French Canadian mission has been attended with such a measure of success as to afford every encouragement to similar operations elsewhere. Doubtless great difficulties have been encountered in all such cases, and we are not insensible to the fact that similar difficulties would have to be encountered here. The power of the priesthood would be employed to excite their poor deluded votaries to acts of violence, and it might be of murder, against any agents that might be employed, as has been done in Canada and Ireland and elsewhere; and by recent events it appears that through the disgraceful pandering of our public men to the Popish party, our laws would be powerless to protect them. Our own representatives have virtually decided that "mercenary Irishmen" have a right to "break their heads" whenever the mercury rises high enough. Yet these are difficulties which have not hindered Protestants elsewhere from prosecuting the work. We are never warranted to expect success in the work of Christ without difficulties; we are unworthy of the profession of His name if we are not willing to encounter them; and before a vigorous and humble faith, all the mountains of difficulty, which our fears or our supineness may conjure up, would be cast into the depths of the sea. We hope, therefore, that Protestants will awaken to a sense of their obligations. We are glad to observe that our brethren of the Free Church have been moving in the matter, though we do not know that any thing efficient has yet been done. We desire, however, more extensive and more combined efforts on the part of Protestants at large. We hope that this will be one of the measures of the Protestant Alliance when it comes into operation.

BIBLE QUESTION IN PRINCE EDWARD ISLAND.

Our readers are generally aware that while the political influences of the

Romish Church have excited so much discussion of late in our own Province, our brethren in P. E. Island have had to contend with similar aggressions, though in a different form. We shall, in our present number, give a statement of the facts of the case, for which we are principally indebted to the *Halifax Wesleyan*. We have been expecting that some of our brethren in that quarter would have furnished us with a full discussion of the subject.

The people of that Island have recently done credit to themselves by the introduction of a system of Free Schools. Fully one-third of the whole revenue of the Colony was devoted to their support. A few months ago the system was completed by the establishment of a Normal Seminary. At the inauguration, Mr Stark, who had been brought from Glasgow to superintend it, made the following remarks :—

“The education to be imparted here will embrace what constitutes all true education; namely, Moral, Intellectual, and Physical training. The moral department will be carried on by the opening and closing of the institution with prayer, according to the regulation of the Board of Education; by a daily Bible lesson (the first lesson of the day after opening), in which the truths and facts of Scripture will be brought before the children’s minds by illustrations and picturing out in words, in language simple and easy to be understood, from which everything sectarian or controversial shall be carefully excluded.”

This aroused the attention of Archbishop Walsh’s organ. In the *Halifax Catholic* of the 1st of November there appeared the following remarks :—

“Is no Christian element to enter into the ‘true education?’ The heathens have spoken as Mr Stark has. They have certain ideas about GOOD AND EVIL, and we presume to say, these ideas were as well founded and defined as were those of the great champion of ‘true education’ in Prince Edward’s Island. We would like to learn the opinions of Mr Stark on *human acts, laws, conscience, and sin*, before we can accept him as the former of the morals of youth.

“We accept no morals except those which the Catholic Church has defined as according to the natural and revealed law of God; and we must inform Mr Stark that heretics have erred in morals as well as in faith; consequently, we admit no moral training except it be the training of the Catholic religion, and imparted by sincere believers in the teachings of the Church of Christ. We cannot admit as formers of the morals of our youth, those who differ with us on the number and efficacy of the sacraments; for as Catholics, we hold it to be *essential* in forming morals to impress on the young soul the authority of the Catholic Church, the necessity of respect and obedience for the Prelates, the Divine vocation to the Priesthood, and the institution of sacrifice. We hold that to promote and even impart moral training the institution of the Sacrament of Penance should be taught to the child. The child should also be informed that his good works are meritorious before God, and deserve reward if they are performed in the state of grace and with a pure intention. Hence arises the question of grace. And what a vexed question! How have the reformers, Luther, Calvin, *et id genus omne* agreed on this great question? In teaching morals, the mere heathen is very deficient, and Mr Stark must either follow the heathen (no great honor for the Superintendent of a Normal School in the nineteenth century.) or follow the peculiar views of his own vagaries, or the views of whatever sect he belongs to.

* * * * *

“Instead of the word *moral* we would propose the words *religious* and *moral* should be considered as essential elements of education; for we believe religion is essential for the formation of morals. As we glance over history, we find moral, without religion to be an *utopia* which has never been realized, and we believe no religion except the religion which Christ has established has the power to make man and society moral, because every other religion is false, and does not deserve the name of the Immaculate Spouse of the Lamb, and consequently is not able to form the heart to virtue and lead the soul to a blissful Eternity.”

It would be well for our readers to observe the above remarks, in the

event of another attempt in Nova Scotia to establish separate schools out of the public funds. It will show that the only teaching with which the Romish Church will be satisfied is that which recognizes the authority of the Catholic Church, the necessity of respect and obedience for the prelates, the divine vocation to the priesthood, the institution of sacrifices and of the sacrament of penance, and the merit of good works. And it is well for Protestants to consider whether *they are prepared to submit to a direct tax for the teaching of these doctrines*, and they may learn that in reality the Romish Church is actuated by deadly hostility to the whole system of common schools.

But to return to the subject. On the 7th of November, Bishop MacDonald addressed a letter to the Board of Education, of which the following is the principal portion :—

“ This introduction of religious matters into our public mixed schools is the work of scandal, and the whole cause of the present prevailing discontent among Catholics. It is a well known fact, and a fact which cannot be concealed, that the population of this island is made up of many denominations of Christians, all more or less opposed to each other in their religious teaching, and although they all live and wish to live, on friendly terms with their neighbours, whatever be their creed, yet they dislike as much to see their children forced to kneel in prayer with persons, and under a master, professing a creed differing from their own, as they would if they saw them going into the churches of such persons and worship publicly with them. Moreover, if the Board has now authority to prescribe a formula of prayer for our mixed schools, will it not have the same authority, at any future period, to rescind the present formula, prepare and order another much more objectionable? It is obvious, then, that all parents who have Christian faith, must resist, by every means in their power, the authority assumed by the Board, so objectionable in principle, and so irreconcilable with freedom of conscience. I hope I shall not be understood to mean any disrespect to the justice, wisdom and judgment, by which all the acts of the Board are governed, if I avail myself of this occasion, before strife and bad feelings are raised in a community hitherto so happily exempt from religious disunion, to respectfully but earnestly beg of the Board to reconsider the evil tendency of introducing religion in any shape into our mixed schools. If it be desired they should work well, the same system as that followed in the Irish National School, must be adopted here. Prayers and all religious exercises, as well as the reading of Scriptures from any version not approved of by all, must be discontinued. Nothing favourable or unfavourable to any religious denomination must be inculcated. If the friends of education wish our mixed schools to prosper, their wish can only be realized by allowing these schools to be *godless* under the present circumstances of the country.”

It is curious to observe the opposition between these two documents. The one, published under the authority of Archbishop Walsh, declares that nothing but a *religious* education will satisfy Roman Catholics, while his subordinate declares that nothing will satisfy them, in the present circumstances of the Island, but one absolutely *godless*. This is a specimen of the accommodating spirit of that Church and the skillful manner in which she adapts her movements to circumstances.

We regret to say that this effort has been successful. The Board of Education and the Government have meekly bowed to the authority of the Romish Bishop thus offensively exercised. Orders have been issued abolishing the form of prayer, which had been drawn up by the Board of Education and sanctioned by the Governor in Council, for use in the Normal School, and which had been in use in the district schools for years, and forbidding the use of the Bible and all religious instruction in these institutions. And Mr Stark, the Superintendent of the Normal School, received notice that his salary would be reduced to £100, which was considered on all hands a decent mode of dismissing him, and in consequence he resigned. We confess we

are not a little astonished that the Government of any Protestant country should be so entirely under the power of a Romish Bishop as to yield, without a struggle, to such insolent dictation. We believe that in Nova Scotia we are as *really* governed by Archbishop Walsh, but certainly the power is not as *openly* exercised.

In consequence of these measures the Protestants have been roused to an effort to resistance. A meeting was held during the winter in Charlottetown of the Protestant ministers of all denominations on the Island on the subject, and active measures have been adopted to secure for the children of Protestants the right to use the Bible in the public schools. A paper has been started called the *Protector and Christian Witness*, edited by a Committee, consisting of members from all the Evangelical denominations on the Island, a few numbers of which we have seen and to which we heartily wish success. Numerously signed petitions have been presented to the Legislature, claiming, not as has been falsely asserted, that Romanists should be obliged to read the Bible in common schools, but that the children of Protestant parents *should have liberty* to use it. We regret to say that, for the present, the effort has not been successful. We subjoin the proceedings of the House on the subject:—

The Bill, as introduced, was for the re-enactment of the Education Act, which is just expiring. The Hon T. H. Haviland proposed the following clause as an amendment to the Act, to meet the wishes of the numerous petitioners who had laid their prayer before the House:—

“Whereas the Fifty-first Section of the said recited Act requires that all Books to be used in the several schools throughout the island be prescribed, amongst other things, by the School Visitor and Board of Education, under the penalty of every School being deprived of Government allowance authorized by the said Act, unless the Books so prescribed be adopted by such School. And whereas it is deemed meet and expedient that the Holy Scriptures should not be excluded from any of the public Schools of this island, and that the said Board of Education or School Visitor should not be authorized to make or prescribe any Rule or Regulation by which the said Holy Scriptures *shall or may be excluded from the said schools*: Be it therefore enacted, that the Holy Scriptures shall be permitted to be read daily, and shall or may be read daily, in the Central Academy, the Normal School, and in all other, the public schools of this Island deriving Government aid, wherein the parents or guardians of the Children who may be in attendance in said Schools respectively shall consider the Holy Scriptures to be a necessary part of daily instruction for their children in such Schools—anything in the said Act, or any other Act of the Legislature now in force, to the contrary, notwithstanding.”

After some discussion, Hon. Mr Thornton moved in amendment to Mr Haviland's clause, that the Douay version as well as the authorized, be used, which being put was agreed to by the House; but when Mr Haviland's clause was put as amended by the speaker it was negatived,—the speaker refusing to vote in favor of his own resolution. During the discussion, Hon. Mr Warburton proposed that the Koran of Mahomet and the Book of the Mormons be added to the versions, but the motion was so preposterous—may we not say impious—that he did not even find a seconder.

Mr Douse who was absent on the division, yesterday moved for a recommittal of the Bill, in hopes of the resolution being carried; but his motion being out of order, was overruled by the speaker. It will be understood that Mr Douse was in favor of the resolution.

All we have to say upon these proceedings is that they seem perfectly suited to the meridian of Spain or Naples, and that it probably would puzzle their authors to find a precedent in Protestant countries of a Legislature refusing to allow the use of the Word of God in public schools. We mistake the spirit of the Protestants of Prince Edward Island if they continue tamely to submit to this state of things.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. S.

MAY, 1857.

No. 5.

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Foreign Missions.

LETTER FROM MR GEDDIE.

In our last we gave Mr Geddie's letter of latest date. We had not then in our possession the letters which arrived at the same time. We now publish as much of the first of them as our space will permit.

ANEITEUM, NEW HEBRIDES,
August 22nd, 1857.

DEAR BRETHREN,—

As more than six months have elapsed since the date of my last letter to you, I am reminded that I ought again to resume my pen. The last letter of your Secretary to me is dated Nov. 29th, 1854, others have no doubt been written since that time, but they have not reached me. In these distant regions, where letters pass through many and strange hands, we must allow a considerable margin for contingencies. In the absence of official letters it has given me great satisfaction to learn, from private correspondence, that you have designated another missionary to labour among the heathen, and that Mr Gordon was in England in November of last year, on his way to these islands. We scarcely know when to look for his arrival here, as we have so little information about his movements, but we hope to see him or hear of him by the first arrival from Sydney. I trust that he may soon be followed by others

who can forsake the endearments of home, and come far hence to "preach among these Gentiles the unsearchable riches of Christ."

HEALTH OF THE ISLAND—HOPEFUL DEATHS.

You will be glad to learn that the Mission families are well. In the early part of the year Mrs Inglis suffered severely from fever and ague; but the attacks have ceased, and for some time her health has been good. Mrs Geddie also had a severe attack of illness in June which greatly alarmed us, but she has in a great measure recovered and is fast regaining her strength. The other members of the Mission are well. It becomes us to be grateful to God for the measure of health we enjoy. I regret to add that much sickness prevails among the natives and several deaths have occurred. The mortality during the present year has been much greater than during any similar period since I landed on the island. The disease of which many have died is *nenche an pege*, i. e., the sickness of the land. It prevails at certain seasons of the year, and many of the natives fall victims to it. I feel thankful to say that some who died gave hopeful evidence of a saving change. Those with whom I conversed seemed to have clear and comfortable views of the way of salvation, and rested on Christ as their only hope. They died exhorting those around

them to hold fast the word of God, which alone can save their souls. As some in whose death we had comfort and hope were not members of the Church, we fondly hope that there are many instances of true piety even where the external profession of it has not been made.

STATE OF THE POPULATION.

The population of the island is now in a great measure christian. In the district occupied by Mr Inglis the heathen are now reduced to 200 and they number about 50 in my own. They are scattered throughout the island without combination or influence, and if they had the disposition, they have not the power to oppose the progress of divine truth. The overthrow of heathenism has placed under our charge many hundred souls who look to us for instruction. We are now doing what we can for their religious and moral improvement, and we are much encouraged in our work. Our labours, I have reason to believe, are appreciated by many, and the gospel seems to be valued for the blessings it confers. By the blessing of God on the means of grace some are forsaking their sins and turning to the Lord, and others are growing in the knowledge of divine things.

STATE OF CHURCH.

The public ordinances of religion are well attended on the Sabbath day. The usual attendance at my station is from 600 to 700 persons, and on special occasions it amounts to double that number. Meetings are also held at four of my most distant out-stations on the Sabbath day. I send two Church members to each station to read the Scriptures, pray and address those who attend. By this arrangement most of the natives have it in their power to meet and serve God on his own day. Our little Church now numbers eighty-three members, and their general conduct is such as to warrant the hope that their profession of religion is sincere. Several candidates for admission into the Church also attend a weekly class, some of whom will most probably be received before our next communion. The attendance on the means of grace at Mr Inglis' station is much the same as at my own, but the members of his Church, which is of more recent formation than mine, are not so numerous.

DEACONS ORDAINED.

You will learn I trust with satisfaction that we have recently ordained deacons in our infant Church. Five men were

elected by the church members and solemnly set apart to this office. Their names are Simon, Karaheth, Topoe, Navalak and Neiken. The selection is the best that could have been made and meets with my cordial approbation.— Among the occasions for this class of office-bearers in the Church I may mention the care of *widows*. In the days of heathenism widows, as you are aware, were strangled, and the property of the deceased husband was usually claimed by his friends. The gospel has abolished the practise of strangulation, but as yet the claim of widows to the property of their husbands is scarcely recognized, so that some guardianship of them is needful. This guardianship however is not usually of long duration, for the disproportion between the sexes on this island is so great that if a woman continues long a widow the fault is her own. I feel thankful that we have now a few trustworthy men to attend to the temporalities of the Church, as this will relieve me from some anxiety and trouble. Mr Inglis expects also to ordain deacons in his district at no distant period. I mentioned in a former letter that we had in prospect the appointment of ruling elders, but after deliberation Mr Inglis and I resolved to delay until more of God's word is in the hands of the natives. In every thing connected with the organization of a christian Church, among a new and untried race caution is desirable. It is better to do a little in the right direction than to attempt too much and be compelled to retrace our steps.

STATE OF EDUCATION.

On the subject of education I have not much to report. Our schools, I am glad to say, are well attended. The entire christian population are our scholars. Persons of all ages, from young children to men and women of seventy years old, may be seen going to school every morning at sunrise. In my district there are twenty-three schools in operation, supplied by twenty-six teachers, who, with four exceptions, are married men. A large proportion of those who attend the schools can read. The valuable case of writing paper, slates, &c., which you sent has given a great impulse to the cause of education in the schools under my charge. In addition to the common schools in operation throughout the island, there is an afternoon class conducted by Mrs Geddie

and myself, composed of young men and women of promise from different parts of my district. The number who attend is about sixty, some of them married persons. The branches taught are reading, writing, arithmetic, and we are now about to add geography. This latter branch will open up a new region of thought to the natives. In the days of darkness they knew of the existence of Tana, Futuna and Nina, and they had heard of Erromanga, and these islands they thought comprised the whole earth. I design to begin by teaching the geography of the island, next the geography of the group, afterwards the geography of the Pacific Islands, and gradually rise to the geography of the world. The natives are the merest children and their views must be expanded by degrees.—Some maps which Mr J. Dawson of Picou sent, and also the "Illustrated Atlas," the donation of an unknown friend, will be invaluable aids in this department of teaching. The cause of education also advances in Mr Inglis' district. His plans do not differ much from my own, or rather I endeavour to follow him, for his qualifications to teach in the educational department of the missionary work I do not dispute.

PRINTING THE SCRIPTURES.

Our printing press you will be glad to hear is in successful operation. The types ordered by Mr Inglis last year came to hand four months ago, and are I believe a donation from Mr Nelson of Edinburgh. You will see from the specimens which I enclose that the type is a large and elegant one. The gospel by Matthew is now in the press, and will I trust be completed ere long. This will be followed by John and the Acts of the Apostles, which I have likewise translated. The gospel by Luke was translated last year by Mr Inglis and sent to Scotland to be printed, in order to save labour here, and also in the hope that it might increase the interest of friends in that quarter in the Mission. Other portions of Scripture are in course of translation by Mr Inglis and myself, and will I doubt not be ready for the press before we have time and paper to print them. As our new type is large and consumes much paper, the grant of fifty reams from the British and Foreign Bible Society which we received last year will do little more than print Matthew and John, so we have applied for ano-

ther grant of fifty reams more, which we hope will meet with a favourable response.

OTHER ISLANDS—DEPUTATION TO TANA.

I shall now allude as briefly as possible to the missionary work on the islands of Tana and Futuna. I shall begin with the island of Tana. In May last we sent a deputation, consisting of Nohoat and Napollos, both chiefs and church members, to visit that island. The former lived on Tana for some years, speaks the language fluently and is well known. We procured a passage for them in a vessel bound northward and the Captain landed them at Port Resolution. On landing they found our teachers Nimitwan and Atraham and their wives well. They have built a comfortable plaistered house which will afford good accommodation to a missionary, until he can build a house for himself. Our teachers at Port Resolution though they cannot report remarkable success, yet labour with encouragement. They itinerate on the Sabbath day and conduct religious worship whenever they can get a few natives to listen to them. About 30 persons have abandoned heathenism and many more are favourably disposed to christianity. The principal chief *Maiaki* is still a heathen, but he is friendly to the teachers. His objection to christianity is the fear of sickness and death. When Nohoat gave him a garment which I sent to him he was afraid to put it on, lest some calamity should befall him, but our chief succeeded in reasoning him out of his fears. He was almost persuaded to be a christian, and to give up fighting, cannibalism and other dark customs, and in evidence that he was not altogether insincere, he broke two of his muskets in Nohoat's presence, but he had others beside. I sent an invitation to him to visit this island, but he declined to come for the present, being engaged in some heathenish customs connected with the circumcision of his son. He promised however to come another day. Two inferior chiefs *Quanwan* and *Nauwar* who live in *Maiakis'* district profess to be christians. The former gave up heathenism when Messrs *Turner* and *Nisbet* lived on Tana and the latter received his first favourable impressions on this island, the language of which he knows. I am intimately acquainted with both these men and can scarcely doubt their sincerity. They have certainly given

up the worst abominations of heathenism and wish to know the word of God.

Our deputation also visited the station occupied by Talip and Yangati about 15 miles from Port Resolution. They were accompanied by Nimituan and Abraham. The people at the harbour urged them not to go, lest they should be killed and eaten, but they would not be discouraged. They were well received at the several villages through which they passed, with one exception. At the place alluded to there had been much sickness and some deaths, which the people ascribed to the new religion. When the party reached this place they were met by a body of men armed with spears and clubs and ready to attack them. Nohoat who had been at the village before, and knew some of the people went before the others, in order to appease them. After much talk on both sides the little christian party were allowed to pass on. Before leaving Nohoat proposed to pray and his request was complied with. He only knelt, and his companions stood and kept their eyes open, as they were suspicious of their enemies. Prayer being ended they went on their way and arrived at *Annikaraka* where the teachers reside. They found the teachers and their wives well and contented and happy in their work. The natives with whom they live are kind to them and seem to appreciate their labours. The number who assemble on the Sabbath day for religious worship is so great that the grass house in which they meet will not contain them. Our teachers however have had their troubles, but their lives have not been in danger. Since they were last visited the land in which they live has been at war with a neighboring tribe. The fighting at times has been at their very door, and the house in which they lived, belonging to the chief, has been burnt. The teachers used every effort to stop the fighting, but without success, so they removed with their families from the scene of warfare, and lived in the bush for some time. The house set apart for religious worship was respected by the fighting parties and marks were set up at a safe distance around it to indicate that it was to be held sacred. The party having accomplished the object of their visit returned to Port Resolution. They also visited several inland villages which have sent urgent requests for teachers. After spending three weeks on Tana a vessel bound for this

island called and the Captain kindly gave our natives a passage home. They returned accompanied by twenty-four Tanese, who came to see the change which christianity has effected on this island, and of which they have heard much.

VISIT TO FOTUNA.

The vessel in which the natives took passage called at Fotuna on her way to this island. As Waihit's wife was very ill at the time the Captain also kindly gave them a passage. The chief in whose district he resided accompanied him and ten other natives. The sick woman I am sorry to add died shortly after she landed here. The report which Waihit gives of the state of the Mission is on the whole favourable. A large number of the natives are favourable to christianity, and those who are averse to it do not offer any opposition to their christian countrymen. He is of opinion that if a missionary were settled on Fotuna the entire island would soon come under christian influence, and that little more will be done with the present agency. According to his account the Fotunese are a much milder people than the natives of Tana and this island, and bear a stronger resemblance to the natives of Eastern Polynesia, to whom they are allied in language, colour and habits.

VISIT OF NATIVES OF TANA AND FOTUNA TO ANEITEUM.

To improve the visit of the Tanese and Fotunese to this island, Mr Inglis and I made a journey around it, accompanied by them and nearly all our chiefs and teachers. Our journey occupied four days, and the weather being good, was pleasant. We were kindly received at the several villages through which we passed. Food was provided in such abundance that the strangers said they could only look at it. We were much pleased at the liberal supply of food, as it will no doubt have a good moral effect on our visitors. One great objection to christianity on these islands is the fear of famine, as the Gods worshipped by the natives are supposed to make the food. They have now seen that on Aneiteum food is much more plentiful than it was in the days of heathenism. In addition to food there were collections of property at several places, consisting of mats, womens' dresses, tortoise-shell earrings, beads, &c., which were given to the strangers. Nothing surprised the natives of Tana and Fotuna more than the

peace which prevails throughout this island, as in their own lands it is not safe for a person to venture beyond the boundaries of his own district. When we completed our visitation of the island, a missionary meeting was held at my station, at which persons from all parts of the island attended. To make the meeting as impressive as possible, about a hundred objects of religious worship surrounded by the natives of this island, were exhibited, and also a quantity of spears and clubs. The Tanese and Fotunese expressed their wonder that the people of this island had the courage to give up their gods and said they now saw what they had only heard of before. The meeting was addressed in the language of Aneiteum by Mr Inglis and myself, in that of Tana by Nohoat, and Waihit spoke to the Fotunese in their own dialect. The strangers said that after what they had seen and heard on this island, they were convinced of the folly of their own superstitions, and that they would embrace christianity and endeavor to persuade their countrymen to join them.

THEIR RETURN HOME.

After spending about three weeks on this island the Tanese obtained a passage home in a sandal wood vessel. We sent along with them two additional teachers and their wives, so that we have now on Tana six teachers who are married men. We have heard from Tana since the party returned, and we have reason to believe that their visit to Aneiteum has been attended with good results to that island. The natives of Fotuna were not so successful in meeting with a vessel to their island, so we sent them in the Mission boat. They returned, accompanied by a teacher named Filip and his wife, who take the place of Joseph and his wife, who have returned to this island. I think I omitted to mention to you of Joseph's unexpected re-appearance after we had given him up for lost. He sailed from Fotuna for this island in an open boat manned by a white man and some natives. Shortly after sailing a storm arose which lasted for five days. When the storm abated the party found that the boat had drifted near the north end of New Caledonia. After encountering many dangers on the sea and from the natives on shore they succeeded in gaining the isle of Pines. They remained there until a friendly Captain took them on board his

vessel and landed them at Fotuna. They were absent about five months. Our boat had a good run to Fotuna; but on her return the wind was unfavourable. The party on board spent three days in endeavouring to beat up against a head wind and current, but without success, and their provisions failing they ran to Tana, where they waited for a fair wind which brought them home in eight hours. Waihit will remain on this island a few months to attend school.

VISIT TO MARE.

In a former part of this letter I alluded to Mrs Geddie's serious illness.— When recovering, but still delicate, Captain Abbey, who has been sailing among these islands for some time, kindly offered us a free passage to Mare in his vessel, the "Black Dog." Mr and Mrs Inglis, whom we consulted about the propriety of undertaking a short voyage, were of opinion that it would be beneficial to Mrs Geddie and urged us to accept of the kind offer. Early in July we sailed, accompanied by our two children. After a pleasant run of thirty hours from this island we anchored at Mr Jones' station on Mare. We found him and his family well, and also Mr Creagh, who was with them on a visit when we arrived.

The remaining part of this letter we must reserve for our next. We may here mention that Mrs Geddie's health was much benefited by the trip. The work on Mare is making progress, it being supposed that one-third of the population are christian. When Mr Geddie and Mr Creagh were at Mr Jones' station Mr Creagh's house was burnt down, it is supposed by the act of an incendiary. Mare and the neighbouring islands are now under French control. Mr Geddie fears the result of this to Protestant Missions. Mr Geddie mentions that the island of Espirito Santo now presents an inviting field of missionary labour. Aneiteum has also had another visit from the Bishop of New Zealand on his way to the Solomon Islands.

LETTERS FROM MR. GORDON.

Letters have been received from Mr Gordon, announcing the arrival of the John Williams at Hobart Town, Van Dieman's Land, after a very stormy passage. We believe that the John Williams put into this port to repair damages. Later letters have also been re-

ceived from him at Melbourne, intimating his arrival at that port. We subjoin two letters from him, although they have already appeared in the *Presbyterian Witness*.

On Board the John Williams, off the Coast of South Africa, Oct. 8th 1857.

DEAR SIR,—

In a short note which I wrote you when the "John Williams" was leaving Table Bay, I promised to give you a more full account of our stay in the Cape Colony when I had convenient time, and now, having opportunity, I do so. On the 30th of September we sighted the Cape of Good Hope, to the particular joy of all on board, especially the passengers who embarked for the Cape.—But as the wind increased almost to a gale and was unfavourable we had in the evening to bid farewell to this enchanting view of Africa's lofty mountains, and sail off from the coast for the night, where swift winds made our barque their sport as she struggled noly for the victory with the angry billows. But HE who rules the raging waves and holds the winds in his fists said "Peace, be still," and there was a calm. The next day, before noon, we had the pleasure of seeing the Lion's-head and the Table Mountain lifting their majestic heads to the clouds in the distant horizon, and by the influence of a very light breeze our vessel gently glided into the Table Bay with her flags conspicuous, especially the "*Messenger of Peace*" bearing a dove with an olive branch in her mouth; and the anchor was cast at 6 o'clock in the common place of anchorage, about two miles from the town. In the meantime the report that the "John Williams" had been signalled and was coming in the Bay spread through the town, and the Rev Mr Thompson and several friends of missionaries came off to us in a large boat, and giving us a most cordial reception carried away the passengers to comfortable lodgings, to which we were taken by cabs after we landed, two of which carried the Polynesian missionaries to the hospitable house of Mr Thompson. Mrs Thompson was waiting our arrival at the head of her large tea-table, from which she is oftentimes wont to refresh the servants of her Lord with what she has provided, which is always better than a "cup of cold water." Surely she shall not lose her reward. While with

a benignant countenance she smiles on her happy guests she seems to say—I feel in my own soul "it is more blessed to give than to receive." Some of the passengers, of whom were Mrs Gordon and myself, had been nearly two months without tasting tea, and therefore received tea on this occasion as a great treat.

On the following day we were much engaged in writing to numerous correspondents and did not see much of the town, nor of the citizens, or their manners and customs. Cape Town has a population nearly equal to that of Halifax, a large majority of whom speak Dutch. But from its peculiar situation at the base of Table Mount, and the Dutch style of architecture, it has an insignificant appearance, especially from the Bay, although it has a large number of good houses. The citizens enjoy many temporal and spiritual blessings above the inhabitants of many towns in Africa, so that they have much reason to say, "The lines have fallen unto us in pleasant places; yea, we have a goodly heritage." God has built their walls of protection, some of which are more than 3,000 feet high, and they nearly encompass their city, as the mountains did God's ancient Zion; and He has fitted up their vale as a tent to dwell in and stored it with the richest and choicest fruits of the earth, and above all has given them the bread of eternal life with a liberal hand. The wind sometimes blows with great violence through the streets, especially after the "table cloth"* is seen spread on Table Mountains: and hence they have the following saying to describe the power of the south-east wind, "The first day it brings clouds of dust, the second small stones, and the third rocks." The town is well supplied with cabs and omnibuses, and ladies seem to make good use of them, for I seldom saw them walking, although we were not there on the days of the stones and rocks. Their beasts of burden are chiefly oxen and mules, and it is no rare sight to see about 100 of the former coming into town hauling four or five large bullock waggons laden with the fruits of the rural districts.

Several of the passengers had a desire to ascend Table Mount, but, after conferring with Mr Thompson on the matter, we preferred a walk round the klood.

* A light cloud which often rests on the top of the Mountain.

We therefore rose early on the morning of the second day we were at the Cape, and, after asking for wisdom from God to profit by our intended walk, we received some refreshment and set off—5 in number—and passed by Government House and the Botanic Gardens at daylight. We ascended the hill between Table Mountain and Lion's-head towards Camp's Bay, and from hence to Green Point, by which way we returned to town—a distance of 8 miles. As we ascended the hill about two miles from the town we obtained delightful views of Table Bay, Robbin Island, and the surrounding highland scenery, which made a fine contrast with the lowlands, the placid Bay which lay slumbering at the foot of the mountains. At 8 o'clock we got to Mr Solomon's country residence at Green Point. Mr S. gave us a very cordial reception. After breakfast the good old Bible was placed on the table, and Mr Solomon being advised by Mr Thompson to act as priest in his own house conducted family worship, and led us to unite with him in singing the second Psalm, praising, reading the mission of Paul and Barnabas, and in fervent prayer, during which I could hardly believe that I was singing the songs of Zion and worshipping our common Lord in a strange land. Mr Solomon made our visit further profitable by showing us several specimens of African copper and Australian gold as found in white stones, and then took his horse and coach and gave us a pleasant drive to town by the sea coast, after having spent a delightful and profitable morning amidst new beauties and glories of this temple of God. Some parts of the landscape over which we passed were exceedingly picturesque, especially those parts which were ornamented with the oak, fir tree, and the proteu or silver tree, which gives a very brilliant appearance to the hills when the sun rises and his golden rays fall on the silver foliage. It is now spring here, and the mountains in several places are veiled with these beautiful trees as with a covering, and their foliage appears to great advantage, being new and grand, just from the loom of the Creator. We observed a vein in the body of the "Lion" as we passed round the kloof, four feet broad and of a darker colour than the surrounding conglomerate formation, through which silver miners have penetrated to the bowels of the huge monster in search of the glittering ore, but have

not yet found the bright object of their desires.

On the following day we were invited to visit some friends of the Mission at Claremont, and to take another tour round that part of the country, and being accompanied this time by ladies, two of whom were from Ireland on their way to India, we took an omnibus, and in a short time found ourselves landed at Claremont, where we were kindly received by Messrs Mathen and Pocock, who are tried and proved friends of Jesus in Cape Town, the former having provided not only a "prophet's chamber" for missionaries, but also a chapel. We then took a walk of about 9 miles distance through a landscape diversified by bold mountains, vineyards, verandah villas, and uncultivated tracts of land—decorated with a flora which comprises nearly a thousand species, of which 400 are of the *heath* tribe. The South African landscape never appears in a winter garb, nor is it at any time unadorned by some species of beautiful flowers, of which the aloe is the most useful. The vineyards through which we passed are those from which the far-famed Constantia wine is produced. In the Cape Colony the highest range of mountains are the Nicuveldt, which are above 10,000 feet, and, as they are covered with everlasting snow, have been termed Snieberg.—Table mountain, although but 3,552 feet high, has on account of its perpendicular sides a very exalted and romantic appearance, and is therefore an object of special attraction to foreigners, some of whom spend many hours in scrambling up its rugged heights. The capes, headlands, promontories of Africa are remarkable features of the country, while its table-lands, plains and deserts, are so immense that they are yet unexplored, and unexplorable to all but such spirits as Dr Livingston. After our return from Claremont and Wineberg some of our party went to take tea with Mr Solomon, who is a member of the Colonial Parliament and a gentleman of great influence in the Colony. We visited his extensive Printing Establishment in the town, which the following periodicals are published:—*Church Magazine*, (fortnightly, organ of the High Church party); *Evangelical*, (organ of the other Church party); *Kirk Board*, (monthly); *Government Gazette*, (twice a week); *Mercantile Advocate* (three times a week); and the *Shipping Gazette* (three times a week),

&c., &c., He is good company—being a good man and very intelligent, and you cannot be long in his company without being constrained to feel and acknowledge that it is the soul indeed which is the man and not the body—for he is only about three feet high.

The anxiously looked for tidings relative to the well-being and labours of Dr Livingston, who has immortalized his name as the *great scientific and indefatigable* traveller of South Africa, had been received at Cape Town from the Zambeze river and forwarded with all haste to England before our arrival at the Cape. The celebrated Moffat is also pursuing his arduous labors with renewed success, although he has much reason to modify some of his original reports, like some other missionaries, according to the testimony of missionaries. Troops were landing at Cape Town, but there is no apprehension of a Caffre war. We had the desired pleasure and profit of spending a Sabbath with the kind friends of Jesus at Cape Town, after which we had to bid farewell to Mr Thomson, family, and other Christian friends, among whom were Mrs Pasick and Miss Montgomery, connected in some way with the Baptist Mission in India, who went on Board the "Sutlege" a little before we left for our vessel.—And after the brethren from the Cape who accompanied us on board bade us an affectionate farewell, these christian ladies, who had a fellow feeling with us in our dear Lord's work, stood on the quarter deck of their gallant ship waving their white handkerchiefs till we lost sight of them on the blue ocean. Mr Barff and I preached two or three times while in the town. I preached on Friday in the Scotch Church at the request of Rev Mr Morgan, and on Sabbath at the Sailor's Home and the Union Chapel, where Dr Philips in times past preached Christ Jesus and him crucified, in all of which places I had very attentive congregations chiefly of foreigners from Britain and America. Among them were some of the sable sons and daughters of Africa, who mingled in solemn reverence as worshippers of the only living and true God, an earnest of the promise—"Ethiopia shall stretch out her hands to God."

The name of Dr Philips will be long had in fond remembrance at Cape Town, who being dead yet speaketh. In his funeral sermon preached by Dr Wardlaw, whose son-in-law, Mr Thomson,

succeeds him in office, there is honorable mention made of his zealous and abundant labours in the Cape Colony. The want of laborers in the Colony is not now as great as in India, where the field has long been white to the harvest, while the cold blasts of autumn are about to become the reapers, and the cold bosom of the earth the garner, for want of laborers to gather into Christ's garner,

P. S.—since writing the above we have arrived in safety at Hobart Town, Nov. 16th, after having had a very rough passage from the Cape of nearly six weeks. For ten days after we left Table Bay we had fine weather and light breezes, with which but few ships are favoured in passing Cape Legalas; and if Admiral Diaz had discovered the Cape of Good Hope on the first week of October, 1856, he would not have named it "Cape of Storms."—We however had high winds after the 15th, which increased to a gale on the 19th, when we lost our bowsprit, and hardly saved the foremast and nearly all the sailors, who were on it at the time the bowsprit broke, reefing the topsails. As it was the Lord's day the tranquillity and religious services of the Sabbath were much disturbed, not only by the fierce wind and raging billows which ran after us in wild fury roaring for the mastery over our partially wrecked barque, which required the diligence and energy of the captain and sailors all day to prepare for the conflict, but also by the excessive cold, while the thermometer fell nearly to the freezing point. Two days previous to this circumstance we sighted a huge iceberg nearly half a mile long and about 150 feet high in S. lat. 43° 10', E. long. 46°, which at first sight in the distant horizon was thought to be an island. On the 20th the wind abated a little from its violence and the sea from her raging, and in the good providence of God, our ship being somewhat recovered from the disaster of the previous day, sailed again on her wonted course, and at noon we sighted Marion and Grozet's Islands, which are uninhabited and present a very rugged appearance. But we soon lost sight of them in the distant horizon. We encountered another gale on the 31st, which rolled up the deep in prodigious mountains of angry waves, which again made our barque tremble for the victory while they struck her with tremendous power and rolled

over the quarter deck murmuringly with their heads broken : and the victory was not obtained till He who holds the winds in his fist restrained the fierce wind, and said to the proud waves, "Hitherto shall ye come but no further." On the 6th of November another gale also overtook us, which lasted with much violence for nearly two days and carried away one of the boats from the davits, but did no further damage to the vessel. We sailed as far as 47° S. lat., and therefore could hardly expect to escape these gales, which are common visitors of ships in high latitudes bound to the Australian Colonies. Although it is not very comfortable nor desirable to be tossed about in a small vessel by these gales without being able to obtain much rest, yet the aspect of the great deep heaped up in blue mountains with snow-white heads, was to me both a deeply interesting and awfully grand sight, and led me in a special manner to feel the truth and power of these words of the Psalmist, "They that go down to the sea in ships, and do business in the great waters; these see the works of the Lord and his wonders in the deep." Some of the passengers were very timid during the times of these gales, but I cannot say that I was so, for the Lord seems to have delivered me of late from such an unhappy, unprofitable feeling at sea. The sailors have had much hard labour since we left the Cape, in consequence of which some of them have been ill, but in the gracious providence of God they are nearly all recovering strength. We cast anchor at 1 o'clock, P. M., near Hobart Town, a few minutes after our Sabbath morning service, at which I preached on the Lord's prayer. The report that the Mission ship was sailing up the harbour reached the town some hours before us, and our barque was hardly anchored before several ministers and other influential members of the Church of Christ came off to give us a welcome reception at Hobart Town. Mr Barff and I had to preach in the evening, and have been engaged almost every day since our arrival in preaching and addressing meetings, of which I will give you details in my next communication, God willing. The "John Williams" is undergoing repairs, and will not leave this port before the first of December. Notices of sermons and addresses to be delivered to Sabbath Schools by the missionaries on the coming Sabbath are

out, and we hope that some good will be done in the name of the Lord. I am endeavouring to promote the circulation of that invaluable book, "Gold and the Gospel."
G. N. GORDON.

MELBOURNE, Dec. 15th, 1856.

MY DEAR SIR,—

According to promise I now hasten to give you some particulars relative to the visit of the "John Williams" to Hobart Town. Early on the morning of the 15th of November the sun in his glorious exodus from his eastern chamber dispelling darkness from ocean, vale, and mountain, opened up to our admiring vision in the distant horizon the mountains of Van Dieman's Land laying aside their winter "night caps;"* and during the day we sailed into the entrance of the Derwent—a beautiful river on the banks of which, twenty miles up, is built Hobart Town. We were becalmed here till noon on the following day (Sabbath). The pilot came on board in the morning, and shortly after our morning service in our floating Bethel was concluded, we found our vessel safely anchored off Hobart Town, and our warm-hearted friends belonging to the town coming off to give us a hearty welcome to their shores. A few minutes after we landed there was a meeting of ministers and elders held at the house of Wm. Rout, Esq., to make arrangements for the announcement of meetings relative to Missions. The missionaries soon learnt that they would have abundant labour in the delightful service of the Lord Jesus, during the delay of the "John Williams" in the Derwent undergoing repairs. It fell to my lot to preach to the Rev Mr Miller's congregation in the evening, and arrangements were made to have the annual sermons preached on the following Lord's-day on behalf of the London Missionary Society. Several members of Mr Miller's congregation, after I preached to them, were a little surprised to find that I preached on the subject which Mr M. had previously announced as his subject for that evening, and some of them supposed that he had informed me of his intention: but such was not the case. Mr M., like every christian, I believe, who has read the Memoir of my late esteemed friend—who has gone to his Father

* A term used to describe the mountains with snow caps.

and our Father—Capt. HEDLEY VICARS, was very much impressed with his devoted life in the service of his Lord, and consequently resolved to preach to his congregation on the following subjects.—*Out of Christ, in Christ, for Christ, and with Christ*—by way of improving this excellent work for the benefit of the living. I preached on the second of these subjects. They were subsequently delighted to find that I was intimately acquainted with this good man; and I was requested to speak at a public meeting of him as known to me. The meeting of the Evangelical Union was well attended, and among the ministers present on the platform was Dr. Fry of the Episcopal Church, who had been formerly of the Puseyite party in the English Church, but is now a very influential minister of Jesus Christ—preaching ruin by the fall, redemption by Christ, and regeneration by the Holy Spirit. The address delivered by one of the missionaries of the “John Williams” was well received, and some hoped that the impressions produced might be lasting. The subject was “Christian Union.” founded on John xvii. 21. Dr Fry is at present delivering a series of very able lectures on the past, present and future, of the Jews, and seven or eight Jews were present at his first lecture, which I attended in company with a Mr Daniel, who was in his early years an unbelieving Jew, but was converted in Britain and studied under Dr Chalmers, and was afterwards sent by a Society in England to labour in Palestine, where his labours have not been in vain in the Lord among his brethren according to the flesh. But, on the failure of his wife's health, the Society with which he is connected sent him to the Australian Colonies, where the Jews are sure to be found in large numbers searching for the precious ore. He is now labouring in Hobart Town, and I had the pleasure of enjoying his company for several days and went with him on Saturday to their Synagogue, where we witnessed the reading of portions of the law with much solemnity, which appeared in striking contrast with the great irreverence of nearly all the worshippers who kept their hats on and talked to each other freely during the hours of worship.

We attended two Tea Meetings at the opening of new rooms for the worship of God, which were tastefully decorated

with bowers and wreaths of flowers, and also by the flags of the “John Williams.” I was reminded on these occasions of the last happy evening I spent in Pictou with the youthful friends of Jesus who united the beauties of Eden with the Carmelitic blessings of Nova Scotia to make their guests happy on that pleasant evening of social and spiritual enjoyment. By resolutions passed at public meetings, and hearty welcomes given us in private by ministers and other christian friends who called on us, we were given to understand that the Ambassadors of England and America, in the service of the Queen or President, could not be more welcome to Van Dieman's Land than the humblest and most insignificant ambassadors of King Jesus, whom we serve. We were two weeks and three days in Hobart town, during which the missionaries took part in public meetings nearly every day of the week. In the good providence of God I was placed in favorable circumstances for making the preparations indispensibly necessary for such meetings. Mr Rout, who entertained Mrs G. and myself very hospitably, gave me the use of his library while in Hobart Town, which is stored with the choicest books to the value of more than £1000, and showed me how to lock myself in it, which soon became absolutely necessary. The most interesting meetings which we had were the UNION Meetings—one of the Juveniles in connexion with Sabbath Schools, and another, of adults connected with the “Evangelical Union” of Hobart Town. The former was held on behalf of missions, and the latter in Brisbane-St. Church on the following Monday.—No Church in the town could contain the children with their teachers, who assembled at St. Andrew's Church in the afternoon from the Episcopal, Independent, Wesleyan, Baptist and Presbyterian congregations, Although St Andrew's Church is larger than Chalmers' Church, Halifax, it could not contain two thirds of the children, and we therefore had to hold an out door service.—old men from old countries stated th they had never witnessed such a delightful sight before in any city with the same population as Hobart town. Some said 1500 children were present. When the multitude outside lifted up their infant voices to praise the Lord, and the assembly inside re-echoed the high sounding praises of Jehovah through the Church

till the stream of their melody united with that of the former, the effect produced on some present was exceedingly transporting and blissful, while many felt that it was good and pleasant for brethren and sisters in their youthful years to dwell together in unity, singing praises to Jesus like the infant band that welcomed the Saviour with their hosannas on the Mount of Olives as he drew near to Jerusalem. After addresses were delivered to each assembly alternately by the missionaries, the solemn services of the afternoon were concluded by the benediction. We had more than 1000 of them subsequently on a day appointed at the "John Williams," where they were again addressed by the missionaries, and received each a *bun* through the kindness and generosity of Mr and Mrs Rout. The Rev Mr Strongman, from New Town, came down on this occasion in fine style with an omnibus full of them. They had all a pleasant day, and gave us many hearty cheers.

I expressed a desire to visit the aborigines of the Colony at Oyster Cove, about fifteen miles from town,—and my kind friend, Mr Rout, invited a large number of his friends and took one of his steamers, and thus gave us a pleasure trip to their establishment, provided for them by the Government. They were barbarously treated by the Convict settlers of the Province, who shot them like dogs, which provoked retaliation, and the Government therefore sent through the Island a large force of men to collect them, but they returned with but one captive; after which a Mr Robinson volunteered to go himself on the perilous mission, in which he was completely successful by kindness—the key to the savage as well as the civilized heart. They were then collected on a small Island on the east coast, where many of them died, but lately they have been located at Oyster Cove, where there only remain sixteen, which are nearly all the aborigines of Van Diemen's Land. There are but few traces of dialects on record, which has been regretted by some philosophers, in Britain. As there were four of them with us in the steamer going to Oyster Cove I was not idle in collecting as many words of their dialect as I had time conveniently to obtain. I found two dialects spoken by these four almost totally distinct in vocabulary, and there is another dialect or two spoken by the others, with whom I had but little inter-

course. All the information I could obtain on their polyglotism will be forwarded to Dr Norris, of the Royal Asiatic Society. They have been seven years under instruction at Oyster Cove, but only four of them can read, of which their king and queen are the most proficient. They have been taught to read by the English language, and not through the medium of their own, which may account for this deficiency in part. They have a worldly-minded man, according to report, for their instructor, who was with us, and who seemed ready to pronounce them an unimprovable race, which others also believed on very insufficient grounds. I had some reason to believe that they were capable of improvement if rightly instructed, and stated my reasons for believing them quite capable of much improvement. The Convicts have been a great curse to the Colony, for they nearly all commit atrocious crimes in the Colony. Two of them were executed while we were in Hobart Town.

The climate of Van Diemen's Land, or Tasmania, is very salubrious, perhaps the best in the world; for invalids, when they come to the Island for the benefit of their health, are frequently invigorated in a few days. It contains a population of 50,000, of whom nearly 20,000 reside in Hobart Town and its suburbs. There are large districts of fertile land all round the Island on which there are thriving settlements springing up. Nearly all the trees cast their bark in winter, retaining their foliage, which is not so beautiful as that of trees in America and Europe.

There are three Presbyterian congregations in town and several in the country. I preached and gave addresses in all their Churches in Hobart Town, in one of which a collection was made on behalf of the London Missionary Society after I preached on the last Lord's-day I was Tasmania. I could not respond to all their invitations to preach.

The friends of the Temperance cause gave the missionaries a breakfast on the last day we were in Hobart Town, at which addresses were delivered by the missionaries, and in the evening a large number of christian friends met in one of the Independent Churches to hold communion with us in the Lord's Supper before our embarkation for Melbourne. Several of our dear brethren, after this delightful service, accompanied us to the wharf, and bade us an af-

fectionate fare well, among whom was my esteemed friend Mr Daniel, who entreated me ever to remember fallen Jerusalem. The moon shone brightly and cheerfully, and all nature seemed to be at rest, for God blessed our departure with peace and serenity both within and without. On the following morning we were off for Australia, and arrived at Melbourne on the 12th, after a wearisome passage of eight days, and the missionaries are again engaged in incessant labours. I preached twice yesterday and gave a missionary address, and am requested to address the annual meeting of the Bible Society this evening at the Mechanics' Institute, and to-morrow evening speak at the annual meeting of the Missionary Society to be held in Chalmers' Church.

I remain, dear sir,
Your's in the best Lord,
G. N. GORDON.

FOREIGN MISSION OF U. P. CHURCH OF CANADA.

The following appeared in the Canadian *U. P. Magazine* for November, which, however, only reached us a short time ago. Letters have also been received from Mr Jennings of Toronto, intimating that from the progress already made little doubt is entertained, but that by the meeting of Synod they will be prepared to send forth a Missionary to the South Seas.

To the Editor of the Canadian United Presbyterian Magazine.

Sir.—I beg leave to state, through your Magazine, for the information of brethren, and the congregations, that as Convener of the Committee on Foreign Missions, I have received communications from twenty-three congregations, in reply to the circular which was printed in your September number, and which was also sent to all the congregations of the Church. Fifteen of these give us encouragement to expect annual remittances, which when put together amount to £100, currency. Other eight congregations do not pledge themselves to any amount, but are equally favourable to the proposal, and from the circumstances of these congregations we should expect them to raise annually among them, £40 at least. There are also two congregations, which, although favourable to such an object, seem to consider it inexpedient so long as we receive money from home—an objection

which is completely removed by the resolution of Synod last year respecting the application of grants from home, to which we refer them, and by consulting, which it is hoped they will see their way clear to co-operate in this good work.

To three congregations which would wish to receive the visit of a Deputation, we would say that in the meantime this must be deferred; but when the Committee meets, it will consider the practicability of following out their views.

Some of the larger congregations have made no report, otherwise we are sure the average amount from the different congregations would have been much higher. It is hoped that all the congregations in the Church will take an interest in the proposed Foreign Mission, and if they do, it cannot be doubted that the object in view will be realized. The time allowed for replying to the circular was rather short, and we beg to suggest that all congregations which have not replied, will yet do so as soon as convenient.

It was not intended, I suppose, that money should be transmitted to the Committee, but I hereby acknowledge the receipt of £1 3s 4d., being a Collection from a congregation, which is at present making an effort to build a manse for their minister, and will be able afterwards, it is hoped, to contribute more liberally for this Foreign Mission. I shall transmit this, and any other sums that may be sent to me, to the Synod Treasurer; and as, in some cases, in the letters received, it is said the money is in readiness, and will be sent when required, I take the liberty to suggest that as nothing practical can be done before the next meeting of Synod, and as efficient practice will much depend on the sums promised or paid, it might be well for all congregations, which are inclined, to advance their contributions for this year to the Synod Treasurer, Robert Christie, Esq., Rosebank, P. O., Canada West. It should be considered that probably double the amount at least, of what may afterwards be annually necessary, will be required at first, to fit out a Missionary, and commence the operations; and as from the pledges already given, and others, on which we can calculate, it may be considered certain that, through God's blessing, this measure will be undertaken by our Church, it may possibly prevent a year's delay in

commencing the work, if congregations will, as soon as possible, realise and transmit the sums which they expect to be able to contribute annually.

I am, Sir, yours respectfully.

Caledonia. 25th October, 1856.

ANDREW FERRIER.

REV. J. W. MATHESON.

We are happy to announce that the Rev J. W. Matheson has returned from Philadelphia in good health. He has

been during the past winter in attendance upon the Pennsylvania Medical College. He received the greatest kindness there, having been presented with free tickets to all the lectures. He has made ample use of the privileges thus afforded him. He will commence immediately the visitation of the congregations of the Church, in which he will be probably engaged during most of the summer months. His future course and the time of his departure will probably be determined at Synod.

News of the Church.

PRESENTATIONS TO REV. JAMES SMITH, STEWIAECHE.—The large congregation under the pastoral inspection of Mr Smith was lately divided by cutting off Middle Stewiaecke, to be united to Brookfield, to form a new congregation,—the Upper Settlement still remaining under his charge, and designated the congregation of Stewiaecke. Both sections of the old congregations have just made up a course to Mr Smith, and have presented them to him with appropriate addresses. That of the present congregation was presented to him in the Church at a public meeting, in the presence of the congregation; the other was presented by the committee in Mr Smith's own house.

ADDRESS OF THE UPPER SETTLEMENT.

Rev and Dear Sir,—in this ever changing world, to any one who can take a retrospective view of the period of twenty-seven years, whether as regards the great events of the world's history or in reference to the more minute movements of small communities, a varied and chequered scene presents itself to the memory.

Twenty-eight years ago this day, the people composing the congregation of Upper and Middle Stewiaecke were thrown into deep sorrow by the lamented death of your worthy predecessor, and you have now spent over twenty-seven years in unwearied and undiminished diligence in the promotion of their best interests. The high hopes which were generated by the zeal which you manifested in the advancement of your Master's cause at the commencement of your labours in this congregation, have not been disappointed, but more than realized.

During this period you have witnessed much that is calculated to cheer and encourage, and much that is calculated to produce the contrary feelings. Literally you have seen the "wilderness and the solitary place become glad and blossom as the rose." Spiritually, we hope you have good evidence that the seed sown by your means has, in many instances, brought forth fruit "in some thirty, in some sixty, and in some an hundred

fold";—so that in these respects it may be said that you have seen "old things become new."

But when we contemplate the changes which have occurred in reference to the people of your charge, we are still more forcibly reminded of the ever changing scenes of life. Those who were the active men and women in this congregation when you were placed over it, are now either bent down with the infirmities of age or laid in the grave, and the youth, the infant, and the unborn of that time, now form a large proportion of your people and the most important part of your charge.

It has, therefore, been your lot, during the time of your coming in and going out amongst us, to rejoice with those who have rejoiced and to mingle your tears with those who have wept, to minister the comforts and consolations of religion to the sick and the afflicted and to direct the dying sinner to the blood of the blessed Redeemer which cleanseth from all sin.

In addition to the faithful performance of what may more strictly be called your pastoral duties, the labor which you have bestowed in disseminating scientific and general useful knowledge among us, has earned for you the reputation of a busy man and calls forth our warmest thanks.

It is a source of the highest gratification to be able to say that no event has ever occurred to disturb that peace and harmony which should exist between minister and people, but that we have lived in peace and increased affections; and we hope we may be permitted to say that you never had any reason to doubt the sincerity and cordiality of the attachment of this congregation from the time you came amongst us, till this day.

We still wish to cherish our affection for you, and, in token of that desire, beg to offer you the accompanying testimonial. (It is the contribution of the children, the youth, and the aged of your people.) We ask you to accept it as an expression of friendship, and of gratitude,—conscious that it is only valuable from the kindly feelings by which it is incited.

To yourself and your amiable and much

esteemed lady and family we wish all the blessings with which God has promised to bless his people, and we pray that it may please the Sovereign disposer of all events long to spare you as a husband and a father in your family,—as a Father in the Church in which you fill so important a station,—and as a Pastor to your congregation.

We have the honor to be,
Yours, affectionately,
on behalf of the Contributors.

SAMUEL CREELMAN,
JOHN JOHNSON,
JAMES DUNLAP,
THOMAS DAVIDSON,
WILLIAM FULTON,
HUGH DUNLAP.

April 7th, 1857.

To the Rev. JAMES SMITH.

To this address Mr. Smith made the following Reply:—

Dear Brethren,—

I thank you and the congregation at large very sincerely for this handsome present and for your very gratifying address. You have been pleased to compliment me in very flattering terms—more highly, I fear, than I deserve. Nevertheless I cannot doubt your sincerity; it is abundantly attested by the very liberal gratuity with which your address is accompanied—a sum falling a little short of fifty pounds, and as unexpected as it is munificent. But for the respect I owe the congregation I would have some hesitation in receiving such a sum. I feel a greater desire to spare the congregation than to increase its burdens. You have been lately weakened by the separation of the Middle Settlement, and there are but few wealthy men among you. This fresh token of your kindness was not necessary to assure me of your good feeling. I have had many substantial evidences of the interest you have invariably taken in my comfort and welfare, and of your earnest desire to fulfil your obligations to your minister. Permit me in particular to advert to the liberality and good feeling you displayed towards me at the division of the congregation, and which you still continue to manifest. Such substantial testimonies of your kindness and regard, I feel, are laying me under increasing obligations and inducements to greater diligence and fidelity in the service of the Great Master for your good, and I trust they will not be forgotten.

In the kind providence of God we have been now long spared together. We have had a air trial of each other. You are pleased to say that my zeal has not flagged. This is as great a compliment as any man at my age can expect. But I can say a great deal more of you. Your exertions in behalf of religion among yourselves, and also in the wide field of christian liberality, have greatly increased. In this wonderful and increasingly expansive age of christian liberality you have kept fully abreast of the times. You are giving substantial evidence that your heart is in the work, and that you are ready to respond to every call on your christian sympathy with a liberality proportionate to your ability.

A very great change indeed is visible in the aspect of the congregation since the commencement of my ministry. Many of those who were leading men and fathers of the Church at that period have gone the way of all the earth; and others who were then but children have risen up to become elders and managers in the Church, and to fill honourable and important stations in society. In the course of my ministry no less than 367 deaths, old and young, have taken place in the congregation. With rare exceptions I have been present at every funeral, ready, when sorrow had filled your hearts, to mingle my tears with yours and to minister the soothing balm of spiritual consolation.

Unbroken harmony has ever reigned among us. Great has been our peace—in some measure like a flowing stream. No minister has ever enjoyed a larger measure of these great blessings than has fallen to my lot. We have therefore been placed in the most favourable condition for cultivating the christian graces, and for making due progress in religion. “The fruit of righteousness is sown in peace;” and I think I am warranted in saying that your improvement has been in some godly measure in accordance with your advantages.

In earlier years I was much devoted to the study of literature and science. The evenings we were wont to spend in these interesting pursuits afforded me great pleasure; and it is a satisfaction for me to know that I have been the means of creating and fostering a taste among you for these agreeable studies, and of raising up some among you who are now rivaling their minister.

Your kind wishes for me and mine I cordially and affectionately reciprocate. “Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.”

ADDRESS OF THE MIDDLE SETTLEMENT.

Rev. and Dear Sir,—A year has almost transpired since you were relieved from this part of your congregation, which by your exertions, through the blessing of the Great Head of the Church, has had its cords lengthened and its stakes made strong.

And when we look back to the time when you first became our pastor, and view your labour of love for a quarter of a century, it was with pain we witnessed your departure.

We feel we have lost a faithful and zealous watchman on this part of Zion's walls.

Those that were active men when you first knew us are now hoary with years or slumbering in the dust. While a great number of the remaining are those that have grown up under your ministry and feel attached to you by an affection which will cease only when our race is run and our warfare is over, and, cherishing such feelings, is it not right to express them—we therefore ask you to accept this token of our good will towards you—

though small, it is the spontaneous gushings of a people to their late respected and beloved pastor.

And now, your labours being confined to the other section of the congregation, it is our sincere desire that you may be long spared to break the bread of life to your people—to fill the high office conferred on you by our Church—and that you may have many for seals of your ministry in the great day of Account. We tender to you our well wishes for your amiable partner through life and the children whom God hath given you—that you may long enjoy each other's company and fellowship.

Signed on behalf of the congregation,

GEORGE F. JONSTON.

ROBERT PUTNAM,

SAMUEL F. CREELMAN,

JAMES FRAME.

Middle Stewiacke, March 21st, 1857.

To the Rev JAMES SMITH.

To this address Mr Smith made the following reply:—

Gentlemen,—This takes me so much by surprise, and calls up such a crowd of affecting and touching reminiscences, that I find it difficult so far to master my feelings as to make a suitable reply. I am altogether unprepared for this gratifying manifestation of kindness and affectionate respect. Your very respectable and equally acceptable gratuity is not due to me. You always discharged your obligations to me in the most punctual and honourable manner; and from the distance between us, I always felt that I could not show you that attention which my sincere affection for you prompted me to bestow. Our intercourse has always been most pleasing and agreeable. I have always felt a strong attachment to you, and a deep interest in your spiritual welfare,—both no doubt heightened by the consideration that your privileges were fewer, and that you were the weaker part of the congregation, although by no means the least respectable. It was as painful for me to part with you as it was for you to give me up. I have experienced a great deal of kindness from you. I have always had pleasure in going in and out among you. And now that the link is broken, which for so many years bound us together so agreeably, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified." May the great King and Head of the Church, provide you with a pastor according to his own heart, to break the bread of life to your souls. May the God of all grace and consolation smooth your onward path with many comforts, and at last may you hear the Redeemer's voice proclaim, "Come ye blessed of my Father, inherit the kingdom provided for you from the foundation of the world."

The Princetown Bible and Missionary Society met on Tuesday the 10th, in the Church, in Princetown Royalty, the Rev Dr Kier in the chair. After sermon, by the Rev John M Leod, and the reading of the Report, the

amount of the funds collected for the year was announced to be £50 7s. 6d., which the Society appropriated in the following manner:

To the Foreign Mission	£27 10 0
To the British and Foreign Bible Society	10 0 0
To the Society for Promoting Christianity among the Jews	5 0 0
To the Tract Society	2 0 0
Domestic Mission	5 17 0
	<hr/>
	£50 7 6

On Monday, the 9th inst., the Annual Meeting of the Bedeque Bible and Missionary Society took place at the Presbyterian Church. The contributions amounted to £23 18s. 9d., which were appropriated as follows, viz:—to the Foreign Missions, £16 17s. 3d.; to Home Missions, £3 7s. 9d.; to British and Foreign Bible Society, £3 13s. 9d.—*Protector*.

Notices, Acknowledgments, &c

Instructor and Register, in account with Charles Robson, Agent, Dr.

1856.		
Dec 31.	To, p'd for printing during the year	£247 0 0
"	" Allowance for Editor's expenses	20 0 0
"	" Blank Books	1 10½
"	" Postages	3 9
"	" Plate for Jan'y No	3 15 0
"	" Am't paid to Agent	6 0 0
		<hr/>
		277 0 7½

1856.		
Dec 31.	By Am't of Subscriptions for 1856 rec'd	£187 6 9
"	" Balance of 1855 per Mr Seagwick	4 11 3
"	" Arrears still due	38 3 6
"	" Balance £—1 3d to H. Mission Fund	15 13 0½
"	" Balance £—2 3ds to F. Mission Fund	31 6 1
		<hr/>
		277 0 7½

Monies received by Treasurer from 20th March to 20th April 1857.

Foreign Mission.

Mch 21—U P. Church, Bay Street, Toronto, C W., per Rev John Jennings	£15 8 6
Sabbath-School at Jitto	1 0 0
Mr James Tilster, do	2 10 0
From Children's Mission Box: Masters Maxwell	•
Strange, 8s; George Strange, 1s 3d; Charles Strange, 1s 3d	10 6
Mr Andw. Henderson, do	1 5 0
Clairmont Congregation, Pickering	4 5 6
	<hr/>
	24 19 6

24—Mr Edward Logan, Stewiacke	6 8	DeBert River, do	3 13 9
Mr John Archibald, do	1 5 0	Mass Town, do	12 6
Mrs Lydia Dunlop, do	5 0	Maitland Juvenile Missionary Society, per Rev William McCulloch	10 0 0
Mr Will Jeffers, do	1 10½		
27—Mr John Hughan, Mount Thom	10 0	FOREIGN MISSION.	
Apr 4—Miss Soc. Noel, per Miss Nancy O'Brien, Sec'y.	3 0 0	Ladies of Upper Onslow, per Mrs Baxter, cloth, print, thread, &c., value	1 10 0
14—Mr William Ross, New Glasgow	1 3	Miss E. Archibald, Old Barns	3 1½
<i>Home Mission.</i>			
Mch 24—Mr E Logan, Stewiacke	6 8	The Presbytery of Truro meets at the Folly, Upper Londonderry, on Tuesday, May 12th, at 11 o'clock, forenoon. Sermon by Mr Currie.	
27—Salem Church Society, additional	13 6		
Contribution fm Miss'y Soc'y. Poplar Grove Church, Halifax	20 0 0	The Presbytery of Halifax will meet at Newport on the third Tuesday of May at 11 o'clock, A.M. Sermon by Rev J McLean.	
<i>Seminary</i>			
Mch 24—Mr E. Logan, Stewiacke	6 8	Rev Allan Fraser gratefully acknowledges the receipt of the following sums to assist in rebuilding Cascumpec Church:—	
Apr 1 4—Miss Soc. Noel, per Miss Nancy O'Brien, Sec'y.	3 0 0	Ladies' Religious and Benevolent Society, Old Barns. N. S., per Rev William McCulloch	£2 8 0
9—Ladies' Sewing Circle, Pictou for building Seminary	3 0 0	Ladies' Religious and Benevolent Society, Princetown	3 0 0
Mrses McCullochs, do	2 10 0	John Townsend, Esq. Lot 19, Prince Edward Island	1 0 0
Mrs & Miss McCulloch	2 10 0	Mrs John Walker, New Annan	6 3
13—Mr Robert Stewart, Roger Hill, for Sp. Effort	1 0 0	Rev Mr Patterson, Bedeque	1 0 0
18—Congregation of St Mary's for 1857	12 10 0	Rev Dr Kier, Princetown	1 0 0
<i>Missionary Schooner "John Knox."</i>			
Mch 24—From all persons in Rev J. Smith's congregation, Stewiacke	6 0 0	Friends, per Rev Dr Kier	2 17 0
From Scholars in Mr E. Logan's School, Pembroke	1 0 0	John R. Gardiner, Esq., Bedeque	1 0 0
Miss Elizabeth Ruddeck, per Rev J. Watson	15 3	A Lady, Charlottetown	7 6
Miss Sarah Crockett, do	5 0	The Sabbath School in connection with Prince Street Church, Pictou, have collected and disbursed the following sums for missionary purposes during the past year:—	
Apr 18—Prince Street Church Sabbath School	2 0 0	1856.	
J. & J. Yorston acknowledge receipt of school materials from Prince Street Church Sabbath School for the Aneiteum Mission to the amount of £2; also from James Dawson, for the same object, 5s. Pictou, April 20, 1857.			
J. & J. Yorston acknowledge the receipt of the following for the Foreign Mission.—			
Ladies of River John, 28½ ds home made cloth at 2s per yard	£3 2 9	Jan. Amount of special collection from scholars for missionary ship "J. Williams"	£6 5 0
Do, sundries	6 9	Apr. Proceeds of mission'y meeting held under the direction of the Sabbath School teachers to raise funds for the missionary schooner "John Williams"	18 15 0
Total		Amount of monthly collections from scholars for missionary purposes	6 10 0
Pictou, April 20, 1857.		31 10 0	
Robert Smith, Truro, acknowledges the receipt of the following:—			
SEMINARY.			
From Upper Londonderry, annual collection Rev E. Ross' congregation Folly Meeting House District			
	£8 3 9	Missionary sch'r "John Knox"	£2 0 0
		Education of Miss Lucy Geddie	2 10 0
		School materials for Mission at Aneiteum	2 0 0
		GEORGE HATTIE, Treasurer.	
		Pictou, April, 1857.	