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THE  
CHRISTIAN INSTRUCTOR,

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA,

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VOLUME IV.

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PICTOU, N. S.,  
PRINTED BY E. M. MACDONALD,  
1859.

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T H E  
**CHRISTIAN INSTRUCTOR**  
 A N D  
**MISSIONARY REGISTER,**  
 OF THE  
**PRESBYTERIAN CHURCH OF NOVA-SCOTIA.**

JANUARY, 1859.

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THE  
CHRISTIAN INSTRUCTOR.

JANUARY, 1859.

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

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THE LATE REV. JOHN KEIR, D. D., S. T. P.

I. INTRODUCTION.

In proceeding to give an account of the life and labors of this venerable servant of Christ, whose loss the church at large deplores, we may be permitted to express our regret, that he and so many of the fathers of our church have left such scanty records of their early labors and trials. The lives of most ministers is of such a calm and uniform tenor, as to present few materials for biography. It was however very different with those, who first planted the gospel in the forests of this country. Their lives abounded in arduous toils, in spirit stirring incidents, and in abundant success; the record of which would form an interesting addition to religious literature. But with the modesty that characterised them, they, with scarcely more than a single exception, left no written record of their labors and sacrifices. They kept no journals. They neither courted nor expected notoriety for what they had done. They were content to labor and look for no other reward, than the blessing and approval of the great master whom they served. Or if they looked to posterity, it was in the hope, that their works would follow them. This indeed is a record more enduring than the written page, or the marble pillar.—Still we have reason to regret that the facts of their history are so imperfectly known; and justice to their memory, as well as the dictates of the word of God require that, as far as possible, these facts should be preserved. “What we have heard and known, and our fathers have told us, we will not hide them from their childreni showing to the generations to come, the praises of the Lord, and his strength, and his wonderful works that he hath done.” “Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee; thy Elders and they will tell thee.”

These remarks especially apply to the subject of this memoir. His was a long life of abundant labor, and of cheering success, but he

has left no partien'ar record of what he has done. He kept no journal of his early toils, and with the humility of his character, he made little reference to what he had done, and in consequence his life can be very imperfectly written. But his labors are written on the face of the country, in the moral wilderness rejoicing and blossoming as the rose. Such facts however as we have been able to glean regarding his life, we shall here record.

## II. PARENTAGE AND YOUTH.

The Rev. John Keir was born at Buchlyvie in the parish of Kippon, Stirlingshire, Scotland, on the 2nd February 1780. He was the eldest of the family, which consisted of two sons and a daughter.—The daughter died after reaching maturity, and shortly after her marriage, and the other son has long since preceded him to the eternal world. His parents, whose names were John and Christiana Keir, were very pious people. The district in which they then resided, was one of the earliest in which the Secession had gained a footing, the congregation there being an offshoot of the Rev. Ebenezer Erskine's at Stirling. The people of this parish had been distinguished for their attachment to the Solemn League and Covenant in the bloody days of Lauderdale and Claverhouse, and some of them had suffered and bled in the cause of Scotland's covenanted reformation. At the rise of the Secession, when corruption and tyranny were gaining the ascendancy in the Church of Scotland, they strongly sympathized with the contendings of the Secession fathers, and cheerfully cast in their lot with them. For ten years, many of them were to be found travelling thirty miles every Sabbath to enjoy the ministrations of Ebenezer Erskine, till their own number, and the increase of preachers in the body, led them, along with their brethren in the neighboring parishes of Balfron, Drymen, and Kilmarnock, to set up a tabernacle for themselves near the centre of the parish of Balfron. They continued to form part of this congregation till the year 1752, when they erected their own place of worship at Buchlyvie.\* This congregation it may be mentioned, produced a large number of the early ministers of the Secession. To it belonged, from a very early period, the parents of the subject of this memoir, and so far as Dr. Keir knew, their parents before them; so that by his ancestry he was connected with the Secession from its origin, and at its very fountain head.

When he was about a year old, his parents removed to Baldernock, a few miles distant from Glasgow. Here they became members of the congregation of Duke St., Glasgow, then under the superintendence of the Rev. Mr. Ramsay, and afterward of the Rev. Dr. Muter, then in connection with the Antiburgher Synod. It may be mentioned that, such was their zeal in attending upon ordinances, that they at one time walked regularly every Sabbath, between seven and eight miles, to attend upon the preaching of the word.—Under these ministers Dr. Keir was brought up; in that congrega-

\* U. P. Mag., vol. 8, page 127.

tion he first made a profession of religion, and of it he continued a member as long as he remained in the Old Country.

### III. HIS STUDENT LIFE.

His parents were in comfortable circumstances, and provided for him the means of obtaining an education, until he had completed his college curriculum, which he did at the University of Glasgow.— Having completed the usual course of literary studies there, he was admitted to the study of Theology, under the Rev. Archibald Bruce, of Whitburn, then Professor of Theology to the General Associate Synod. When about the close of his Theological course, what was commonly called the New Light Controversy came to an issue.— This was a controversy regarding the power of the civil Magistrate in religion. Some portions of the Confession of Faith were interpreted as teaching intolerant or persecuting principles; and for several years a controversy agitated both branches of the Secession, regarding the retention of those portions as part of the Profession of the Church. It is usual in our day to explain away their force, so as to make them accord with the principles of toleration, characteristic of the age. We humbly conceive that the Old Light party of those days, or as Mr. Robertson of Kilmarnock called them, “the old darkness men,” were more honest. They openly advocated the idea, that the magistrate should employ his “active power” in suppressing heresy, and in advancing the truth. They understood the language of the Confession of Faith in its full meaning, and regarded “Toleration” of error by the Civil Government, as a national sin. Among those who took an active part on the Old Light side, was Professor Bruce, who at length seceded from the Synod. This occurred while Dr. Keir was near the close of his course. Though Dr. Keir retained a veneration for his old Professor, whose talents, learning and character, rendered him worthy of it, yet his sentiments and feelings ran strongly in favor of the Synod, on the questions at issue. Indeed, as we shall presently see, he regarded the Synod as behind the liberal spirit of the age. Dr. Paxton, was on the 30th April, 1807, elected as Professor Bruce’s successor, but we believe that Dr. Keir never attended his prelections. By the appointment of Synod, Presbyteries assigned to Students under their charge, several exercises, and examinations, which were to count as one year’s attendance at the Hall.

When he entered upon the study of Theology, his father purchased for him the forms, and other school apparatus belonging to an individual in Glasgow, who was relinquishing teaching for the work of the ministry. Here he taught in the intervals between the sessions of the Theological Hall, during the whole of his Theological curriculum. Here he became acquainted with Mr. Gordon, afterward the Rev. Peter Gordon, of P. E. I., who was then a student of the same body, and who also taught in Glasgow. They for some time lived together and a friendship of the most intimate nature sprung up between them. Of this the following curious epistle may be taken as an expression, as well as affording indications of a sprightliness of character in



youth, which many who knew him only in his later years would scarcely suppose him to possess.

*Glasgow, 14th October, 1805.*

OF ALL BRETHREN THE DEAREST:

Mc Arthur and Keir, servants of Jesus Christ, and about to be called to be apostles, and separated unto the gospel of God,—to thee, Gordon, our dearly beloved brother and fellow laborer, in the vineyard of our common Lord, send greeting:—Grace, mercy and peace, from God, the father, and Christ Jesus, our Lord. We thank God, whom we serve, from our forefathers, with pure conscience, that without ceasing we had remembrance of thee in our prayers, night and day; greatly desiring to see thee—that we may be filled with joy. And in order to supply thee with the necessities of life, and to remove all impediments that may stand in the way of thy speedy return to thy place of abode, we send thee forty-two shillings of money, current with the merchant, which by the grace of God we have been enabled to procure for thee. All the saints of God in this place salute thee. Greet the lassie Auld\* with a kiss of charity. We salute the brethren which are at Whitburn. Grace, mercy and peace, be with thee, Amen.

Written from Glasgow to brother Gordon by

JOHN McARTHUR,  
JOHN KEIR.

We have a letter before us, to his dearly beloved brother, Gordon, after the latter had come to this counfry, the most of which we shall transcribe, as it unfolds to some extent Dr. Kier's character during his student life:—

*Glasgow, March 10th 1857.*

MY DEAR FRIEND.

Your kind letter of the 17th November, I received in due time for which I now return you sincere thanks. It found me in very low spirits, a state of mind, to which I have been of late too much subject. I sometimes wish that I could again enjoy your company as in the days of yore; but this thought like many others, which pass through my mind is vain; for our happiness does not so much depend on external circumstances, as upon the proper direction of our own minds. I ascribe my lifelessness to the state of my health, which has been poorly for some time past. Indeed, I have never been so well since I came to Mr. Downs, where I still remain. This is perhaps owing to too close confinement, for except the school, which I was obliged to attend, I visited none all last winter. The spring, however, now advancing, "in whose green days reviving sickness lifts her languid head," shall lead me forth "to join the general smile of nature."

I believe that during the last six months, I have made more progress in the study of Divinity, than I did during all my former life. The Bible is now my only text book—all human systems are discarded.—By a close examination of the scriptures my views are greatly changed, so much, indeed, that I am doubtful if I can act consistently in remaining any longer in connexion with the Anti-burghers. If they would exercise that candour, towards those who cannot think exactly on some points as they do, which they now profess to exercise, I could have no objection to them; but to profess liberality of sentiment, and at the same time to impose their views upon others, carries a contradiction in the very face of it. It may promote hypocrisy and superstition; but truth must suffer. I have been led into this way of thinking from the conduct of the Synod, which met at Glasgow in August last. They manifested in many respects a very intolerant spirit, especially in the case of Mr. Imrie of Kinkell. He has preached none for some months past in consequence of a recommendation from the Presbytery of Perth. It is greatly feared that he will be deposed at the next meeting of Synod. If this should be the case, it will perhaps do more harm to the Secession Church than the Old Light has done. Toward these brethren the Synod

\*Afterward Mrs. Gordon, and more recently Mrs. McGregor.

showed an uncommon degree of lenity and forbearance. They were resolved that the separation, if it did take place, would be entirely on their side.

"The Old Lights are very zealous in propagating their doctrines. They have erected the standard of their new party in several congregations already, and are attempting to break the peace and unity of others. We have had Messrs. Aiken and McCrie, preaching in Glasgow, and old Mr. Turnbull has exercised his gifts two or three times. I believe, however, that they will obtain no footing here. That their design is more to gain a party, than to propagate truth, will appear from an anecdote of our late Professor, which I shall now tell you. About two months ago he wrote a letter to Mr. James Aird, telling him that although he might have some scruples about the old Testimony,\* yet he and his brethren would overlook these, and take him upon trials immediately, if he would come and join them. He might also expect to get a settlement in one of the principal towns of Scotland, so soon as licensed; which would by no means be the case, if he continued with the Synod's party. How unlike Mr. Bruce!!! To this letter Mr. Aird returned a most complete answer, which mortified him not a little.

Our quondam friend and companion, Mr. Easton, is dead. The Secession Church may mourn the loss, for he was truly an ornament to any society. The comfortable assurance however, that although one event happeneth to the righteous and the wicked, while in this world, yet that the souls of the former are taken away from the evils of time, and made possessors of the glories of eternity, instead of making us sorrow immoderately, as those who have no hope, should turn our sorrow into joy, and our sighs and tears into songs of praise and triumph. You and I, if the scriptures are the word of God, shall meet our dear deceased friend, in due time, without the painful prospect of another separation. In the meantime let us comfort one another with the words of eternal truth. Nothing more is necessary to our deriving consolation from them, but that we believe them. I may also inform you of the death of my sister. \* \* \*

"Mr. M. has been preaching for some time. He does very well in the pulpit, but I am afraid that he still continues the same unsteady man, when out of it. I do not think that he inclines to undertake a mission to America—at any rate it will be mere necessity with him if he do. I think it better not to go at all, than be forced. He had a letter two or three weeks ago from Mr. Bullions, but it gives no encouragement to go to the States. I am expecting a letter every day, either from him or Mr. Bruce, with particular information of the state of religion in that quarter of the world. I have not made up my mind yet, whether I shall go to the States or Nova Scotia. I am rather inclined to the latter. I am determined to give the Presbytery no hopes of going to either, until I be licensed, if ever that be.

"Immediately after the meeting of last General Synod, our Presbytery according to appointment, assigned to every student under their care two discourses, which together with an examination on the system, is to stand for a year at the Hall. They appointed me 2 Cor. x. 18, to the end, for a lecture, and the last clause of verse 20 for a popular sermon. The reason they gave me this passage was, that they understood that I was not sound in the faith upon the doctrine of the atonement, and it was necessary that the Presbytery should be made acquainted with my views on that subject. I delivered the lecture about three months ago, when, as they could find no material difference between my views and their own, it was approved of, and I was ordered to prepare the sermon with all convenient speed. I have it ready, and am to deliver it at next meeting of the Presbytery. In my lecture, I viewed the necessity of the atonement, as arising wholly from the circumstances in which man is placed, and not founded at all upon the divine placability.† I considered the death of Christ merely as the grand means appointed by divine wisdom, for fulfilling that merciful intention, which God has from all eternity entertained toward his fallen creatures. I did

\* The immediate cause of the separation was the adoption, by the Synod, of a new Testimony.

† The idea plainly is, that the atonement was not necessary to render God placable. God was always merciful, but the atonement was needed to open a way for the exercise of mercy in consistency with justice.

not attempt to explain the manner in which the sacrifice of Christ is connected with the forgiveness of sin. It is enough that this is declared by God to be the medium through which our salvation is effected. But I am running on with a subject, in which you are better versed than I am. It gives me pleasure, however, to think that I may write you my sentiments in everything without reserve. I would be very glad that our correspondence should turn upon doctrinal subjects. It would be of great advantage to me in my researches after truth.

"Our Theological society is still existing and in a very flourishing condition. We have got a number of new members since you left us, among whom is Mr. Gilmour, Teacher, opposite the Bank, a gentleman who has exceedingly correct views of the doctrines of the gospel. He and I are generally upon one side of the question. We have very fierce encounters with Mr. Hogg, who always adopts the orthodox side. Mr. Brownlee\* is not yet licensed, but he has given in some of his trials, I believe. He will probably go to America. There is a great scarcity of preachers here just now. They cannot get the vacancies all supplied. The Old Light movement has occasioned a number of new ones, and several ministers have been deposed, which makes the demand for preachers very great." \* \*

"Your brother is just waiting to receive this letter, which prevents me from adding any more. I have not time to read it over. I hope you will excuse any inaccuracies. I shall write you a long letter soon after the meeting of the Synod, with all the news. I hope you will write to me as soon as this comes to hand, with an account of all the news in Nova Scotia, particularly of the state of religion there. I will see you, perhaps, in the course of a year or two.

I remain, Dear Friend.

Yours, sincerely,

JOHN KEIR.

There are several points in this letter worthy of notice. In the first place, we may notice the liberality of his sentiments. He speaks of difficulties about taking license in connection with the Anti-burgher Synod. This arose from no scruples regarding the great system of divine truth, as held by that body, for on these his mind never wavered, but from what he regarded as its intolerant spirit. The narrowness of their views, and the illiberality of their spirit, were exhibited in forms, which to the present age would be almost incredible. For example, they would suspend a man from church privileges, for hearing sermon in a parish church. A young man of excellent character and promising talents, when nearly ready for license, went to hear sermon from a relative, who had just been ordained in the Established Church. For this he was summoned before the church court, and threatened with suspension if he did not express sorrow for his offence. He offered to express his regret, that he should have done anything that would have given offence to his brethren, but he could not acknowledge anything sinful in what he had done. They refused to accept this, and he left the body, and became a useful minister of another. At the time of which we speak, much of this illiberality had passed away, but so much of it still remained, that it would appear that he scrupled for a time about becoming one of its ministers. This also manifested his strict conscientiousness. It may be mentioned, that the liberal spirit which he thus early imbibed from the study of the word of God, characterized him through life. While none could be more strenuous in maintaining those views of truth, which he had conscientiously adopted, none was more ready to acknowledge excellence, where he found it, in brethren of another name.

\* Now Dr. Brownlee of New York.

Another feature manifested by the above letter, is the independence of his mind. From Dr. Keir's rigid adherence to the old Theology, an impression might have been made on some minds that he would have received his Theological system implicitly from his tutors. Instead of this, it appears plainly from the above letter, that he adopted his views from no human system or human teacher; that he called no man master, and that he drew his knowledge of divine truth directly from the original fountain of wisdom. This appeared, as we shall hereafter notice, in his labors as a teacher of Theology, both from the pulpit and the Professor's desk.

But perhaps the most noticeable feature of the above letter, is the rebuke which it administers to that spirit, not yet extinct in the church, expressively denominated, heresy hunting. If there was one man in our church more than another, in whose soundness in the faith the whole body had confidence, that man was Dr. Keir, and yet it would appear from the above letter, that such was the keen scent for heresy of some would be zealots for the truth, that when a young man, he was suspected as unsound upon a vital point, and had to pass through an investigation, to test the accuracy of his views. It is well, no doubt, to be zealous for the truth, and even jealous for it. But that spirit which is always suspecting error,—is so ready to make a man an offender for a word, and is eagle eyed in detecting some heterodox sentiment lurking under the most innocent expressions,—is most unchristian and injurious. A few months ago, Dr. Keir, in conversing on the subject, informed us that the suspicions arose out of Mr. Inrie's case, referred to in the above letter. This Mr. Inrie was a man of subtle mind, who seemed to delight in exercising his ingenuity in presenting the truths of religion in an unusual manner, or in the form of paradox. This case was for several years before the Synod, and finally he was deposed. But, as Dr. Keir informed us, there was a strong sympathy for him among the students, and from the above letter it appears that he himself had the same feeling, and this led the Presbytery to entertain suspicions of them generally, himself among the rest. In connection with this, he mentioned to us recently, that the Presbytery here in consequence of the case, became suspicious of the orthodoxy of the body at home, and resolved to subject all ministers coming from Scotland, to an examination previous to their being received.

The Theological society mentioned in the above letter, was an association of young men principally students of Theology, for the purpose of mutual progress in their studies. They held regular meetings at which questions in Divinity were discussed, essays were read, and sometimes discourses or plans of discourses delivered and criticised. Of this association, he and Mr. Gordon were members, while they remained in the Old Country, and he ever after recognised it as an important means of advancement in his studies.

#### IV. DEVOTION TO MISSIONARY WORK, AND APPOINTMENT TO NOVA SCOTIA.

But his intimacy with Mr. Gordon was especially interesting, from its connection with his decision to come to this country. The latter, when a working weaver, had been so touched by one of Dr. Mc

Gregor's appeals, setting forth the spiritual destitution of this country, that he resolved to devote himself to study for the work of the ministry, with a view to coming out as a missionary. During the whole course of his studies, he kept this object steadily in view,—and whether his intercourse with Dr. Keir, was the means of *originating* in the mind of the latter, the desire to devote himself to the same work or not, it had at least the effect of strengthening and confirming it. The Missionary work was then occupying the attention of the Church, and stirring appeals were coming home, both from the United States and Nova Scotia, to the body to which they belonged, for men to preach the everlasting gospel to the perishing. But there were, at that time, few young men willing to encounter the sacrifices which such a mission involved. His heart was touched, and by intercourse with Mr. Gordon, his desire to preach the gospel to the destitute was increased, so that by the time Mr. Gordon was licensed, about two years before his own licensure, his resolution was taken, and he had pledged himself to his dear friend, that when licensed, he would follow him to the Western wilderness. Thus, he who has the hearts of all men in his hands, was answering the prayers of Dr. McGregor and his associates, by raising up faithful men, to accomplish his purposes of mercy to this country, and putting it into their hearts to come to the help of the Lord against the mighty. It will appear from the above letter, that for a time he hesitated between this country and the United States, where a number of his fellow students, particularly the Rev. Alex. Bullions, had gone. We believe that we are safe in saying, that the matter was finally decided, by his friendship for Mr. Gordon. The latter, on his arrival in P. E. Island, had been called to Princetown and St. Peters. He preferred the call of the latter, and when some of the people of the former place, complained to him of his decision, he replied, that he would get them a better man than himself, alluding to Dr. Keir.—Hence his influence was directed to influence the latter to choose this country as the sphere of his labors, in which he was successful. Having completed his usual term of study, Dr. Keir was duly licensed to preach the gospel, by the Presbytery of Glasgow, about the close of the year 1807, and preached in the various vacancies of the body, till the following summer. At the meeting of Synod in 1808, he formally tendered his services to the supreme court, for the Nova Scotia mission. The Synod was not very anxious to accept his services for the work. There were then many congregations vacant in the church at home, and preachers were very scarce, so that when the question was taken about sending him to Nova Scotia, it was carried in the affirmative, only by a majority of one vote, and even this was only because of his own anxiety to go. It will be thus seen that his coming to this country, was in the true spirit of missionary devotedness, and it may be added, that the sacrifices and trials of missionaries coming to this country, were quite equal to those endured by the majority of modern missionaries. At the time of this decision of Synod, there was an application before them from a congregation just formed in connection with the body at Halifax, and the Synod sent him out with a special view to that place, giving him liberty to return in two years, if he did not like the country, the expences of his passage home to be paid. (To be continued.)

## REFLECTIONS FOR THE NEW YEAR.

I entered the dwelling of an old man, on the forenoon of last New Year's Day. He was weak and unable to walk abroad; his dwelling was humble, and his visitors few. After the usual greetings, and after some time had been spent in conversation, I inquired, in noticing some pencilling on a scrap of paper, what he had been calculating. I have been reckoning, he replied, the number of Sabbaths, of days, and of hours, for which I must soon give an account. As I am considerably above 70, I may say that I have acted as a responsible agent for 70 years. I find I must account for the way in which I have spent 3650 Sabbaths, 25,550 days, and 613,200 hours. I have been thinking, he added, that reckoning only one sin, as committed against God's holy law, every hour, how immense will the number be, and how shall I answer. He added that his only consolation and hope lay in the *grace* and *righteousness* of a Divine and all sufficient Redeemer; through whose aid he trusted that he would be strengthened to resist evil, and to make progress in holiness.

The example of the old man is worthy of imitation. It suggests to us all a very suitable and profitable way of entering on the year 1859. Let us begin the year by taking note of the flight of time, by marking our failures, by confessing our sins to God, and humbling ourselves before him; by reforming what requires amendment, and by prosecuting with new energy every Christian and benevolent enterprise.

Reader, you were reminded, in the opening article of the last year, that you were, as respects the future, like the prisoner whose days were measured by the amount of water contained in a reservoir, and from which he was continually drawing. The supply was limited, the quantity unknown, but certainly becoming less every day. Now from that concealed reservoir you have been drawing for another year. You have drawn daily, hourly, and every minute, and every moment. Many have drawn their last drop, during the past year, and have died. You live to peruse these lines, but this year, or this day, your supply may be exhausted, and you may die. You live in a state of perpetual insecurity. There is but one step between you and death. And can you be content in the midst of this ever imminent peril, to live without preparation for the dread scenes of another world? Here to-day, you may be in another world to-morrow; to-day on trial, to-morrow the case may be tried and decided, irrevocably and for ever. The fearfulness of a life of pleasure, or of indifference, in view of these truths, is incapable of being exaggerated. No language can overstate it. Sinner, prepare to meet thy God! Be persuaded to begin the year, praying "Lord teach me to know mine end, and the measure of my days, what it is, that I may know how frail I am."

Referring once more to the address of last year, it was remarked that as a people, we had enjoyed during the year 1857, the three great temporal blessings *health*, *peace* and *plenty*. We cannot say so much for 1858. The destroying angel has been hovering over our Province, and, here and there descending, has left sad memorials of

his visit, in desolate homes, and little mounds in graveyards. Many a heart stricken parent will long remember the year 1858, as one in which their homes were desolated by a fearful disease, and one,—two, and sometimes three and four, of their loved children, during as many weeks, borne away to the resting place of the dead. The cholera some 25 years ago was more fatal in Halifax, but to Nova Scotia the putrid sore throat has been a much severer scourge. More than a century ago this dreadful disease appeared in the United States, (then the British Colonies), and scattered terror and despondency first through the homes of New Hampshire, and next through some of the then neighbouring Provinces. Its symptoms, progress and mortality, identify it with the present epidemic. It was still more fatal, having swept away *all the children* in many dwellings. The following statements from a continuation of Robertson's History of America, are of interest at the present time.

“About this time, (1735) the country was visited with a new epidemic disease, which obtained the name of the throat distemper. The general description of it was a swelled throat, with white, or ash colored specks, an efflorescence on the skin, great debility of the whole system, and a strong tendency to putridity. Its first appearance was in May 1735, at Kingston in New Hampshire, an inland town, situate on a low plain. The first person seized was a child, who died in three days. About a week after, in another family, at the distance of four miles, three children were successively attacked, who also died on the third day. It continued spreading gradually in that township through the summer, and of the first forty who had it, none recovered. In August it began to make its appearance in Exeter, six miles north-eastward, and in September at Boston, fifty miles southward, though it was October before it reached Chester, the nearest settlement on the west of Kingston. It continued its ravages through the succeeding winter and spring, and did not disappear till the end of the next summer. In Boston it is calculated that 4000 had the distemper, of whom 114 died.

“The most who died of this pestilence were children, and the distress which it occasioned was heightened to the most poignant degree. From three to six children were lost out of some families, several buried four in a day and many lost all. In some towns one in three, and in others, one in four of the sick, were carried off. In the parish of Hampton Falls, it raged most violently. Twenty families buried all their children; twenty seven persons were lost out of five families, and more than one sixth part of the inhabitants of that place died within thirteen months. In the whole Province, not less than 1000 persons, of whom above 900 were under twenty years of age, fell victims to this raging distemper.

“Since the settlement of this country, such a mortality had not been known. It was observed that the distemper proved most fatal, when plentiful evacuations, particularly bleeding, were used; a great prostration of strength being an invariable symptom. The summer of 1735, when the sickness began, was unusually wet and cold, and the easterly winds greatly prevailed; but it was acknowledged to be, not “a creature of the seasons,” as it raged through every part of the year.”

Its ravages have been felt in this Province previous to the last year, but during the past season it has not only spread more widely but the region of its greatest activity and severity has been within the bounds of our own Church. Young people and children, have died in considerable numbers, both East and West, on the coast and in the interior, but its most deadly ravages have been in the Lower village of Truro, on the Gay's River and Shubenacadie settlements, and still more recently in Dartmouth and Halifax. How loudly sounds the voice of God in the ears of the young, (may it reach their

hearts,)—*Seek the Lord*—Seek him with your *whole heart*,—Seek him *early*;—and to parents,—These are my children,—Nurse them for me,—Regard them as loans,—Train them for another world.

We have seen *Christ conquering death for his people* during the year. Some have fallen asleep in Jesus, and have been garnered like a shock of corn when it is fully ripe. These men were standard bearers in their time, and their names very properly, are recorded in the *Christian Instructor*, under the head *Obituary*. But, younger persons and children have departed, calmly resting on Jesus, and their record is found only in the hearts and memories of weeping friends, and in the book of the recording angel. But ah! others have been cut down in their sins, despising all, warning and resisting all entreaties. Intemperance has been pursuing its demon work, and mammon has been hardening hearts against God. Death will wait for none; and the careless, the dissipated and the worldling, have been called to the judgment seat, as well as the pious. Oh that the living were wise, that they would observe these things, and turn to the Lord!

As a people, we have many and *loud calls to gratitude*. We have *peace and plenty*. Wars we have heard of, but its terrors we have never seen. Our land has brought forth abundantly. Food is abundant and cheap. We have enjoyed our Sabbaths. We have sung the sweet songs of Zion. We have dwelt in the house of the Lord, and have had precious communion seasons. Some of us have been sick and are restored. Some of us have had members of our families raised up. Some of us have travelled, and returned to home and friends in safety. The past year has loaded us with a heavy debt of obligation to our heavenly father. Oh how ungrateful and perverse are our rebellious hearts, that we are not more thankful to God, our unmeasured Benefactor!

The past year has been a year of *mortality among our public men*. Death has been fulfilling his commission, in both branches of the Legislature. The Counties of Colchester and Hants, have each been required to provide a successor to a removed Legislator. Both the parent church and ourselves mourn the loss of a Professor of Theology. The death of the Rev. Dr. Brown involves a loss to the christian world as well as to the U. P. Church. When we consider his and learning accumulated treasures of biblical information, the elaborate expository works which he has bequeathed to Posterity, and the large number of able, pious and accomplished Theologians, who now in the Church are his epistles known and read of all men, we must admit that he has attained a PLACE AMONG THE FIRST THREE, and that in his death, we in common with our brethren in Britain, mourn over the departure of a GREAT and a GOOD man. Dr. Keir takes rank among *the thirty*. If he was not a *great*, he was truly a *good* man, and feared God above many. An excellent spirit was in him, for he was indeed full of faith and of the Holy Ghost, a pattern of meekness and of brotherly love. We point him out as a model to ministers, sound in the faith and zealous in its defence, yet a PEACE LOVER and a PEACE MAKER.

Both of the Professors were honored to serve God in the Gospel of His Son for *more than half a Century*. Dr. Brown's Jubilee was celebrated in 1856, and Dr. Keir's in 1858, but he whose Jubilee was last celebrated, was first called to enter into the Joy of his Lord.—



Dr. Keir died on the 22nd of September, and Dr. Brown on the 20th October. For services so long and valuable, the churches should be deeply thankful.

At the commencement of last year we had two missionaries and their wives on the mission field, we have this day intelligence of the safe arrival of the third with his lady,—a farther cause of thanksgiving, and a new summons to prayer for the influences of the Spirit.

The effects of the financial crisis of 1857, have been felt severely in Nova Scotia during all the past year, and as a consequence, the funds of both the Mission Boards are exhausted. The Board of Home Missions, cannot at this moment, meet its demands. Surely the warm hearted friends of missions through the body, will speedily wipe away this reproach. If all who give gifts and entertainments at this season, would appropriate an equal amount to missions, all difficulties of a pecuniary kind would be speedily removed.— Shall our Home Missionaries remain unemployed, or shall they after fulfilling their appointments, through rain and storm, be compelled to wait through tedious weeks and months for the small sum, which provides the barest possible support for a single man, not to speak of a family? Shall the Foreign Missionaries be left to conclude that the Church is losing interest in their work? How will the Church answer these questions? We will be disappointed if there be not a speedy response by a replenishing of both funds.

*The revivals of the past year* constitute a very memorable feature. Our pages have chronicled many interesting facts, connected with their origin and progress, in the United States. Many men of fervent piety, and of sound judgment, who have had opportunities the most favourable of judging in the matter, have pronounced this great and protracted religious revival, the most remarkable movement since the Reformation. Intelligent and pious men, and office-bearers of our churches, have entered the prayer meetings held in Boston, and New York, during business hours, and have seen very much for which to praise God. But farther the fruit begins to appear. Large numbers of Students are entering the colleges, and preparing to take part in the ministry of Jesus Christ. The movement is extending to Scotland. Shall we seek the Lord with increased zeal and earnestness during the year 1859? Oh that those among us, who make mention of the Lord, would keep no longer silence, but pray importunately and without ceasing for the reviving presence of the Divine Spirit.

The Lord has been *preparing the way for the progress of his kingdom*. The suppression of the Indian revolt, the treaty with China, the visit of Lord Elgin to Jeddo, and the treaty with Japan, which followed that visit, opening up commercial relations, and religious intercourse with that hitherto secluded and jealous people, are all memorable events, inverting to which our children's children will make mention with deep interest of the year 1858.

*The future does not appear gilded with unmingled brightness*. What may occur during the present year we know not. There have been startling occurrences in the ecclesiastical world during the one just closed. The increasing boldness of the demands of the representatives of the Papacy in England, the visible progress of Tractarianism among the English Clergy and Aristocracy, not to mention the fall of a Star in our own Provincial heavens,—the introduction of

the Confessional, into the Episcopal Church,—the boldness of the enemies of the truth, and the paralysis of its defenders *in that church*, are among the things which are making men's hearts to fail for fear, and for looking after those things which are coming upon the earth. The battle of the great day of Almighty God draweth nigh. It may not be at hand, but it approaches. Preparation is being made for it. The enemy is mustering and disciplining his forces, and the church should no longer slumber. "And that knowing the time, that now it is high time to awake out of sleep. The night is far spent, the day is at hand." Our God however reigns over the nations of the earth. Our Redeemer is the King of nations. *We would put our trust in Him.* We would rejoice in *His* presence and protection. But we would not be found supine or secure. We would conclude in the words of Dr. McLeod, of New York, spoken sixty or seventy years ago, when the cry was, *not Popery*, but infidelity, is the enemy we have to fear. "Be not deceived, Christians, I repeat it, be not deceived by the cry of French Atheism: but mark with more attention than ever, *Anti-christ, in whatever nation it may be found.* Treat with equal jealousy and indignation, French and German, and Spanish, and Russian, and British *Antichristianism.* THIS IS THE GRAND ENEMY OF THE CHURCH. It is the enemy now to be destroyed. Attend therefore in the fear of God, to the voice which is heard from heaven, giving commission to the angels of death "Go your ways, and pour out the vials of the wrath of God upon the earth." P. M. G.

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## THE EVANGELISATION OF THE WORLD.

### No. IV.

In my last letter, I endeavoured to impress upon your minds the nature of the Foreign Mission Enterprise, and in conclusion was considering the *spirit*, which should characterize the efforts we put forth for the forwarding of this cause. I mentioned that the proper course to gain a true idea of the spirit of missions is, to look at once at the missionary character of our Lord Jesus Christ. I purpose therefore, in this letter, to direct your thoughts, shortly, to the character of Christ, in order that we may have an example before our minds which we may follow and imitate, in carrying forward this great work.

In the first place, that Christ was a true *missionary*. He was sent into this world to seek and to save the lost. What, then, was the character of that spirit which he manifested in his mission to our earth! This is the grand and important thing for us to know; for knowing this rightly, we then know *how* we should engage in the work of diffusing gospel truth.

First, then, the condition of those to whom Christ came. They were lost and helpless. Desperate wickedness and depravity, were then the most distinguishing characteristics. Their moral beings were full of noisome wounds, putrid bruises, and loathsome sores. In God's sight they were filthy and abominable, covered over with the most loathsome disease—the leprosy of sin. They were not only thus

debased, but they had also rebelled against God—cast off his authority—raised the arm of flesh in obdurate hatred and rebellion against his government, and all that pertains to God. They had no desire to be delivered from this awful situation. They even gloried in their shame, rolled sin as a sweet morsel under their tongues, and with frantic enthusiasm, most cruelly and ignominiously put to death the only Son of God, who had come to save them. Such then, was and is the condition of those whom Christ, as a missionary, came to save. Against them the sentence of divine condemnation has gone forth. They had sinned, and it had been declared the “the soul that sinneth it shall die.” They had no power, to deliver from this sentence. The yawning pit of everlasting woe and torment, was ready to receive them. Darkness, dreary forebodings and wild despair, were on every side. There was neither power nor desire to effect a reconciliation with that God whom they had so offended; and whose flaming sword of divine justice, had been unsheathed, and was ready to devour them with an eternal destruction. What could be more dreadful, appalling, horrible than man’s situation. But when the Triune God beheld man in this ruined lost condition, what effect had this awful spectacle upon him. Be astonished, O earth! Wonder, O heavens! It filled the adorable, Omnipotent Supreme Being, with pity and compassion. All his bowels were moved with mercy towards man; and he sent forth the most wondrous proclamation, “Let man be saved, for I have found a ransom—even my only begotten and well beloved son.” To this the son promptly and joyfully responded, “Lo, I come, in the volume of the book it is written of me. I delight to do thy will O God.” Thus in man’s extremity, the Saviour voluntarily substituted himself in his stead—“bore our sins in his own body on the tree—received upon his own agonized soul what was our due, and thus delivered us from the untold horrors of eternal death, and opened before us the gate of heaven.” O, what a most adorable and wonderful spirit is this which Christ has manifested towards man. *This the true spirit of missions.* Have we largely imbibed this spirit?

But let us look some what more in detail, at the manifestations of the spirit of Christ. He left heaven to deliver man, not to receive honor or fame to himself. He came to our earth not to dwell amidst holy beings and to receive their adoration and praise; but dwell amidst rebels—worms of the dust—who are crushed before the moth, and whose breath is in his nostrils. He came to be subject to calumny, reproach and persecution. He does not come to earth with the glittering glories and honors of heaven, and surrounded by his holy angels. No. We find him the babe of Bethlehem, born in a stable, cradled in a manger, and his attire swaddling clothes. Follow him to Egypt, then back to Nazareth. “What humility, lowliness and condescension!”

Look at the Saviour in his public ministry. You do not find him where the distinguished sons of earth are oftenest found. You find him most frequently with the *poor*, the sick, afflicted, the blind, and sinners. He is never distinguished for the *richness* of his attire; but on the contrary, always so demeaning himself as to be one that was “meek and lowly in heart.” “His chosen walk was such, that it could

be said with emphasis, "to the poor the gospel is preached." His whole public life was full of toils, trials, cares and vicissitudes. His ambition was not to obtain the ease, comforts and enjoyments of this life,—but to do the will of him that sent him—to seek and to save the *lost*. In order to advance this object, he could cheerfully forego all the pleasures and luxuries of earth; become a man of sorrows and acquainted with grief; be rejected, despised and hated,—become a mark of the bitterest rage and the finger of scorn! Such, then, was the spirit of Christ. It is a spirit of self-sacrifice, condescension, humility, zeal, earnestness, and entire consecration to God's service.—This, then, is the true spirit of missions, and as such, we are commanded to *imitate it*. "If any man will serve me, let him *follow me*."—In view of such an example, what shall we say? Do we possess this same spirit? Before us are myriads of our fellow beings, sunk in heathenish darkness, degraded and miserable, perishing for want of the bread of life, going down rapidly to the untold agonies of the second death. We have this bread, and are commanded to feed the famishing multitudes with it. It is not for us to enquire, are the heathen seeking after this bread? All that is necessary for us to know is, that they are perishing because they have not the gospel, and that we are commanded to carry it to them. Are we, then, manifesting the spirit of Christ in the efforts we are putting forth to save perishing souls from eternal death? Are we earnest, self-denying, zealous and condescending in our efforts for the diffusion of the gospel? Remember, "the Lord of glory shrank not from ignominy and scorn, untold agony, exquisite torture and the most cruel death; hence, can we possess much of his spirit, and yet consider it too much to forego some of the comforts and delights, and fashions of this perishing life, and to labor and toil with perseverance and self-denial on a foreign shore,—to instruct the destitute and the dying,—to enlighten the millions and hundreds of millions of heathen, who have never heard the precious name of Jesus, and are entirely ignorant of the consolations of his grace? Is it too much even to expose one's self to an early grave in a sultry clime, if necessary, that some ray of hope may break in upon the gloom of the benighted and perishing nations? God be praised, that the prospect of death did not daunt the spirit of the self-denying Jesus!" O, how have my spirits sunk within me, as I have heard the objection, that, "missionaries, and missionaries' wives especially, go forth to die." And how does my heart sadden as I look over the Church and behold the interest, time and means expended upon the pleasures, vanities and follies of life; and the cold indifference manifested in reference to the extension of Christ's kingdom. Alas! how little of the spirit of Christ do we see in the present age. When we, at the present day, look at the example which Christ has left us, at a world of immortal souls perishing; and then contrast the interest which we are taking in the enlightening of the benighted nations, with the means which we are expending upon the decorating and ornamenting of our persons and habitations, and the gratification of created and pampered appetites and tastes, we must take to ourselves shame, confusion and deep humiliation. We must confess that

we do not possess the true spirit of missions. O what inconsistency exists between our profession and our actions. Yes, and ungodly men, unable to reconcile this difference, become sceptical of the whole matter of religion. "Why sir," said an infidel to the Rev. Dr. Philips of Scotland, before he entered upon his mission to Southern Europe, "did I believe as you profess to do, and did I act as you do, *I should feel ashamed*. You profess to believe that the world is lost, and going to final perdition, and that you have a remedy that can save it; why, then, do you not go forth and plead with your perishing fellow men, with all the earnestness which such a case demands? Why do you not go among the nations that are sitting in darkness, that know not the God of your Bible, to afford them at least a chance of obtaining salvation? If *your* creed were *mine*, I could not rest, till I had warned men of their condition, and entreated them to flee from the wrath to come."—O when shall we imbibe the spirit of Christ, and no longer give occasion for rebukes like this!

But perhaps there are those, who will spurn from them this reasoning and these conclusions regarding them, as the productions of the heated brain of a fanatical enthusiast. I will, therefore, conclude this letter, by a few statements taken from the pen of the Rev. Dr. Duff, the indefatigable missionary to India, which substantiate my conclusions and views. He asks,—“Why should not all the godly membership of the Church take their share, according to their varying capacities and opportunities, in the blessed work—the evangelization of the world,—some in one way, and some in another? We think, that the Church will not be in a sound condition, untill the membership of our congregations become not only hearers of the word, but in a peculiar gospel sense doers also. Ah! were this better spirit to prevail more widely through all Protestant Churches,—the spirit that would prompt men to be not receivers only, but dispensers of that which they had received,—the spirit that would lead all ecclesiastical bodies to make the doing of some active work for the Lord, as indispensable a condition of church membership, as the abstract soundness of a creed, and the outward consistency of moral life—what a strange and happy revolution would soon be effected,—what a new spirit of ennobling self-denial would be evoked,—what a spirit of large-heartedness, which would flow forth in copious streams in behalf of a perishing world! I long, therefore, for the time when the church shall thus rise up and face the whole question, not in the light of a petty and carnalizing expediency, but in the light of God’s own unchanging truth. I believe that the church, as a whole, has not yet fully estimated the magnitude of the work to be done, and that we have only hitherto, been as it were, playing at missions.

How frequently have my spirits been depressed to hear the cry, “Oh we have nothing to spare,” and then to look at the stately mansions, the splendid equipages, the extravagant furniture, and costly entertainments, besides the thousands that are spent upon nameless idle and useless luxuries. It is as much as to say to God, the Great Proprietor of ail,—Lord, pray excuse me, as I wish to expend all this upon myself, and if I have a little dribblet remaining over, after I have satisfied

myself, I will consent to give that driblet back to Thec. Thus christians are treating the cause of Christ, much as the rich man in the parable, treated Lazarus. They themselves, fare sumptuously every day, clothed, &c., but leave the cause of Christ to starve outside yonder, or to feed upon the crumbs that fall from their tables. Why not reverse this picture, and let professors of religion become characterized for that christian grace of self-denial in its full, large, comprehensive, Christ-exemplified sense, which has almost gone into oblivion in these days.

But, in particular, it cuts one's heart to the quick, when with almost infinite toil and suffering, we have succeeded in gaining one point, and then another,—when it pleased the Lord to raise up human agents, one after another, *waiting* to be sent forth,—and when we reported they were ready to enter on the glorious enterprise, to find that instead of meeting with a prompt and cordial response, rejoicing in our success, under God, urging us to engage those voluntary recruits, and proceed onwards, the cold, freezing, killing answer has too often been, that on looking into the treasury at home, there are no means to employ these soldiers, and that we must not take them into our service. In short, you pray to God for success upon the labors of your missionaries, and when that success is granted, you heedlessly or wantonly fling it to the winds. You are in effect, telling your missionaries, you have faithfully toiled, and spent your strength in forwarding God's cause in heathen lands; but we are resolved that your labor shall be in vain, and your strength shall have been spent for nought." O, for the day when the Lord shall give his people a heart to consecrate themselves entirely to his service,—to give cheerfully and not grudgingly, to his cause, according as they are prospered. The command and the promise of God are, "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me therewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, &c. And all nations shall call you blessed; for you shall be a delightsome land, saith the Lord of Hosts."

A LOVER OF ZION.

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## REVIEWS.

THE LAST DAYS OF JESUS,—or the appearances of our Lord during the forty days between the resurrection and ascension. By T. F. Moore, D. D., Richmond, Va.—Philadelphia, Presbyterian Board of Publication. Pp. 300.

The author of this work is already known by his work on "The Prophets of the Restoration." In the present work he appears however, not as the scientific expositor of the word of God, but as the practical teacher. The subject is one of importance. In the introduction, he remarks that "the number forty occurs so often in Scripture, especially in designating time, that we can hardly suppose this

occurrence to be merely accidental. Especially is this true of the period of forty days." Without professing to give all the reasons for the use of this particular number in this way, he remarks that there was one feature of nearly all these periods, viz. that they were periods of preparation. The forty days of Moses, prepared him for setting up the divine Institute; the forty days of the children of Israel at Jordan, prepared them for their entrance into the promised land; the forty days of Elijah, was a prelude to the scenes of Horeb and the conclusion of his ministry; the forty days of our Saviour's fasting and temptation in the wilderness, prepared him for entering on his work as Mediator. "Hence," he adds, "when we reach the last forty days in this long series, we are prepared to find it a period of preparation for what was to follow. Such accordingly was the fact. It was an introduction to the opening of the New Dispensation, for it was spent by Jesus in "speaking of the things pertaining to the kingdom of God." It was to Jesus himself, a season of preparation for the glories of the ascension, and the return to heaven, when the everlasting doors were lifted up to let the King of glory in. And it was especially so to his disciples, for in the interviews accorded to them during this interval, they were fully instructed on many points, concerning which they had hitherto been but imperfectly informed. And these forty days were the preparation for the wonderful scenes of Pentecost."

The author, believing that the majority of ordinary readers, are not sufficiently aware of the treasures of instruction afforded by this period of our Lord's life, has written this work with the view of drawing attention to it, and throwing light on the various subjects brought under notice by it. The work is well fitted to answer the aim, embodying the results of the labors of the latest critical writers, and presenting in an eloquent style, the doctrines and lessons taught in the remarkable interviews of our Lord with his disciples, after his death. We give one extract, which will give a fair view of the author's style. It is from his remarks on the second appearance of our Lord, viz. to the women as they returned from the Sepulchre.

"In this appearance, there are several thoughts suggested, worthy of consideration.

1. *The mission of woman.*

It is a striking fact, that both the visions of angels, both the first annunciations of the resurrection, and both the first appearances of Christ, were made to the women. Why was this? Why not to Peter, John, Joseph, Nicodemus, or some other of the eleven? It cannot be that six facts so important should have happened without design and meaning. Why was it thus ordered? Probably for the same reason that placed three women to one man at the cross, and now places three women to one man at the communion table. The female heart has a quicker sympathy and a stronger drawing to religion than the male, and hence is found more generally in a state of greater preparedness for it. It is more confiding and pure than the male, and hence receives the glad tidings with more readiness. The hearts of men come so early and so much in contact with a sinful world, that they become more scared and hardened than those of women, and therefore less disposed to believe and obey the Saviour. It was so with the male and female disciples of Jesus. When the men forsook him and fled, and gave up all hope, and refused to believe the first announcement of the resurrection, the women clung to him, even to the end, were last at the cross, last at the sepulchre, earliest to return, and easiest to believe that Christ had risen from the dead.

It was doubtless in view of this fact, the greater preparedness of heart possessed by the women, that those sex distinctions were granted to them, and that only their eyes were allowed to see the angels.

But we look a little closer at this fact, we find that it was not so exceptional a fact, as it appeared at first sight. It seems strange that the first tidings of the resurrection from human lips, should have been, not from the lips of the apostles, who were to be the authorized heralds of this fact, but of the women who were to be forbidden to speak in the church. It seems at first a singular exception to the divinely ordained plan for proclaiming the glad tidings of a finished redemption. Yet, a little reflection will show us, that it is not exceptional, but the very order of arrangement that is repeated in every generation of the world. The fact is the same that exists in the case of a vast majority of Christians ever since.— We first hear the history of the cross, the sepulchre, and the throne, not from the lips of a man who stands as an ambassador for Christ; but from the lips of a woman, a pious mother, sister, or nurse, who pours into our infantile hearts this wonderful tale of love and mercy. Some, it is true, are left to an early orphanage, and some to a godless parentage; but even of these the general fact is true that the first knowledge of Jesus is learned, not from the lips of men, but from the lips of women.

This is a fact of deep moment in the divine ordering. This linking of the family with the church, this intertwining of the household of flesh with the household of faith, and this interplacing of the roots of the good olive tree with the olive plants of the vineyard, is a most precious and important fact. It thus brings the gentle heart of woman in living contact with the gentle heart of childhood, and leaves impressions of religious truth that are never effaced; and are often the means under God of leading the soul to Christ.

It is, under God, to the prayers and perseverance of Monica that the church owes Augustine. It was Judith the step-mother of Alfred that first moulded his heart, and prepared him to be one of England's saintliest monarchs. Bishop Hall records his indebtedness to his mother in terms that place her beside Monica. Halyburton acknowledges his great obligation to the early religious training of his mother. The mother of Doddridge, the mother of the Wesleys, have come down to us linked with the piety of their illustrious children. The agency of the mothers of Newton, Cecil, and Claudius Buchanan, in the conversation of their sons is well known. Indeed Christian biography is crowded with memorials of God's seal on the patient piety of praying mothers. John Randolph declared, "I believe I should have been swept away by the flood of French infidelity, if it had not been for one thing—the remembrance of the time when my sainted mother used to make me kneel by her side, taking my little hands folded in hers, and cause me to repeat the Lord's prayer." One of our Western Missionaries states that during a revival in his field, a scoffing infidel was at length brought to his knees, and the first cry that burst from his quivering lips, was, "God of my mother, have mercy on me."

Hence we have in these first appearances a presentation of the mission of woman. She is first to utter to the opening soul the story of the cross, and utter it in tones which, though earliest heard, are latest forgotten or effaced. This story is first heard, not from the pulpit, the press, or the lips of man, but from the lips of woman, in the sweet cradle-hymns that soothe the young nursing to sleep, as the mother sings, "Hush, my babe, lie still and slumber;" in the simple songs of the nursery, when the lisping tongue of childhood is taught to say, "Jesus, tender shepherd, hear me;" in the story of that babe of Bethlehem, cradled in the manger, and that gentle and crucified man of Calvary, whose sufferings make the young lip to quiver and the eye to fill, with such emotion; and in those musings of heaven that fill the child's heart, as it learns that Jesus has there tenderly folded the little babe that died, and that in that bright home above the stars, that there is no night, no sorrow, and no tears. These are the deep, indelible tracings of holy things on the human heart. The boy may become wayward, and the man wicked, he may learn to scoff at religion, and grow hoary in sin; but let an hour of sickness and sorrow come upon him, and the world grows dark; and then, like the vision of an angel, there will rise in his



heart the image of his mother; he will remember the time when her soft hand was laid on his head, as he knelt beside her in prayer; he will remember when that hand, then thin and pale, was laid feebly but fondly in his, as, with her dying lips, she commended her boy to God, and prayed that she might meet him in heaven; and in those hours of solemn and tender memories, the hard heart will melt, and the unbidden tears will gush from the eyes of the most obdurate, at the sweet remembrance of a mother's love and a mother's piety.

The mission then of mother, wife, and sister, is one of high and solemn import, and one, the neglect of which must draw after it fearful guilt. If she tells those who ought to learn from her of Christ, the wretched babble of worldliness and sin, and leads them not to the fountain that flows from the riven Rock, but the broad, deep, rushing current of worldliness, her guilt must be heavy indeed. It is a fearful crime for a Hindoo mother to bring her child, and commit him to the waters of the Ganges, and yet the unconscious babe may pass from the turbid waves of the river to the rest of heaven. But the worldly and godless mother, with a deadlier cruelty, brings her child to a stream, whose end is in the abyss that is bottomless. Hence it becomes us to remember as we see the women hastening to tell first the news of a risen Redeemer, that we have here presented to us what is woman's mission still, to be the earliest to tell to the opening soul the story of a Saviour.

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PRIDE,—or six months at my Uncle's. Pp. 80.

This is a tale for youth, conveying religious instruction in an agreeable manner, particularly regarding the special sin named in the title, but also in reference to Christian duty in general.

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## RELIGIOUS MISCELLANY.

### THE BIBLE AS A SCHOOL BOOK.

Before I state my arguments in favor of teaching children to read, by means of the Bible, I shall assume the five following propositions:

I. That Christianity is the only true and perfect religion, and that in proportion as mankind adopt its principles, and obey its precepts, they will be wise and happy.

II. That a better knowledge of this religion is to be acquired by reading the Bible, than in any other way.

III. That the Bible contains more knowledge necessary to man in his present state, than any other book in the world.

IV. That knowledge is most durable, and religious instruction most useful, when imparted in early life.

V. That the Bible, when not read in schools, is seldom read in any subsequent period of life.

My arguments in favor of the use of the Bible as a school-book are founded, first, in the constitution of the human mind. The memory is the first faculty which opens in the minds of children.

Of how much consequence, then, must it be, to impress it with the great truths of Christianity, before it is pre-occupied with less interesting subjects! There is also a peculiar aptitude in the minds of children for religious knowledge. I have constantly found them, in the first six or seven years of their lives, more inquisitive upon religious subjects than upon any others; and an ingenious instructor of youth has informed me that he has found young children more capable of receiving just ideas upon the most difficult tenets of religion than upon the most simple branches of human knowledge.

There is a wonderful property in the memory which enables it, in old age, to recover the knowledge it had in early life, after it had been apparently forgotten forty or fifty years. Of how much consequence, then, must it be, to fill the mind with that species of knowledge, in childhood and youth, which, when recalled in the decline of life, will support the soul under the infirmities of age, and smooth the avenues of approaching death! The Bible is the only book which is capable of affording this sup-

port to old age; and it is for this reason that we find it resorted to with so much diligence and pleasure by such old people as have read it in early life. I can recollect many instances of this kind, in persons who discovered no attachment to the Bible in the meridian of their lives, who have, notwithstanding, spent the evening of them in reading no other book.

My second argument in favor of the use of the Bible in schools, is founded upon an implied command of God, and upon the practice of several of the wisest nations of the world. In the sixth chapter of Deuteronomy, we find the following words, which are directly to my purpose: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. . . . And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

I have heard it proposed that a portion of the Bible should be read every day by the master, as a means of instructing children in it. But this is a poor substitute for obliging children to read it as a school-book; for, by this means, we insensibly engrave, as it were, its contents upon their minds; and it has been remarked that children, instructed in this way in the Scriptures, seldom forget any part of them. They have the same advantage over those persons who have only heard the Scriptures read by a master, that a man who has worked with the tools of a mechanical employment for several years, has over the man who has only stood a few hours in the workshop, and seen the same business carried on by other people.

We hear much of the persons educated in free schools in England, turning out well in the various walks of life.—I have enquired into the cause of it, and have satisfied myself that it is wholly to be ascribed to the general use of the Bible in those schools.

I think I am not too sanguine in believing that education, conducted in this manner, would, in the course of two generations, eradicate infidelity from among us, and render civil government scarcely necessary in our country.

In contemplating the political institutions of the United States, I lament that we waste so much time and money in punishing crimes, and take so little pains to prevent them. We profess to be republicans, and yet we neglect the only means of establishing and perpetuating our republican forms of government,—that is, the universal education of our youth in the principles of Christianity by means of the Bible; for this divine Book, above all others, favors that equality among mankind, that respect for just laws, and all those sober and frugal virtues which constitute the soul of republicanism.—*Dr. Ben. Rush.*

—"I believe in the tract. Although but a leaf from the tree of life, yet it is from the tree of life, and must have healing virtue. But a man is better than a tract. I believe in a book, a good book; for although it cannot open itself nor get into a man's hand whether he will or no, yet it has its work to do, and does it well, but a man is better than a book. And I believe in the book, the book which God gave, which he hangs as a light in my tabernacle, and holds before my feet as I walk the highway: but inasmuch as there is more power in the spoken than the written word, I believe that a man with the Bible in his heart, and the Bible in his mouth, is the best edition of the book. Then I have a great faith in the colporteur. I believe that the colporteur is one of our grand discoveries; and that we shall have the millennium here the sooner, because he has harnessed himself so willingly to the chariot of the King. But an ordained minister of Christ—one who can baptize the children, bury the dead, spread the table of the Lord in the wilderness, and be a shepherd to the scattered sheep, must be better than a colporteur."—*Dr Shaw.*

#### BITTERNESS FOR A FIRST-BORN.

One of the "holy men of old" wrote of the result of the outpouring of "the Spirit of grace and of supplications" "on this wise"—"They shall look upon him whom they have pierced and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." Oh, what mourning! and oh what bitterness are represented by these striking figures! "Mourning as

for an only son!" "bitterness as one that is in bitterness for his first-born!"

As an instance of how intensely and how long a *father* feels the death of a first-born son, take the following affecting incident from the memoir of the late Dr. Young, of Perth. He married, lived at Bridge of Allen, and attended the Secession Church in Stirling, about the beginning of the present century. He was a young man of twenty when a son was born to him; and his "heart clave to him with a love singularly tender and ardent. He was a very lovely child, and had begun to walk and to speak, when he was seized with small-pox, which proved fatal. After a few days' illness. His death exceedingly affected his father. Even the partner of his sorrows sustained the stroke with a meek resignation and a quiet endurance, which contrasted strikingly with his overpowering grief. It was his lot, afterwards to lay several other children in an early grave, but with none of them did he part with so much reluctance, or with such poignant anguish. "Bitterness for his first-born" he felt in all its intensity, and it sometimes returned upon him in his old age, with scarcely diminished force. So late as 1852, when walking in the enchanting grounds connected with Aithery Wells, and standing on an eminence which commands a view of Lecropt church-yard, where the dust of his beloved child reposes, he rehearsed to one of his daughters the story of his illness and death, with eyes suffused with tears, and with a voice choking with emotion." Such is the intensity—such is the duration of a *father's* "bitterness" for a first-born son.

Let us now consider the "bitterness" of a *mother's* sorrow, at the loss of her "little boy," as it is described by Mrs. Johnston, of Ballykilbeg House, Co. Down, Ireland, in her exquisitely tender "Lays of the Lost One," which he reviewed some months ago. What "bitterness is there in these heart-moving lines!—

There used to be a small foot climbing on our stair;  
There used to be a blithe step running here and there;  
The mem'ry of a sweet voice lingers on mine ear:  
It mocks the lonely silence ever reigning here!

We had a little plaything, in our garden  
bowers;  
We loved a little white hand plucking garden  
flowers;  
Thou tree, and shrub, and blossom, well-  
known friends became.  
And welcome were the spring birds coupled  
with his name.

I used to feel a soft hand patting on my  
cheek,  
I used to kiss two soft lips—loved to hear  
them speak;  
Then, merry was the playing on our parlor  
floor;  
Now, naught is left but silence—silence ever-  
more!

A little figure, nightly, by our window stood;  
He watched the star of evening—told us God  
was good;  
A little form knelt, nightly, praying in our  
room;  
Now comes that hour with silence, agony,  
and gloom.

We wandered through a glad world, happy,  
three sweet years;  
For, many were our bright hopes—seldom  
fell our tears;  
We never dreamt of parting, till that hour  
of fear  
Brought blank and tomblike silence, ever  
reigning here.

I weary for the bright land—weary all the  
day;  
The sun has gone from this land; can I care  
to stay?  
There meet us with the old love, the old smile  
of joy?  
Yes, meet us in the home land, little angel  
boy!  
—Lays of the Lost One.

How deep, real, and lasting must be  
the mourning of those who are pierced  
by the awakening Spirit, and turned  
aside by him to look upon the pierced  
Jesus!

Reader, if you see your sins in the  
light of the Cross of Calvary, you will  
experience the reality represented by  
the figure here employed. You will be  
brought very low, and your feelings of  
self-abasement will be similar to those  
possessed by the prophet, when he said,  
"Woe is me, for I am undone! for I am  
a man of unclean lips: for mine eyes  
have seen the King, the Lord of hosts;"  
or, like those of the patriarch, when he  
said—"I have heard of thee by the  
hearing of the ear, but now mine eye  
seeth thee; wherefore I abhor myself,  
and repent in dust and ashes."

From Rev. J. H. Calhoun, a Missionary.

### CEDARS OF LEBANON.

MY DEAR FRIEND.—As I am just now encamped among these venerable trees, I occupy a few moments in noting various items of information which may prove not uninteresting to your readers. The region of the cedars (ten hours' ride S. E. of Tripoli,) is not far from 7,000 feet above the level of the sea, and is surrounded on the north, east, and south, by a still higher range of mountains. It is open toward the west and looks down upon a vast mass of rugged mountains, and beyond them to "the great and wide sea." The scenery is most majestic and impressive.—The soil in which the cedars grow is of a limestone quality, and so exceedingly rough and stony, as to be entirely unfit for the plough. The whole region around is covered deep with snow, usually from early December, to the middle of April. On the higher summits, I yet see many banks, and in some places it never disappears. But though the snow is so abundant, it would appear that the cold is not so intense as, for instance, in New England, where you have less snow than here. You perhaps know that very little rain falls in Syria from April till November; but the amount that falls in the other half of the year, is probably nearly or quite as great as the aggregate of your rain and snow for the year. This region around the cedars is too cold for rain, and hence almost the entire discharge from the clouds is in the form of snow; while at the same time, as far as I can judge from the reports of the people inhabiting the nearest village, the ice is far less than with you, thus indicating a less degree of cold.

The cedars are few in number. I have been counting them to day, and find them to be about 400, our actual count was 393. The double trees, mentioned hereafter, are counted as single trees. I should think not more than a dozen are less than a foot in diameter; many of them are two feet, a less number three, and even four and five feet in diameter. Several of them are from six to ten feet. One that I measured this morning is forty feet in circumference, say two feet above the ground. A little higher, it sends forth five immense branches, each from three to five feet in

diameter, which shoot up almost perpendicularly, thus in reality constituting five trees of great size. Many of the cedars are double, and are on triple and quadruple; that is, from one root, apparently, there grow up two or more trees united as one for a few feet, and then separated by a slight divergence; thus forming independent trunks, straight and beautiful.

As to the age of those trees, I do not know that history says much. In a chip two inches thick, I have counted to day, sixty-four circles, which I believe you, who know better about such things than I do, would make equal to sixty-four years. A tree six feet in diameter, on this calculation, would be nearly 1,100 years old. But, as the chip alluded to, indicates a very flourishing growth, and as the yearly increment becomes less as the tree increases in age and size, it is quite probable that a tree of six feet diameter may be 2,000 years old. At this rate, the giant tree mentioned above has breasted the tempests of more than 4,000 winters, thus making its origin nearly cotemporary with the flood.

Travellers have been in the habit of cutting their names on these larger trees. One date I find as far back as 1673, at which time, as appears, the circumference of the tree, now forty feet, must have been nearly as great as at present. From such data as these, we must inevitably refer their origin to a remote antiquity.

The ground occupied by this growth of cedars is not far from 210 yards in diameter in every direction. Twelve of them, the largest and oldest, present to the eye, little of symmetry or beauty. The storms and tempests of so many ages have sadly broken and disfigured their once wide spread branches, and bowed down their lofty heads. Their majesty in ruins is now their greatest charm. None of the works of man which I have seen, not even the ruins of Baalbec, which are but a few hours' distance from the cedars, so impress my mind. One connects them with the great Creator alone. "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted." Ps. 104: 16. The remainder of the grove consists, in general, of straight and well formed trees, which reach a height of from twenty to a hundred feet, with

wide-spreading and nearly horizontal branches, which gradually diminish in length to the top.\* I may also mention a fact which has much interested me. There are two trees of great size, standing about twelve feet apart. A large and high limb of the one has extended itself to the other, and has become firmly united to it by growth, the bark completely covering the seam. And what is still more remarkable, the latter tree now apparently depends on that strong arm for its very existence; for, in consequence of an extensive defect near the ground, the vast superincumbent weight would evidently soon prostrate it were it not so kindly protected by its more aged and stronger companion.

These trees are called by the people the "Cedars of the Lord;" thus distinguishing them from other trees of the same kind which are found in other parts of Lebanon. They are held in

most superstitious veneration. A current tradition is, that our saviour and the eleven apostles on visiting the place, stuck their staves into the ground, and there sprung forth these twelve large trees. No person in all the region would venture to burn a fragment of this holy wood. They tell of some daring individual who ventured to use a little of it in boiling his milk, and immediately he found, to his consternation, that his milk had been turned into blood. The inhabitants of the higher villages pass the cedars and on to a considerable distance beyond, over high and rugged eminences, to obtain their scanty winter stock of wood, not venturing to gather even the smallest branches of these venerable trees. It were well if all superstitions were as useful as this; for to it is owing the preservation of this beautiful grove, which every traveller delights to visit.

## RELIGIOUS INTELLIGENCE.

### DEATH OF THE REV. DR. HENDERSON OF GALASHIELS.

"The fathers, where are they?" Another prince in Israel has fallen; and one of those foremost men who officiated at the obsequies of the Rev. Dr John Brown, and followed his remains to their final resting place, has followed him to light, as he must also share with him the place of mortality.

Dr Henderson was seventy-one years of age, and having been ordained on the 26th August 1810, was in the forty-ninth year of his ministry, wanting only fifteen months of a jubilee pastorate. He had long been subject to a disease of the heart, which prevented him giving way either in the pulpit or the social circle to that impulsiveness of manner which gives animation to the whole man. He dared not let himself out. He knew that he was doubly under a sentence of death; and although it never impaired his cheerfulness or vivacity, or repressed that play of wit which rendered his society so attractive it impressed his whole bearing with a subdued and gentle pensiveness. He was never afraid to look up lest his eyes should encounter the sword of Damocles suspended over him,—he anticipated the final stroke as likely to be

sudden, possibly soon, and lived as one who at any moment might be summoned away. In the early part of the present week, Dr Henderson felt unwell. The local paper—the *Border Record*—says "he was complaining a little on Tuesday, but on Wednesday he felt much better, and not only visited several families of his flock, but also attended the prayer meeting in the evening. On Thursday, however, he was again attacked with diarrhoea, accompanied with occasional vomiting. About six o'clock in the evening, the uneasiness about his stomach having increased to pain, his medical attendant, Dr Tweedie, was sent for; but he could discover no symptoms to indicate immediate danger. Dr Henderson continued rather easier until bed-time, when he retired in his usual way, and would not accept of night attendance. About four o'clock on Friday morning, one of his relations on entering the room observed him in bed lying in his usual position—apparently in a sound sleep; and not wishing to disturb him, immediately retired. On again visiting him about an hour afterwards, the same stillness aroused suspicion, and on a closer examination he was found to have breathed his last—and to all ap-

pearance had done so some hours before, while asleep?" We may speak of him as having passed away, while "taking rest in sleep." The intelligence of his death created a profound sensation in the town where he had laboured for so long a course of years. He had founded sabbath schools in the place, and in every movement to promote its prosperity—social and religious—Dr. Henderson ever bore a conspicuous part.

Dr Henderson possessed a mind of a very high order, cultivated to the utmost. Seen in repose, his whole physique indicated remarkable strength, while his towering head gave evidence of a mental conformation exceeding that of ordinary men. His language, like his mind, was chaste and clear,—his views on every subject were broad and mature,—his arguments weighty and without effort,—while his wit sparkled with a spontaneous richness that—often accompanied by a soft but expressive smile—gave a zest to his conversation altogether unique. As a preacher, he must have been lightly esteemed where noise and frothy declamation were in demand. Dr Henderson's style was elegant,—and his matter that fine old theology of the early fathers of his church who sought to convince and win men by the clearness of their statement and the manly earnestness of their appeal. As a writer he has not done himself justice. A volume of Sermons, published a good many years ago, ran through the first edition in a week, and although there was a perpetual demand, long continued, for it, he could not be induced to issue a second edition. The only literary memento—besides the Sermons—worthy of him, with which we are acquainted, is his life of Dr Balmer prefixed to the two-volume edition of that eminent divine's works. It is written with all the grace, skill, and power of an accomplished penman,—and will better convey to those who did not know him an idea of Dr Henderson's mind and manner than the most perfect sketch from the pen of another.

He was as good as he was great. No tongue of an enemy or voice of reproach was ever levelled at him. He was meek like his master, and invariably cultivated, as well from inclination as duty, the things that make for peace.—*Scottish Press.*

## IRELAND.

POPISH ATTEMPT TO KIDNAP EIGHT PROTESTANT CHILDREN.—An interesting case has just been heard before the Irish Court of Chancery. Some years ago, John O'Malley, a Roman Catholic constable, resident in Tuam, married Ellen Jameson, a Protestant. They had eight children. As John O'Malley was not a very rigid Roman Catholic, the mother brought up the children in the Protestant faith. They were baptized at the Roman Catholic chapel, the mother remarking that the Protestants recognise Roman Catholic baptism; but they never entered the chapel again. They were taught the Catechism, they heard the Bible read, and they were classed as Protestants by the Roman Catholic master of a national school. John O'Malley fell ill, and his eighth child was christened at his bedside, according to the Church of England rites. The mother struggled on, but eventually died in a workhouse. Wm. O'Malley, the uncle of the children, came, and, by the directions of a Father Coyne, carried off the children. At his death John O'Malley protested against priestly interference, and distinctly approved of Mrs. O'Malley's declaration in his presence, that "no priest or nuns should ever get a child of hers." On the petition of Jane Robinson, Mrs. O'Malley's sister, the restitution of the children to her was ordered by the Lord Chancellor in September last.—O'Malley then applied to have his order set aside, and the case was heard at great length last week.

On Saturday the Lord Chancellor dismissed the application, and ordered O'Malley to deliver to Jane Robinson the eight minors, she undertaking to provide for the nurture, clothing, and support of the said minors until further orders, and to abide by such further order as the court may be pleased to make, and referring it to Edward Litton, Esq., the master in the matter, to inquire and report the ages of the said minors respectively, and to state in what manner it is proposed they should be supported and educated, and with whom they should reside; the master to inquire and report the nature and amount of any provision made or to be made for their maintenance and education, and the funds applicable thereto.

## NOVA SCOTIA.

PRESBYTERY OF HALIFAX.—The Free Presbytery of Halifax met at Waterville Church, Western Cornwallis, on the 16th November. The most important business transacted was the erection of the western district of Cornwallis, comprising Waterville, Lakeville and Berwick, into a separate charge. The Rev. A. W. McKay, who has recently return-

ed from Bermuda, was, in accordance with the wishes of the people, appointed to labour in the new charge till the month of June.

The Presbytery met on the following day in the Old Church of Cornwallis, and made an arrangement regarding the distribution of Mr. Murray's Sabbath services amongst the Churches which still belong to his charge, after the separation of the western district.

## EDITORIAL.

## TO OUR READERS.

With the present No. we resume another year's labors. At the beginning of last year, it was intimated that it would depend on circumstances whether our periodical would be continued after the present time. At the last meeting of Synod it was resolved to continue the publication, and arrangements have accordingly been made for its publication in Pietou, on terms that, should the brethren of the Synod continue their efforts to promote its circulation, will render it self supporting. In changing the place of publication, it is due to Mr. Barnes to say that this step has been adopted from no dissatisfaction with him, but solely from the fact that the present publisher is enabled to offer more favorable terms than any of the publishers in Halifax. The Editor feels it due to Mr. Barnes to remark that, during the last three years he has shown every disposition to meet the wishes of those who had the management of it. The distance of the Editor from the Press, as well as his numerous other engagements, sometimes delayed the transmission of communications, but he feels it due to himself and the publisher to remark that, any irregularity in the issue, has been more frequently owing to the Post Office arrangements. We think we may say that our arrangements are such now, that no such irregularities will occur for the future.

It is perhaps scarcely necessary to say anything farther, regarding our plans for the future. We are sensible of shortcomings for the past, but on the whole, the course which we have adopted is that which we feel called on to pursue for the future. While it shall be our object to represent the general views of the body, we cannot expect that all the sentiments expressed on our pages will meet with universal assent. Our object, however, will be to see that what is inserted shall be such as will meet with general approval; or where utterance is given to sentiments on which there may be a difference of opinion, that this be done in a christian spirit. We may mention that particular attention will be given to the preservation of the records of the labors of the fathers of our church. During the present year, we hope to furnish memorials of the late Rev'ds. Alexander Dick, and Peter Gordon. In our present No. we publish the first part of a memoir of the late Dr. Keir. It will probably occupy part of the February and March Nos. A few copies of this will be struck off in a pamphlet form. Orders are requested to be forwarded to the publisher with as little delay as possible.

We had hoped that arrangements would have been made before this time by which the burden of conducting the periodicals of the church would not be thrown upon a minister of a congregation.— This however, seems unavoidable for the present. But should the union with the Free Church take place this year, we have no doubt that one of the first steps must be to employ a salaried agent to conduct its public business, and to conduct the periodicals of the church. In the meantime, we must only do the best we can under the circumstances.

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### THE OPENING OF JAPAN.

In our last we referred to the new Treaty between England and China, guaranteeing religious freedom to Christians within the bounds of the Celestial Empire. Since that time, another triumph of British diplomacy has opened the gates of another Empire to commerce, and it is to be hoped to Christianity. Immediately after the treaty with China, Lord Elgin proceeded to Japan, where he succeeded in securing a treaty, which is likely to be attended with the most momentous consequences. Already, Anglo Saxon vigor is preparing to enter the new channel which has been thus opened for commercial enterprise, and we doubt not that, soon the arrangements for Missionary supply, will engage the attention of the Church and Missionary Associations.

We cannot but regard the opening of Japan, as a remarkable dispensation of divine Providence. For two hundred years this people, embracing forty millions of our fellow-men, has been almost as entirely shut out from intercourse with the rest of mankind, as if they were the inhabitants of another planet. Even the Celestial Empire, with its mighty wall, has not been so entirely secluded. It has been possible to hold some intercourse with the people of China, both in the way of traffic, and in the way of religious instruction. But, partly owing to physical causes, her insular position, her rocky shores and stormy seas, and partly owing to political and religious reasons, Japan has been enabled to carry out a policy of exclusiveness, by which it has been shut out, even from the curiosity of travellers, however adventurous.

This was not always so. Nearly three hundred years ago, two nations, the Dutch and the Portuguese, had intimate commercial relations with this people, and even had freedom for the introduction of their religion. Some account then of the past intercourse of Europeans with this people,—their social condition, and the prospects now opening with regard to them, will no doubt be interesting to our readers. For the facts given, we are principally indebted to an article in the last No. of the U. P. Magazine, of which the present article is little more than a condensation.

To understand its past history, and political condition, it is necessary to notice the peculiarity of its constitution in regard to the civil and ecclesiastical power. The High Priest of the Buddhist religion, bearing the name of "Mikado" or "Son of Heaven," is nominally the supreme ruler, but in reality, all power is lodged in the Military Governor, called the *Ziogoon* or *Tycoon*. The latter is nominally the vicegerent of the former, and goes through the forms of consult-



ing him on important measures, but this is a mere form, and the "Mikado" dwells in solitary state, without interfering in public matters.

In former times there seems to have been nothing of the exclusiveness, which has characterised them in later years, either as to trade or religion. During the 16th century, both the Dutch and the Portuguese had entered into the freest commercial dealings, and the latter, at all events, engaged in the work of propogating their religion among them. The first mission to them, was under the charge of Francis Xavier and his associates. They were not only permitted to reside in the country, but were received with open arms, and according to their own accounts, they were remarkably successful in their work. Ere many years, their converts were numbered by thousands, and their churches were erected in various parts of the Empire. The Jesuits were followed by troops of Augustinian, Dominican and Franciscan friers, but instead of their success being proportional, the course of the contending sects, led ultimately to the expulsion of the whole. This was owing to that characteristic which Rome has manifested in every country, from Nova Scotia to Japan, where she has gained what she has deemed a sure foothold, of meddling with the political affairs of a country, and seeking to elevate the Ecclesiastical over the Civil power. Such a simple circumstance as the following, which took place in the year 1596, is said to have been among the first which led to their expulsion. A Portuguese Bishop was met on the High road, by one of the highest officers of state, on his way to court. According to the laws and customs of the country, the conveyance of the Bishop should be stopped, and he should alight and pay his respects to the nobleman. Instead of doing so, the Bishop took no notice of the Japanese nobleman, but, turning his head aside, ordered his bearers to carry him on. This studied insult, excited the implacable resentment of the nobleman against the whole Portuguese nation, whom he confounded with their haughty priests, and representing the matter to the Emperor, who was a strenuous upholder of the laws and customs of the empire, the whole body of foreigners fell into disrepute with the government. About the same time, there being a contest for the Tycoonship, the Japanese Christians, with the priests at their head, having interfered in a very active manner on behalf of the unsuccessful candidate, the hostility of the successful party was excited against them, and various measures were adopted for the suppression of the Romish Missions. A rebellion having broken out in a portion of the Empire, where the Christians were the majority, led to more stringent measures for the suppression of Christianity. A persecution worthy of Rome herself resulted, in which those who refused to abjure Christianity, by trampling on the image of the Virgin and the infant Redeemer, were either put to death, or doomed to perpetual imprisonment. From these events, which took place about the beginning of the 17th century, began the system of exclusiveness, which has ever since been pursued. A Portuguese embassy having been sent to remonstrate against it, all the members were put to death, except two, who were sent back to tell the tale, as a warning against similar presumption.

During the time of these transactions both the Portuguese and

Dutch were carrying on an extensive trade with the Japanese, whose rivalry in trade was increased by their difference in religion. The latter however escaped the sentence of exclusion passed upon the former, through the following circumstance. They had captured a Portuguese vessel containing some treasonable correspondence, in which the followers of the Jesuits applied to the Portuguese government for a supply of ships and soldiers to aid them against the Government. By communicating these letters to the Government and and otherwise aiding in suppressing the rebellion, the Dutch secured the favor of the Government and have been allowed some intercourse to the present day. But it has been of a very limited kind. They have been confined to the factory at Dezima, situated on an artificial island, 600 feet long, by 200 feet wide. Only eleven Europeans, their wives and families being rigidly excluded, are permitted to reside on this island, and effectual means are adopted to prevent them observing the state of the nation, even in the adjacent town.

Several attempts have been made to break down this exclusiveness by the British and other nations without success. The first successful effort was made by Commodore Perry, in 1854, by which two ports, that of Simoda and Nippon, the chief island of the Empire, and Hakodadi in Yesso, were opened to American ships for the supply of wood and water, provisions, coal, &c. A similar treaty was made in the same year with the British Government.

The conclusion of the Chinese war afforded a favorable opportunity to Lord Elgin to try whether the terror which the British arms had inspired, might lead to more favorable concessions. He therefore proceeded to Japan. He found the Americans and the Russians before him, and the American Commodore Harris, had succeeded in obtaining concessions, which formerly had been refused. Lord Elgin, under the pretext of presenting a steam yacht to the Emperor, from the British Government, proceeded right up to the city of Jeddo, the capital of the empire, a city of two millions of inhabitants, and covering a hundred square miles. Here he landed, and after fourteen days' negotiation, secured a treaty, by which several ports of the empire will be opened to trade. British subjects are permitted permanently to reside at them for the purposes of trade—and *will be allowed the free exercise of their religion, and for this purpose will have the right to erect suitable places of worship.*

Without referring more particularly to the arrangements in reference to trade, we may observe that there can be little doubt, that a country of two or three hundred thousand square miles and forty or fifty millions of inhabitants, and abounding in gold, silver, copper and other minerals, besides the products of a fertile soil, is now thoroughly opened to the enterprise of the West. Of the social condition of the people little is yet known, but the accounts sent home by the members both of the British and American expeditions, exhibit them as a people distinguished for their industry, energy and good order, and a degree of cultivation and intelligence, which will compare favorably with the mass of the people of England.

It is impossible yet to say what are the prospects of missionary enterprise among this people. It will be seen that the treaty does not afford any freedom for missions to the Japanese. It only allows to British subjects residing there perfect freedom in religion. This

itself is a great concession. It is more than has ever yet been attained in Rome. But it may be some time before the Missionary can labor among them. There is unquestionably a great jealousy on the part of Government towards Christians, in consequence of the former doings of the Jesuits, and until they learn the difference between Protestantism and Popery, this will be a barrier in the way. The chaplain of the expedition, who directed his particular attention to the prospects of Christianity, thus writes on the subject :

"Apart from Governmental influence, I think that there would be no great difficulty in introducing Christianity; but the Government would most decidedly interfere. I performed funeral services on shore four times, once at Yokuhama, twice at Hakodadi, and once at Simoda: in every instance in the presence of the Japanese, and in most, when large numbers were collected. They always behaved well. Japanese officers, with their insignia, were present on all occasions. I thus became known among the people everywhere as a Christian clergyman, or to follow their signs for designating me, as "a praying man." Instead of this producing a shrinking from me, as I supposed it would, I found that I had decidedly gained by it in their respect, and this among officials as well as commoners. At our last visit to Simoda, we found a new Governor, it having now become a royal instead of a Provincial town. He was an affable, yet dignified man, of very polished manners, and would compare favorably with the best gentlemen in any country. At the bazaar, amid the buying, &c., I was led up to him by one of the officials, and introduced as a clergyman. The Governor's countenance brightened up as my office was announced, and his salutation and treatment of me became additionally courteous. I mention this for what it may be worth. There was no seeming aversion to me because I was a minister of Christianity. The Government, however, beyond all doubt, is exceedingly jealous about our religion. The Japanese officials, as well as the people, are so inquisitive, and so observant of all that come within their reach, that doubtless, after a time they might be brought to see the difference between ourselves and the Romanists. Against the latter they have a deep-seated dislike. Until they understand the difference, no form of Christianity can probably get foothold in Japan."

It is so far however a favorable circumstance, that there is no prejudice on the minds of the people generally against Christianity. The strong feeling which they show in favor of European science and arts, and even European Literature, give reason to hope that they will look with a favorable eye upon the Christian religion. Satisfied we are, that the way will yet be opened for the diffusion of the gospel among them and that Japan will yet be numbered among the countries over which shall wave the banner of the Saviour.

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## OBITUARY.

REV. HUGH ROSS.

DIED.—At Tatamagouche, on the 1st ult., the Rev. Hugh Ross. The deceased was a native of Rothiemurchus, in the parish of Kincardine, Invernesshire, and was born in the year 1797, so that he was at the time of his decease in his 62nd year. His father was then in the employment of a company engaged in cutting pine timber and floating it down the River Spey. His son received the elements of education at the parish school of Abernethy. When he was about nine years of age his father removed to Aberdeen, where he resided until the

year 1813. Here the family were connected with the Gaelic Chapel in connexion with the Established Church, and here the son commenced the study of Latin. In the year last mentioned they emigrated to Nova Scotia, landing in Halifax. The family removed almost immediately after to Pictou, where though they had previously been members of the Scottish Establishment, they immediately united with Dr. McGregor. Hugh, however, remained for a time in Halifax, having obtained a situation in a mercantile establishment there, but a year or two after he followed the family to Pictou. At that time preparations were made for the opening of the Pictou Academy, and the ministers of Pictou had taken several young men under their charge, with the view of preparing them for a course in the higher branches. He was accordingly put under Dr. McGregor with whom he prosecuted the study of the languages. When the Pictou Academy opened he studied as one of its first students. Having completed his Academic curriculum he studied Theology under Dr. McCulloch and was licensed to preach the gospel by the Presbytery of Pictou, about the year 1823. Being qualified to preach in Gaelic, he was a short time after along with the Rev. Hugh Dunbar, ordained as an Evangelist, with the view of supplying Cape Breton, then almost entirely destitute of ministerial service. The winter following he spent accordingly in missionary labors upon that Island. Some time after he was called to the charge of the United Congregation of Tatamagouche and New Annan, and was inducted as their pastor about the year 1827.

We need not dwell upon the events that followed, as they have unfortunately had sufficient publicity in our church. Most of our readers are aware, that after a time disturbances arose between him and a large portion of his congregation. Being unwilling to be separated from his congregation, a separation took place between him and the dissentients, while he was allowed to retain his connexion with the party adhering to him. These events excited much feeling at the time, and now that the grave has closed over most of the actors in them, it would be injudicious to refer more particularly to them. But we may remark that during the closing years of his life the heat of controversy had entirely subsided, and there was manifested on all sides the most kindly feeling; and from what we know of both, we believe that this was only the prelude of a more intimate friendship, where all the strifes of this imperfect world are forever ended.

But the most unfortunate circumstance connected with the events alluded to, was that it alienated his mind from his brethren in the Presbytery and Synod. He found too, that the party to whom he ministered were unable to support him, and the promises, which in the hour of excitement they had made, proved fallacious. Under these circumstances, and lured by the expectations held out to him in another quarter, he, in an evil hour, joined the Synod in connection with the Scottish Establishment, the members of which body were at that time, in active hostility against our church and its institutions. This step was most unfortunate for himself. It lost him the sympathy and confidence of the body he had left, without gaining the same position in the body he joined. He however obtained for a time the charge of the congregation of Georgetown and Mur-

ray Harbor, where he labored till the disruption in the Church of Scotland, when he gave in his adherence to the Free Church party, and was Moderator of Synod at the time of the division in the synod in this Province. With the events that followed, we are not familiar, nor do we desire to be more minutely acquainted with them. Suffice it to mention, that after severe trials he at length applied for readmission to the body which he had originally left.—His application was granted and since that period, about five years ago, he has labored diligently in supplying the vacancies and mission stations of our church. Though he did not receive a call during that time, yet we know, that in most places where he labored, his services were highly appreciated, and all bore testimony to the zeal and diligence, with which he endeavored to discharge the duties of his office.

His death was remarkably sudden. He had once or twice of late, remarked a peculiar feeling in the region of the heart, and felt unusual exhaustion after slight effort. But even this was only on one or two occasions, and no alarm was excited, more especially as his general health continued good until the very day before his decease. On the Sabbath previous, he had preached with, what some thought, more than his usual energy. On the very day previous he had been out, and met a number of his friends, and seemed in remarkably good spirits. In the evening he made no complaint, conducted family worship as usual, and retired to rest seemingly quite well. But toward morning he spoke to Mrs. Ross, saying that he had not rested well, and that he felt a dizziness in the head. Almost immediately after, he turned over on his back, stretched himself out, and threw up his hands. Alarmed, she sprang out of bed to get a light. But on returning to his bedside, she found that life was extinct.

Mr. Ross was a man of good talents,—preached the doctrines of the gospel clearly and forcibly, and in private life, was a man of unaffected kindness of heart.

Such a sudden call, we need scarcely say, anew reiterates in our ears the divine warning, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh," and especially calls upon his brethren in the ministry, to "work while it is called to-day, for the night cometh when no man can work." He has left a widow and eight children, whose situation claims the active sympathies of the church.

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#### JAMES CRERAR ESQ.

At Pictou, on the 10th ult, James Crerar Esq., in the 71st year of his age. The deceased was a native of Perthshire, whence he emigrated to the County of Pictou about fifty years ago, where he has since resided. He was distinguished by uprightness, benevolence and public spirit. For a number of years he filled the office of an Elder in the congregation of Merrigomish, with credit to himself, and usefulness to the Church. We may mention that he has bequeathed, after the decease of his wife, the bulk of his property, which is considerable, to the Foreign Mission of our Church, and the British and Foreign Bible Society, in equal proportions.

# THE MISSIONARY REGISTER

OF THE

Presbyterian Church of Nova Scotia.

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

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Vol. 10.

JANUARY, 1859.

No. 1.

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## FOREIGN MISSION.

### LETTER FROM MR. GEDDIE.

II M. S. "Iris" New Hebrides,  
*Aug. 21st, 1858*

REV. & DEAR SIR:—

You have been informed from other sources, of the safe arrival of the "John Williams," at Anciteum, last month. I need not say how much pleasure it gave us to see Mr. and Mrs. Matheson in her. The only alloy to this satisfaction was, the delicate state of Mr Matheson's health, but I trust that he will soon feel the benefits of a short residence in this mild climate. His case has been minutely studied by Dr. Lawrence of II. M. S. "Iris," and the opinion which he expresses is more favourable than we were prepared to anticipate. He thinks, that by attention to his health at present, Mr. Matheson may become a vigorous man, and he is of opinion that it would be injudicious in him to undertake, for a time, the anxieties and labors of a new and arduous mission. Our own sentiments accord with those expressed by Dr. Lawrence, but Mr. Matheson is so anxious to enter on his labors, that I fear we shall not be able to retain him as long as the state of his health would seem to require. You will be pleased to learn that

our brethren of the Lon. Mis. Society, who have formed Mr. and Mrs. Matheson's acquaintance, have expressed a most favorable opinion of them, and regard them as a valuable acquisition to our mission band. Mr. Murray, who sailed with them from Sydney to Samoa, has expressed a desire for their return to that mission, in the event of the work on these islands being found too arduous for them; and Mr. Creagh, of Mare, who was also a fellow passenger with them, wishes their location on the Loyalty Islands. It must be a satisfaction to you, as it is to us, when you send missionaries in whom our brethren of the Lon. Mis. Society have entire confidence.

You will be surprised to see by the heading of this letter, that I am in one of Her Majesty's Ships. I will explain the matter in a few words. After the "Iris" left these islands last year, three white men, belonging to a Sydney vessel, were murdered by the natives, on the west side of Tana. The men had gone on shore to purchase yams, and being ignorant of the savage character of the natives, put themselves into their power, and were killed. There appears to have been no provocation on the part of the white men, for they were not armed. The "Iris" was sent from Sydney

more than two months ago, to punish the natives for this barbarous deed, and if possible, intimidate them from similar acts of cruelty. Capt. Loring, who is a humane man, thought that he might accomplish the object in view, by landing at the guilty village, and destroying the houses, fruit trees, and plantations of the natives. He gave his men orders not to molest the natives, unless first attacked by them. But unfortunately, an officer, and one man who had strayed away from the main body, were killed by the natives in the bush. This of course led to a more sanguinary warfare than was originally intended, and some natives were killed, but the number is not known. A chief of influence was also taken by stratagem, by some sandal wood traders, and sent on board of the Ship. As the "Iris" was going further north, the captured chief was taken to Erromanga, and left there as a prisoner, in charge of Capt. Edwards, proprietor of the sandal wood station on that island.

The "Iris" next proceeded to Woodlark island, which lies several degrees to the north of the New Hebrides. The object of her visit to that island was to punish the natives for the murder of a whaling ship's crew, which had been wrecked there. The punishment inflicted there was much less sanguinary than on Tana. A large party landed at the village of the people by whom the massacre was committed and after giving the natives to understand that their visit was one of retribution, they gave them time to escape for their lives, and contented themselves with burning their houses, and destroying their canoes and property of every kind that came within their reach. As the houses and canoes were of superior workmanship, the punishment will be more severely felt by the natives, than the loss of a few of their number. A native who afterwards visited the ship, was told that the punishment intended was inflicted; but was warned against committing similar atrocities in time to come.

I have no doubt but the visit of the "Iris" to Tana and Woodlark islands, will be attended with salutary effects; and tend to the security of human life on these islands. If natives understand that they cannot murder white men with impunity, massacres will be less common than they have hitherto been. In

both cases mentioned, the murders of the white men were entirely unprovoked. But while the natives have been so severely dealt with, it is to be hoped that the cruelties of white men towards natives, will not be overlooked. It is, I believe, the intention of Capt. Loring, to deal with all offenders in these islands, without reference to kindred, colour, or tongue. We trust that the presence of such a commander as Capt. Loring, will be conducive to the interests of humanity and civilization.

The "Iris" returned to Anciteum a few days ago, and Capt. Loring wishes again to visit Tana. As his errand is now one of mercy and not of judgement, he expressed a strong wish that I should accompany him, and aid him in any way in my power. I consulted with Mr. Inglis on the subject, and we were of opinion that it was my duty to comply: so here I am in a position that I was never in before. I am the Captain's guest, and through his affability and kindness, as much at home in the "Iris," as in any ship in which I have ever sailed.— We are now on our way to Erromanga, to get the Tana chief left there. The ship will then visit the district which has been the scene of such sad transactions. It is the wish of Capt. Loring to land the chief, who is an elderly man, if a suitable substitute can be procured in his place, who will be kept in the ship for a time, as a security for the good conduct of the people. But it is questionable if we can communicate with the natives, as they are reported to have fled to the mountains from fear of further punishment. The "Iris" will then proceed to Port Resolution, and land me there, where I expect the "John Knox" to meet me.

I expect to spend a few days at Port Resolution. I took the frame of a mission house there in the 'John Williams,' which I hope to erect without delay. A number of Anciteum natives will meet me in the "John Knox," to assist in the building of it. We are anxious to complete it without delay, hoping that it may be occupied by Mr Matheson, or one of the brethren expected from Scotland.

I feel thankful to inform you that the mission families were well when I left them. I will forward my annual letter to you, by a ship expected this month,

from Sydney, for China. The night draws on, and the ship begins to roll heavily, so I must conclude.

I Remain,

Yours very sincerely

JOHN GEDDIE.

Rev. J. Bayne, Sec. B. F. M.

LETTER FROM MR MATIIESON,

*Aneiteum, Aug. 21, 1858.*

REV. & DEAR BROTHER:

As the schooner Pearl, Capt. Johnston, is about to sail for Sydney this afternoon, I embrace the favourable opportunity of informing you of our safe arrival at Aneiteum. On the 8th July, after a pleasant voyage of nine days from Samoa, we cast anchor in the harbor of Aniligauhah, or "Stony Kingdom."— Upon our arrival we found that Mr. and Mrs. Geddie, together with their family, had gone round to Mr. Inglis' station the day previous, to be present at the communion the following Sabbath. A messenger however having been despatched for them upon the seeing of the "John Williams," they returned in about two hours after our arrival. Mr. and Mrs. Inglis also came over in the evening; all of whom we were delighted to find in the enjoyment of excellent health and spirits. On the following morning the brethren of the New Hebrides Mission met for consultation, respecting our location, in which the deputation of the L. M. S. there present, were invited to correspond. After prayer by the Rev. J. Geddie, for divine guidance and direction, while deliberating upon a subject so solemn and important, he forcibly presented to the brethren present the strong claims for missionary operations upon one and all of the islands of the N. H. group, and also the urgent necessity of entering in and occupying as speedily as possible the doors, which are at present being opened for the entrance of the gospel. He further proceeded to state the claim of the Loyalty Islands, and added that he had been requested by some of the brethren of the L. M. S. to co-operate with them as far as possible in the locating of teachers and missionaries upon that group. To comply at present with that request, neither he nor Mr. Inglis felt justified, from the fact, that it would in all probability bring them into collision with the mem-

bers of other denominations; therefore, after mature deliberation, it was unanimously agreed that we should remain at Aneiteum, until the arrival of the Rev. Messrs. Copeland and Paton, of the Ref. Presb. Church of Scotland, who are expected about the latter end of this month.

It was further agreed that Mr. Geddie and I should accompany the deputation in the "John Williams," as far as Eromanga, and return in the "John Knox." We spent the Sabbath at Aneiteum. In the morning Mr. G. preached to some four or five hundred persons in the native language. After that there was an English service, which was attended by the foreign residents. And in the evening Mr. Inglis preached on board the "John Williams." On Monday afternoon there was a missionary meeting held in the Church, at which the Rev. Geo. Gill of Karatonga, and the Rev. Geo. Stallworthy of Samoa, gave a short account of the state of the mission in their respective islands. In the centre of the Church stood an immensely large heap of mats, native dresses and cloth. &c., for the native teachers who had previously been placed upon the islands of Tana and Fotuna; and also for those about to be located upon the island of Niua, where teachers before have never been stationed.

On Wednesday the wind being favorable, we left for Fotuna, which we sighted during the night, after which we were obliged to shorten sail, to prevent our approaching the shores before the break of day. As there is no good anchorage at this island, immediately upon our nearing the coast, Capt. Williams lowered his boat in which we proceeded to the shore. On landing we were instantly surrounded by some 150 or 200 natives, many of whom were armed with clubs, spears, bows and arrows, hatchets and muskets. After spending a few minutes upon the beach, we ascended a rugged mountain and walked a considerable distance inland, to a house occupied by one of the Aneiteum teachers. There are at present four teachers, on the island, with three of whom we met, and received from them a very satisfactory and interesting report of their tours and success, since last visited. They also reported very favourably, respecting the station at which the other teacher resides, and the natives appeared very anxious, that a Missionary should come and remain



with them. Upon this request being made Mr. G. inquired of them, if they would be good to a Missionary, if they would protect him, if they would prevent the natives from killing him? To the former questions they replied in the affirmative, but appeared rather indignant at the latter, and said no, no, no kill him Missionary. You know your teachers are here and we no kill them; you know too, that you come here, and if we want kill him Missionary, we could have killed you plenty time long ago. While on the island, Mr. G. delivered a short address in the Aneiteum language, to which several of the natives paid particular attention, at the close of which we returned to the boat, went off to the ship, and set sail for Tana. On the following morning, we arrived safely at Port Resolution Bay, where we found lying at anchor the missionary vessel, "John Knox," which has since her arrival here last year, proved of invaluable benefit to the mission. We had scarcely cast anchor when a number of the teachers, accompanied by several of the natives, came off to the ship and inquired if we had a missionary for them this time. Upon being told that there was a probability of one being stationed on the island ere long, many of them appeared highly delighted, while others expressed a desire to visit Aneiteum, and see for themselves whether or no it was true that the word of God had done so much for the Aneiteumese, as it is said to have accomplished; and if we find it true, said they, what you say about the much good God's word and the missionaries have done at Aneiteum, then we come back and have a missionary too. It being impossible to grant them their request at present, they seemed quite disappointed, and said, if you dont grant us our request you may go, and take your missionary with you. Mr. G. then told them that he had brought a house with him for a missionary, and asked them if they would have the house, landed, to which they would not consent very readily, until they had the promise of visiting Aneiteum as soon as convenient. After some little consultation with the chiefs and teachers, it was agreed to send the "John Knox" over for them in a few days. With this proposal they were perfectly satisfied, and set too in good earnest to assist in getting the house frame brought on shore, the possession of which they consider as a certain guar-

antee of having a missionary at no distant period. We then went on shore to select a site for the erection of the building, and succeeded in obtaining and purchasing from the Chief the plot of ground formerly owned by the Rev. Messrs. Turner and Nisbet.

The following day Mr. Turpie, the chief officer of the "John Williams," together with several of the crew, assisted in preparing a suitable foundation, upon which they afterwards commenced to erect the house, which Mr. Geddie intends to have completed as soon as possible. The Chief Miaki who is said to be a very influential young man, seemed delighted with the prospect of a missionary going to reside with them, and said to me, no fear of Missionary here now, if you come and live with us, I'll protect you, I'll build my house beside yours, and you are safe—we all same as Aneiteum people upon my land, and no fight as we used to do. On Sabbath Mr. G. preached on shore, in the morning and evening, (the former discourse was interpreted by Nohoot, the Aneiteum Chief.) There were about 70 persons present, all of whom listened very attentively to the words spoken. The next morning we weighed anchor and set sail for Niua, which is a small Island, 14½ miles from Tana, and is supposed to have a population of 400 or 500 persons. Here we stationed ten teachers from Aneiteum, being the first ever located on this island. The natives were very anxious for a white teacher, but having none for them, they said Aneiteum ones do very good. Having little business to do at this island, we left for Eromanga in the evening, and arrived there the following morning, where we were much pleased to meet brother Gordon and his amiable lady, in the enjoyment of health and strength. In the forenoon we all went on shore, and our feelings may be better imagined than expressed, when treading the place once trodden by him, who fell a martyr to missionary enterprise upon this island. In the afternoon we met on board the "John Williams," to consult with Mr. Geddie, respecting the state of the mission and also the locating of teachers, (the minutes of which meeting you will find enclosed.) On Thursday afternoon we left for Aneiteum, in the "John Knox." During the evening we observed in the distance ten of those singular phenomena, called waterspouts, which are of frequent occurrence in

these seas, and on the following day, between the hours of 1 and 4 p. m., we observed no less than eight, one of which caused us no little alarm, it being so near, that to avoid encountering it we were obliged to tack ship and sail in a different direction. Though nearly calm when first observed, during its formation it became quite wet and squally. Directly over this waterspout, we could distinctly observe a dense cloud whirling round and forming its folds into a tube, trumpet-shaped, but bent to an angle of 60 or more degrees with the sea. The tube thus let down from the cloud like a large engine hose, joined another more fully formed from the sea, whose position and appearance were that of a large cone. At the point of junction the diameter of the column seemed to be from 5 to 6 feet, and at the end 6 or 8 times as large. As thus formed it seemed like a hollow cylinder of vapour and water, extending obliquely from the sea to the cloud, thin at the middle, but broad at either extremity. A whirling motion as of fluids in circulation, could be clearly seen within the tube, suggesting the idea that this waterspout was but a cloud feeder like the suction pipe of a fire engine, that by it the water was pumped up into the region of clouds, and in this way converted into vapour. After remaining in this position some 4 or 5 minutes, the pillar vanished from below, and the upper end only remained. Soon it disappeared entirely, and the surcharged clouds were rent under the vapours which were observed circulating upwards; this was followed by heavy rain and strong wind, which set the sea in such an awful commotion, that we were obliged to put back for Dillon's Bay, Eromanga, where we remained until Monday morning.

On Sabbath morning Mr. Gordon preached in the native language, to about 40 of the inhabitants of that still dark island, after which Mr. Geddie preached an English sermon to the foreigners. In the afternoon Mr. Gordon dispensed the ordinance of baptism on a young man whom he called Mana. He had been to Samoa some time ago, where he became seriously impressed, and ever since his return to Eromanga, his conduct has been such as to leave no obstacles in the way of his being admitted a church member. To Mr. Gordon he has been of invaluable service, as a teacher and interpreter. After the

Baptism of Mana, the Sacrament of the Lord's Supper was dispensed for the first time, on that island. Around this table were assembled with us the natives of Aneiteum, belonging to the "John Knox," the native teacher of E. together with Mana, who may be said to be the first convert to christianity, on that island. On Monday we left and arrived safely at Aneiteum the following Wednesday.

As the schooner is getting under way, I must cut short. I am very much better in health than when I left home.—Mary is also very well.

Yours truly,

J. W. MATHESON.

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#### LETTER FROM MESSRS COPELAND AND PATON.

To the Rev. John Kay,

Sec. to the F. M. Com. R.P. Church.

On board the *Clutha*, Hobson's Bay,  
August 12, 1858.

REV. AND DEAR SIR.—You will see from the heading of this letter, that we have at length reached Australia. The voyage was much longer than was anticipated, owing to the prevalence, at several points of our course, of calms and head-winds. We have not in this respect been worse dealt with than others—short passages having been the exception of late. In regard to the voyage itself much need not be said. The course pursued was not that which any one unacquainted with navigation would have expected. The mariner no longer creeps along the treacherous shore, but trusting to the compass and the indications of the heavenly bodies, commits himself to the trackless ocean. From the time that we lost sight of Ireland till we were within one hundred miles of Melbourne we saw no land. After being detained nearly a week off the mouth of the North Channel, we sailed on a south-west course, till on Friday, May 28th, we were within one hundred and fifty miles of the coast of Brazil. From this point we held to the south-east, passing the Cape of Good Hope, June 23th; thence we steered nearly east to Port Philip. On August 1st we sighted Cape Otaway, and on the 4th let go our anchor in Hobson's Bay. On arriving, we were met by some of the kind friends from Geelong,

who came up to render us any needed assistance.

The accommodation on board the *Clutha* was all that we could desire in the circumstances; everything was done to make us comfortable. As the number of cabin passengers was small, we had plenty of room; and of the things necessary for the body, we had enough and to spare. All persons belonging to the ship were civil and kind. It would not be right, however, to pass over in this general way the kindness of the officers and captain, especially that of the latter. We lived together like members of the same family, and he acted towards us all the part of a father. To secure our comfort he did everything that could have been expected by a child from a parent. If advice was asked for about the future, it was given with cheerfulness—if sickness assailed he tried every means to restore to health—if bodily fatigue could be of any avail it was willingly undergone, and all this, not only during the voyage, but when we had ceased to have any claim upon him. Throughout he has acted toward us the same part, in his own sphere, that our late medical instructor, Dr. Lindsay, did in his.

The voyage occupied more than one hundred days—no small portion of a person's lifetime. When itinerating through the Church, hurrying from one place to another to meet our numerous appointments, we were often told that we would get a long rest when at sea. It would not have been just to the Church, nor honourable to ourselves, to have spent so much time in resting. A ship is not the most favorable place to study, for various reasons; and the reading of a library, or the mastering of several sciences, will not therefore be looked for from us. We have read several volumes treating on a variety of subjects, and revised some former studies.

Our health upon the whole was good. Unaccustomed as we all were to a seafaring life, it was not to be expected that at the first we should escape seasickness.

As we proceeded, the voyage had more of pleasure and less of pain. There were several meetings on board, some of a social and others of a religious nature. The former were intended, by bringing the passengers and crew together, to promote brotherly love, and

to relieve somewhat the monotony of life at sea. On May 20th we crossed the "Line," and instead of engaging in, or being subjected to the frolics usual on board the ships at that part of the voyage, we sat down to a substantial dinner, provided by the captain. A few songs, one or two speeches, and some harmless amusements, completed the programme. On Sabbaths we had public worship at 12,30, weather and other circumstances permitting. On two or three occasions we could not meet on account of the rolling and tumbling of the vessel. When the weather was fine we met on deck, under the canopy of heaven. Our commander himself began these services, and then left the care of them entirely to us. Family worship was observed every evening at 7 p. m. Besides the usual exercises, when the night was calm, a portion of Dr. Livingston's *Travels*, or of Todd's *Works*, was read. There was a Bible Class which met on Sabbath and on Wednesday, attended by the young men and women among the passengers, and some of the boys belonging to the crew. Mrs. Paton, too, kept a school for the children during the week and on Sabbath. The attendance on all these meetings was good, better, however, at the beginning than at the close.

A word or two about our future movements. On Tuesday last we heard that there was a ship lying in the Bay about to sail for China by the eastern passage. Captain Broadfoot went with us to the master. For £100 he was engaged to set us and our goods down upon the Island of Aneiteum. The ship is an American one from New York. We were advised, and we thought it better ourselves, to embrace the opportunity. It would have been well for us to have remained some time in Melbourne, Geelong, and Sydney, to have made the acquaintance of the Christian friends in these places, and to have received the promised instructions from Mr. Inglis at Sydney. The above favorable opportunity having presented itself, we have ventured to embrace it, and would have been on board the "Francis P. Sage" to-day had the weather been favorable. Having so little time to get ready must be our apology for the brevity of this letter; if spared, we shall write another on our way to the islands, which we shall send

to China with the captain. May this arrangement be for the glory of God, and that this may be the result of it we earnestly solicit the prayers of the Church.

We remain, Rev. and Dear Sir,

Yours &c.,

JOSEPH COPELAND,  
JOHN G. PATON.

P. S.—I visited Geelong on Sabbath last, and preached in the Reformed Presbyterian place of meeting in the forenoon to about 150 persons, and in the evening I addressed a large audience in the Baptist Church. On Tuesday Messrs Wilson and Wright informed me that this visit had induced the friends in Geelong to form themselves into an auxiliary Mission Society, and that they wished us to keep up a regular correspondence with them, and they, as far as able, would now and then send us such money and goods, as might be necessary for our work among the heathen.

Yours &c.,

JOHN G. PATON.

In a letter addressed to Mr Kay,

Airdrie, by Rev. Alex. M. Moore, of date August 11., the following sentences occur in reference to Messrs Paton and Copeland. We append them for the purpose of showing the anxiety of our brethren to reach the sphere of their labours:—"Mr and Mrs Paton came to Geelong in the end of the week leaving Mr Copeland behind in the 'Clutha,' to keep watch over the 'stuff' and to prosecute with the captain's assistance, inquires about a passage to the Hebrides; and yesterday a telegram came that a ship would sail from Melbourne on Thursday (to-morrow), and so Mr Paton was obliged to leave this morning. He preached for me on Sabbath afternoon. I had once some expectation that one or both would remain and assist me in dispensing the Lord's Supper, but it appears they received strict injunctions from you to push on and not delay a single hour, if it were possible to get away."

By a subsequent private note, we learn that they had embarked on board the "Francis;" and were to sail on August 15. for Aneiteum, which it was calculated they would reach in three weeks.—*Ref. Pbn. Magazine.*

## OTHER MISSIONS.

### ENGLISH BAPTIST MISSION IN WEST AFRICA.

#### SUPPRESSION OF THE MISSION AT FERNANDO PO.

The *Foreign Missionary* of September, pages 120-123, contained an account of the breaking up of the Baptist Mission by the Spanish authorities at Fernando Po. We insert now a continuation of the sad narrative of Romanist intolerance, and we are glad to be able to insert also an interesting account of the new station to be occupied by the Mission. It would appear that God is already overruling the bigotry of Rome, and making it the occasion of greatly extending in all probability the usefulness of the mission.

The arrival of the West African Mail permits us to continue the narrative of the interruption occasioned the Spanish Government. As intimated in our last "Herald," Mr. Saker, in the afternoon of the Lord's day, May 30, gathered a few of the members of the congregation

in the wilderness, and under the overhanging branches of forest trees, conducted the worship of God. The weather was not propitious. But some were prevented from joining the assembly by the Romish priests, who prowled the streets of the town throughout the day. Many armed sailors also moved about, Governor Chacon having been informed by an adversary of the people, that they were being moved to mutiny and insurrection. It was even said that they would fight for their worship. However, the day passed in quietness, and the voice of prayer and praise was heard in nearly every cottage, the proclamation forbidding only public worship in the chapel.

On the following day the answer of the Governor-General to the request for delay was officially forwarded to Mr. Saker, and in the evening the people gathered in public meeting to consider their future course. Fearing interruption, were any open act of worship performed, at Mr. Saker's request, the

assembly sat for a few minutes in silent prayer. Not without reason was this abstinence, for the assembly was closely watched by the priestly soldiers of Spain. The deliberations of the meeting were finally embodied in the resolutions given below, and with another act of silent worship the people separated.

It will be perceived that the inhabitants generally have resolved to leave Fernando Po, and have given notice to that effect to the Spanish authorities. Whether the entire colony will break up their homes we are not informed; but certainly not less than one-half, some five hundred persons, are prepared to go forth and "seek another country," where liberty of conscience and of worship may be enjoyed.

By the evening of the next day Mr. Saker was ready to enter on his tour of exploration. Wednesday morning was wet and gloomy; but, in company with Mr. Fuller, a native brother, five boys, and two women, at eight o'clock he sailed in a small native craft for Bimbia. The passage was unusually long. Heavy rains, chopping winds, with intervals of dead calm, delayed the vessel's progress. Worst of all, in the confusion occasioned by taking on board a number of packages, the basket of provisions was left behind. The little tea and sugar on board had got mixed with pepper. Hungry, wet, and sick, the voyagers at length reached Bimbia on the following Sabbath. Four days and a half had been spent in a voyage usually of but twelve hours' duration.

King William, the Bimbia chief, had now to be seen, and his consent gained to the occupation of such a part of the coast as might be found suitable for a settlement. Previous voyages along the coast, pointed out the Bay of Amboises, as a favorable spot; and, at Mr. Saker's formal request, the chief willingly consented to sell such a tract of land as might be wanted. He also promised guides when the missionary should go on his exploring expedition. The weather being very stormy, Mr. Saker proceeded to his station at Cameroons, where arrangements were requisite for the reception of some of the children from Clarence. The boat being prepared and provisioned, Mr. Saker started on Monday, the 14th June, for Bimbia. By nightfall the bar of the river was reached, where the boat was anchored till next morning. A night of storms,

rolling, and discomfort followed. The small canoe was lost. Taking advantage of the tide, the bar was, however, safely crossed in the morning, and the missionary reached Bimbia in the afternoon. After a hurried dinner, Mr. Saker, with Mr. Fuller and a guide, set out to explore the neighboring Bay of Amboises, lying under the mountains behind. With rapid steps they penetrated the wilderness. They soon came out again upon the sea, at War Bay, under a cliff three hundred feet high. The passage round the Bay was exceedingly troublesome, over broken rocks and boulders, loose and rolling, with slippery surfaces and jagged edges, the evidence of mighty volcanic action.— Again in the wilderness, the path led them through ravines, rivers, over cliffs, and along the base of the mountains, which here approach the sea. The wilderness was as dark as night; but the level land exhibited a rich soil, well timbered and watered.

The Bay of Amboises reached, it was too late to explore it. The sun was setting; so the return journey was begun. The dark wilderness was darker by night. The guide lost his way. Then came the necessity of forcing a path through the thick underwood. The rocks had to be scrambled over by the light of the stars, precipices avoided, and the deep ravines crossed. Amid these arduous labors the night wore away. For six or seven hours this weary wandering continued. At last the roar of the sea was heard. Trembling and thankful, the wanderers reached War Bay; but their labor was far from over. "To walk over these stones by the faint light of the stars," says Mr. Saker, "was impossible; yet go we must. Weary and sore we began. On my knees, on my toes, and with my hands. I labored for two hours over that dreadful road." The cliff reached, it was too dark to find the path to ascend it; so, being safe from the tide, the travellers lay down, under God's protection, on the stones, and tried to sleep. "The cold was too great; Fuller and I lay close to be warm, but we could not sleep. In about an hour and a half the first faint streak of morning aroused us. Soon, very soon, we found the track, and then we ascended. By half past six we had reached Fuller's house." Shoes, trousers, hat, umbrella, all were torn or battered to pieces; the hands

were pierced with thorns, or gashed with the sharp edges of rocks.

Undismayed by this perilous adventure, the indefatigable explorers again took boat after breakfast, and set out for the Bay of Amboises by sea. In the Niger expedition of 1841 this bay was visited and surveyed by Captain W. Allen, the commander of the expedition. On several occasions the ships anchored within the islands which shelter the entrance; but the officers of the survey received the impression, that while the anchorage was safe, the climate salubrious, and the proximity of the mountains favorable for health, the bay did not contain a safe landing place. Nought but a heavy surf was visible from the deck of the steamer. "But now," says Mr. Saker, "that I need a home for our people, where a trade may be created, and to which commerce may be drawn, I search for a landing only, and behold! God hath hidden up a deep interior bay—for ages—a bay with nearly two miles of beach, without a stone, and almost without a wave, large enough to contain a thousand boats and small vessels; while the Amboise Bay will contain a navy. Into this bay the sea-breeze blows in all its purity, and the mountain wind at night is all freshness."

"Here, if her Majesty's Government sanction and sustain our efforts, can be coal stores, provision stores, building yards, and every other essential for commerce. Here too, a highway may be made into the interior, and the native produce shipped in smooth water for Europe. Here the Mail Company will find ultimately its claims and greatest support. It will be a centre of civilization, freedom, and light. It will be essentially a religious, enlightened colony." And here also, under British protection, the Lord's people may worship God without molestation. During a lovely day the exploration of this beautiful retreat was completed. The toil of the previous days was forgotten in the success which had been achieved, and the missionary returned to Clarence, with a glad and grateful heart, to report to the brethren how the good hand of God had led and prospered him in the way. On his arrival in Clarence, Mr. Saker found in the cove three more Spanish men-of-war.

During the absence of the exploring party Mr. Diboll was engaged in sus-

taining, by conversation and domiciliary visits, the faith and courage of the people. Arrangements were made for little prayer meetings in every house, especially on the Lord's days. On one occasion a larger meeting was attempted in a remote corner of the town. Mr. Diboll also paid a visit to the jungle towns, where the aborigines dwell. They learnt, with strong expressions of regret, the anticipated departure of the missionaries, and openly declared they would not submit to the Spanish authorities, but assert their independence.

Strangely enough, almost every Lord's day witnessed the funeral of some inhabitant of the town. As the missionary is allowed to perform the last offices for the dead in the usual manner, these funerals have provided an opportunity for public worship. "How solemnly," says Mr. Diboll, "does the Lord open the way for us to address the people. Thus every Lord's day I am preaching in the open air, and over an open grave. How wonderfully does the Lord mix mercy with judgment. May his voice be heard in this the day of his visitation." He adds, "We have continued to hold our secret meetings, and so the spark of devotional fire is kept alive. This morning (Sunday, 27th June) one party met at four o'clock, another at six, and another at seven."

On the 17th a letter was received by Mr. Diboll from the Lieutenant-Governor, charging him with creating disaffection among the colonists to the Queen of Spain's authority.

It is not expected that the Governor-General will throw any obstacle in the way of the proposed emigration; but it is obvious that it will entail upon the mission and the people heavy losses and expenses. The Committee have already addressed the British Government on the subject, and would fain hope that the cruisers on the coast may be directed to afford assistance in transporting the people and their property. They have a fair claim on the English Government for this act of kindness. Some of them were slaves liberated by the slave squadron, while others settled in the colony as British subjects, when it was founded in 1827 by Captain Owen.

Meanwhile we commend these suffering disciples of Christ to the sympathy and prayers of the churches. In our next issue we hope to be able to present some account of the locality in

which the new settlement will be formed.—*Missionary Herald, September,—1858.*

NEW STATION AT AMBOISES BAY.

Directly to the north-east of Fernando Po, and lying under the shadow of the volcanic mountains of Cameroons, is the Bay of Amboises. Three islands occupy the entrance to the bay, Abobbi or Pirate Island, Damoh or Ambas Island, and Mondoleh. Of these, the last is the largest, and is covered with timber to its highest point. All are inhabited by a race, evidently derived from Bimbia, and they speak a modification of the Dualla language; they claim to be independent of the Bimbian chief, and that independence is secured by the rocky fastnesses in which they dwell, and by the few spots on which boats can secure a landing.

Once within the shelter of the islands the voyager sees before him a bay some 15 to 20 miles in circuit, with a rocky shore and the surf perpetually breaking upon it. An opening in the rocky ridge to the eastward, admits boats and small vessels into a small cove, a mile and a half in width, and having a sandy and open beach. It is on this spot Mr. Saker has fixed for the erection of the new town and mission station, and which he proposes to name Victoria. The outer bay has a safe anchorage for ships of a large size at all seasons, and is open only to the southwest wind, blowing cool and refreshing from the broad Atlantic. Though carefully surveyed by Captain W. Allan, in 1842, the cove appears to have been overlooked. He frequently resorted to the bay, for the purpose of improving the health of his crew, and lamented that so fine a bay did not possess the necessary facilities for a settlement. The explorations of Mr. Saker have, however, discovered what was wanting, in the judgement of that estimable officer, to make the Bay of Amboises the most frequented haven on the coast.

From the shores of the bay, the Cameroons mountains commence their ascent. Within three or four miles, the first summit rises to a height of 5,820 feet, while the highest peak, ten or twelve miles beyond, reaches 12,760 feet. The sides of the mountains are clothed with forest, and old men relate, that fire was seen to issue from the top-

most height. "They all saw it," the people said, "and they felt the earth shake like a steamboat." "The people then feared it would kill them all."—This, coupled with the name of the mountain, Mongo-ma-Lobah, or God's mountain, offer a reason for supposing it might be the chariot of the gods of Ianno, the Carthaginian.\*

The sides of the mountains, and the valleys around their base, are generally inhabited by wild races, who hitherto have had little intercourse with Europeans, but who appear to have the usual characteristics of the negro race. The land, however, immediately around the bay, is without occupants.

The Bay of Amboises is repeatedly referred to by Captain Allen as remarkably salubrious and healthy. "Here," he says, "the sea breeze or cool land winds hardly ever fails. During our frequent visits to the Bay of Amboises, we had ample reason to be satisfied with having selected it as our principal station, as the continued health of the crews justified the opinion that had been formed of its comparative salubrity. It is open to the almost constant southwest wind coming in purity across the wide Atlantic, and is backed by the lofty Cameroons mountains, over which the land breeze passes at night, bringing a diminished temperature, which secures a calm and refreshing sleep, and, possibly, a freedom from noxious exhalations. We experienced a few tornadoes, but, in general, the weather was very beautiful, without much rain." (p. 320.) The bay therefore appears far to exceed Clarence in healthiness, and to be every way desirable for a tropical residence. In the case of the crews of the fatal Niger expedition, fever rapidly gave way to the bracing effects of the climate of the bay.

Arrangements have been made to secure from the Bimbian chief, King William, the entire shore of the cove for the new settlement. It is understood, however, that the whole of the bay, with the surrounding country, is subject to the queen of England. Years ago, the chief surrendered the sovereignty to Colonel Nichols, as the representative of the British Crown, when he received the empty title of king, in which he now rejoices. Should the

\* Capt. W. Allen's Niger Expedition, vol. i., p. 273.

English government assert their right, as it is expected they will do, their will our Christian brethren be freed from all danger of interruption in their evangelical labors. Here, at least, neither the priests of Rome, nor the intolerance and bigotry of Spain, will be allowed to interfere. Liberty of conscience and of worship will be both the right and privilege of all.—*Ibid*: Oct., 1858.

#### THE INTERIOR OF AFRICA.

Rev. W. H. Clark, a missionary of the Southern Baptist Board, wrote from the Ogbomashaw, Central Africa, December 18, 1857, to Rev. R. R. Gurley:—"I have just returned from a preaching and exploring tour to the eastern part of Yoruba, the kingdom of Ijesha, the kingdom of Igbona, the Nufi kingdom, and to the Niger. It has been my object, for some time, to form the connexion between Yoruba and the Niger, and thus prove the practicability of advancing in that direction. I have taken the step with the most satisfactory result, having reached the Niger at the village of Fouga, on Friday morning, December 11. On leaving home, I had been informed by Lieut. May *en route*, for Lagos, of the rather distressing state of the present Niger Expedition, of which he is a member, in the disabling of their steamer, the "Dayspring." I determined, therefore, to make this point of the Niger. I spent two days with the company, gathering what information I was able, and then left for home, to descend this magnificent river for twelve or fifteen miles, and re-pass over one of the finest valleys the world can boast. On my return, as I looked with so much pleasure on this beautiful bottom of light alluvial, many parts of which are burdened with grain, the fruit of the labourer, the thought entered my mind, with increased power, What a field for American colonization of coloured people! . . . Here, in the interior of Africa, runs a magnificent river, pure and clear as brook water, and with a width, 600 miles from its mouth, varying from half to three quarters of a mile. The country at this point is high and elevated, in the valleys fertile, and with a general appearance most indicative of health. The navigation of this river is no longer a question; and to render it navigable at all seasons of the year, for a few days'

journey above this point—only require a little experience and acquaintance with the channels. . . .

From the river, turn your attention to that beautiful, elevated valley, lying on the western bank, and extending for miles down the river, with a back country, open, healthy and productive; covered with the shea butter-tree, and sufficiently open to admit of immediate cultivation. The settler would have but little to do, other than put his hand to the plough, and his children to the butter-tree, to secure a competent support. The fertility of the valley cannot be doubted. Yams, rice, corn—Indian and varieties of the Guinea—and sugar cane, besides other grains, can be produced to an unlimited extent. The harvests of Guinea corn, here, surpass anything in richness I have ever seen in Africa; and a yam, weighing 32 lbs., was brought to the English encampment, besides many others something smaller. I saw in this bottom a beautiful opening, covered with grass, and containing, I suppose, a thousand acres, that would produce sufficient for the whole population of Yoruba. The morning I rode through it, for two hours and a half, was delightful, though biting cold, and bracing to the system. The thermometer descends as low as sixty degrees; and I doubt not, during the harmattans, would reach fifty. Now a colony in such a country as this could not but be successful, and the glorious harbinger of Africa's redemption. The mere valley itself would support hundreds of thousands of people, to say nothing of that extensive open country lying to the westward."—*Journal of Missions*.

#### POPERY IN CHINA.

CHINA has just been opened to the preaching of the gospel. This is another of those astonishing events which betoken a more than ordinary Providence acting at this day throughout the earth. Great events imply great responsibilities. What has just happened will be a mighty blessing or a mighty curse, according as it is improved by the churches of Christ. The enemy is not asleep. Already the Church of Rome has entered China; already she has a staff of emissaries there. She is prepared to send more. She even anticipates the entire subjugation of the



country to her yoke. Let the British churches rouse themselves to an effort worthy of the occasion, that China may be saved from falling a prey to Anti-christ.

That the reader may see what the Church of Rome has done, and is still doing in China, and how confidently she looks on that empire as already won, we append the following from the *Tablet* taken from the *Cape Colonist* of July 17:

"We hope that, ere long, the empire of China will be thrown open to European commerce, that the obstacles which have hitherto been opposed to the Christian faith will be removed, and that the Church will have free liberty to preach the gospel of Christ to the innumerable inhabitants of that empire. I consider it will be interesting to a portion of your readers to hear something of the history and state of Catholicity in that country. There are some persons who think there are scarcely any Christians in China, with the exception of a few in the cities, which have been open to the commerce of the Western world; but we are happy to say they are mistaken, for there are some millions of Catholics in the Chinese empire.

"After the year 1735, the Jesuits were allowed some liberty to assist the Christians, which they did with their natural zeal (*Vide* "Moder, Univer, His. and Let." Edt., tom. 28). Since then till the present time, though there have been persecutions against Christians in China, yet their number has wonderfully increased, for there are between two and three millions of Roman Catholics in that empire. This, though small in comparison to the number of inhabitants, yet if we take into consideration the numbers of infants who have been baptized, we must consider that the Church of Christ has done a great deal in that country. Not long since, we read in the "Annals of the Propagation of the Faith," a letter written by a priest, who stated that he and a catechist baptized annually about 1,000 infants who were in danger of death. We hope that ere long there will be many native Chinese prepared for the priesthood, who with great facility, will be able to instruct their countrymen in the faith of Christ. In the year 1834, we met on board the French steamer *Casini*, in this bay, two intelli-

gent young Chinese going to Rome to prepare for the sacred ministry; they were then about seventeen years old; they had their Latin Testaments, and were able to translate them into their own language. We are happy to state, that there is a great number of Catholic clergymen in China; there are Jesuits, Dominicans, Lazarists, and many priests of the Congregations of Foreign Missions. There are also at least fifteen bishops.

"The vicarate of Koeni-Tcheon was vacant at that time, and there was a prefect of the Lazarists at Peking, and two procurators of Foreign Missions at Hong Kong, and a flourishing mission in Canton. There are also Sisters of Charity in China, who do a great deal of good, and are highly respected by the Chinese. When a Catholic considers how his faith has spread throughout the world, how it has triumphed, notwithstanding the obstacles it had to encounter, the opposition it met with from the world and the devil, the persecutions its followers had to suffer in different ages and many countries; when he sees that it daily increases, that it is becoming more and more respected even by its enemies; when he hopes that the days of persecution have gone by, and that an era of toleration has commenced even in Pagan countries—his heart must rejoice."

#### ORDINATION OF POPISH MISSIONARIES.

The *Paris Court Journal* of Saturday, September 5, describes the following designation of missionaries, which it calls an army of martyrs:

"The fashionable and religious world was convoked on Friday last to one of the most curious ceremonies which take place in Paris, that of the departure of the Missionaries for their various destinations to all parts of the globe. On this occasion an unusual number of these bold and enterprising young men, willing and ready to suffer all things for Christ's sake, were presented at the altar of the "Missions Etrangères," and a most touching sight it was to behold this assemblage of pale devoted youth, and their small wallet and knotted stick—which constitute, according to strict rules, the whole of their baggage—ready armed for the good fight, about to sally forth into the unknown

dark, to combat with, it may be, invisible and unknown enemies—alone, unaided, and protected by their Master's name alone. They sat in a line before the altar, twenty-seven in number, and, in the presence of the multitude, renewed publicly the vows they had uttered in private on entering the establishment, of forsaking home, country, friends, and family, to spread His name far over the surface of the earth—to scorn the pangs of torture, cold and hunger—to suffer solitude, imprisonment, and stripes, rather than turn back from the task thus self-imposed by religious convictions alone. Amongst the number of this year's missionaries was a youth of twenty, the only son of one of our greatest painters, whose vocation for this life of danger has developed itself so strongly ever since his earliest childhood, that the father, amidst the bitterest regret, has listened to the reasonings of the higher ecclesiastical authorities commissioned by the son to solicit his consent, and has bravely resigned this fondly-loved child into the hands of the Church, perfectly convinced that the call will not be unanswered.

“Another of these aspirants to heavenly reward, is a young man, the son of a rich banker, whose suicide a short time ago filled all Paris with consternation. His vocation is submissive to the law of expiation, and he turned at once from the world in which his father had sacrificed everything,

and finally life and eternity itself, to offer himself a sacrifice in redemption of his father's error. The contrast between the two young men—The one vocation was spontaneous, the other that of judgement and reasoning—was evident to all. The first, all joy and triumph at having accomplished a long-sought end; the other, all resignation to the will of Providence. At the conclusion of the mass, one penny was given to each of the travellers, which is to be renewed at each station, one small loaf was placed within the wallet which contained the one change of linen; and they went on their way, singing joyously, as they disappeared through the door at the back of the altar, concerning the glories of Paradise and the bounties of the Lord. By this time most of them are embarked, either at Havre or Bordeaux, for the savage countries to which they are bound. The vessel which conveys them will leave them in the midst of the horrid loneliness to which they have condemned their young lives, and the next news which reaches us concerning them may be of their success in converting whole nations to Christianity, or of the lingering death to which they have been condemned by the inhospitable tribes among whom they have been sent.”—*Scotch Free Church Record* October, 1858.

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## NEWS OF THE CHURCH.

### P. E. I. PRESBYTERY.

The Presbytery of P. E. Island, in connection with P. C. of Nova Scotia, met at Cavendish, on Wednesday, 24th November, *inter alia*, Mr. Robert Laird having returned from Scotland, where he had been for some time prosecuting his Theological studies, and being present at the meeting, Presbytery proceeded to take the exercises prescribed to him as trials for license as follows, viz:—A homily, on 1 Cor. xv. 22. “For

as in Adam all die”—A lecture in Heb. vi. 4—6. “For it is impossible &c.”—A Popular Sermon on John iii. 7, last clause, “Ye must be born again.”—Exercise and additions, on Acts iii. 19—21, “Repent, &c.” Mr. Laird was also examined on the 7th century of Church History; the book of Ruth in Hebrew, and in the Greek Testament *ad aperturam libri*. All the preceding exercises were sustained and highly approved. Having satisfactorily answered the usual formula of questions, Mr. Laird was

duly licensed to preach the everlasting gospel, and was appointed to supply the station in Charlottetown and adjacencies until the next meeting of the Presbytery.

The Rev. Dr. Keir having been summoned to the immediate enjoyment in heaven, of that Master whom he so long and so faithfully served in the church below, the following record was ordered to be inserted in the minutes of Presbytery, viz:—"As it pleased Almighty God, in his wise and inscrutable providence, to remove by death our venerable father, the Rev. John Keir, D.D., S.T.P., the Presbytery would record their high sense of his worth and usefulness, as a man—as a Christian—as a minister of Christ—as a Professor of Theology—as President of the Board of Foreign Missions, and in all the various relations of life. Having come to this Island at that early period when it was a literal as well as a moral wilderness, he cheerfully submitted to the privations and hardships incident to a new country, for the sake of promoting the cause of his Great Master. In many localities where there are now respectable congregations, he was instrumental in first sowing the seed of divine truth, from which he lived to see a rich harvest. He was eminently of a meek, quiet, and unassuming temper. He was distinguished for his adherence to the doctrines of sovereign and free grace, for his disinterested benevolence, his cheerful self-denial, and his untiring assiduity in his Master's service. He was a warm friend of our Foreign Mission—one of its first projectors and most efficient promoters. Young men looking forward to the ministry ever found in him a sincere friend and ready assistance in their studies. He has gone down to his grave in the 79th year of his age, and after a ministry of 50 years, having sustained an unblemished reputation, and been the object of the affectionate respect of the whole church to which he was so long a blessing."

A letter of condolence with Mrs. Keir and family, prepared by a committee appointed for that purpose, was read, approved, and ordered to be forwarded at earliest convenience.

Rev. Mr. Crawford reported that he had moderated in a call from Fortune Bay Congregation, to the Rev. James Watson—that the call was signed by 43 church members, and a goodly number of adherents—guaranteeing a salary

of £94; but from certain circumstances connected with said call the Presbytery concluded not to sustain it.

Mr. William Keir was appointed to supply Malpeque Congregation, until the next meeting of Presbytery, which was appointed to be held in that place, on the 2nd Tuesday of January, 1859.

#### ADDRESS AND PRESENTATION.

On the 2nd December last, a committee of the ladies of Salem Church, waited on their pastor, the Rev. George Patterson, with an address, accompanied with a purse containing £20. We subjoin the address and reply:

*Green Hill, December 2nd, 1858.*

TO THE REV. GEORGE PATTERSON:

Minister of Salem Church, Green Hill, Pictou.

We, the ladies of your congregation, have long enjoyed, and highly esteemed the Pastorate, under which it has pleased the good Providence of God to cast our lot, and would now gladly acknowledge all that constraint of Christian affection, which binds a loving people to their devoted minister. Permit us, then to assure you of our sincere and growing attachment to your person and family, and our christian solicitude, that you may be long spared to break the bread of life amongst us and ours. Your abundant labours in the training of youth by the superintendence of Sabbath Schools and Bible Classes—your spiritual counsels to the sick and afflicted—your stated preaching of the gospel, and your well-known services to the church at large, do also challenge our cordial approbation and stimulate our ardent desire for their continuance.

Recognizing the apostolic statement, descriptive of the mutual duties of minister and people, in every age, "If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things," we feel that in addition to the stated offerings laid upon the altar, it is our privilege, as now to present a free will offering, to mark in some slight degree the high appreciation which we, in common with your people generally, do entertain. Accept then, beloved pastor, this purse, containing sixteen sovereigns, which we confidently anticipate, you will regard as the fruit of our earnest desire for your encourage-

ment in the arduous duties, to which you are called, and as an assurance that your labors are not in vain in the Lord.

Please convey to Mrs. Patterson, whom we gladly hail as an "helpmeet for thee," the high esteem and best wishes of the mothers and daughters of your congregation, for the domestic comfort and christian weal of yourself and the little ones, which it has pleased God to give unto you.

With earnest prayers to the God of all grace, for his abundant and seasonable blessings to rest upon your person, family and flock, we beg to subscribe ourselves, Dear Sir, Yours most affectionately, in the bonds of the gospel.

Signed in the name of the ladies of Salem Church.

JANET McLEAN,  
ANN McCOULL,  
JANET REID,  
ELIZABETH MCKENZIE.

#### REPLY.

MY DEAR CHRISTIAN FRIENDS:

It cannot but afford me the sincerest pleasure to receive this kind expression of your regard. Amid the labors, anxieties and trials of a minister, after the approval of the Great Master whom he serves, nothing is so fitted to cheer his heart and strengthen his hands, as the manifestation of affection and esteem on the part of those among whom he labors. In this view your address and present are especially gratifying, and call for gratitude on my part not only to you, but to him who has the hearts of all men in his hands, and who has put into your hearts to manifest your good will in this manner.

I have now been permitted in the Providence of God for more than nine years, to break the bread of life among you, and while the review of my past services, as in the sight of the Great Judge of all, presents so many deficiencies, as to call for deep humiliation before him; yet I rejoice to behold the evidences that my imperfect services have been to some extent owned and blessed of him. I have had to regret that the amount of the public business of the church which has devolved upon me, has often prevented me devoting my time as thoroughly to the interests of the congregation, as I could have desired; yet you have borne with my shortcomings, in this and other respects, and have expressed your appreciation of my

services as a minister, which though indicative of the partiality of friendship, encouraged me to greater efforts for the future.

It gives me pleasure to be enabled to bear the most favourable testimony to this congregation. I have indeed taught as part of the counsel of God, the duty of christian liberality, and this duty the congregation have never failed to exemplify, when occasion offered. I have appealed to them annually on behalf of each of the schemes of the church, and for such other measures of christian benevolence as occasionally presented themselves, and scarcely in a single instance have I failed to receive a contribution liberal in their circumstances. But I have never found it necessary to appeal to them for the discharge of their pecuniary obligations to myself. These the congregation have uniformly met without any solicitations on my part. They have from time to time increased the amount of stipend, and have done so, during the present year, though circumstances were unfavourable. They have also added acts of kindness, which I cannot but remember with thankfulness. Your present "free will offering," valuable in itself, and in your circumstances extremely liberal, I especially value as a testimony of your affection and esteem.

Mrs. Patterson joins me in returning thanks for your expressions of esteem for herself, and of desire for the welfare of ourselves and ours. We remember with gratitude past acts of kindness to us as a family, and we cordially reciprocate such expressions of good will. "The Lord deal kindly with you as ye have dealt with the dead and with us."

In conclusion I would say with the great apostle of the Gentiles, "Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." And we pledge ourselves to similar efforts on your behalf. Daily will we bow our knees before him from whom cometh down every good and perfect gift, soliciting that you "may be filled with the knowledge of his will in all wisdom and spiritual understanding," that you "may abound more and more in every good word and work," and that at length you may be "presented faultless before the presence of his glory with exceeding joy."

I remain, Yours, in the bonds of the gospel.

GEORGE PATTERSON.

## NOTICES, ACKNOWLEDGMENTS, &amp;c.

TO AGENTS AND SUBSCRIBERS.—We send the January No. as usual to our agents and subscribers; but we have to request that orders be forwarded without delay, as hereafter none will be forwarded but such as are ordered.

We would also again request agents and subscribers to forward without delay the amounts due for the past three years. The amounts now due, though individually small, yet in the aggregate amount to a considerable sum, which is urgently needed at the present moment, as there is a considerable sum due the publisher, and the *Home and Foreign Mission Funds* are both exhausted.

The Convener of the Foreign Mission of the Free Church of Nova Scotia acknowledges the receipt of the following collections received by the Rev. Petros Constantinides in his visits to congregations of the Presbyterian Church of Nova Scotia, in addition to those previously acknowledged:

Truro, Rev. Mr McCulloch's Congregation,	£5 17 6
Windsor, Mr Murdoch's do.,	2 0 0

The Board of Foreign Missions will meet at New Glasgow on Monday evening, 24th inst., at 6 o'clock, p. m.  
 GEORGE PATTERSON, Sec'y.

The Presbytery of Pictou will meet at Merigomishu on Tuesday, 25th inst., at 11 o'clock, a. m. Sermon by the Rev. James Thompson.

The Presbytery is also expected to meet in Primitive Church, New Glasgow, on the following day, at 11 o'clock,

The Receiver of Foreign Mission Goods acknowledges the receipt of the following:

From Mrs. Peter Grant, Scotch Hill, 5 yds Flannel for Mr Geddie, value,	£0 10 0
From Ladies of Rev. A. McGilvery's Congregation, Springville, 30 yds Flannel.	
From Ladies of Rev. A. McGilvery's Congregation, Middle & Upper Settlement E.R., 30 yds Flannel.	
From Ladies of River John, one package Goods, value,	1 4 0

Monies received by the Treasurer from 20th November to 20th December, 1856.

*For Foreign Mission.*

Dec. 1.—From James Murray, Esq., Mahou,	£2 10 0
“ from Widow of John McMillan, R. J. Road,	2 6
<i>Home Mission.</i>	
Nov. 29—West Branch Cong'tion, Mr Rob't Smith, Truro,	£2 14 5
Baddeck, per Mr McKinnon,	23 13 9
Port Hood, per do.	1 10 0
	0 13 0

BOARDS, AND STANDING COMMITTEES, &c.

*Board of Home Missions.*—Rev. Messrs. Patterson, McGilveray, Walker and Thomson, together with Messrs. Anthony Collic, Colin McInnis, Hugh McKay, and Daniel Cameron, Ruling Elders. Rev. George Patterson, Secretary.

*Board of Foreign Missions.*—Rev. Messrs. Baxter, Roy, Bayne, Waddell, and Ruddick, and Messrs. D. McCurdy, John McKay, James Fraser, G. Tattric, and George McConnell, Ruling Elders. Secretary—Rev. J. Bayne.

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

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

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

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

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

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

*Committee on Colportage.*—Rev. John I. Baxter, Rev. E. Ross, and Messrs. Isano Logan and Jasper Crow.

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

TERMS OF THE INSTRUCTOR AND REGISTER.

INSTRUCTOR AND REGISTER, single copies 5s. each. Any person ordering six copies or more, and becoming responsible for the payment, will receive one free for every six so ordered, or to state the matter in another form, for every seven ordered he will only be required to pay for six. For *Register*, single copies, 1s. 6d. each, six copies or more to one address at 1s. 3d. each, and one additional for every twelve ordered.

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