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T H E
CHRISTIAN INSTRUCTOR

AND
MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

NOVEMBER, 1860.

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PICTOU, NOVA SCOTIA,
PRINTED BY J. D. McDONALD.

THE CHRISTIAN INSTRUCTOR.

NOVEMBER, 1860.

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

THE LATE REV. GEORGE GILMORE.

Concluded.

Since writing our former articles, we have received a number of other papers, from which we glean a few additional facts regarding the part of Mr. Gilmore's life already reviewed. It appears that he did not remain at Voluntown, in Connecticut till the time of his removal to Canada, as we had supposed. From these papers we learn that on the outbreak of the Revolution of 1775, he was denounced by Governor Turnbull of Connecticut, as a Tory, and as more culpable in his attachment to the British Government than the Episcopalian Tories. The consequence was, that the hostility of the mob was excited against him, and he was obliged to flee from the State, leaving all his property behind him.* At that time he states that there were but two Presbyterian ministers in Connecticut, the Rev. Mr. Drummond and himself, both of whom espoused the cause of the British Government, and both of whom were obliged to flee the State. Mr. D. was killed in New York by a British officer, under what circumstances is not stated. Mr. G. removed to Nobletown, in the County of Albany, and State of New York. Here he preached all after the defeat of General Burgoyne, when being recognized by some who knew his principles, he was again "stopped from exercising the office of the ministry, but was enabled to support himself and family by keeping a school, until the capture of Lord Cornwallis, when his enemies, encouraged by success, obliged him to make his escape through the woods to Canada, leaving his family at the mercy of enemies, who had little or no feeling for the unprotected." On his arrival at Canada he resided at Sorrel, where he acted as chaplain to the Garrison, receiving however only rations for his subsistence. Here his family joined him, but he was soon afterwards obliged by sickness to remove to Quebec, whence he removed to Nova Scotia.

These letters contain also some affecting details of the hardships he endured, particularly after he had settled at Ardoise Hill. The people to whom he ministered were few in number, and not in circumstances to afford him a support, and in consequence his family were in want of the necessaries of life. Having spent all his means in clearing a part of his farm, and his crop having failed, he says that in 1785 he travelled on foot to Halifax, and offered his land with his house and improvements, in security for a single barrel of flour and some pork, but was refused. Returning to his family, they were obliged to subsist for months on potatoes and other vegetables. "Three winters," he says at another time, "I have bought hay at a great price, and carried it on my back four miles through the woods, where there was no path or road, to keep alive two cows, which were the support of my family with the help of potatoes."

In the year 1791, he removed to Horton, where he rented a farm from the Hon. Mr. Cochrane of Halifax. Part of his family were by this time grown up, and henceforward his circumstances were more comfortable. We believe that here he had no charge of a congregation, though he preached till prevented by the infirmities of age.

Of his life from this time till his death we have scarcely any information. We may therefore insert extracts from letters. To a married daughter he thus writes under date the 2nd May, 1798.—"Having at present a prospect of sending you and your husband a few lines of a fatherly affection, I now write, wishing your welfare here and in a coming state, whither according to the years and days which I have seen I am hastening. Many they are, but ill spent and unimproved indeed. They are past—they are gone—no more to be seen and enjoyed. Eternal day and full vision of the Lamb will soon begin to dawn. There, perfection without alloy—vision without clouds to dull and darken our minds. We shall then know as we are known and see Him who is invisible. Sin, sorrow and distress no more. There is a need be for trials and crosses awaiting us while in the body. Trials you know prove whether we are possessed with pliant dispositions, and resigned minds to the will of our Heavenly father. The more opposed we be to the methods of God dealing with us, the more we offend and punish ourselves. 'Peace be still,' said an incarnate God to the boisterous winds and raging seas, 'and there was a great calm.'"

To the same he writes thus on the 27th May, 1803: "I hope this short epistle will find you well both in your mind and body, and in the enjoyment of your family and family connections. Grace, mercy and peace be multiplied to you and yours. I hope the cordials of grace, mercy and peace will cheer thee under discouragements and sweeten every bitter in thy condition of life. Were we not to meet with discouragements in our pilgrimage journey through life, we should not vehemently long to arrive at the land of rest and light to the wearied traveller. "But there remaineth a rest for the people of God"—a rest of perpetual activity, singing and praising evermore, singing without wearying, and praising without alloy. Yea, the cordials above mentioned will sweeten every bitter cup of mental trials, which may affect and distress thy mind, whilst in this embodied state of things. The bitterer our trials are here, the

sweeter the joys and the glory of heaven will be, to those who long for vision and fruition. Our abode here is but short and passing.— We look for a more lasting and durable hope and home, where neither moth nor rust doth corrupt, nor thieves break through and steal. Moth and rust shall not efface the glory invisible, nor thieves disturb our tranquil state of mind. The wicked cease from troubling and the wearied are at rest. There is a rest prepared for the people of God. In patience possess your mind, till time and the Word say, come and enter ye into the joy of your Lord.

"I have had a severe spell of cold and coughing this winter, but have got much better through the goodness of the Lord. Praise to his name for evermore. Your mother had a great cough too, but not so severe nor yet so violent as mine. She is able to follow her industry, and attend to her domestic concerns."

Mr. Gilmore continued to reside at Horton till his death which took place in Sept. 1811, when he had reached the Patriarchal age of 91 years. For some time before his death he did not preach, but he possessed all his faculties, and conducted family worship till the night before he died. In consequence of his infirmity, some person was always in attendance upon him. A grand daughter, then a little girl who waited upon him at this period of life, mentioned to us, that in fine weather he was in the habit of going out some distance from the house and spending his time in prayer.

His last illness was very short. About three years before he died he had an attack of sickness, which it was at first thought would prove fatal, but he recovered and had no return of sickness till the day he died. He left two sons and several daughters, and his descendants are now considerably numerous, several of them occupying respectable positions both in the church and society.

Of Mr. Gilmore's talents as a preacher we can say but little. The sermons we have in our possession show him to have been a sound and evangelical preacher of the truth. From his age when he arrived in Nova Scotia, and the pressure of family care upon him, it could not be expected that his labors would be so extensive as those of some of the other fathers of our church, but he may be said to have founded the congregations of Windsor and Newport, and to have aided in cherishing the Presbyterianism of the district in which his last years were spent. In private life he was much esteemed, and was particularly marked by a free, social manner, which rendered his company pleasant and popular.

TRICENTENNARY ADDRESSES.

ADDRESS BY THE CHAIRMAN,—JAMES FORMAN ESQ.

Before proceeding to the more important business of the day, I beg to rise for the purpose of thanking you for the high honor you have conferred upon me in appointing me to preside over this Assembly. This day has been selected for commemorating an event which delivered from the thralldom of Popery, and gave the free use of the Bible, not only to Scotland, but to all parts of the world,

where, by the grace of God, it has found its way. It may be called the mightiest event which has occurred since the days of the Apostles, and the first introduction of christianity into the world. I believe it is the earnest desire of all present to resist the Man of Sin, the common enemy of all Protestants, and to hold fast the rights and privileges handed down to us by those, many of whom shed their blood, and were committed to the flames, to secure them to posterity. We never can have peace with a church whose unrepented cruelties are recorded in the book of human history—whose foul system of Confessional is eating out the heart of purity from families!—whose Monasteries remain like Sodom, with the cry of their abominations reaching unto Heaven! and which is making chandise of souls, robbing men of their temporal possessions, and plunging them into eternal ruin.

PRIMITIVE CHRISTIANITY IN SCOTLAND AND THE TRIUMPH OF POPE-
RY OVER IT.—BY REV. GEORGE PATTERSON.

History preserves no record of the introduction of Christianity into Britain, but it is certain that it took place at a very early period, probably in the second century, perhaps even in the latter part of the first. Tertullian writing at the end of the 2nd century or beginning of the 3rd, enumerates among the countries which have embraced the gospel, "parts of Britain not reached by the Romans but subjugated to Christ." His language plainly implies that there were not only a few converts in the British islands, but that the gospel had so far extended, that the land might be said to be "subjugated to Christ," and that there were considerable numbers among the indigenous inhabitants, even in the remotest corners of the island, who had embraced the religion of Jesus Christ. The testimony of other writers is to the same effect. Origen in the 3rd century speaks of the Britons having received the Saviour, and Eusebius, the great Ecclesiastical historian of the 4th century, testifies that the apostles or their companions crossed the seas to those islands called British. *Without giving heed to the many monkish fables regarding the introduction of Christianity into Britain, we may mention that there is an early British tradition which these testimonies seem to confirm that the gospel found its way into Britain during the apostolic age.*

There were two ways in which its introduction might have taken place, and in one or both of which it probably did take place. The first was by the commercial intercourse of the age.

In the 2nd century there were vessels sailing to the then savage shores of Britain, from the ports of Asia Minor, Greece, Alexandria and the Greek colonies of Gaul; and from the Missionary Spirit characteristic of the church in the early centuries, this traffic would afford a channel through which the blessings of the gospel might flow to those distant shores. Where commerce could penetrate, Christianity could follow, and what is more likely from the Missionary Spirit of the age, than that some of the early converts to Christianity should have availed themselves of these visits of their countrymen, to carry the message of life to these much talked of islands. Or if this be deemed improbable, what more likely than that some of the converts in Gaul, which had received the gospel directly from

the East should have crossed over into Britain. At all events that the early christianity of Britain came from the East, either directly or mediately, seems certain from the fact, that in merely ritual matters, (such as the date of the observance of Easter) points of merely human appointment, and therefore not subjects upon which men might arrive at the same conclusions from an independent study of the Scriptures, the ancient British church followed the usages of the Eastern Church, in opposition to the Romish, and for a long time refused submission to the authority of the Papacy.

Another way in which Christianity would be likely to be introduced into Britain, would be by the persecutions to which the church was subjected at various times in the Roman empire. These were always most violent near the centre, and the more distant provinces sometimes escaped altogether. Indeed Britain seems to have been exempt from the earlier persecutions. This would lead many to take refuge there, and thus the knowledge of Christianity might be introduced among its inhabitants.

At first it would appear that the Christians in Britain were few in number, that they were isolated, or met only in private dwellings, but it is certain from authentic records, that by the latter part of the 3rd century, they had made considerable progress—that they had built churches, and that the church had been brought to a state of recognized order and discipline.

Still greater obscurity rests upon the history of the introduction of Christianity into Scotland. But it was probably first introduced from the southern parts of the Island. At the earliest period of which we have any account, Scotland was inhabited by the Picts, who were undoubtedly Celts, and there are some traces of Christianity being introduced among them at an early period, in the manner that we have seen it introduced into South Britain. Tertullian's testimony, if strictly interpreted, would lead to the conclusion, that even in his time, the gospel had extended into the northern parts of the Island. At that period the Roman power extended from the seaboard of Kent to the wall of Antonius which stretched between the Frith of Clyde and the Frith of Forth, so that if Christianity had extended to those portions of the island not subjugated by the Romans, it must have reached even some of the northern portions of Scotland.

The commerce to which we have already referred as a probable means of introducing Christianity into South Britain would, in all likelihood, carry it also into the Northern part of the Island, and the persecutions, particularly of that of Dioclesian, A. D. 303, which was severe in South Britain, many too: refuge among the mountains of Wales and the Picts of Caledonia. Wherever these Christians went, they carried with them the knowledge of the truth, and were lights in those dark regions. These were called Caldees. The origin of this title is disputed, but the most probable opinion is, that it is a corruption of the Gaelic words *Gille de*, servants of God! from which the latin name *Killedei* is derived. They seem to have been comparatively isolated. In consequence, probably, of the disturbed state of the country from the contentions of rival races and petty rulers, they do not appear to have formed any distinct ecclesiastical organization. There is no account of any great missionary

among them at this period, still the leaven was gradually extending. "The traces of Christianity," says Dr. Alexander, "are faint and few indeed; and discernible amidst the gloom and confusion that then reigned, these only as streaks of the blue sky, are sometimes discoverable through the rack of clouds on a dark and stormy day, yet sufficiently distinct to convey to us the assurance that amidst the war of the elements God had already graciously set his bow in the clouds, and given presage of a settling of the storm."

The first individual whose name is preserved in history as preaching the gospel in Caledonia, is St. Ninian, or St. Ringan as he is commonly called in Scotland.* He took up his residence in Galloway, and began to preach the gospel among the Southern Picts and introduce among them the knowledge of letters. His labours appear to have been abundant and persevering, but the extent of his success it is impossible to determine. That he was the instrument of converting numbers to the faith of the gospel—that by his means several were trained and sent forth as preachers of Christianity, is probable. Monkish fable adds much more, while in the country round Whithorn, his name survives in many popular traditions, ascribing to him works of the most marvellous character. He died, A. D. 432, leaving behind him a high reputation for learning and sanctity.

In the year 430, the Bishop of Rome sent Palladius "to the Scots believing in Christ." Of his subsequent history nothing is known. It is even a matter of dispute, whether his mission was to Scotland or Ireland, for at that time the Scots had their chief seat in the North of Ireland, so that for several centuries the name Scotia was given to that country.

But the true evangelization of Scotland, especially of the Northern parts, must be traced to Colum, or as the name was latinized, Columba. He was a native of Ireland, born in the year 521. He was the son of one of the Irish monarchs, and by the mother's side descended from Lorn, one of the Princes of what were called the Dalriad Scots, who had settled in Argyleshire. Columba received the best education of the age, and fired with zeal for the salvation of the perishing, he gathered a company of twelve, imbued with a similar spirit, and voluntarily resigning the comforts of home and the prospects of succeeding to the throne of his fathers, he devoted himself to the work of a missionary among the Heathen tribes of Caledonia. Amid the parting regrets of his countrymen, among whom he had already gained a high reputation for his learning and piety, he, with his twelve companions, set sail, from the Northern shores of Donegal, in frail vessels called *carrachs*, which consist of wicker-work covered with skins; but under the care of divine Providence, they were preserved amid all the perils of the Irish Sea, and landed safely on Iona in the year 563.

Here two years were spent in preparatory labors. They erected all the buildings necessary for a great missionary establishment.

* We have passed over many monkish traditions of individuals who had preached the gospel in Britain, some attributing the introduction of Christianity to that country to the Apostle Paul, others to Joseph of Arimathea, &c. These and a number of similar accounts are now regarded as fables.

and made the island their head quarters from which they were to go forth over the length and breadth of Scotland. From the commencement of their work they encountered great opposition, and had to contend with many difficulties. Brude, or Bridei, the king of the Northern Picts, to whose dominions Iona belonged, was at first unwilling to allow them a resting place there. The country was woody and mountainous, and inhabited by roving Barbarians. The old Heathen Druids left no means untried to excite prejudices against them; and their lives were at times in danger from the savage natives. On one occasion, a village was set on fire in which Columba was spending the night; on another a ruffian attempted to transfix him with a spear, and he was only saved by one of his followers, who arrested the deadly weapon. But patience, zeal, and energy prevailed, and Iona soon became, to use the words of Dr. Johnston, "the Seminary of the Northern regions, whence savage clans and roving Barbarians received the benefits of knowledge and the blessings of religion."

The historians of the age have indulged their fondness for the marvellous, in their descriptions of the labors and character of Columba, by ascribing to him miraculous power. Yet stripping their narratives of the fabulous, yet there remains enough of certainty in their narratives, to warrant us to rank him among the noblest of Christian heroes.

His mental endowments were of a high order.

His bold and extensive plans—the skill and perseverance with which he carried them out—the mastery which he obtained over the minds of others even over men of the highest rank and men of unquestioned ability—the influence which he exerted over a wide extent of country and the success with which he managed the many and important interests committed to his care, all indicate the truth of the description given him by one of his biographers, as a man of first rate genius (*ingenio optimus*.)

As a preacher, he was a bold and earnest expounder of divine truth, and his success was aided by a commanding voice, which it is said could be heard at the distance of a mile.

His learning was great for the age in which he lived. Much of his time was devoted to study. He transcribed 300 volumes with his own hand. The Institution at Iona became a seminary of learning to which young men from all quarters, Celtic and Saxon, resorted, and from whence men went forth to diffuse the blessings of knowledge and religion among the ignorant tribes of Scotland and the North of England.

But he also attended to the arts of life, and encouraged his followers to diligence in them, especially the culture of their fields and gardens, so that the monks of Iona had flourishing orchards and abundance of grain, and thus gave a stimulus to improvement among the tribes around. He was also skilled in medicine, but endeavored to render this art subservient to the progress of the gospel.

He was equally distinguished by the milder virtues of life. Gentle, amiable and affectionate, seeking the welfare of those around him rather than his own, he won the hearts of all with whom he was associated. In fact there met in him excellences, which are rarely combined in one individual. Ardent in the pursuit of what

he wished, he was yet persevering amid difficulties, and patient in bearing with the weakness and coldness of others. Strict if not stern in matters of discipline, he was in private marked by the tenderness of his feelings and the kindness of his manner. A fearless censurer of sin, he was ever ready to welcome and soothe the penitent and cast the mantle of charity over the failings of the feeble.— Though condemning sensual indulgence, and pressing upon his followers the duty of mortifying the body, he was free from the morbid asceticism, which characterized the monkish institutions of later ages.

But particularly was he distinguished for his piety. He was a man of faith, recognizing at every step his dependence on God.— Religion was the element in which he lived. He sought to sanctify everything by the word of God and prayer. Even in the most trivial undertakings he acknowledged the hand of God, and invoked his blessing.

That he was entirely free from the errors of the age we do not assert, but he was to a remarkable extent, free even from those errors which at that time was embraced by the heads of Christendom. The grand reason for this was his reverence for, and constant study of the word of God. The rule he laid down for his followers was to try everything by the rule of God's word. Much of his time was spent in exploring the sacred pages, and he is even said to have spent whole days and nights in endeavoring to discover the meaning of difficult portions of the word of God, accompanying his examination with fasting and prayer.

While the historians of the age have been minute in describing the features of Columba's character, they have not been so exact in recording his labors. But it is certain that he formed a monastery at Iona, of which he was abbot—that he was incessant in his labors to disseminate an acquaintance with the scriptures, and with scripture doctrine throughout the Highlands and Islands of Scotland—that he founded many similar institutions in Scotland—that Bridei, the king was so impressed with a sense of his wisdom and worth, that to the end of his life he held him in the greatest honor—that many princes sought his counsel and aided him in his evangelical labors—that once he was called to place the crown on the head of the Scottish monarch—that he was a patron of the liberal arts, and a great encourager of learning—and that he closed a life of labor and devotion by a peaceful and happy death, A. D. 596 in the 77th year of his age.

Similar institutions to that of Iona were established throughout Scotland. Accounts are preserved of such at Dunkeld, Abernethy, Brechin, Lockleven, Old Melrose, St. Andrews, Dunblane, Kirkcaldy, Culross, Dunfermline, Incheolim, Govan, &c. These institutions were all founded on the model of that at Iona, and retained a filial connection with it. Each of them consisted of twelve brethren, presided over by a principal, who held his office for life. To this form Columba seems to have been led by his desire to follow scripture example, and to model his institutions after the college of the Apostles. These institutions, though often called monasteries, must not be confounded with the monastic institutions of a later age. One essential point of difference was that in the Caldee

Institutions, they followed the scripturo rulo, that the Presbyter should be "the husband of one wife." Each of the Caldee monasteries, if they may be so called were both schools of learning and missionary establishments for the surrounding districts. The brethren belonging to them were employed in preaching the gospel and other evangelical labours among the Picts and Scots, but were engaged also in diffusing the benefits of education. particularly in educating others whom they deemed qualified by gifts and graces to send forth as missionaries wherever there was an open door.

The places we have mentioned as the seats of Caldee Institutions will show how wide spread was their influence. In fact every part of Scotland was penetrated by Caldee missionaries, and the blessings of the gospel were diffused far and wide. "The whole aspect of society was changed. Civilization followed in the wake of the gospel. A power went abroad among our rude forefathers, raising them out of the degradation of Heathenism, and creating among them a new life, which indeed withered and almost expired under the blighting miasma of Popery, but which regained its vigor, when the warming sun of the Reformation shone forth upon our land."

Of the church thus founded through Scotland the outlines are not well defined in history, but the following features seem distinct.

First.—It was *evangelical in its doctrines*. The principle laid down by Columba was to establish every thing by proofs from the word of God. In the discussions between the Romish missionaries and the Caldee clergy, the latter constantly appealed to the scriptures as the only rule. They renounced the Popish doctrine of supererogation, utterly disclaiming all merit of their own, and hoping for salvation solely from the mercy of God through faith in Christ Jesus, stating as their view, "that the faithful man does not live by righteousness, but the righteous man by faith." They rejected and opposed the idolatrous worship of angels, saints and relics, and so careful were they in guarding against the corruption of their system, that they would not allow their churches to be designated by the name of any saint or angel, or to be dedicated to any but the Trinity. They rejected the Romish doctrines of auricular confession, with its sequents, penance and authoritative absolution. They denied the doctrine of the real presence or Transubstantiation. From this enumeration it will be seen that the ancient church of Scotland was in doctrine remarkably in accordance with primitive christianity.

Secondly.—It was *Presbyterian in Church Government*. We read indeed of Bishops among them, but the same writers contrast them with Bishops of the Romish or Prelatic churches, as "Bishops of the Scots." The twelve companions whom Columba brought with him formed a sort of Presbytery, of which he was permanent President, and after his death another was chosen to the same office. But there was nothing like consecration or anything that indicated elevation to an office essentially superior. Columba and his successors generally bore the title of Presbyter Abbot. He

was in fact *primus inter pares*, being a sort of moderator for life. Those called to the work of the ministry, were ordained by the laying on of the hands of these elders. Those who are called Bishops, were ordained by those who are called Elders or Presbyters, and remained subject to them, showing that offices of Elder and Bishop were then, as in apostolic times, held as identical.

Thirdly.—It was *Missionary in its operations*. The Caldee Institutions were the means of diffusing the light of divine truth throughout Scotland. But their missionaries did not confine their labors to that country. The first people beyond its boundaries to whom they sent the gospel were the Saxons, who had conquered England, and were in a state of Heathenism. Oswald of the bounteous hand, afterward King of Northumberland, which then embraced York and Lancaster, having fled to Scotland, embraced Christianity through the influence of the Caldees. Returning to England, as soon as he had mounted the throne, he sent an embassy to Iona to request, that missionaries might be sent to instruct the English. The result was that, through their agency, the Northern Saxons embraced the gospel.

But their missionaries also labored on the continent of Europe. Columbanus (not to be confounded with Columba) quitted Bangor, A. D. 590, with twelve other missionaries, and carried the gospel to the Burgundians and the Franks. St. Bernard compares them to ‘hives of bees, or a spreading flood,’ and another writer punning on the name says, “from the nest of Columba these sacred doves took their flight to all quarters.” “The Free Church of the Scots and Britains” says D’Aubigne, “did more for the conversion of Central Europe, than the half enslaved Church of the Romans.”

Lastly.—It was in its profession long a witnessing or Protestant church. Nothing is more certain than that the ancient church of Scotland was free from all foreign control, and that for ages it refused submission to the authority of the Bishop of Rome. About the time that the Caldee missionaries had been successful in bringing the Northern Saxons to the faith of the gospel, Augustine had been sent by the Pope with 40 monks as missionaries to England. The Southern Saxons yielded submission to Rome, but as her missionaries advanced farther North, they came into collision with the pure British Church. The whole of the 7th and 8th centuries are marked by the struggles between the two, the advocates of the Romish church claiming supremacy for the Pope of Rome over all the churches of Britain, and seeking to bring the Caldees to acknowledge his authority, and the latter as steadfastly resisting these claims.

It is impossible in our present limits to give a history of these struggles. Suffice it to say that by every means that an adroit, determined and unscrupulous party could employ, Rome labored for ages to destroy every vestige of Caldee Institutions from the land. But she was not entirely successful till the 13th century, and even then, when their colleges were destroyed and their members dispersed, the latter still labored as individuals and maintained

ed the flame of a pure christianity in many parts of the land. Pope John XXII. in his bull for anointing Robert Bruce in 1324 complains that there were still "many heretics" in Scotland; and in the 16th century we read of the Lollards, who, there can scarcely be a doubt, were the descendants of the ancient Caldees, and as late as 1494, certain parties known in history as the Lollards of Kyle were tried before James IV. for heresy, so that to use the words of another, "the reign of error in these lands was very short, and the darkness of its night was intermixed with the light of many stars."

In thus tracing the early history of Christianity in Scotland we see how little honor is due to Rome for kindling the light of divine truth there. Instead of introducing that partial light, that her system as contrasted with Heathenism, might have exhibited, all that she did was to extinguish the pure light, that was already blazing from every hill-top. All honor to the men who were the instruments in the divine hand of first kindling that light and keeping it burning brightly for so many ages, while the dark superstition was overshadowing the nations around. The scene of their labors may well be regarded as holy ground. "That man," says Dr. Johnston, "is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona." "Small and mean though this place be" said Columba the last time he walked abroad, "great honor shall be conferred upon it, not by the kings of the Scots and their people alone, but by the rulers and people of foreign and barbarous tribes. Saints also from other lands shall greatly venerate it." And considering the character and labors of this undaunted missionary, we must look with grateful admiration to God, that in an age when the mystery of iniquity was advancing to maturity, he should have raised up one whose doctrine was so pure, whose conduct was so exemplary, and whose whole spirit was so apostolic, amid a people who had been so deeply sunk in gloomy and cruel superstition. He has earned a name which entitles him to be held in everlasting remembrance. In reference to Scotland, if there are two names in its national annals, that stand preeminent as having achieved its political independence, and through the long roll of Scottish patriots, there is not another name to place on the same level with Wallace and Bruce; so in the records of its spiritual history, two names stand preeminent, and along side the name of John Knox, the restorer of Scotland's Christianity, must be placed the name of its founder Columba, the abbot of Iona.

ORIGIN AND PROGRESS OF THE REFORMATION IN SCOTLAND,—BY REV. WILLIAM SOMERVILLE.

Whether we look at the character or the results of the Reformation, its origin must be ascribed to the Spirit of the Lord. The enlightenment of the understanding, the renovation of the heart, and the purification of private or social life, have ever and in all places failed, and must fail, independent of a power which is adequate to reorganise and vivify dry bones. Not to appeal to scriptu-

ral testimony, the simultaneousness of the movements, that issued in that extraordinary revolution which we call the *Reformation*, argues the existence and operation of a power pervading all lands, and holding in subjection the minds and the movements of the Rulers and their subjects. The intercourse of nations was not so intimate, was not maintained with so much facility, in the sixteenth century, as at present. The correspondence of individuals required the intervention of special messengers, or the kind offices of private friends, and was slow, uncertain, and unsatisfactory. Those who are at present under different forms of government, speak different languages, and maintain different customs, are bound by so many ties, and enjoy interchange of intelligence so rapid, that no important movement can take place in one country, but its effects are speedily felt in another, whereas, in the middle ages, kings might be dethroned, and the whole form of government changed without producing any agitation in adjacent lands, or perhaps being known in secluded parts of the country in which the changes occurred.

The insulation of the nations of Europe had not entirely passed away, in the end of the fifteenth century, yet the uprisings against the claims and the doctrines of Rome Papal, were as nearly coincident, in point of time, as if the whole movement had been preconcerted. The appearances of Farel and Lefevre in France, of Zwingli in Switzerland, and of Luther in Germany, were entirely independent. When we turn our eyes to Scotland, the trial of the Lollards of Kyle, between 1490 and 1500, forbid us to date the commencement there, at the appearance of Patrick Hamilton.

When we allow for the greater notoriety acquired by certain individuals, and our more exact acquaintance with their history, we are safe in the general statement, that the commencement of the Reformation equally in Scotland, and on the continent, synchronises with the beginning of the sixteenth century. The brief statement of Lorrimer is:—"The Holy Spirit of God seems to have been largely imparted, and a simultaneous religious revival was the result. Different countries started at the same time and made rapid progress, without concert."

These few sentences premised, that the glory of the Reformation may be ascribed exclusively to the Father of Lights, let us look at the *preparation*, and the *machinery*, which the Spirit employed and superintended.

An important preparatory step was *the suppression of a public testimony* against Antichristian usurpation and error.

This would appear to be a necessary antecedent to an extension and radical reform.

It is difficult, and in most cases impossible, to persuade men to examine abstract principles. These may be set forth with all the definiteness of a mathematical demonstration, and in the lucid evidence of Divine testimony; their tendency and actual operation, in other days and in other lands, may be unfolded; a few may listen and learn, but the masses, composed of the great and the little, the learned and the illiterate, are unmoved and unmoveable. Before men are induced to examine, to decide, to act, they must feel that they are directly and personally interested in the inquiry,—that their domestic or public position is compromised, that they are them-

selves gainers or losers, according as such principles are sustained or discarded. It is no reproach to either the judgment or the integrity of Luther, that he was dragged into the "chambers of Imagery" of the church of Rome, by an investigation of the practical and pecuniary question of Indulgences. The President and Fellows of the University of Oxford, in the reigns of Charles II. and James II., never could unlearn the doctrine of *passive obedience*, till the latter monarch invaded their privileges and their property; when (with only two exceptions), they "invited the Prince of Orange to their rescue, signed an association to support him, offered him their plate, and declared for him in a body, even while their sovereign, whom, upon their late principles, to resist was damnable, was still on the throne."

For a long period the real character of the Papacy, its unholy spirit and dogmas, and practices, were not generally and distinctly apprehended. That there were pervading evils, great and manifold, was known and felt; but that these evils were inherent in the Papal system, or the necessary results of it, was not known. From age to age, there were traversing the field of observation, and attracting the attention of all classes, persons of intellectual eminence, literary distinction, and fervent piety, who, still clinging to the Papacy, were alive to the existence of enormous evils, and, according to their light, fearless exponents of them. Such men as Grosse-teste, Rolle, Bradwardine, and Wickliffe, in England; Bernard, St. Armour, Oliva, Wessel, Savonarola, Huss and Jeromè, on the continent, (and their history implies the existence of many more), exercised a conservative influence on Popery. He whose angel can do nothing to guilty Sodom, till Lot is out of danger; who, for the sake of his elect, shortens days of calamity; stays the angel of destruction to the "Man of Sin," till the removal of these, the shields of the earth. Simple souls, earnestly seeking their own salvation, are not prepared to believe that the Papacy is the mother of abominations, while such lights are shining in darkness, and might, (with their leaders,) deceive themselves by the popular sophism, which afterwards threw Bricconnet, Bishop of Meause, back into the arms of Rome, after he appeared to have clear escaped her corruptions, that, by remaining in the church, they would be instrumental in promoting reform, whereas, by separation, they sacrificed their usefulness and themselves. So long as Daniel is in the lion's den, the mouths of the beasts are shut. Whatever evidence there may be of the true character of Antichrist, so long as God's precious ones are held in his embrace, there wants a full developement of his hostility to Christ and his cause.

At the time of which we speak, such splendid exceptions to the general apostacy had passed away. The Culdees had been long since suppressed, or like the seven thousand men in Israel, of whose existence Elijah was profoundly ignorant, God had hidden them in the chambers, which his faithfulness had prepared for them. The Gollards had been mercilessly crushed by the 4th and 5th Henrys, and rendered incapable of an active and efficient antagonism. The iron heel has trampled into the earth the Albigenes and the Hussites of the continent; one after another, the lights which had for a season, dispelled the gloom, or made darkness visible, had been ex-

tinguished. Now, the "man of sin" appears in his nakedness.—Whatever power is exercised in the earth, he holds the sceptre or guides the hand that holds it. England's King is glorified by the authorship that earns of Rome the title of "Defender of the Faith." The powerful Emperor of Germany, leads forth his armies to gain victories for Rome. The literary, the gallant, the brave king of France, is harnessed to drag the car of Rome. This impersonation of cruelty, perfidy, and oppression—the Antichrist—feels himself alone in the possession of power in the world,—in the church,—in Heaven. Taking God's titles and attributes, opposition is drowned in blood, or, in worse than blood—hopelessness. Kings ask after their subjects; nobles after their retainers; parents after their children. All are gone, Popery claims them, has them, disposes of them at pleasure. The revenues of kingdoms flow into Papal coffers; the resources of nobles are drained off by Papal agents; the daily bread of a peeled peasantry is scarcely sufficient to procure, from Popish Priests, liberty to be born,—to be baptised,—to be married,—to die,—to be buried,—to enter heaven. To oppression and impoverishment, is added corruption of morals. The abandoned, beastly sons of the mother of harlots destroys, in all lands, the purity and confidence of social relations, in all their various and interesting forms.

Israel must see their sons drowned before they can be persuaded to leave their onions, melons, fish, peace, and slavery. Rome also has drawn the rope too tight. The strands are breaking. From the throne to the hut, there is a common feeling of disgust and opposition, suppressed murmurs,—curses not loud, but deep,—despairing prayers,—cries of revengeful recklessness,—believing supplications. The fullness of the time has come. The angels of Reform put their trumpets to their mouths, and utter blasts, loud, and long, and frequent. The echoes reverberate from a thousand hills. Switzerland, Germany, Denmark, Sweden, Prussia, Holland, Hungary, Britain, answer. So did Italy, and Spain, and France, but less distinctly. The luxuriant vines and rich olives of the soft and sunny south sunk the angel voice. They saw that rest was good, and the land pleasant. They bowed the shoulders to bear, and became servants to tribute.

1. This introduces us to the Divine machinery, of which one part is the *ministry of the word*.

This is God's own instrumentality. Men cannot hear without a preacher, and faith cometh by hearing. Christ having ascended upon high, leading captivity captive, "received gifts for men; yea, for the rebellious, that the Lord God might dwell among them." What gifts are these that are introduced with such magnificence of parade? Don't smile, Christian. The world must have its laugh. Nothing but Apostles, Prophets, Evangelists, Pastors and Teachers. If saints have their places assigned to them in the Church, if their meetness for their sphere on earth: in heaven is to be promoted, if others are to be added unto them, till every member in succession is fashioned, and that body, curiously wrought in the lowest parts of the earth, is perfected, these are the instruments ordained of God.

Fully was the instrumentality exemplified at the commencement, and in the progress of the Reformation. As if a voice from the throne of God sounded constantly in their ears, "Preach the word,"

Lefevre, and Farel, and Luther, and Zwingle, and Wishart and Knox, went forth at all temporal risks, on the errand of love and mercy. One illustration of the spirit and daring of the heralds of the Reformation. Knox is invited to preach in the Abbey Church at St. Andrews. The Archbishop threatens that if he enter the pulpit he will give orders to fire upon him. The Protestant nobles quail. Knox speaks,—“As for fear of danger that may come to me, let no man be solicitous: for my life is in the custody of Him whose glory I seek. I desire the hand and weapon of no man to defend me. I only crave audience; which, if it be denied me here at this time, I must seek it farther, where I may have it.”

The Reformers waited not till men sought unto them. They sought out the people, that they might testify to them the gospel of the grace of God. Wishart, for instance, preaches with success in Dundee,—is commanded to leave the place,—labours with equal acceptance in Ayrshire,—is prevented by the Archbishop of Glasgow from appearing in the Church in Ayr,—is shut out of the Church in Mauchline, by the Sheriff of the County. “But this was small hindrance to the zealous martyr. He could preach in the marketplace, in the fields, or on the hill-side, with equal readiness, and with equal success,” and did till he was burned by Cardinal Beaton.

They recognised the obligation to preach the gospel to every creature. The supreme glory of the ministry of the Son of Man is reflected in the Reformers: to the *poor* the gospel was preached. They delivered their message *in the presence* of the great and powerful, and to them. They demanded the same audience from the high and the low. They knew only a common corruption and the common salvation; and the glory of Christ in the redemption of Solomon and of Lazarus. Their object was not the triumph of the acute and intelligent controversialist, but of the ambassador of Christ, who would not only refute error, but have it repudiated; who would not only establish truth as it is in Christ, but have it learned, and dwelling richly in those who have learned it. All the success sought after was that which would redound to the glory of the Lord through the salvation of men.

2. *The circulation of the Scriptures in the vernacular tongue of the people*, is another important part of the machinery devised of God.

Instead of aiming to occupy the chair of mastership, from which they would displace the Priest to make room for themselves, the Reformers boldly threw open their statute book before the people, saying, This is your rule of faith and life, it is from heaven; it is our rule also. This is an indispensable means of promoting and perfecting reform,—an open Bible, un mutilated, unmodified by human law or custom, and uncorrupted. In the words of Bickersteth, “the great thing which the Reformation did was to bring the Bible within the reach of the population. It abolished papal monopoly as well as papal usurpation. It proclaimed, in tones of thunder, such as might well shake the Vatican, that the Bible should be free—that the Bible is God’s gift to man, and that not all the powers of Christendom should take the treasure from him.” All, given by inspiration of God, is profitable. All is for instruction in righteousness. In its integrity Lingard may well say, it is “an engine of wonderful powers,” and the Reformers wrought it admirably. By its application

by the Spirit of the Lord, they were sure a new character will be given to the individual,—a new character to society. Instead of waving any of its instructions, as inapplicable under existing circumstances, they publish the lessons of the Bible, that the people in their individual or collective capacity, as the case may be, may make the practical application. They recognise every man's right to put any question to which the Divine word furnishes an answer, to seek any change, governmental, social, or personal, which conformity to that word demands.

All the Reformers were of one mind with respect to the duty and importance of placing the Scriptures in the hands of the people in their own tongue, and they made haste to confer the boon. Luther's German New Testament came forth in 1522; and the whole Bible, in detached portions, in the ten or eleven years following; Tindal's New Testament, in English, in 1526; Coverdale's Bible, and in French, Olivetan's in 1535.

By a free and cordial study of the Bible, man is lifted up from the earth, and is set upon his feet, and a man's heart is given to him. He is encouraged to think and reason, and decide,—to realize his independence. Accustomed to read the instructions of God's servants, speaking by the Spirit,—“I speak as unto wise men, judge ye what I say;—try the Spirits whether they are of God;—prove all things; hold fast that which is good;”—men cannot long be the servants of man. The poet mistook the character formed upon the Bible, for the native character. Britons may, but

“Christians never will be slaves.”

Rome could no more hold men in bondage who had read the Scriptures, than the petty despots of the Southern States, could teach the slaves to read—to read the bible, and still hold them in slavery.—Orthodox automatons, in the pulpit, blind the eyes to the abandonment of a Reformation position, where the Bible is even partially withdrawn, under any pretext whatever. Take away the Bible; and a Priest is just as good as a Presbyterian minister. Take away the Bible; as well learn to recite the Breviary as the best of Hymn Books.

Few things arrest the attention of the reader of Ecclesiastical History more than the uncompromising style, in which the Reformers pressed the claims of the Divine word upon men, who had that word in their hands. Having themselves received the love of the truth, they had no idea of conniving at any appearance of trifling with faith and a good conscience. Every thought is to be brought into captivity. Ambassadors for Christ, they must abide by their instructions, and dare not modify the terms they have been commanded to propose to the revolted subjects of their Prince. This gives a repulsive aspect to the Reformers, in the eyes of men who are not able to appreciate the felt necessity upon them, and the faithful spirit by which they were animated. *They* would extend the articles of their creed, so far as in them lay, to the measure of the Divine record; and *these* would reduce them to “the fewest possible.” *They* would build “an altar to see to,” after the pattern of the altar of the Lord before the tabernacle; and *these* would reduce its fair proportions, that it could no longer be a witness to our recognition of the altar, constructed under the immediate direction of

God himself. When the Politician and the Historian have taken away the filthy garments, which Luther and Calvin, and Knox, had been compelled to wear for centuries, and have clothed them with white robes, the self-styled friends of scriptural (?) progress, set themselves in the chair of the Papist and Infidel, obliged to admit that Luther was behind no man in "self-abasement, self-abnegation to God," they would hold him up as "opinionatively proud, insolent, contemptuous, impatient of contradiction to his brethren."—Calvin, forsooth, "with imperious insolence, ruled, in the giant strength of his mind, over both magistrates and ministers,—compelling all to subjection to the minutest minutiae of his dogmas." And we are instructed that "we suffer not a little from the manner in which his (Knox's) natural opinionativeness was checked by the domineering example of his master" (Calvin). The only vindication "the heroes of the Reformation" need is furnished by the undeniable fact, that they demanded no subjection to themselves, but to Christ; and it has yet to be proved that Calvin sought more of Geneva—Knox of Scotland—than Christ requires of magistrates or ministers. Their "imperious insolence" drove out Antichrist from their bounds; and our better spirit and "sympathy with progress" have not been able to keep him out.

The preceding statements have been made, with almost indiscriminate reference to the countries over which the Reformation passed, because the same antecedents and means are recognized every where. In turning to results, we shall confine ourselves to Scotland, in which some things are distinctive.

Faithful, fearless, and unwearied preaching, diligent and indiscriminate bible circulation, were accompanied by the Spirit of Life and Light.

1. The people heard and welcomed the joyful sound.

In those days, they were not so careful to compute what they had gained as to gain more; and we are not able to specify the proportion of Scotland's population which espoused the scriptural principles of the Reformation. But when we consider the crowds that waited upon the ministry; the awestruck attitude of the papal priesthood; the nerveless grasp with which hostile rulers held the sword; and, above all, the form and character that was permanently impressed upon the nation; we must conclude that the promise was largely fulfilled, "My doctrine shall drop as the rain." Gospel influence never enters first the palaces of kings and the halls of nobles. It pervades the low lands, and rises to the summit of the mountain; and when it visits castles, it usually enters by the kitchen door. When Cardinal Beaton could present to James V. in 1540 a list of bible reading heretics, containing the names of seven hundred and twenty earls, lords, barons, gentlemen, burgesses, and craftsmen, the power of the gospel must have been very widely felt.

The general consent of the people in the demolition of religious (?) houses and images, is a proof of the power and spread of the gospel. Perth, by the populace; at St Andrews, by the magistrates; and afterwards at Crail, at Cupar, at Lindors, at Stirling, at Linlithgow, Edinburgh, and at Glasgow, the houses of the monks were overthrown, and all the instruments of idolatry destroyed."

Some may ask, do I really mean to commend the vandal act of

spoliation? I do. I pass over the heroics of the antiquary, and the refined taste of the school of Ahaz. On those structures, the hard hands of poverty had been chafed; the sweat of oppression had been drained; the scanty earnings of a deluded people had been wasted. The idols and decorations cost the monks nothing; and neither invaders nor robbers, but an enlightened and indignant people, rose up for the destruction of the strongholds of ignorance, impiety, sensuality and corruption. So far as I have learned, no pious person, in those days, mourned over the demolition of monasteries and their trumpery. Knox's phrase, "rascal multitude," applied to the spoilers of Perth, (and I do not know how Stephen could have got through that part of his history without it,) was only a sop to moderate the yell of enraged and still powerful enemies of change. We recognize the voice of Knox, saying, "if the nests are pulled down, the rooks will fly away." Himself is believed to be the man who, at sea, threw an image of the Virgin overboard, to learn "if our ledly can soom." The feeling of the time is probably expressed by the utterance of an old matron's joy over the burning of the abbey of Scoone: "Now I see that God's judgments are just, and no man is able to save when he will punish. According to my remembrance, this place has been nothing elles but a den of whooremoongers. It is almost incredible to believe how many wives have been defyled, and virgins deflowered, by these filthy beasts, which have been fostered in this denne, but specialie by that wicked man, the Bishop. If all men knew as much as I, they would praise God, and no man would be offended." Nor is there, I am persuaded, a man of piety yet, whose better judgment is not frightened by the imposing attitude of the would-be arbiters of public taste and opinion, disposed to shed a tear over the ruins. The demolition was an act of sound policy, a noble sacrifice to a good conscience, and an unanswerable argument, over the power of truth over education, habit, and hereditary superstition.

But was not this a proof that they did not understand "liberty of conscience as the right of all men." Is not "God alone the Lord of conscience?" Most true, THE LORD OF CONSCIENCE has said, "Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down to them nor worship them." Modern advocates of liberty of conscience boldly take their stand between Jehovah and the exercise of his own prerogative: legislators guarantee to men the liberty to set the liberty of God at nought, and ministers of Christ justify the blasphemy. The modern doctrine, when analysed, seems to me to mean, "Conscience has no lord at all." God is hushed as unceremoniously as I am.

2. The purity of gospel ordinances was restored.

Casting out the five spurious sacraments of Rome, the Reformers introduced Baptism and the Lord's Supper, in their primitive simplicity. Pure water is used in the initiatory rite of this dispensation. The cup, in the Lord's Supper, is restored to the laity.

The Reformers are charged with having "imported from Rome into the Reformation not a little of the mysterious power of the sacraments." Not only "Luther's dogma of Consubstantiation,"

but Calvin's "notions of a real presence in the Lord's Supper," is the evidence; and the Shorter Catechism stands accused of handing down the Romish doctrine of *Baptismal regeneration!* When we have vindicated him, who says, "As many as have been baptised into Christ, have put on Christ," from teaching baptismal regeneration, we shall have vindicated the Westminster Divines: and Calvin and the Reformers in Scotland who adopt his views, need no vindication in the presence of Paul, who says, "The cup of blessing, which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?—The truth is, when they cast off the cannibal doctrine of the *corporeal* presence, they never meant to repudiate the doctrine of the *real* presence, nor could men do it, putting themselves, with the same simplicity, into hands of the spirit. There was great care taken to secure an instructed and faithful ministry. The Reformers are said to have "prostituted it (ordination) to ends of great clerical assumption; and especially so as, by claims of exclusive authority, to limit the liberty of prophesying." I do not find that they discouraged parents to teach their children or servants, or him that heareth to say "Come." I do find that they are not prepared to recognise every self-constituted teacher, or to dispense with "election, examination and admission." *Prophets* have not always well-instructed households.

3. The disinterested and benevolent spirit of the gospel, the desire to diffuse and hand down the blessings which they had learned to appreciate, appears from the manner the early Reformers would appropriate ecclesiastical revenues. To relieve the people of a burden, one-third would be given to the poor; to provide for the education of the young, and to raise up a well-qualified ministry, one-third would be applied to maintain colleges and schools, and one-third only is reserved to support those who are actually engaged in the ministerial work.

4. The sincerity of a professed subjection to the gospel and a foundation of mutual confidence, are recognised in the solemn bonds by which they pledged themselves to God and one another.

The *first Covenant* was entered into on the 3rd of December, 1557.

1. They had not learned to question the propriety binding themselves to the service of the King of Kings by a solemnity, which every earthly sovereign is sustained by most in requiring as a pledge of fidelity. They swear.

2. The Reformers pledge their power, their substance, their lives, not only to maintain but to "set forward the most blessed word of God,"

3. When they joined themselves to the word, so they did to the congregation:

4. When they "forsake the congregation of Satan, with all the superstitions, abominations and idolatry thereof," they declare themselves "manifestly enemies thereto."

A *second Covenant* was entered into on the 31st of May, 1559.—The engagements are three: 1. "To concur and assist together in things required of God in his Scripture." 2. "To put away all things that doth dishonour His name, so that God may be truly and solely worshipped." 3. To maintain the liberty of "the whole congregation, and every member thereof, against whatever person

shall intend trouble for cause of religion, or any other cause depending therefrom."

These Covenants furnish ample evidence that the adherents of the Reformation had acquired an extensive acquaintance with the Scriptures, had left Popery from a conviction of its contrariety to God's word, and not merely its pernicious social respect; and recognised the obligation, to make the cause of God the object of their lives.—They constitute a noble testimony to the sanctified hearts, the broad views, and the Scriptural aims of the reforming ranks in Scotland.

5. The nation as such, recognises its subordination to the Lord speaking in his Word.

Among the grave charges brought against the Reformers, it is said they relied upon the civil power for the support of religion.—This does not appear to me to be just. To the civil power they did look for protection, and protection secured by statute, in the exercise of right derived from God. They did consider the civil magistrate as much bound to subject himself to the Word, as the humblest of his subjects. They did not possess the refined dialectics, by which it is proposed to prove, that the servant of God in duty bound to use the authority derived from God, to give protection to that which is expressly contrary to the will of God.

The Reformers, accordingly, asked and obtained from the Estates of Parliament, in 1542, security in the right of the people to read the Scriptures in their own tongue. Who can express the joy of believers when "delivered out of the hand of their enemies, they might serve God without fear." In the year 1560, a Confession prepared by Knox and others, read before the Lord of Articles, and subsequently before Parliament, was ratified, only three dissenting, on the 17th of August. On the 24th of the same month, the Pope's jurisdiction was abolished, mass interdicted under penalties, never, I believe exacted, and all laws, which had been formerly enacted in favour of Popery, and in opposition to the cause of God, were repealed.

These enactments were not the cause of the Reformation or of its prevalence, but the fruits. He in whose hand is the heart of the kings, brought not Scotchmen but Scotland, to the feet of Him who sits at the Father's right hand, and must sit, till all his enemies be made his footstool. Three centuries have passed away, arts and science have advanced with rapid strides, Scotland's population and wealth have increased manifold, Britain's colonies and commerce have borne her name to the ends of the earth, the missionaries of the Churches have penetrated into the dark places of the earth; yet though the Reformation up to the end of 1560, falls below subsequent attainments, Britain in the current year does not occupy as scriptural and holy a position as did Scotland, when there was a recognition in her national councils, of the supremacy of the word of Christ over the different orders of the people.

Before the close of the year (on the 20th of December), without a royal proclamation' without a royal license, without a royal commissioner, Scotland saw the meeting of her *First General Assembly*. Christ, the Lord, by his word and spirit, brought it into existence, and, by and bye, the subject Rulers, through "the domineering insolence" of the Reformers, fully recognised the *New Creature*, formed by his grace in the land.

ON THE STATE OF SCOTLAND IMMEDIATELY BEFORE THE REFORMATION.—BY REV. GEORGE SUTHERLAND.

We are met to day to commemorate the Scottish Reformation.—Unworthy would we be of our brave and noble ancestors, if, indifferent to the struggles and hardships and sacrifices by which, three hundred years ago, they purchased our freedom, we declined coming forward on this interesting occasion, to hold up to the world their glorious achievements.

The part allotted to me to day, is to sketch in brief outline, the state of Scotland immediately before the Reformation. Let the half century preceding 1560 be selected. As it was an age of strife and contest, let the period extend from the battle of Flodden till the siege of Leith. Details cannot be expected, as twenty minutes only are allowed each speaker. What was the state of Scotland during these fifty years? Was it the land of light and liberty, of purity, peace and prosperity? For three centuries its intellect and conscience had been exclusively in the keeping of the Church of Rome. How did she discharge her high trust? Were the people educated, elevated, moral,—instructed in the fear of the Lord and the holy principles of Christianity? Far from it. Let facts testify. The character of the people is interwoven with its political history. Let a sketch of this be given during this brief period. James the IV. has fallen on the bloody field of Flodden, surrounded by many of his bravest nobles. The kingdom is left to an infant son, afterward James V. The feuds of the nobles have long been the curse of the country. They are not extinguished at Flodden. The contest for office and power is keenly renewed among those who have survived. Margaret, widow of James IV. and daughter of Henry VII. of England, is Queen Regent so long as she shall please to remain unmarried. She marries a nobleman of the family of Douglas. The opponents of that family are alarmed, and new projects for the overthrow of their rivals are on foot. Scotland wants a head. The Duke of Albany, a Stewart by name, a mother's son of James III., is called over from France and installed Regent. The feuds continue. The country is torn and distracted by factions. Albany is unsettled—and passes and repasses to France. In his absence confusion reigns. In all these matters the Romish bishops as politicians are closely engaged. Queen Margaret returns to England; her brother, that powerful and crafty monarch, Henry VIII., is on the throne and naturally takes part with her. The Scottish nobles on her side are not forgotten by Henry. Golden ambassadors cross the borders. The northern nobles find ample room for them. Patriotism and English influence secure the crown in due time for James V. The troubled regencies are over for a little space. But who shall be James's bride? Henry has had an eye on this. He offers his daughter Mary, afterwards the bloody Mary. He talks largely of friendship, peace, commerce, prosperity. James is forced to comply. But the priests are now on the alert. What have they to do in the matter? Henry has lately broken with the Pope, and shall their King marry a heretic's daughter. Their sophistry succeeds. James refuses to meet with Henry, and goes off to France and marries a delicate daughter of the French King, Francis I. Henry

is incensed, and bitterly does he pay for listening to the priests. The frail lily of France soon withers on Scottish soil. James shortly after marries another French lady, Mary, the widow of the Duke of Longueville, of the family of Guise. This able and polite, though unprincipled and cruel woman, was destined to act a large part in Scottish affairs at this time. Henry's temper soon leads to war with Scotland. James's honour demands war—but a large party of his nobles in the south have no wish for war. They have handled English gold and some have felt the benefits of English commerce—and a few have begun to entertain some strange views that have crossed the border. The attempted war ends in a disgraceful rout on Solway Moss in 1542; and the heart of James sinks in death at the tidings. Regents again hold the reins in Scotland.—James's only living child, Mary, the future Queen of Scots, being but an infant. The widow Queen desires to retain the power in her own hands. At her side stand all the French and clerical party. But the nobles on the English side are numerous. Henry's ambassadors have not toiled in vain. His ablest diplomats are now in Scotland. The Earl of Arran, a Hamilton, becomes Regent, and the Scottish Parliament the same year, 1543, proclaims to the people of Scotland the right to read the Sacred Scriptures. This is the result of contempt for the priests, hatred to the French, influence of the English Government, and secret spreading of the truth. The whole Romish hierarchy are in dismay. The Archbishop of St. Andrews, wielding the power of a political chief, seized by stratagem a celebrated preacher of the Reformed doctrines, George Wishart, and caused him to perish at the stake. He dies not in vain. The people are led to inquire why such a man should die—a man so meek, so harmless, so learned and so godly. Wishart has not preached in vain. He opened the treasures of the Word to listening multitudes, and now no priestly threats can prevent the people from pursuing the search. Beaton, the Archbishop, pays for his cruelties. He is assassinated. His castle is seized by the enemies of the priests.—Within it, John Knox, formerly a priest, now a convert to the truth of Scripture, and noted for his bold opposition to the priest party, takes refuge. Mary, the widow Queen, procures troops from France in support of her party and her Church. These forces compel the castle of St. Andrews to surrender in 1547. Knox was one of the prisoners, who by the terms of capitulation were to be conveyed to France and then set at liberty. But, as heretics cannot expect faith to be kept with them, Knox was sent to the galleys, where he toiled as a slave at the oar for nineteen weary months. He is liberated by the influence of Edward VI. of England, who about this time succeeded his father, Henry VIII. Mary of Guise has the upper hand this time in Scotland; her troops and French gold, and the fickleness and jealousies of the Scottish nobles, have placed her at the helm for a time. The preachers of the gospel are secluded, or shelter themselves under the shield of some favouring nobleman. But the truth spreads in secret—light is dawning on the people. Knox is now in England, where the work of reformation goes vigorously forward. Letters full of gospel truth and counsel are poured into Scotland, and these silent preachers do their work where living preachers could not appear. England thus benefits Scotland. But the light

is obscured. Edward dies, and bloody Mary, his sister, ascends the throne. For five years, from 1553 till 1558, England smokes with burning martyrs. Knox has fled to Geneva. English Protestants cross the border and take refuge with Scottish nobles favourable to their views. Could the two Marys thoroughly co-operate, the work of extermination might be completed. But Mary in the North wishes to secure the crown of Scotland for her daughter now being educated in France—she must secure the united concurrence of the nobles, and how can she venture to displease those friendly to the so-called heretics—much less proceed violently against them. She temporizes—and resolves to do in the future what may not be safely done to-day. She deceives herself—the opportunity slips from her for ever. The Mary of England is summoned to appear before the Great Judge—and Elizabeth the renowned assumes the crown. The Scottish Protestant nobles are relieved—they breathe freely—their preachers come forth from their hiding places and the truth spreads mightily. Mary of Guise sees that her time is short—she must strike now or never. French troops are sent for: the Popish nobles with priestly aid, prepare to take part with them. Those Protestant nobles that favour the English alliance must be crushed, and their preachers exterminated. Some of the preachers are summoned to trial. Matters have come to a crisis. The Protestant nobles determine to stand by them.

Just at this moment, early in the spring of 1559, Knox again arrives in his native land. He throws his whole soul into the work with intense enthusiasm. He is proclaimed an outlaw, but with dauntless intrepidity he traverses the country, preaching everywhere with great vehemence against the enemies of God and his country. His sagacity and boldness mark him out as the heaven-appointed leader, and his earnest, ardent, yet pathetic exhortations, move the depths of the hearts of his countrymen. The Protestant cause now spreads on all sides. The nobles of that party band together in mutual defence, to promote the interests of religion and the liberties of their country, now threatened in a formidable manner by the ambition of the Guise family. Knox is statesman, preacher, patriot; and if circumstances were different, doubtless a dauntless warrior. But the unskilled bravery of the Scotch cannot cope with the disciplined forces and powerful artillery of the French, in league with the mercenaries and Papists of their own country. Application is made to Elizabeth for assistance. Her interests are apparent—but delay must be endured until pretexts for interference are announced to the French Court. At length English troops join the Scottish patriots, and Leith, now occupied by the French, is invested by sea and land. While English cannon are battering the walls of Leith, and making the place too hot for the French, the Reformers range the country, beating down with spiritual weapons, the strongholds of sin and superstition, and causing the minions of Rome to tremble for their safety. Succors now fail the French—provisions grow scarce—their prospects are gloomy—terms of surrender are considered. In the midst of these dire forebodings, Mary of Guise expires in the castle of Edinburgh in June 1560, and with her the guiding spirit of the war disappears. A treaty is soon agreed upon. Leith is surrendered by the French. The treaty secures the Protestant

nobles from the consequences of fighting against the late Queen Mother, and provides for the immediate assembling of Parliament to settle the affairs of the nation. That Parliament met in August 1560 in Edinburg, and there and then Scotland, through her representatives, declared Popery for ever abolished, and the religion of Jesus Christ, to be and remain the religion of the land. That was the most memorable day in Scotland's history—the birth day of her nation—the starting point of all her moral grandeur and greatness. What had Popery done for her during the long ages in which it held unlimited sway? Strife and bloodshed, sin and superstition, ignorance and brutality, covered the land. The unfaithful steward was severely but justly dealt with, and cast out of the neglected and despoiled vineyard. The Sun of the Reformation had now risen on Scotland, and quickening her long distracted and encumbered energies, in the strength of Omnipotence she burst her fetters; then springing to her feet she realized her high destiny, and bowing reverentially to Him who sits upon the throne of the heavens, she vowed obedience henceforth to His high behests alone.

ON REVIVING PROTESTANTISM, AND ITS EFFORTS IN OUR DAY TO RESIST THE ENCROACHMENTS AND DESTROY THE SYSTEM OF POPERY—
BY REV. JOHN HUNTER.

I have been asked to speak on Protestantism and its efforts to destroy the system of Popery, and to do so in twenty minutes. This, Sir, is an impossibility. I can only offer a few remarks.

Before the Apostle John was removed from earth, he was taught by the spirit, the nature and the form of the great Apostacy. He says, "I saw a woman sit upon a scarlet-robed beast, full of names of blasphemy, having seven heads and ten horns. And upon her forehead was a name written Mystery, Babylon the Great, the Mother of Harlots, and abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." This is the description given by God of the system of the Papacy. As the true Church is the Lamb's wife, so this apostacy is to be wife like to appear as a Church. It is seated on the Beast or on civil power—temporal dominion—exerting a tyrannical influence over the affairs of nations. It is the mystery of iniquity, set in direct opposition to the mystery of godliness, and it cannot be understood except by those who are taught of the Spirit. The titles it assumes and the authority it claims are blasphemy against God. And with these lofty assumptions mingled deceit the meanest, the craftiest, licentiousness the most unbiassing, and foul, that have disgraced our fallen race.

It is purely an act of weakness to look on this apostate system as in any true sense a Church of God. The position assigned to it by Scripture and History is that of a tyrannical Power which endeavors to cloak its ambition under the pretext of religion. As Babylon, the first Empire which aimed at universal dominion, sprung from the bosom of Patriarchal religion, and united idolatrous worship with the brutal force of arms; so did the spiritual Babylon creeping up from the midst of Christianity gather up the idolatrous hero worship of the Heathen, the pompous ritualism of the Jew, the false philosophy of ancient thinkers, and tearing off as it departed some shreds of the Christian system, it has with them endeavored to hide the deformity of its stupendous falsehood. But wherever it has failed to deceive men there never has been any scruple on its part to employ the most relentless cruelty in order to crush out human freedom and to vine truth.

After the possession of great power for ages, during which this Apostacy spread itself over the greater part of Europe, it pleased God to send the light

His truth unto our forefathers at the beginning of the 16th century. It was then that the words Protestant and Protestantism were first used in their present meaning. They did not—they do not represent new truths or new things.—There were brave men before Agamemnon, and there were reformers before Luther. At the Reformation it was no new religion that was founded, but the old religion of Christ and His apostles that was brought to light and applied to the exposure of a patchwork superstition. Protestantism is the form which Christianity took at a particular period in consequence of having to do battle with this great heresy of Rome.

This our Christianity, our Protestantism, may be described in three words.—It is a Truth, a Life, a Government. As a Truth it has two sides; its peaceful side for the statement of Bible truth, its warlike side for the exposure of unscriptural error. As a Life, it strives after the embodiment in man of love to God and love to his neighbor, to be shown in all the personal, domestic, social, national relations. As a Government, it sets forth the Lord Jesus Christ as Head of the Church and King over the nations, especially does it take the Bible alone for its statute Book.

In the 16th century and in times foregoing, there was a kind of opposition offered to Rome, sometimes by monarchs, at other times by men of bold reforming spirit, in the course of which its errors were refuted, its abuses exposed, more from a hatred of tyranny and falsehood than from any true knowledge of the truth as it is in Jesus. It is well worthy of our notice, both as a fact and as a warning, that whatever good was effected by these movements was only temporary. They did not, they could not last. They passed away because of the want of that vital element from which the Protestantism we this day celebrate arose in its strength. These temporary attacks upon the Popedom were mere outbursts of contempt or dislike for a system of oppression and falsehood. But no mere human power can contend successfully against that master piece of Satanic craft, which the Father of lies has spent centuries in rearing, in order that it may be his chief instrument for the destruction of men's souls, his chief form of opposition to the kingdom of God's dear Son. Our Protestantism took its rise from no merely human intellect, or passion, or principle, but from the working of God's Spirit in the souls of men to whom he had given much of the old prophetic power. Its abiding life is found in living union to the Lord Jesus Christ. It was this that stirred the trumpet blast of Luther, or woke the warlike clang of Knox, that they found Anti-Christ sitting in the temple of God, usurping the place of Him whom their souls loved, hiding from perishing men the knowledge of that one only Mediator, who is the way, the truth, and the life. It was this that nerved the constancy of our martyrs when the noisome dungeon, the flowing tide, or the burning pile, were set in array against their weakness, they know in whom they had believed; in the time of their anguish they heard His voice saying "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; and when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel thy Saviour." It was this made bold the hearts and filled with resistless strength the arms of men who went forth from their peaceful, prayer hallowed homes to contend upon the battle field, that they fought not for the gratification of personal hatred, or of warlike ambition, or even of patriotic feeling, but that they struggled against the tyranny of Rome for full possession unto themselves and their children's children of that precious boon, the priceless liberty wherewith Christ maketh his people free. And I bless God because the reviving He is giving to His Church in our day is of the same inward soul renewing power. Throughout the realms of Christendom there is a gathering shout of opposition to that Man of Sin who has sat so long enthroned upon the seven hilled city. But this has been preceded by the mighty working of the spirit of God in the direct conversion of multitudes, and in the quickening of many who had formerly known the truth. During the last few years there has been an amount of Bible reading, of fervent prayer, of earnest enquiry after the Saviour, such as has not been known for centuries. The Church of God has been renewing her youth. She has come

back from the waste land of indifference to seek for the old paths, to take her stand on the ancient foundations. Led in this course by the Divine Spirit, she has gone unto the fountain of life, and there having renewed her covenant with Jesus as a personal Saviour, she has come forth once more, "fair as the moon, clear as the sun, terrible as an army with banners." It is not political feeling, or party strife, or sectarian bitterness, that is stirring up the fresh contest with Rome, but the Spirit of God Himself, who in the hearts of his believing people is lifting up a standard against Antichrist.

Let me entreat you, then, not to look on this subject as one of mere speculative opinion—let me warn against the too common delusion that this controversy is only a dispute between two Christian sects. Here we can have no compromise and no neutrality. Popery is Satan's lie. Protestantism is God's truth. They can never agree. They cannot continue to exist side by side. One of them must perish. We are entering on this great conflict, and dream not ye of an early or an easy ending. Dream not that ye can by any means escape this perilous labour. All persons and things within the bounds of Christendom are being surely drawn within the circle of the battle field. It has ceased to be merely a discussion of momentous doctrinal questions and has again begun to mingle in every social or political consideration. At this moment is not the Popish question the standing difficulty of European Governments? Within the circle of the British Empire there is scarcely a point of importance touching our civil or military arrangements, our social or domestic life, our foreign relations, or our national management, that is not seriously affected by the condition of the Papacy. Does a foreign power assume a threatening attitude towards Britain? Immediately the treasonable cry is raised that England's extremity is Ireland's opportunity, and below the yell of popular clamour may be heard the significant whisper, Give, give for us or Holy Mother Church. But there are sleepy Protestants who will say, don't disturb us with these passing noises—they will never come to anything, and if they should, the army will soon put them down. I tell you, no. Depend nothing on the army in such a cause. The Protestant section would be required to watch the Popish section, since our infatuated rulers have handed over their loyalty to the traitorous keeping of Romish chaplains. Do you feel an interest in the question of a sound national education? Then who steps in to mar the settlement but a priesthood which has the effrontery to demand that God's Word shall not be read in the schools of this Protestant nation. You meet the same difficulties in the labour market.—The Popish labourer undersells the Protestant, not because he is a better workman, but because he is a lower type of man and therefore can work cheaper.—For similar reasons the Protestant housemaid is supplanted by the Romanist in domestic service. These things are done very largely by those economical employers who are penny wise and pound foolish. They find too that they have surrounded themselves with a troublesome and expensive community, with men and women who increase poor rates and police rates—who in the hands of the Priest are spies on every word or act, who outvote you at elections, who are ever ready with perjury for the acquittal of a criminal or with treacherous aid for the kidnapping of a Protestant child. Besides all these things, look at the unhindered growth of monasteries and nunneries in Britain contrary to the law of the land—look at their existence here among ourselves. Remember what has been proved regarding their abominations. Remember too that time will not permit me to unfold the one hundredth part of our reasons for abhorrence or alarm, and tell me has not the time come for vigorous, united, prayerful, persevering exertion to stop the encroachments, to close the very existence of the Papacy? What, then, are we to do? Of late years there have been efforts made both in the Imperial Parliament and elsewhere to stop the encroachments of the Popedom on our civil and religious liberties. But these have fallen far short of what they should have been, through the indifference of the Protestant public. Now, let us return to the good old ways of our Fathers, from which we have unwisely departed. There should be given to our children and to our adult population, for they equally need it, a most careful training in the grounds of our Protestant opposition to the doctrines and the practices of Rome. The

might we look for a general outgoing of enlightened, prayerful effort to bring about her speedy downfall. There should be a guard sternly kept on her secret practices with families to lay hold on their children—with statesmen in order to tamper with public funds and education. We must insist on having uprooted all monasteries and nunneries, those nests of villainy, not only as contrary to the law of the land, but as contradictory to the law of God in His Word and in Nature. We must have no more tampering on the part of Government, whether Imperial or Provincial, with Rome, the darkest, subtlest foe of every free people. We must demand the speedy repeal of that Emancipation Act whereby the emissaries of Rome crept up to political power in the midst of us. We must demand it not because we would deprive any man of his right, but because the Romish faction has broken the compact in virtue of which it obtained certain privileges. Ever since they had the power they have proved in every way that they are not true loyal subjects of the Monarch of Britain, but an alien people owning the sway of an Italian Prince. Let them be placed on the same footing as other foreigners in our midst—give them their rights as men, but do not give them those privileges of citizenship which they have no right to expect. I will be told that it is impossible to grant these demands, that to do so would light up the flames of civil war. War is a fearful evil, a calamity to be averted if possible. Nevertheless there are worse things than war. I would rather encounter its horrors than see the confessional of Rome polluting the families of my country, while her tyranny degraded its liberties or her false doctrines seduced the souls of my fellow-men to their perdition. As Christians we cannot seek contention, but we will not be deceived by the flattering tale of peace, peace, when there is no peace. Precious indeed is peace, but more precious is peace of conscience than peace of circumstance. Peace that can sit down content with falsehood, that can skin the festering sore of error with a pretended healing, that can look with calm brow, and contented heart on the putting down of truth, such peace is that of the grave, dark, cold, noisome, dead. It is the peace of yonder Eastern sea whose sulphurous waters lie like molten lead above the God-destroyed cities of the plain. Rather let me have the strife of that salt sea when waves lift high their crested heads and the storm rides forth making the clouds his chariot—rather the tempest that roots more firm the tree while it snaps away the useless rotten bough—rather the sweeping breeze that purifies the air than deceitful quiet and pestilential repose. No peace then with Rome while the blood of slaughtered myriads utters its voice against her and their cry goes up continually into the ears of the Lord God of Sabaoth. No peace with Rome while her foul system of confessional eats out the heart of purity from families and destroys the morality of nations; while her monasteries remain like Sodom with the cry of their abominations reaching up to Heaven. No peace with Rome while she stands a treacherous baggler making merchandise of souls, robbing men of their money here, and with Satanic cruelty plunging them in ruin hereafter—while her false doctrines contradict the truth of God, exalt a sinful woman to an equality with the Maker of heaven and earth, insult the awful sacrifice of the Redeemer, and block up the only true way whereby fallen man can be restored to the presence of his reconciled God. No peace then from this conflict until the shout of ransomed nations shall echo back the cry of the strong angel, "Babylon the Great is fallen, is fallen. Rejoice over her thou heaven and ye holy apostles and prophets."

RELIGIOUS INTELLIGENCE.

TRI-CENTENNARY CELEBRATION.

In our present No. we have given several of the speeches delivered at the Tri-centenary celebration at Pictou and New Glasgow, on the 5th and 6th October, although

they have already appeared in the *Witness*. The remainder will appear in our next. We subjoin from the *Colonial Presbyterian*, a sketch of the proceedings by the editor who was present.

The Ter-Centenary celebrations were opened by singing, reading the Scriptures, and prayer, which was offered up by the writer. The Psalm sung was part of the 44th:

"O God, we with our ears have heard—

Our fathers have us told—

What works thou in their days hadst done,
Ev'n in the days of old."

By this time Mr Bayne's church, in which this meeting was held, was very much crowded. The Rev. George Paterson read an excellent paper on the Primitive Christianity of Scotland, and the triumph of the Papacy over it. It embraced a fine sketch of Columba, who was an Irishman, as Saint Patrick was a Scotchman. It described Iona, and the landing of Columba on that Druid Isle. It was a very creditable performance, portions of it being truly eloquent, and the whole discovering a great deal of research. A portion of the 79th Psalm being sung, Mr Sutherland delivered an address on the state of Scotland immediately previous to the Reformation. He drew a picture of its civil, social and religious condition. He inquired, what had Romanism done for Scotland, when Scotland was prostrate at its feet? Did it cover it with schools? Did it make the people acquainted with the Scriptures? Did it make them a moral or a great people? History answered No! This was the work of Knox and the other Scottish Reformers. Mr Sutherland was quite at home in the history of the period, and delivered his sentiments in a very forcible and decided manner. Another Psalm, part of the 60th, from the 3d verse, was sung, and the Rev. W. Sommerville was introduced. His subject was, the rise and early progress of the Reformation in Scotland. For logical arrangement and power, and the expression of hearty sympathy with the Reformers, the paper read by Mr Somerville had no superior. It was most masterly, and grave as it was it occasionally excited hearty laughter; as, for example, when he had described the iconoclastic efforts of Knox, "And do you ask me," said he, "do I pretend to justify Knox and his followers for breaking down the haunts of idolatry—I do!" This was said with so much earnestness and *naivete*, that the whole meeting fairly laughed outright. Mr S. showed that experience had justified the course of Knox; that the people

beheld in the idols and ornaments of the cathedrals, the evidence of their enslavement, oppression, and degradation, and it was not for a moment to be supposed that they could be expected to be alive to those refined æsthetic feelings which constituted the atmosphere in which modern Puseyism found its fitting aliment. But if the paper of Mr Somerville was a great success, that of Dr Clarke, of Amherst, was greater, in a popular point of view. It will not read better in print; it is not, in my opinion, superior, if it be equal, in merit to that of Mr Somerville; but it was so full of genuine Irish humor, relieving the gravest discussions, that the presiding minister forgot all about "the bell," and allowed Mr Clarke to take his own time. His subject was, "the indications of the coming Conflict," and the first sentiment he uttered was, that as it was appointed to all men to be born and to die, so the "Man of Sin" was no exception to that rule. There was a time when he was born and a time when he must die. He drew a picture of the "coming conflict," which I hope will be published, as all the addresses deserve to be. Mr Sedgewick, to the satisfaction of some who had never heard Dr Clarke, and the disappointment of others who looked for an able performance from Mr S., gave way to the Doctor. The only other speaker on this occasion was the Rev. John Hunter, the Secretary of the Protestant Alliance. He had unfortunately received some slight injury in his foot in coming to Pictou, but he nevertheless managed to read his paper on "Reviving Protestantism." The subject was well treated. The introduction might have been shorter and more pertinent, but the paper contained specimens of the most lofty and impassioned eloquence. A passage beginning "No peace with Rome," rose to a climax which was listened to in breathless silence, and which, when ended, was received with the warmest indications of approbation. Mr Hunter maintained that the compact made at the time of the passing of the emancipation Bill had been broken by the party in whose favor it had been passed, and he deduced logical issues. In this I could not tully agree with him, though it is very difficult to resist the force of his argument, backed as it is by most powerful experimental facts, which

daily transpiring. The proceedings of this day were admitted to be a great success. Their variety and interest were so great that, despite their length, the marked attention of the people was retained throughout.

THE CONCLUDING CELEBRATIONS IN NEW GLASGOW.

Several papers connected with the Ter-Centenary were still unread, and New Glasgow, distant about six miles by water, had been promised a share in the exercises of the occasion. Accordingly, on the morning of Saturday, the ministers and elders who still remained—a few had taken their departure—proceeded to New Glasgow in a little steamer specially provided for the purpose. The meeting was held in the Rev Mr Roy's church, a large and commodious building, which was well filled by an intelligent looking congregation. The Rev. Charles L. Ross opened the proceedings with devotional exercises. Part of the 78th Psalm was sung. The Rev. James Watson read a paper on the "More distinguished benefits of the Reformation." I was agreeably disappointed in this paper. In the commencement it did not seem to promise much, but it proved to be really an able and eloquent performance.—Among the benefits enumerated were, "a free Bible," the "right of private judgment," "untrammelled Civil Government." These benefits were "glorious" in their origin, which was divine, in their progress and in their fruits.—The speaker introduced a fine apostrophe to Nova Scotia. Addressing it, he said it that it had fertile vales, ravines, &c., but no monuments of the past; its soil did not cover the ashes of martyrs; it had no Drumclogs, or Bothwell Bridges, &c. "You have not these," said he, "but you have what is even better still—these "glorious fruits"—the proceeds of the blood and sufferings of your fathers—the heritage of civil and religious liberty. Will your people prize it, use it, and baffling all intrigues transmit it to your children?" He was followed by the Rev P. G. McGregor, on the "Effects of the Scottish Reformation on the world at large." It aided in giving the Bible to the world, it produced great men, who were the world's benefactors, in a social point of view, such as Watt, and Adam Smith, and others, it provided men who are giving character to the moral and spir-

itual world, and moulding its destinies; it produced Scott and Burns, Reid, Stewart and Hamilton, Brougham and Carlyle, Andrew Thompson, Chalmers, the Browns; it called Kings and Popes to account, defined the limits of spiritual and civil power, &c. Mr McGregor held further that, in conjunction with English protestantism, it had given the world the great American Republic. It was the spirit of Calvin and Knox that made the wrongs of England intolerable in the western world, and created a great and free nation. On account of some of the sentiments uttered in connection with this latter point, Mr McGregor's speech was subjected to a good natured criticism by the Rev. Ebenezer Ross, of Londonderry, who, living as he does, among the descendants of the 'Prentice Boys' of Derry, affected to detect something approximating to treason in Mr McG.'s address.

The Rev Alexander Sutherland spoke on the present policy of the Jesuits, whose influence, so subtle, so insidious, now pervaded the high places of English society, and was in a position to do greater mischief than in the times of the Reformation. Mr. Bayne urged that as a practical result of the celebrations the meetings of the Protestant Alliance, which had for some time been in abeyance should be resumed, and another speaker who was called upon for a speech,—the writer of these notes—urged that evangelistic labour, on behalf of Roman Catholics, conducted in a kind and conciliatory spirit, should be undertaken. In no other way could any success be expected, and experience showed that such labours would not be undertaken in vain. The meeting seemed most heartily to sympathize in this view, and a resolution to that effect, warmly supported by Mr. McGregor, Mr. Sutherland and others, was adopted, and thus the spirited proceedings of the day terminated.

THE WEEK OF PRAYER.

Many thousands remember with deep interest the week of prayer, observed throughout Christendom at the commencement of the present year. The prayers then offered were not in vain. Ministers and members were called to more earnest and vigorous labors for their Lord and Master, and sinners were converted to God. Large acces-

sions have since been made to many churches. The purpose, no doubt, was then formed in many hearts to have a season for united daily prayer near the beginning of the next year. In order that Christian Churches may unite simultaneously in the hallowed services of such a concert, the British Branch of the Evangelical Alliance, at the request of brethren, have designated the first Sabbath in January next, as the time for commencing the exercises of the week, and issued an address on the subject, containing important suggestions which we subjoin. The appointment for this union of prayer and praise, we trust, will call forth cordial and cheering responses from Christian hearts throughout the world. In their addresses they say,—

Our missionary brethren at Lodiana invited Christians throughout the world, to begin this year with united supplications for the enlarged outpouring of the Holy Spirit. The cordial response to their appeal is fresh in the memory of us all. The earth was girdled with prayer. The sun for seven days never set on groups and congregations of praying believers. Many striking answers to these prayers are known to have been received. Eternity alone will reveal all the blessings which were vouchsafed.

The recent missionary conference at Liverpool directed their attention to the subject, and expressed their earnest hope that "the whole church of God throughout the whole world," would set apart a week for special prayer at the beginning of next year; and the promoters of the conference have communicated their desire that the Evangelical Alliance would prepare and issue an invitation to this effect. A similar wish has been expressed to the Lodiana missionaries. The committee of the

Alliance cannot hesitate for a moment to undertake the duty to which they are thus called, and they do it the more readily, since it is so entirely in accordance with their antecedent practice.

It is proposed that the eight days, from Sunday, January 6th, to Sunday, January 13th, inclusive, 1861, should be observed as a season of special supplication. This would leave the first few days of the year free for other engagements, to which, in many cases, especially on the continent, they have long been devoted; and the commencement on the Lord's day would afford pastors and teachers an opportunity of arguing and urging the privileges of united prayer.

The following subjects are suggested. * *
Sunday, January 6th.—The promise of the Holy Spirit.

Monday, Jan. 7th.—An especial blessing on all the services of the week, and the promotion of brotherly kindness among all those who love the Lord Jesus Christ in sincerity.

Tuesday, Jan. 8th.—The attainment of a higher standard of holiness by the children of God.

Wednesday, Jan. 9th.—A large increase of true conversions, especially in the families of true believers.

Thursday, Jan. 10th.—The free circulation of the Word of God, and a blessing upon Christian literature.

Friday, Jan. 11th.—A large outpouring of the Holy Spirit upon all bishops, pastors, and ruling elders of the churches, upon all seminaries of Christian learning, and upon every Protestant missionary among Jews or Gentiles, upon the converts of his station, and upon his field of labor.

Saturday, Jan. 12th.—The speedy overthrow of all false religions, and the full accomplishment of the prayer, "Thy kingdom come."

Sunday, Jan. 13th.—Thanksgiving for past revivals, and the enforcement of the solemn responsibility resting upon every Christian, to spend and to be spent in making known the name of the Lord Jesus at home and abroad. Missionary sermons.

OBITUARY.

DIED at Pictou on the 80th ult., William Matheson Esq., in the 87th year of his age. The deceased was one of the oldest and best known residents of this County. Indeed so well known was he throughout our church and beyond its bounds for his large hearted benevolence, on behalf of every measure for the advancement of Christ's Kingdom, that any remarks we may make may be regarded rather as a tribute which it is grateful for survivors to pay to his memory, than as required to give publicity to his virtues.

The deceased was born in Londonderry, N. S. His father emigrated from Sutherlandshire in the well known ship Hector, which brought the first emigrants from Scotland to Pictou in the year 1773. Being unable to obtain a living in Pictou, he removed to Londonderry, and continued to reside there for some years. Here he surmounted the difficulties of a new settler, and had obtained some property, when Dr McGregor arrived at Pictou, and commenced preaching the gospel to the Highlanders in the Gaelic language.— Mr Matheson could no longer content himself in Londonderry, and having sold his property, removed to Pictou that he might enjoy the gospel in his native tongue.

He settled at Rogers Hill, where he maintained a christian deportment to the end of his life. His family followed his footsteps. The subject of this notice thus enjoyed the benefit of a pious parental training, and early made a profession which he adorned by his conduct in all the relations of life.

By industry and prudence on his part, and the blessing of God, he succeeded in amassing what was considered for the country and the times, a large fortune. And as Providence prospered him in his worldly circumstances, he religiously acted as a steward of God, devoting largely of his property for religious purposes. Every measure for the advancement of religion at home or abroad, had his cordial support. But the British and Foreign Bible Society was his especial favorite. From the first formation of an auxiliary society in this county, in the year 1813, he was a liberal contributor to its funds. For many years his regular contribution was £50 sterling, besides occasional donations, such as the same sum to the Jubilee fund of that institution. But the London Missionary Society, the London Tract Society, and other institutions shared largely of his benevolence, while the columns of the Register have frequently borne testimony to his liberality on behalf of the schemes of our church.— Not much of his benevolence was never made public, nor will be until the day in which what is done in secret shall be made known on the house-tops.

It was by his liberal contributions to the cause of God that Mr. Matheson was best known, and will be chiefly remembered in the church. But in the immediate sphere in which he lived, he will be long remembered for his private virtues, for his kindness of heart, his love of good men, and his faithfulness as an office-bearer in the church. More than thirty years ago he was elected an elder in the congregation, an office in which his faithfulness was marked. Particularly were his visits valued at the bedsides of the dying and the afflicted. His sympathy with the suffering, the directness of his exhortations, and the earnestness of his prayers, rendered his visits acceptable and profitable.

As a lover of peace Mr. M. greatly rejoiced in the Union between the Presbyterian Church of Nova Scotia and the Free Church of Nova Scotia. In the prospect of it, many earnest and faithful prayers did he offer for its happy consummation, and for the blessing of God to rest upon it. The meeting for its celebration however, was declined to be his last appearance in public. Toward evening the weather became cold, but interested in the proceedings he could not

remove till all was over. The result was that he was chilled and took cold, which resulted in a slight fever of a kind prevalent in Pictou at the time. This was subdued, but nature was exhausted, and he gradually sank, in the possession of all his faculties, and calm confidence in his Saviour.

By his will, he has devoted the bulk of his property to religious purposes, in the following manner:—

£100 stg. for the London Foreign Missionary Society.

£20 stg. for the London Religious Tract Society.

£10 stg. for the Religious Tract Society in Ireland.

£40 currency for the French Canadian Missionary Society.

£200 stg. for the Foreign Missionary Society of the Presbyterian Church of Nova Scotia.

£200 currency for the Home Mission of said Church.

£100 currency for assisting students of said Church in preparing for the ministry.

The British and Foreign Bible Society, and the Educational Board of the Presbyterian Church of Nova Scotia, are the residuary legatees; and it is stated that the sum to each of these institutions will be six or seven thousand pounds currency.

WILSON'S PRESBYTERIAN ALMANACK.—

This admirable publication will soon be ready. The Almanack for 1861 promises to be the best of the series, and we make no doubt it will be extensively patronised by Presbyterians in these Provinces.

It will contain portraits of the Rev. Professor King and the Rev. Mr. Murdoch, and an engraving of Prince Street Church, Pictou. It will also give the statistics of the Presbyterian Church of the Lower Provinces, and an account of the Union. Also the statistics of the Church of Scotland in Nova Scotia. These matters will render it specially interesting to Nova Scotians.

Then it contains the usual amount of information regarding the Churches in Scotland and Ireland; a portrait of Dr. Maitland of the Established Church; a Historical Sketch of the Free Church, and a portrait of Dr. Harper, the Moderator of the United Presbyterian Church. Prominence is given to the leading Presbyterian Church of the United States.

This Almanack will also give the reader a just estimate of the present power of the Presbyterian Church throughout the world—it also places upon record, Biographies of over *One Hundred Ministers* who have died, many of whom in passing away would have soon been forgotten—but here *all* are brought together. The Appendix will also contain full statistics of the other denominations of Christians, arranged to be useful, and contain all the leading facts of their operations. It will also contain advertisements of Colleges, Academies and Schools, and all other institutions looking for encouragement from Presbyterians.

ERRATA.—Throughout Mr. Patterson's Tr. centenary address, "Caldees" is printed for "Culdees." Page 325, for Antonius, read Antonine; on page 327, for Seminary, read Luminary; page 331, line 4th, for 16th century, read 15th century.

THE MISSIONARY REGISTER

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. II.

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No. II.

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FOREIGN MISSIONS.

MR. JOHNSTON'S JOURNAL, OF A VOYAGE FROM MELBOURNE TO ANEITUM, KEPT ON BOARD THE SCHOONER "VISTULA."

Monday morning, April 2nd.—After prayer, in which the Rev. J. P. Sunderland, R. Hamilton, and A. M. Ramsay took part, we took an affectionate farewell of our kind hostess, and the family. The Rev. gentlemen named above accompanied us to the ship, where we with full hearts took a last farewell of those from whom we had received so much kindness, attention, and favor, in a strange land. Not until the next morning, did the ship leave her moorings, and sail down the river Yarra, and come to anchor in Hobson Bay, in sight of the city. Here we lay one week, every day receiving the promise that we would "certainly sail to-morrow." Thus, day after day passed away until Sabbath morning at 8 o'clock the pilot came on board, and we were soon under way. The vessel in which we have embarked, is a schooner, well built of the best material, tonnage 133. She is from Dundee, and the captain and mate are from the same place. The second mate is a native of P. E. I., Charlottetown (Alex. Levitt.)

The accommodations on board are very inferior. But I suppose they are better than the Great Apostle Paul had during his missionary voyages in the Mediterranean Sea. There are on board 14 passengers—10 men, 2 women, and 2 children, bound for the Feejees. Intercourse with the Pacific Islands is rapidly increasing. Their resources are being developed, and brought into the market. We have even increasing evidences, on every side, that those Isles hitherto, so little frequented, known, and cut off from the rest of the world, will soon be frequented, known, and brought near to the civilised and commercial portions of our globe. Oh! may the Church be zealous to have the heralds of the Cross to precede the men of the world—the gospel to go before trade. Then shall our commercial intercourse with these isolated portions of our earth bring additional comforts, and happiness to the great body politic, and glory to the heavenly kingdom, which Christ came to our world to establish; for the glory of His Father, and for the present and eternal happiness of the human race.

The vessel is to visit the Samoan, and Fiji Islands, before she lands us on

Aneiteum. This will occupy some time, for which I am truly sorry. But, those who ought to know, tell us that we will not lose so much time, as you would be led to suppose, by taking this circuitous rout. We take advantage of the *trade-winds*; whereas a direct course, gives us every chance to meet with head winds, and a long passage.

Wednesday, 23rd, 23° S. Lat. 170° E. Lon.—The first few days after we left Bass's Straits we had very favorable wind. Since then, it has been blowing strong from the S. E. and E.; a *very unusual* wind for this parallel of latitude. Hence, we have been compelled to leave our course, and to head almost directly for the New Hebrides. As we day after day slowly approached the long-looked for shores, I almost began to hope that a kind Providence, would bring us *directly* to our destination.—The captain also promised that if this wind continued, he would call and land us now. But this evening, at about 6 p. m. through the influence of certain parties on board,—when we were about 24 hours sail from Aneiteum, the wind fair, and when I felt that our long journey was all but accomplished—that we were at the door—the command "tack-ship" fell painfully upon my ears. The feelings of that moment I shall never forget. For a time I would not be resigned. I felt that it would not be so. I could not leave the work brought so near; and my missionary friends almost in sight. I felt sad that the supplies, &c., brought so near to them should be taken away from them, I know not how long. But the vessel's bow is turned, and she is speedily bearing us away from those loved scenes. But carnal nature rebels, and I find feelings and desires arising in my bosom, not in accordance with the pure and beautiful spirit of the Gospel. I wished that God would punish these selfish men, and frustrate their selfish schemes. I turned away from the captain in disgust; saying, "he would never lament doing good service to God's cause; but he might yet lament doing the opposite." My feelings seemed to turn with loathing from those around me, and I felt that I could not associate with beings so indifferent to the interest of Christ's kingdom. It was a trying hour. I besought God to forgive my impatience, improper feelings, and to give me right principles, feelings, pa-

tience, and perfect submission to His will. How mysterious are Gods' ways! Let mortal man be silent, and adore.—Remember, the Lord is just and good in all His ways and works. May my rebellious nature cease to murmur, and recount *all* the goodness, *forbearance*, and mercy of God to me so unworthy. Heavenly Father give me a teachable disposition—enable me to learn the lessons thou wouldst impress upon my mind by this decision of Thy will—and give me grace to improve the time which will be thus placed at my disposal, ere I enter upon the great work before me.

Sabbath, May 6th.—This morning at day light the Island of Kentone was seen in the distance like a dim cloud stretching along the horizon. It is one of the windward Islands of the Fiji group. As we drew nigh, a cloud of mist hung over the land, deeply concealing its features—emblematical of the deep spiritual darkness which envelops these fair Isles, shutting out the glorious light of the blessed gospel, and all its benign influences. But the rays of the rising sun are dispelling the clouds, and revealing the beauties and richness of the landscape. Oh! may the rays of the sun of righteousness fall upon benighted nations, dispelling the spiritual darkness, and revealing to their minds the glories and love of the cross, the way, the pleasures, that endure for evermore, and the felicities of the bright land that is afar off. My eyes now for the first time rest upon a heathen land. It was with peculiar feelings, that I realized that I was now in sight of a land inhabited by *naked savages*, who *know not* the Saviour, worship idols, the work of men's hands. What more dismal and melancholy scene could be brought before my mind, than that which mine eyes now behold. Oh! may my heart be rightly affected by this sight! May sympathy for the perishing fill my soul, and zeal for God's glory fire my bosom. May fervent desire to promote the honor of His name prompt me to unflagging, and self denying efforts for the salvation of the world perishing in sin and darkness.

Monday 7th.—This morning we came to anchor in the harbor of Levuka.—The name of the island is Ovalau. The natives soon began to come off to us in their canoes. I cannot describe to you my feelings as these naked savages drew near to us. I felt that I could not

allow them to come near to me. I shall not soon forget my feelings, as I for the first time, stood in the presence of naked heathen men and women. I shuddered at the sight, and thought it impossible to live with and love such beings. It is truly painful and humbling to see those of your own race, so dead to the sense of shame, so brutish in their appearance and movements, and so destitute of everything noble and exalted.—How mysterious, that a portion of the human family should be left without salvation, and knowledge; and allowed to become so beastly, degraded and vile. I felt in my heart, that if Christendom could but see their poor naked, degraded fellow-beings, they would certainly for the sake of their common humanity, put forth united efforts to clothe their naked and less favored fellow creatures.

June 1st, Saturday.—*Icruka Ovalau*.—It is now nearly four weeks since we landed on these Islands. During the time that has elapsed since our arrival I had an opportunity of seeing the operations and results of the Wesleyan Mission among these Islands. Our friends, at home, have not had so full and frequent accounts of the operations of this society in the South Seas as they have had of other societies engaged in the good work on these islands. A few general statements, respecting the doings of the Wesleyan Mission, in Polynesia, I trust, will therefore be both interesting and profitable.

The *Mission Field* occupied in Polynesia, by the Wesleyans, according to mutual arrangements with other societies, is the Tongan, or Friendly, and Fijian Islands. The first efforts made towards the Christianisation of these people, were the landing of 10 mechanics, from the ship "Duff," Captain Wilson, on the Friendly Islands, in the year 1797. They met with little success.—Three of them were cruelly clubbed, one apostatised to Paganism, and the rest through privations, and continued discouragements, were glad to embrace the opportunity of being removed from these Islands in 1800. After this, these Islands appear to be neglected, until the arrival of the Rev. Mr. Lowry on Tonga, in the year 1822. He, however, did not remain long, and the civilization of these Isles was not recently and permanently commenced, until the arrival of Rev. Mr. and Mrs. James and Mr. and Mrs. Hutcheson in 1826. Since this period, the Wesleyan Missionaries exclusively have labored on the Tonga and Fiji Islands.—Mr. and Mrs. Thomas still survive, but they retired from the work last year.—The first dawn of success, beamed on the mission in the year 1827, since which time their labors have been abundantly blessed: until it may now be said the Tonguese are a christian people. In the Friendly Islands, the Wesleyans at the present time have 5 European Missionaries, and 8 ordained native assistant Missionaries. They have 150 chapels, 147 day schools, 647 day scholars, 144 local preachers, 890 class leaders, 7,874 full and accredited church members, and the total number of attendants on public worship is 19,874. The united population of the Friendly Islands is estimated at about 50,000. The Tonguese are represented as being an energetic, daring, and intellectual people—bearing a strong resemblance to the Samoans.

In 1835 the Wesleyan Society extended their mission operations from Tonga to the Fiji Islands. For a long time their missionaries met with little encouragement—labouring amidst many sore privations, cruel persecutions, frequent threats from the heathen that they would be clubbed, and perils on the sea and on the land. The first missionaries to these islands were most faithful and indefatigable men. They continued to persevere in the face of the most disheartening difficulties and opposition. Many of these have entered into their rest, without seeing any pleasing results from their labours. But during the last few years the mission has met with remarkable, and seldom equalled success. So that the present missionaries say: "Other men have laboured, and we have entered into their labours."—Of all the numerous groups of islands in Polynesia, Fiji is the most extensive, valuable and populous. The Fijians are emphatically a nation of cruel, awful cannibals. One of the missionaries in endeavouring to give me an idea of Fijian character, said it just accorded with Paul's description of the heathen in Romans, 1st chapter, and 26th verse, to the end. But a glorious change has been wrought upon many of these degraded people. The entire population of Fiji is about 300,000. Of these, 60,000 have professed Christianity. There are in

Fiji 7 missionaries, 2 English school masters, 10 ordained native assistant missionaries, 253 local preachers, 298 chapels, 483 day-schools, 21,917 scholars; fully and accredited church members, 12,000, and about 30,000 who can now read the Scriptures. Thus, through the labours of a few devoted servants of God, 30,000 Fijians who a few years ago knew not that there is one true God and Saviour, Jesus Christ, can read the Bible. But if you ask the great majority of this multitude, "Understand ye what ye read?" they will reply, "How can we understand, except some one *teach* us." How sad! that freedom from the restraints of civilization, the love of pleasure, sin and money, will induce multitudes to come and reside in heathen lands, while so few will volunteer to come to teach those who are perishing for lack of knowledge. Christendom has good reason to blush, that so many go forth from her shores, not to diffuse her blessings and privileges, but to render the condition of heathen nations still more degraded, miserable and hopeless. The missionaries complain that wherever foreigners reside, they counteract their labours, by their counsels and ungodly example.—I have seen the most baneful and painful influence which the whites exert over the natives. Among the evils they have introduced and promote is, drunkenness. Tui Levuka, king of Ovalau, a promising young man, has yielded to the temptation, and is rapidly sinking to ruin. The missionaries and native converts have prayed and laboured to save him. On one occasion, as the missionary was speaking very plainly and faithfully to the king, he replied, "It is no use speaking to me. You cannot tell me anything about the badness of my heart and the evils of drunkenness that I do not know, but I cannot give up my grog. Ask me to give you my pigs—this is difficult, but still I can do it. Ask me to give you my wife, I love her, but still I can give her up.—Ask me to give you my land—and what can I do without my land? but still I can give it up; but I cannot do what you ask—give up my grog. I must have my grog though I know it is my ruin, and will be the DAMNATION OF MY SOUL." This man acquired his unconquerable love of strong drink from those who call themselves "moderate temperance men." When men-of-war are

lying here, the officers always have the king on board daily to dine with them, and always gave him what they call a *social glass*. Here you see the result. Let those who entertain moderate views respecting the temperance reformation, listen to this man's confession, and tremble. I tremble when I reflect upon the misery, ruin, and awful eternal results which the example and influence of those who hold that it is right to take a *social glass*, may and do produce. No, my friends, let us for the sake of humanity and the honour of God, adopt the motto, "taste not, handle not, touch not," and we shall never to the latest ages of eternity have cause to regret.

A few general remarks. The gospel is now exerting a powerful influence over the entire population, even over the heathen, so that the horrid practice of cannibalism is no more; wars have ceased, and you may now go any where in safety. I have heard the whites lamenting and saying: "It is not now as it was once. A few years ago we could purchase any amount of native produce with muskets, balls and powder. Then every tribe was engaged in fighting; but now they have left off fighting, and care nothing about our guns and powder. This complaint speaks volumes respecting the nature of the gospel, and the influence it exerts over the minds of men. Let this glorious gospel be diffused through the world and we shall have universal peace.

My heart is more glad as I have an opportunity of seeing the great and glorious change wrought upon this people by the gospel of peace. My heart thrills with joy as I meet with those who a few years ago were cannibal savages, in the school, in the classroom, in the house of prayer; hear them sing the songs of Zion; see them reverently bow the knee in prayer, and attentively listen to the gospel message. Never have I experienced more pleasure, in seeing the man of God enter the sanctuary and ascend the pulpit, than I have experienced in beholding the native ordained preacher, enter the native house of worship, clad in a white shirt, a robe of native cloth round his waist flowing down to his knees, a black crest on top of the shirt, bare head, neck, and feet, and the sacred scriptures under his arm, gravely passes along through a crowd of worshippers sitting cross-

legged upon the floor; take his stand at the sacred desk, and with apparent earnestness and solemnity proclaim Jesus and the everlasting gospel, to his fellowmen. What a marvellous change! A few years ago his greatest delight was to club and eat men and women. Now, he loves them, weeps over their lost, wretched condition, and is in earnest to bring them to Christ, and to eternal holiness and happiness.

Perhaps there is no change which the gospel has wrought upon this people, that more forcibly strikes the stranger, than their observation of the Sabbath. A solemn stillness prevails all around. You feel that it is a day of rest, *singa tambu*—a sacred day. In this matter they are an example to Christendom. I have shuddered, as I have seen the white men (some from Christian Sabbath observing Scotland), take their guns, and go to the woods for pleasure and for hunting, on the Sabbath while the natives all around were keeping the day *tambu*—sacred.—Oh! what an awful position such men will occupy in the day of judgment.—Let Christians everywhere unite in earnest and unceasing wrestling with God in prayer for the outpouring of His Spirit upon Christendom, that the masses may be brought under the saving influence of the gospel—may be leavened with Divine Truth, so that she may cease to send forth a multitude of men and women to be a moral pestilence in, and a curse to the countries they visit, or in which they may take up their abode. The more I see of the world the more deeply do I feel that it is the duty of every Christian to keep in his mind the multitudes, who in his own land (many of whom may soon be scattered over the world), live a prayerless, godless life, whose influence is a powerful opposition to the cause of God, and are Satan's mighty army which he is wielding with prodigious effect against the efforts of the Church to extend Christ's glorious Kingdom, at home and abroad. Poor Fiji has many a mournful tale to tell respecting the wrongs inflicted upon her by the whites, and the evils they have introduced. I have listened to narratives of the doings of whites in these isles, until my heart has sickened within me. "A white man wearing nothing but the native *massi*—a narrow strip of native cloth round the waist—wearing human flesh as eagerly as any

Fiji cannibal. An Englishman ill-treating and beating his wife—a native woman, until to free herself from her present sufferings and wrongs, she casts herself from a precipice to destroy her life, &c." Such are the things that we hear respecting the doings of whites on these islands. Surely it is high time that Christian nations were thinking seriously about the influence which multitudes of their people are exerting upon heathen nations. I have written more fully upon this subject, as I believe that our people at home should be well informed respecting the conduct of those abroad. Remember, Nova Scotia is not unrepresented here.

June, 8th.—We have been detained among these islands over 4 weeks. This is contrary to our engagements, when we took our passage in the vessel. But we have no control over the officers, and must submit patiently. Our detention here will not cost the Church anything. What we lament is, the loss of time. I trust we shall find hereafter that our time here was not wholly lost. An opportunity has been afforded us, to become acquainted with our Methodist brethren, and their mode of conducting mission work. As there is something peculiar to every society and its operations, perhaps we may get some hints here on mission work which we would not get from our own mission, and which may be valuable to us hereafter. Be that as it may, we have seen much of heathen character, and the mode of instructing and managing a heathen people, and life apart from civilization. We have received much kindness from the Wesleyan missionaries, and feel ourselves under great obligations to them, especially to the Rev. J. S. Fordham of Bau, and Mr. and Mrs. Binner of Ovalua. With the latter persons we resided over two weeks, and received every possible kindness from them. When we meet in a strange land, we forget that we belong to different denominations. Would that Christians at home think less about their peculiar *tenets*, and more about the Great object of life, the glory of God, and the salvation of the world.

We are going on board the vessel this evening, and expect to sail in the morning for Aneiteum. We are almost certain of having a good wind, and will probably be there in a few days. May the God of missions go before us to pros-

per our way, and to give us a speedy entrance upon our work. We commit ourselves and the interests of a perishing world into His hands. And now, dear friends, farewell; and cease not to pray for those whom you have sent into heathen lands, to preach the glad tidings of salvation.

Yours, in a precious Saviour,
S. F. JOHNSTON.

MEETING OF THE REFORMED PRESBY-
TERIAN SYNOD.

Professor Symington, according to arrangement, introduced, by a brief address, Rev. John Inglis. Mr Inglis thereupon addressed the Court, submitting many interesting facts in reference to the history of the New Hebrides Mission, detailing the remarkable manner in which God had guided the missionaries, and concluding with an earnest appeal for the prayers, sympathies, and help of the Church.

Fathers and brethren, Mr Inglis said, Unaccustomed as I am to speak before such a meeting and in such circumstances as the present, I crave your indulgence. I thank you for the cordial reception and greeting with which you have honoured me. It seems like taking a new lease of life to come home after sixteen years of absence, and to meet with so many old friends, and make the acquaintance of so many new, finding each one kinder than another. Permit me to say that this is at once encouraging and stimulating.

Dr Symington, in the remarks by which he introduced me, very properly alluded to the great kindness of God to our mission. I am, indeed, conscious that from the closet, from the family altar, from the Church, prayer without ceasing has been made for us, and that in answer to these earnest prayers have come whatever guidance from above, whatever success we have met with. It may not be improper, although in some measure unnecessary, that I should enter into details of what has been going on for several years past in Aneiteum. Having endeavored to supply somewhat copious accounts from time to time of my labors, and the missionary committee not having been backward to give these accounts to the Church, the Synod is, I have no doubt, in general, well acquainted with these labors. Yet it may not be unprofitable to glance

briefly and rapidly over the history of the past sixteen years. It appeared to this church, in the selection of a field for missionary operations, that New Zealand was the most suitable sphere in which to expand her energies. Our church is but small, and therefore her missionary operations must necessarily be comparatively limited. We could not with any prospect of success undertake such an extensive field as larger Churches might undertake. Looking, then, at the estimated native population of New Zealand, and at the number of laborers employed there in missionary work, it seemed, at first sight, that there was ample room for all that our church could hope to do. The population of New Zealand was estimated at that time at 150,000, while the missionaries belonging to the Church of England and the Wesleyans amounted only to between thirty and forty. Placing 150,000 on one side and thirty or forty missionaries on the other, it did seem as if the field were amply sufficient for our occupation. This, or something like this, was the principle on which it was decided to occupy New Zealand. But when we went and examined the ground, we found that circumstances were entirely different from what we had at first conceived. Instead of 150,000, the natives amounted to little more than the half of that number—between 70,000 and 80,000. Thus the field was at once narrowed to one half of what we had originally estimated. Even with this number, however, there might be thought to be sufficient ground unoccupied to afford abundance of labor and to tax all our energies. But agents were already spread over the whole field: the ground was preoccupied, if not by European missionaries, at least by a native agency. We were viewed as interlopers, and we found that the work of missions in New Zealand was so carried on as to preclude our usefully occupying any field. About eighteen months after I had landed in New Zealand, our impression of this became so strong that a conjunct letter was written to the committee requesting permission to look out for some other sphere of labor, free from the obstacles now referred to. At the same time with the arrival of this communication, a letter was received by the committee from Mr Murray, who was then laboring in the South Seas, expressing pre-

cisely the same views. The Missionary committee entered into communication with the London Missionary Society, with the view to their receiving further information in reference to this matter, and to a settlement of their missionaries upon some of the islands of the Southern Pacific. On Synod meeting, however, the proposal was overruled, and it was decided that before abandoning New Zealand, a farther effort should be made. When this letter arrived, war had broken out betwixt the native inhabitants of New Zealand and the British forces, in consequence of which we had left the Manawatū and were in Wellington. To me it seemed not expedient to act according to the instructions of Synod, to return to the former sphere of our labor. In general, I am prepared to admit that such a course would have been perilous, I may even say improper, but still it was the only course which, in justice to the Church, to the interests of the mission and to my own conscience, I could follow. For some time I ministered to the colonists in New Zealand, looking out meanwhile for a proper and suitable field elsewhere. In this as in many other matters the Church's prayers were heard, so that after a time the way was opened up for commencing the mission in the South Seas.

There are one or two things which well deserve to be noticed in regard to the way in which we were led; it may be truly said, "God led us in a way that we knew not of." I had written to several of the missionaries in the South Seas, and had heard from them in turn, acquainting the missionary committee from time to time with the information thus received. I had visited Auckland on one occasion; a few days after my arrival the mail from Britain came in. Inquiring at the postmaster if there were any letters for me, he kindly looked at the letters for Wellington, and informed me that there was one to my address. It was from Dr Bates, informing me that the missionary committee had recommended, that if an opportunity offered I should visit the South Seas, and judge for myself as to the fitness of any of the islands there as a field of labor. This, then, is first of all worthy of notice, that had the mail gone direct to Wellington and not by way of Auckland, I could not have received that letter in time to be of any

value. I was residing during my stay in Auckland with Dr Sinclair, the Colonial Secretary. I mentioned to him the instructions I had received. He happened to mention the same thing to Sir George Grey, the Governor of New Zealand, who most kindly promised that if a man of war should happen to call at Auckland on her way to the South Seas he would communicate with the captain, and if possible secure a passage for me. Not ten days afterwards, H.M.S. "Havannah," Captain Erskine, called at Auckland on her way to the New Hebrides. Sir George Grey was as good as his word, and kindly spoke to Captain Erskine in my behalf. The officer at once agreed with the utmost generosity that I should accompany him on his voyage. In this way I visited Aneiteum in 1860, and saw also the other islands in the New Hebrides group, together with the Queen Charlotte and Solomon groups and New Caledonia; returning *via* Sydney and Wellington, I came again to Auckland. Here again the kind interposition of providence is to be marked, inasmuch as this is, so far as I know, the only occurrence from that day to this of a man of war sailing direct from Auckland to the New Hebrides.

The providence of God may again be marked in the following circumstances. Mr Geddie had been, four years before my arrival at Aneiteum, permanently engaged in missionary work on that island. During the first two of these, many circumstances had occurred to retard the progress of the mission. All these had been removed previously to 1852, and a considerable number of most favorable circumstances had all occurred for the furtherance of the work.

Many might be inclined to look upon the seven years spent in New Zealand as time comparatively lost. Permit me to say that it was not so. These years were spent according to the will of God, and were, in more ways than one, preparatory for the work on Aneiteum. For, first, all missionaries have to pass thro' these preparatory stages. Mr Geddie and I had alike to pass through them. With respect to the language, for instance, it may be regarded as lost work my acquiring during these years the language of New Zealand—"All this labor and no results." It has been, in the providence of God, much otherwise.

for though the two languages (the language of New Zealand and that of Aneiteum) be entirely different and distinct, the acquisition of the one was found to be a most excellent preparative for the acquiring of the other. The latter was acquired with very much greater facility than if I had come to the study of it first,—probably in one half the time. Again, during my residence in New Zealand I became acquainted with missionaries belonging to the various societies, and learned from them much that it was of importance to know—how the education of the natives might most successfully be prosecuted, how religious services might be most profitably conducted, and how the most ready access might be had to the native mind. And although the New Zealand language is of no use in speaking to the natives of Aneiteum, still the knowledge of it is of no slight advantage in translating the Scriptures. The New Zealand language is cognate to that of Rarotonga and Tahiti. My acquaintance with the New Zealand language has enabled me, in the translation of any difficult passage, to compare our version with these translations, and to mark how the difficulties arising from the poverty of the languages or otherwise, have been got over.

The same thing occurred with Mr Geddie in reference to previous experiences laying a foundation for present usefulness. Mr Geddie sailed from America, and came by way of the Sandwich Islands and Samoa. He was two years on his way before he landed on Aneiteum. His acquaintance with the Hawaiian and with the Samoan dialects, his knowledge of how missions were conducted on the Sandwich Islands by the American missionaries, and how, on the Samoan group, by the missionaries of the London Missionary Society, all contributed to his success on Aneiteum. Thus he and I met from opposite points, each bringing his own experiences from different fields of labor, but all furnishing an amount of experience found to be most beneficial in carrying on the mission on Aneiteum.

Another thing in connection with the New Zealand Mission deserves to be noticed. In consequence of my residence in that country and my labors for a time among the colonists, they have ever since exhibited an interest in reference to our present mission which

has been of permanent advantage. They have contributed in money, clothing, &c., &c., £500. Nor is this all. They are purposing to have a Foreign Mission carried out by the whole Presbyterian Churches in the colony. Their acquaintance with us and our work has, in great measure, led to their selection of the New Hebrides as the proposed field of their operations. This Presbyterian mission, which I trust to soon see at work, will have no wish to do anything in the way of rivalry with us. My hopes are high that much good will yet result from the combined effort on the part of the Presbyterian Church of New Zealand, and that something important will be effected soon by them in aid of the evangelising of the New Hebrides. All these results have flowed indirectly from our connection with New Zealand. This Church, therefore, has no cause to regret its early efforts; for although it is fixed on this field originally selected, and although its efforts seemed to be misdirected, yet God was leading us in a way that we knew not of, and for purposes which we could not then comprehend.

I may mention only further, in connection with New Zealand, the continued kindness of Bishop Selwyn. During my residence among the colonists, he had offered me again and again a free passage from New Zealand to Aneiteum. When the time came that I saw my way clear to go to that island, and when I wished to know if still he would make the offer, with a readiness as frank and cheerful as ever he held to his promise. Not only did the Bishop give us a passage for ourselves, not only did he give us an opportunity of taking a fair amount of luggage in the way of supplies, but though we completely filled hold and deck with a house, a boat, furniture, supplies, live stock, &c., there was no grumbling, but, on the contrary, the utmost readiness to accommodate us in every respect. I am safe in saying that no other person would have taken us to Aneiteum under £100. In addition to this, Bishop Selwyn gives us a call once a year, bringing with him boxes of clothing, &c., and taking exports of arrowroot prepared by the natives, and all this freely and cheerfully. Again, two years ago, when Messrs Paton and Copeland had arrived and when Mr Paton and I were on Tana (Mrs Paton having remained on

Aneiteum), exaggerated reports having reached our island to the effect that we were in imminent danger, the bishop consented to go one or two days sailing out of his ordinary course, in order that he might learn the accuracy of the report, and relieve the anxiety of the mission families upon Aneiteum. I would take the liberty of suggesting, if it would not be proper in the Missionary Committee to make some substantial acknowledgment to the Bishop for his kindness.*

I shall now speak briefly of the work of Aneiteum. Here, as I have said, it will not be necessary to enter into detail. I shall therefore present simply some of the more general features of the work. It will be necessary first to consider how much we are indebted to other parties. The London Missionary Society were the pioneers of this mission: Twenty-one years ago their missionaries John Williams and Mr Harris passed by Aneiteum, touched at Tana, and passed on to Erumanga, where both laid down their lives, having served as pioneers of a great and noble cause. The London Missionary Society and its agents in the South Seas were nothing daunted, were not faint-hearted when the noble standard-bearers fell, but became all the more earnest and energetic that the martyred blood shed on that island should not be in vain.—Two missionaries were planted on Tana; in a few months they were compelled to flee, but still native agents were employed on Tana, Aniwa, Fotuna, Erumanga, and Fate. Many lives were lost in these days on the high places of heathenism; some by violence, others by the climate, but the field was thus kept open. In 1848 the "John Williams" arrived at Aneiteum, bringing Mr. and Mrs Geddie, with a missionary from Samoa, and a catechist. The former remained for one year to introduce Mr. Geddie, and then departed. Shortly afterwards the catechist also retired

*In a brief address delivered by Dr Gould, in referring to this matter, a hint was thrown out, which we have no doubt will be readily acted on by the wealthier members throughout the Church,—that fifty such members should subscribe £1 each for the purpose, referred to by Mr Inglis, viz., in aid of the funds by which the Bishop's vessel is supported.

It will be found by reference to the minutes, that the Synod have not overlooked this matter.—[Ed. R. P. Mag.]

from the field, and for three years Mr. Geddie struggled on solitary and alone. In 1850 a few of the natives began to gather round him; the heathen were beginning to yield. Sixteen or twenty commenced to meet with the missionary on Sabbaths, and to receive instructions during week days. When we arrived in 1852 we found that 13 native converts had been baptized, and that a movement was beginning to extend over the whole island in favour of Christianity. Our arrival was exceedingly opportune. To have come sooner would have done little good; the delay consequent upon a later arrival might have been unfavourable. But in the providence of God we had been delayed in New Zealand till at this crisis Mr. Geddie had opened up the way. The difficulties were beginning to vanish.—When we arrived, a few hundred of the heathen had given up idolatry, and from that time to this the work has been going on. If ever there was an instance of the kingdom of God not coming with observation, it has been on Aneiteum. We have never had any thing corresponding to what has been termed a revival; we have had no excitement, but gradually, silently, imperceptibly the work has been going on.—One week, two; another, three or four; a third, five or six, may have abandoned heathenism with its cruelties and abominations, and have placed themselves under Christian instruction; most emphatically, "not unto us, O Lord, not unto us, but unto the name give glory," for "thy mercy and thy truth's sake."

In speaking of the progress and prospects of the work, I may refer 1st, to the Sabbaths. Our native land has long been proverbial for Sabbath observance. Hence we speak of a "Scottish Sabbath," as if it were something peculiar to this land. Let me say that the Sabbath is as well observed on Aneiteum as in any part of Scotland. The whole day is spent in the public and private exercises of God's worship, except so much as is taken up in the works of necessity and mercy. There is no working, no cooking. The climate is such, that the having of food warm is of no consequence either to health or comfort. All cooking, then, is performed on Saturday; so universally is this the case, that the native name for Saturday is the *nathrat auretta*, "the cooking day;" in opposition to Sabbath,

which is the *nathrat atumop*, the "resting day."

2, *Public Worship*.—At each mission station there is a principal church at which Mr. Geddie and I officiate: There is a secondary place of worship at which the missionaries officiate once a month, and hold meetings for religious instruction occasionally during the week.—Some of the school houses are appropriated also as places of worship, in which public services are conducted.

Family worship is universally observed over the whole island. At sunrise every morning may be heard in every house the "voice of melody." In the evening it is the same. I do not mean that all who observe family worship are Christians; but none are reckoned Christians at all who have not family worship morning and evening. In education we have endeavoured to carry out the same order of things at which John Knox, with his compeers and successors, aimed—to cover the land with churches and schools, and to make our education entirely scriptural in its basis. The propriety or impropriety of combining religious and secular education has never been once mooted. The Bible is our chief, I may almost say our only school book. The island is divided into fifty or sixty little districts, some larger and some smaller. We cannot call these districts villages, the whole population consisting of a sort of cottage farmers, living each in a house surrounded by a piece of cultivated ground of greater or less extent. In each district we have a teacher, with his wife, who assemble the whole population for an hour daily to instruct them in reading the Word of God, repeating the catechism and other branches of education. In this way, perhaps, there is not an individual above childhood who has not learned something. They learn the word before they learn the letters, and all succeed in committing a few verses of Scripture to memory. As to the social condition of the people—formerly bigamy, polygamy, and repudiation of wives prevailed. There was no small amount of rites in celebrating marriage, but the tie so formed was very loose and slender; and perhaps there was not a woman in the island above thirty years of age, who had not lived with two, four, six, or even ten men. Since Christianity was introduced we have endeavoured to reform, as

far as possible, the social condition of the population. Marriage is celebrated according to Christian principles. During the last six or seven years I have married about 160 couples, and, with very few exceptions, they are enjoying as much domestic happiness as could reasonably be looked for. Our object is to restore and confirm as far as possible family life. In heathen times the widow was strangled and cast into the sea along with her husband. Female infanticide was so very frequent, and the general ill-treatment was such, that we found in a population of 3500, the males exceeded the females by nearly 700. I am happy to say that, when we took our census last year, this disparity had been reduced by fully one hundred; so that we may safely say Christianity has saved the lives of upwards of one hundred females, widows and infants. With regard to civil government, it has been our practice, and it is generally acted on in these seas, to accept the form of civil government which we found in the island. On Adateum it was what might be termed the patriarchal; no one chief was superior to all the others; some might possess more power, others less, but, for the most part, each chief was living at war with his neighbours. Though the island is not larger than Rute, there were some of the chiefs who had never been at the other side of the island; for if they had gone beyond a range of two miles or so, it would have been at the peril of their lives. Since Christianity has been introduced there is free intercourse.—Any man may go to any part of the island without danger. We make the Bible not only the supreme rule of faith, but the supreme rule of duty in civil as in ecclesiastical government. In a famous Bible-burning case in Ireland it was held that the Bible was the common law of England. And so with us; we have no statute law apart from the Bible, which is recognized as our common law. We have been chary of statute law; and have advised them rather to judge of each case as it arose, according to the principles of the Word of God. We are anxious to have a few good precedents. With my brother, Mr. Geddie, I have never had occasion to differ on either ecclesiastical or civil matters I have been disposed to think at times, that though he belongs to some other section of the Church, he is in

some matters fully more Cameron than I am myself.

With regard to civilization, the natives go in their natural state nearly nude. They are in as low a condition as we can conceive humanity to exist in; and if you would offer them any amount of European clothing, none of them would receive it in their heathen state. But no sooner do they come under religious instruction, than immediately the desire comes for European clothing; and after they have been some time under religious teaching, they will sell anything or work at any thing to procure European clothing and the other things that go to constitute what we call civilization. In this way all our civilization is based on Christianity. The natives have also manifested a missionary spirit. We have at present upwards of 300 Church members. It is our practice to endeavor to employ all our church members as far as possible in some active exertion on behalf of their fellow-men. We have 40 teachers, with their wives, all of whom are church members. In this way 100 are occupied directly in the instruction of their neighbors. We endeavor to press upon them that the evangelization and civilization of the island is their work rather than ours; that while we are sent from a far land, supported at a great expense, and willing to do everything we can to help them, we can only succeed if they will give their aid, and themselves carry on this work. They all seem to feel that there is an obligation on them to instruct and instruct their own countrymen in Aneiteum and the adjoining islands. As soon as openings have occurred in the adjoining islands—Tava, Aniwa, Erumanga, Fortuna, and Fate—we have taken advantage of them, and we have now 20 agents at work in the adjoining islands. Native agents have certain kinds of knowledge that fit them for being pioneers better than the missionaries themselves. They know the language of their own island; they are acquainted with the native character, habits, views and feelings; and know how they may put arguments so as to tell best on the native mind. They also knew the weaknesses of their fellow-countrymen and how and when to give them advice. Among the first who came under Mr. Geddie's care was Waiheet, a kind of priest, a

man of great force of character, a fearful savage, a man to see whom in his native state was enough to make one stand aghast. He had great influence over the people from his supposed sacred character; life, death, and property were in his hand. As he propitiated or rendered vindictive the *matmases* by prayers, sacrifices, and various rites, depended life, health, harvest, and success in fishing, war, or any other occupation. This individual was one of the first who came under Mr. Geddie's teaching. Mr. Geddie attained considerable influence over him, and the truth began to tell on his heart:—As soon as he began to perceive the force of divine truth, he felt a desire to make it known to his fellow countrymen, and Mr. Geddie took him along with him to speak to them. In the course of a year or two a great impression was being made over the island.—The man always returned, reporting what he had said to the natives, and what they had said to him; and Mr. Geddie explained how objections were to be met. His mind became gradually more and more enlightened, and his conscience more quickened. This process we have carried out all along, keeping up a constant aggression, till we have no more heathens in our island—and we are now sending agents to the adjacent islands, to make openings there for the settlement of other missionaries. Native agency can also be used most advantageously for educational purposes. We have a sort of select school for teachers whom we have sent forth. We examine these schools twice a year or so, and give such directions as we find necessary. But native agency can never, in any degree supersede European agency. Societies hearing what native agents are doing—that they have been instrumental in bringing whole islands from idolatry—imagine that native agencies might do the whole work. But they require to be guided and checked in some cases, otherwise, they soon collapse, fall back, and fail. When we undertook this mission there was a principle stated by Dr. Symington of great importance—that in selecting a field it is necessary to see that it is one on which you can extend your operations, and one in which the fruits of the work are likely to descend on future generations. In New Zealand these conditions could not be attained.

But from the New Hebrides you may extend along island after island still lying in heathen darkness—the Queen Charlotte group, the Solomon group, New Guinea, and other large and densely inhabited heathen islands on the borders of China. Then there is no likelihood that this race will become extinct. It is different with New Zealand, and nations in the temperate zone, coming in connection with colonial populations. There will be no colonisation in these islands. Their inhabitants will raise tropical productions; and European dealers, merchants, and traffickers, may visit or reside among them; but there is no likelihood of there being anything like colonising; and thus your missions may go down to untold generations. I am very anxious that this church should pledge itself to carry on this mission with more vigor and energy than it has ever yet displayed. God in his mercy has answered your prayers. The efforts of this church; as compared with the efforts of other churches, have not been inferior. But I am far from thinking that this church is yet acting anything like up to her ability. She has abundance of young men. Nor is there any lack of money. There is amazing vitality in this church. It is understood that there is scarcely a pauper in it. I have heard it said that our Church and the Jews are the only ones that have no paupers among them. Though your congregations are small, all the members are able to support themselves and their families; and it has perhaps been a thing unknown that a congregation should go down in our church, even though for years left vacant. God is pouring into the hands of many, wealth with which they hardly knew what to do. We have at this moment room for six or eight missionaries in the New Hebrides, and I was instructed to bring the claims of the mission for this amount of assistance before you. We would also require one or two floating laborers for sickness and other contingencies. After reading a letter from Mr Geddie, bearing testimony to the value of the services of Mr. Copeland, whom he (Mr. Inglis) had left in his place, the rev gentleman proceeded to say that he looked for three missionaries from this church, and three or four from Nova Scotia. What he had proposed was that they should send out

one missionary every year, and continue to do this till the number of missionaries abroad should be equal to the number of ministers at home. This was not at all a visionary thing. "Honour the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty and thy presses with new wine." He believed that the church had taken up this matter not as a plaything, not as something merely to be eloquent about, but in earnest, and only required to be stirred up and reminded of her duty, and the work would go on in a way glorifying to God, and for the wellbeing of myriads yet unborn.

Mr Inglis added that he had neglected to explain that his principal object in coming home at this time was to carry through an edition of the New Testament in the native language of his flock. Owing to his having to leave Ancoiteum to take advantage of the return of the "John Williams," a considerable amount of correction had yet to be made on the translation before it could be sent to the press. Four or five months of hard labor on it would yet be necessary. He proposed forthwith to retire into some quiet corner where he could prosecute these corrections, and he requested the Synod to pass an edict rendering it something like a misdemeanour to ask him to preach till that work was done. He had brought Williamu with him, not that he might be lionised, to which he had great objections, but that he might assist in the completion of the translation. Williamu knew little of English, and still less of Greek—but he knew his own language well, and could guard against them any such idiomatic blunder as that of the Frenchman who asked a company to "squeeze" a young lady in order to make her sing.

Williamu, a native elder of the Church on Ancoiteum, delivered an interesting address, which was interpreted by Mr. Inglis.

"You great men of this city, it is difficult for me stand up before you and address you. In former times my people were in a state of heathenism, and in the dust of the earth, contemptible and worthless. It pleased God in his mercy to send his servants to enlighten the words of eternal life. For when the missionaries explained the

the things of this country, we said—What kind of a country is that? But now that I have come to this country, I am weak to wonder at all that I have seen. Formerly, I and my friends were all in darkness. When the word of God came unto us we said, What a word is this? But now that I have come to this land I am made to wonder. I thank God who has put His word in this land, and I pray that it may be extended in this land and all lands. It reminds me of Peter when he said, "What am I that I should withstand God?" What am I that I should speak before you all? I thank God for what he has done, and I will trust in him.—It rejoices me to see so many people in this house. You appear as numerous as a whole population. I am amazed at the numbers of people everywhere in this land. They are like the sand by the sea shore. In my country they have to irrigate land to make things grow; but this is a land where the water flows of its own accord into every man's garden. I rejoice in the abundance of your blessings. Do compassionate a people who are living in darkness. Do compassionate a people who have none of this water. Send them this water of life, that it may refresh them and save their souls. Let our prayers rise up to God in behalf of those who are living in darkness. God is willing to hear prayers on their behalf. And you, ministers, do not be unwilling to teach those the way to heaven who do not know that way,—the way that leads up to the Saviour and to heaven. There are many of them.

the Tricentenary of the national abolition of Popery with great enthusiasm. Another important historical period is just before us,—the 20th of December next, when the first General Assembly of Scotland was held,—the precious germ out of which almost all the Presbyterian Churches in Great Britain, Ireland and America have since sprung. We propose to hold public worship and thanksgiving on that day, we earnestly trust that our brethren in distant lands will join with us. We propose also to make a collection on that day for the Protestant Institute of Scotland as a suitable token of gratitude, and we are anxious that our friends in other lands, whom the Lord has prospered with worldly means, should join their contributions with ours. Scotland needs their help at the present moment, for a great struggle to destroy the Reformation in Great Britain has begun, supported by grants from the Popish Propaganda, the Puseyism of England, and even by large grants from the British Treasury: There is on the other hand great apathy and division amongst ourselves; but we look forward to the Protestant Institute as a tower and centre of strength, a great means under God of arousing and concentrating the nobler spirit of other and better days. A large sum however is still necessary to establish the Institute free from debt. The contributions of our brethren from all lands will be most welcome, and as Scotland seldom makes a formal appeal, we trust that this one, made in such interesting circumstances, will be cordially and liberally responded to.

I am, &c.,
JAMES BEGG, Convener.

LETTER FROM THE REV. DR. BEGG.

To the Editor of the Register.

Edinburgh, Sept. 22nd, 1860.

Sir,—May I beg that you will kindly insert the enclosed documents in your journal. We are especially anxious to reach the scattered children of Scotland, and such as trace their spiritual descent to our land in America, and we do not know in what other way to accomplish our object. The people of Scotland are engaged at present in an important work, that of erecting a great Protestant Institute as a worthy monument to John Knox and the Reformers of 1560. We have just celebrated at Edinburgh

LAYING THE FOUNDATION STONE OF THE
PROTESTANT INSTITUTE OF SCOTLAND.

At the conclusion of the services in the Free Assembly Hall, the Chairman, members of committee, and a large number of clergymen and laymen, formed in processional order in the quadrangle of the College, and marched to the spot, on the north side of Merchant Street, at the foot of one of the arches of George IV. Bridge, where the foundation stone of the Protestant Institute of Scotland was to be laid.—Among the gentlemen who took part in the procession were Dr. Begg; Profes-

son Lindsay, United Presbyterian Church Glasgow; Professor M'Michael, United Presbyterian Church, Dumferline; Professor Lorimer, London; Professor Hetherington, Glasgow; Rev. Sir. H. W. Moncrieff; Rev. C. Chiquy, Canada; Rev. Mr. Young; Rev. John Watson; Mr. Robert Morrison, of Harvieston; Bailie Blackadder; Professor Balfour; Dr. Gréville; Lieutenant-Colonel Davidson; Mr. D. Dickson, Mr. Peter Scott, etc. A number of ladies were also accommodated on the platform which surrounded the led of the stone.

After prayer by the Rev. Dr. Begg, Mr. Porteous, the Secretary of the Institute, read the following list of the papers, etc., enclosed in a bottle, to be embodied in the stone:—Programme of the arrangements connected with laying the foundation of the Institute; list of subscribers for the erection of the building; programme of the proceedings connected with the present Tri-centenary Commemoration of the Reformation; copies of the *Bulwark*, the *Witness*, the *Caledonian Mercury*, and the *National Standard*; and the current coins of the realm. The bottle was then placed in the hands of Robert Morrison, Esq., Harvieston House, by whom it was placed in the cavity prepared to receive it, and the stone was lowered. Mr Morrison then applied the square, plumb, and mallet, in the usual manner, and, with much feeling, briefly expressed the high gratification which he experienced in having been privileged to lay the foundation stone of the Protestant Institute of Scotland.

Rev. Dr. McCrie then came forward and said—Dear brethren and fellow-citizens, having been requested to speak a few words on the interesting and auspicious occasion, I have only to say that I congratulate my fellow-citizens on the prospect of such a monument as is now to be erected on this spot, for although now situated in the metropolis of England, I am a native of Edinburgh, and will feel deeply interested in all that is fitted to advance its interests. We have now laid the foundation of a building, which, though it may have no claims to ecclesiastical sanctity or to architectural beauty, may yet render far more effectual service to the country, in her highest and holiest interests, than any mere monument of stone, however richly adorned, or how

ever magnificently constructed. From the limited nature of the ground, few are now permitted to witness the simple ceremonial of this day; but generations yet unborn, may yet arise, through the length and breadth of Scotland, to bless the hearts that prompted the heads that devised, and the hands that inaugurated this Institution—an institution intended to raise up a goodly company of volunteers, furnished with weapons suited to the warfare in which they may be called to engage in the last struggle between the followers of mediæval superstition and the champions of primitive purity and eternal truth. They will serve as a spiritual militia, fitted to compete with the emissaries of Rome, ready for every emergency; and by awakening the old Scottish spirit of determined resistance to Popery, they may be the means of raising up a phalanx of devoted Christian men, who in the language of our national poet, in the hour of peril,

"May stand, a wall of fire, around their much-loved isle."

Rev. Dr. Lindsay, United Presbyterian Church, Glasgow, after adverting to the recent spread of Popery, and the necessity of earnest effort on the part of Protestants to counteract its influence alluded to the wide area from which representatives of different Christian communions had been drawn to the present meetings and the freedom of statement which was allowed in them. He then proceeded to say—I too, at the present moment, feel a sentiment struggling in my bosom for utterance, which I must express, though I know it is not shared in by the bulk of those who are present. The subject I am alluding to is the endowment of Maynooth.—According to my view, indeed, all national endowments of religion are unvarrantable, and have a natural tendency, when left to their uncontrolled influence, to do serious damage to the cause of genuine godliness. That, however, is not a point I am going to enter upon. What of Maynooth, then? Well, this is my view. I look upon Popery, not simply as a religion, but an infamous conspiracy against the religious liberties of all mankind. There are, therefore, I think, special reasons for the abolition of Popish endowments in this country; and I can quite conscientiously join in any agitation which

seeks to deliver the country from the sin and folly of upholding the delusions of the Papacy. At the same time, I have a conviction deeply seated in my bosom, which gathers strength from day to day, that all our efforts to effect the disendowment of Popery in this country will prove altogether unavailing, so long as Protestant churches and schools are sustained by the funds of the State. My conviction is, that, if the Protestant world would tear itself free from all dependence for support upon national funds, then at once we could compel Popery to stand among us upon her own legs, and, in a fair stand up fight between the two systems, I could have no doubt that Protestants, putting forth all their energies, and feeling dependent upon themselves under God, would speedily, with the blessing of Heaven, achieve a complete victory. But I must stop. If the simple object of this Institute were to agitate against Maynooth, while I could not but approve of it, I would yet consider it a hopeless undertaking, for the reason already stated. Far more extensive, however, is its design, and it will serve as a rallying point to all the Protestants of the land. By means of lectures, periodicals, and other publications, it will pour forth a continuous stream of Christian knowledge among our own people; and it will also serve the purpose of exposing the delusions, superstitions, and lies of Popery. What a glorious thing will it be for young men to have their minds imbued here with sound views of the nature of Popery, and to be thus prepared for going forth as missionaries to France, and Spain, and Italy, the central seat of the Man of Sin? May the Lord abundantly bless this Institute, and make it a blessing.

At the close of the ceremonial, a member of the company visited the old Magdalen Chapel, which forms part of the property acquired by the Institute. Dr. Begg mentioned some particulars regarding the history of the chapel, and its present uses, and stated that the Duke of "the good" Duke of Argyll, who suffered martyrdom for the cause of Protestantism and Presbytery, had laid out on the table which stood in the middle of the chapel. This interesting fact among other things, had induced him (Dr. Begg) to desire very much the presence of the present

Duke of Argyll at the laying of the foundation stone of the Protestant Institute, and the great commemoration meetings which were now being held in this city. His Grace, however, had declined to come, having somehow got the idea into his head—an idea which he (Dr. Begg) thought was a most absurd one, but which he did not think he had been able to discharge—that there was something of political party mixed up with these demonstrations, and that therefore he ought to keep clear of them. Dr. Begg then directed attention to some fine old specimens of stained glass in the windows, and stated that the steeple was furnished with a very fine bell, which was believed to have been manufactured in Spain, and to contain a good deal of silver in its composition. He had received several tempting offers for it, but the Protestant Institute were determined to keep it, as well as the other old relics connected with the building. The Rev. Dr. then expressed his readiness to gratify the visitors with a specimen of the old bell's qualities, and in a few minutes its rich silvery tone was heard ringing out a jubilate peal over all the Cowgate and Grassmarket, in celebration of the founding of the "Protestant Institute of Scotland."

EVENING MEETING.

The final evening meeting was held in the Free Assembly Hall at seven o'clock. The Earl of Shaftesbury having been expected to preside and to speak on the occasion, the Hall was densely filled at the hour of commencing. The noble Earl did not, however, make his appearance, and Dr. Begg intimated that he had been detained in London by the pressure of his Parliamentary duties. Colonel Walker, R. A., took the chair, and made some condemnatory remarks on the shuffling and temporising policy of both the great political parties in Parliament, in regard to Protestantism and Popery. The Rev. C. Chiniquy, and several other speakers, principally from Ireland, successively addressed the meeting, chiefly in reference to the objects and efforts of the societies with which they were connected. On the motion of the Rev. Jon. Watson, votes of thanks were passed to the various speakers, to the

committees who had arranged the pre- concluding verses of the 90th Psalm
 sent series of meetings, and to the and the meeting terminated about
 committee of the Free Church Assem- eleven o'clock.
 bly Hall. Dr Begg then gave out the

NOTICES, ACKNOWLEDGEMENTS, &c.

The Presbytery of Pictou met at New An- day was fine, and the audience large
 nun for the Presbyterial visitation of the attentive.
 congregation on Tuesday 18th Sept. The
 results of the examination was in the high-
 est degree satisfactory. Prayer meetings,
 and other spiritual agencies are kept up in
 a manner indicative of spiritual life, while
 the financial affairs exhibited such gratify-
 ing progress as called for the warm commen-
 dations of the members of Presbytery.—
 Though their minister has only been settled
 about eighteen months, yet in that time not-
 withstanding the scarcity of money they
 have besides paying the stipend, finished
 their church in a comfortable manner, and
 have erected and completed a comfortable
 manse for their minister. About ten years
 they received one-sixth of a minister's time,
 and found some difficulty in raising the
 amount necessary for that purpose. Such
 progress elicited warm commendation from
 the Presbytery, which however were united
 with exhortations to supply what was yet de-
 ficient, and to seek further progress.

On the following day, the Presbytery met
 at Tatamagouche, for the ordination of Mr.
 Thomas Sedgwick, preacher of the Gospel
 to the pastoral charge of the congregation
 there. The solemn services of the day were
 commenced by the Rev. Robert Sedgwick,
 father of the young minister who preached
 an eloquent and appropriate sermon from
 Mat. viii. 20, after which the Rev. James
 Watson mounted the steps and offered up
 the ordination prayer, at the close of which
 Mr. S. received the right hand of fellow-
 ship from the members of Presbytery pre-
 sent. The Rev. David Roy gave the charge
 to the minister, and the Rev. James Thom-
 son addressed the people. The congrega-
 tion as they retired welcomed their newly
 ordained pastor in the usual manner. The

The Rev. Thos. Sedgwick acknowledged
 the receipt of the following sums for
 widow of the late Rev. Hugh Ross, by
 the Rev. Isaac Murray.

Cavendish, £1 2s.; New London, £1
 3d., P. E. Island cy.—£2 5s. N. S. cy.

The agent acknowledges receipt of
 following sums for Register and Instruc-
 Rev. James Allan, £0 3
 Rev. Allan Fraser, 2 0
 Dr. Creed, 0 3
 Pictou, 3rd November, 1860.

Board of Foreign Missions.—Rev. M.
 Roy, John Stewart, Walker, Bayne,
 Blair—Mr Stewart Chairman, and Mr B
 Secretary.

Corresponding Members.—Rev. Joh
 Baxter, Onslow; Rev. J. McCurdy,
 Brunswick; Rev. Isaac Murray P. E.

NOTICE.

We have detained our present No. 1
 hopes of being able to intimate the ar-
 rangements made for conducting the period-
 ical of the Church for next year. Unexpect-
 ed difficulties have occurred in the way
 of the Committee carrying out the arrange-
 ments contemplated at Synod, viz: instead
 of two periodicals as the Instructions
 require, to have one at 2s. 6. Circum-
 stances unknown to the Synod at the time
 render it necessary to delay such an ar-
 rangement for a year, and in the meantime
 to adopt an arrangement similar to the present.
 Our next No will be issued early, when
 the final arrangement will be announced.