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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

MARCH, 1856.

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HALIFAX, NOVA SCOTIA:
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1856.

THE
CHRISTIAN INSTRUCTOR.

MARCH, 1856.

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

A WORD FOR THE LABOURERS ON THE RAILWAY.

BY THE REV. GEORGE WALKER, NEW GLASGOW.

THE Railway—as to the best line—the best mode of carrying it out—and who should construct it—these and topics more immediately or remotely connected with it, have engaged the hearts and heads of many persons in the province: but alas! how little *apparently* have the spiritual necessities of the men actually employed in its construction engaged the attention of the Christian community. I am not aware that any vigorous or sustained effort is at present in operation by any of the Presbyterian denominations to supply them in any way with the public ordinances of religion. This subject has forced itself upon my attention now and again; and I waited till some one more conversant with their spiritual wants than myself, and more able to devise or arrange some plan by which these necessities might be met, should come forward and plead their cause: but, as I am not aware that any such attempt has yet been made, and as I have repeatedly heard the cry “Come over and help us,” I feel myself constrained to address you, and through you to call upon the Presbyterian Church to afford that instruction which they require.

That these men are possessed of immortal souls like ourselves—that they occupy a position highly dangerous to the health of their *moral and spiritual* natures,—surely no one will deny; and if so, are *we*, the members of the Presbyterian Church, fulfilling our obligations to our gracious Lord, when, aware of these things, we look on with indifference, or perhaps, in some way, strive to burst asunder the bonds of our responsibility for their souls?

Permit me to submit two or three considerations on the subject to my brethren in Christ, not so much to inform them of what they may be ignorant of—as to refresh “their pure minds by way of remembrance.”

I. These men have a claim upon us *by the very moral constitution of the world*. A main part of that constitution is “Thou shalt love thy neighbour as thyself.” Now I apprehend there is not one of us but considers this command obligatory in regard to the welfare of the body. I believe that the people of Nova Scotia will compare favorably with the people of any country in their readiness to supply the bodily wants of their needful brethren. Let

it be known that your neighbour is suffering from want, and the open heart and the open hand at once appear to supply these wants? Does the overwhelming flood or the destructive fire threaten ruin and woe? prompt, vigorous, and self-sacrificing efforts are at hand to rescue and preserve. But the command is not exhausted when we have done all this, for the love we owe our neighbour involves in it a love for the eternal salvation of his soul, as well as for his worldly prosperity, and if we love the soul of our neighbour, there will be on our part a tender and affectionate enquiry into its state towards God—there will be a holy watchfulness for its best interests, and a readiness to prevent any injury from befalling it.

II. These men have a claim upon us from our *character as Christians*—“Let this mind be in you which was in Christ Jesus.” This is the command; and what was the Saviour’s mind? Why it was a holy devotedness to the salvation of man. Every thing he said, and thought, and felt, and did had reference to the great purpose of his advent. His labours, his travels, his sufferings, his blood were all for the salvation of man? And, as his servants, purchased with his blood, are we not bound to “glorify him with our bodies and our spirits which are his?” and if possessed of his spirit, we will follow his example. He, indeed, is the *only Saviour*—but can we not, ought we not to seek out the objects to be saved? Can we not—ought we not to bring them under the influences and furnish them with the means of grace? in the enjoyment of which, under God, sinners may be saved and saints edified.

III. These men have a claim upon us from the very *dangerous position they occupy in regard to their souls’ welfare*. I have said dangerous: And why? How stands the matter? At the railway are to be found men of all dispositions of character—they flock to it, as to a place where they are certain to obtain employment at any time, if they are only willing to work—how many of these men are young persons who have left their fathers’ house, without any very fixed moral principles: they come in contact, in the very nature of the case, with other men, who are vicious in their principles and immoral in their practices: when the Sabbath comes round, and having nothing of a religious nature to engage their attention—and away from all those wholesome checks to improper conduct by which they were surrounded at home—and enticed by many temptations of the jovial company—by the mirth and frolic of the young who wrought side by side with them during the week—and by what is called the good drink—their feeble scruples are soon swept away, and acquiring a relish for indulging their baser passions, they plunge headlong into the vortex of sensuality and sin. And is the Christian, or the Christian church safe to turn aside from the attempt to check, restrain, or rescue these hopes of the family—these stamina of our country? No. No. To every Christian this is the message of God: “When I say unto the wicked, O wicked man! thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his sins: but his blood will I require at thine hand.” “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayest, behold we knew it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul doth he not know it? And shall not he render to every man according to his works?”

Again, are there not many of these men engaged in that work members of our churches—decent, well-behaved men—and do they not find their souls famishing for the bread of life? True, the Sabbath returns to them—but not to them returns those hallowed fellowships and associations, which revive and

refresh the weary heritage of God in their wanderings through life's wilderness—their souls suffer loss—their faith is weakened—their graces languish—their affections become carnal, and *they walk as men*. And are we, Christian brethren, to allow this? Surely not. When they, looking back upon their past enjoyments and past privileges, cry out with intense feeling "My soul thirsteth for thee, O God, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary," let us strenuously employ means to satisfy the longings of their soul, and let us never forget that we are not blameless in the matter until every proper effort to supply their spiritual desires has been tried by us.

Again there are many *heathen* there. And are the souls of the *home heathen* less precious than the heathen of far distant lands? I do not for a moment believe you think any such thing; and I rejoice and praise God that you have driven the chariot of the gospel to yon distant island of the sea,—and your duty there must never be relaxed. But it must be a mistake, an oversight, that has led or does lead us to neglect in any way the home heathen field. True, here "*distance does not lend enchantment to the view*." Still, the home heathen have souls—many of them are our countrymen—and, did we hear the cry that once-and-a-while issues from the very depths of their inmost nature, above all the din of dissipation and riot—it would be, "*no man careth for our souls*." Yes *we do care and let us show it*." "He shall see of the travail of his soul, and shall be satisfied." Is our Master *satisfied* either because the trophies of His grace are becoming too numerous, or that these should perish? No, no; what can *satisfy* that love that passeth all understanding?

I have thus, dear brethren, submitted to your consideration some of those reasons which should induce us at once to devise some plan by which the spiritual necessities of these men may be attended to.

The next topic that occurs is—What do you propose to do? How do you intend to meet the case? Well, brethren, I am not sure that I have any plan to propose. The way that I think the case might be met, has, indeed, passed through my own mind—but it may not be practicable—and, as I am not wedded to any particular plan of operations, I shall be most happy to see any feasible, working plan adopted—provided it be set in operation forthwith, or so soon as the weather will at all permit. It appears to me that we have students—advanced Divinity students, who might be employed—most usefully employed, in the labours of colportage—combining the duties of exhortation on the Lord's-day, or on other occasions, as opportunities offered, along with the distribution of tracts, or small, interesting, religious publications.—Selecting some centre of operation, he might regularly visit of an evening, a few nights in the week, various points in that district, over which his operations shall extend—and endeavour, by reading the bible, by simple practical remarks on the passage read, and by prayer, to bring the all-absorbing subjects of eternity before their minds, and urge them upon their attention. A few persons more or less thus employed, must, with the Divine blessing, prove most beneficial. Or another plan might be adopted. The district might be surveyed and preachers located for a time in the most convenient positions. Holding prayer meetings during the week evenings, as piety and prudence might direct—meeting to-night here, and to-morrow night or the night after some few miles distant—and on Sabbath preaching the glorious gospel of the blessed God at some central point. Two or more preachers thus employed, and managing their operations with a single eye to the glory

of God and the good of souls, would more fully meet my views than the employment of our students; and I have only spoken of the students from a conviction that preachers are difficult to be had. Were preachers, active, energetic preachers engaged in this work, and to take it in rotation, and were our settled pastors, in the immediate vicinity, to take some superintendance of the work, so far as advice, etc. is concerned, and occasionally go along the line of operations, and preach on the Sabbath, the preacher occupying the pastor's pulpit—I am persuaded that some such plan would meet the case so far as it was practicable, and I cannot doubt but that, under God, it would be accompanied and followed with much good. Perhaps both plans might be combined, and the end as successfully secured. It may be our brethren who are in the more immediate neighbourhood of the railway operations, viz. the ministers of Windsor, Nine-mile River, Halifax, and Shubenacadie would meet, devise, arrange, and submit their views to the Home Mission Board, as to such a line of operation as they might consider best fitted to accomplish the end contemplated, provided they were unanimous as to its propriety.

Another matter now presents itself, and that is—How are the funds to carry on these operations to be obtained? My answer is short—the funds must come from the same quarter, that all the other funds necessary to carry on the work of the church come from, viz., the people of God. I look upon them as the holders of God's treasury, who, whenever the case requires it will provide the *necessary material aid*—and we have never seen them fail yet—provided they are acting out their character as Christians—and provided the demand made upon them is proper, and the case a good one.—As an individual I see no difficulty here of an insurmountable kind—besides I believe that gratitude will lead those ministered unto to aid according to their ability.

TABLE ADDRESS AND DIRECTIONS AFTER COMMUNICATING.

BY THE REV. GEORGE PATTERSON.

“YOUR fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die.” Does not your situation, communicants, resemble that of the children of Israel in the wilderness. They were a people redeemed from bondage and oppression—you are delivered from the curse of God's righteous law and the bondage of sin. They had set out for Canaan—you have your faces steadfastly set to go to the heavenly Jerusalem. They were in the literal wilderness of Arabia—and since you have taken up your master's cross, you have found, that in respect of the land to which you are journeying, you are in a land of drought.

But all the supplies necessary for their support and well-being were provided. Instead of bread he “rained down manna upon them to eat, and gave them of the corn of heaven. Man did eat angel's food; he sent them meat to the full.” In like manner God has given you, beloved, his own Son in the perfection of his work, and the fulness of his blessings for your spiritual nourishment through this waste howling wilderness. “My father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.” How significant

was the manna of him. It came *in a time of urgent need*. The Israelites were perishing with hunger, and only Almighty power could relieve them. So we were ready to perish, and perish forever; and all history and all experience had shown, that in ourselves we were without resource. "He looked and there was none to deliver;" "therefore his own arm brought salvation." "When we were without strength, Christ died for the ungodly."—Again, the manna *was the gift of God*. It descended nightly with the dew of heaven. In its production no human hand was engaged. So Christ was the gift of the Father's love. "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life." Further, the manna *was in great abundance*. For all that numerous host there was enough. "He that gathered little had no lack." So in Christ Jesus, each may receive according as his necessities require. "In our father's house there is bread enough and to spare." What multitudes have been already fed there; and yet the cry from every preacher of righteousness, the echo of every Christian ordinance still is, "Yet there is room." Farther, it was *free to all*. It fell round the camp, within reach of all, and all were free to partake. So is Christ brought nigh to every sinner. While we sit here partaking of the delicacies of his table, we enjoy no monopoly of the gifts of heaven, We turn to those without, and say, the word is nigh you. Christ is as free to you as was the manna to the Israelites; and if you perish you will be without excuse—it will be in sight of the bread of life. But again, the manna *was sweet to the taste*. "The taste was like wafers sweetened with honey." Need we say to you, communicant, "O taste and see that God is good." We hope that you have already tasted, and that you have found by experience, that "to them that believe he is precious."

But how inferior the earthly to the heavenly manna! The former could only support the life of the body, and that only for a time. It could not avert natural death. The vast majority of those who partook of it perished in the wilderness. But "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." The soul dead in trespasses and sins is quickened together with Christ. He is partaker of a life, which allies him with the angels before the throne, and which in its duration is eternal. "If any man eat of this bread he shall live forever."—"Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day."

But what is it to "eat the flesh and drink the blood of the Son of Man." It is to receive him as the divinely appointed and perfect sacrifice for sin.—How low were the ideas of the Jews of this when they said, "How can this man give us his flesh to eat." How low the idea of those, who regard these words as merely expressing the partaking of the outward symbols of his suffering. It is to look beyond these to what they represent—to regard him as expiating our guilt—as the victim bleeding for our sins,—and thus to become a rejoicing partaker of the blessings of his purchase.

Are you now ready to say "Ever more give us this bread." Trusting that such are your desires, we invite you to "eat of the things wherewith the atonement hath been made." The Lord Jesus the same night in which he was betrayed took bread," etc.

AFTER THE BREAD.

But not only had the Israelites a staff of bread, they had also a stay of water. They needed refreshment as well as support, and by a miracle equally striking, the flinty rock became a water spring, whose streams follow-

ed them through the desert: "They drank of that spiritual rock that followed them, and that rock was Christ." So Christ ministers refreshment to his people, while journeying toward the Heavenly Canaan. "If any man thirst, let him come unto me and drink." And the redeemed children of Zion, "passing through the valley of Baca," or weeping, "make it a well, the rain also filleth the pools." So in the ordinance of the supper, Christ is represented not only as bread for your support and nourishment, but also as "wine which cheereth God and man." Let us therefore "draw water with joy out of the wells of salvation."

DIRECTIONS AFTER COMMUNICATING.

In addressing a few parting advices to those who have been at the table of the Lord and to those who have been merely spectators, let me follow out the subject on which I have been already discoursing.

Christian brethren, you have been anew feasting on Christ, and surely you are ready to say, "His flesh is meat indeed, and his blood is drink indeed." Let that food be your support in going forth to the discharge of duty. God has been refreshing you, but it may be for new and peculiar difficulties.—But clinging to the Saviour, you will obtain strength to bear you through all that can befall you. He may be saying to you, as he did to Elijah, "The journey is too great for thee." But to you as to him, he has said, "arise and eat," and in obedience to his command you have been partaking of that food by which you will be fitted for every duty and every trial. And as Elijah "went in the strength of that food forty days and forty nights," so let it be your language: "I will go in the strength of the Lord of Hosts: I will make mention of thy righteousness, even of thine only," and assuredly you will "go from strength to strength, and every one of you in Zion appear before God."

But again, let us subsist daily on this food. The supply of manna came daily, and the Israelites were required to exercise faith in God for every day's supply. If any were left till the morning, it "bred worms" and became a mass of corruption. So we cannot lay up a stock of grace. We cannot live independently of Christ for a single day. The rock smitten in Horeb not only supplied the wants of the Israelites on that occasion, but followed them through the wilderness, ministering refreshment to them during all their weary wanderings. "That rock was Christ." We need him as much to *maintain* the spiritual life of the soul, as we do bread for the bodily life, or as the Israelites needed the waters from the rock to quench their thirst. We must apply for perpetual repetitions of Christ's pardoning mercy and justifying merit for our daily transgressions, and daily supplies of grace for the discharge of daily duties, and the endurance of our daily trials—and thus we may be able to say with the apostle, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

But again, we say, let us partake largely of the gospel feast. "Open thy mouth wide and I will fill it." "Eat ye that which is good, and let your souls delight themselves in fatness." "Eat, O friends, drink, yea drink abundantly, O Beloved." With provision so rich, and offers so free, may we not say to Christians, as Joab did to Ammon, "Why art thou, being a king's son, lean from day to day?" Why is your spirituality so low? and why your comfort so small? Simply because you have disused this food,—because we have so little of Christ in our hearts. But your own comfort, and spiritual welfare, the good of the world around you, and the honour of your master, all urge you not to rest satisfied with present attainments; but, rejoicing in the fatness of God's house, you may experience the fulfilment of his promise, "I

will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."

Further, let this produce a comparative disrelish for earthly enjoyments. Tasting of Christ, surely you will say, "Thou hast put gladness in my heart more than they when their corn and wine have most increased." Surely you will never, like the children of Egypt, lust after the flesh-pots of Egypt, and desire the coarse food of the house of bondage—"the onions, the leeks, and the garlic"—but partaking of the bread of heaven in the wilderness, your hearts will be fixed more firmly on the Canaan above, where they "hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

But are we to rest in the selfish enjoyment of these blessings ourselves? That be far from us. As we have freely received, let us freely give. Let us send the bread of life to the perishing. The manna was for one nation, but God has said that in his holy mountain he makes "a feast for all people, a feast of fat things, of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Instead of resting at ease in our own possessions, the spirit of him who "came to seek and to save that which was lost," will excite us to be diligent in our personal exertions, to be liberal in our contributions, and to be earnest in our prayers, that they who are now feeding on the husks of worldly enjoyment, and drinking of its muddy pools, may taste of the living bread that came down from heaven, and drink of that "river whose streams make glad the city of God."

The manna continued all the forty years of the Israelites sojourning in the wilderness, so Christ will supply all your need through your journey below. But at length it did cease. When they had crossed the Jordan, it descended no more. "The manna ceased on the morrow after they had eaten of the old corn of the land." So when you cross the Jordan of death, and enter the heavenly Canaan, you will no longer eat of the food of the wilderness—you will eat of the fruit of the tree of life, and drink of the river of God's pleasure. You will no longer walk by faith, but by sight. The ordinances through which Christ is communicated will be abolished, for we shall then drink at the fountain head. Now "we are glad when it is said, let us go into the house of God;" but says John, "I saw no temple therein, but the glory of God did lighten it, and the Lamb is the light thereof."

And yet the manna is a type and foretaste of the heavenly food. A portion of it was gathered and laid up in a golden pot in the Most Holy place, in the ark, which was the symbol of Jehovah's presence: and that this was intended to represent the communion, which the believer shall enjoy with Christ, is evident from the promise in the book of Revelation: "To him that overcometh will I give to eat of the *hidden manna*." Feeding at Christ's table, look forward to that table which can never be removed, where you shall "sit down with Abraham, Isaac, and Jacob, in the kingdom of God."—"Blessed are they that are called to the marriage supper of the Lamb."

We can only address a word to those, who have not this day been at the table of the Lord. There may be some genuine Christians among the number. You, it is true, may have already eaten of Christ's flesh, but you cannot prosper in your course, unless you go to him in the way of his appointment. The manna was to be gathered daily, and a double portion on the sixth day, that the seventh might be hallowed. So Christ must be sought

with diligence and regularity. No reasonable opportunities are to be neglected. And I ask, may you not read the consequences of your neglect in your low spiritual frames—in the little comfort you enjoy in Christ, and the slow progress you are making in godliness.

And now, one last appeal to those who have not yet tasted of Christ. Are you saying, "our soul abhorreth this light food," and "there is no beauty in him that we should desire him." O remember the dreadful plagues that came upon the Israelites for despising the manna. "These things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come." O the madness that can prefer the husks of worldly pleasure to the corn of heaven. But let us not close with the language of terror. Rather let us send you away with the gospel invitation sounding in your ears, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not?—hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

REVIEWS.

GEMS FROM THE CORAL ISLANDS, WESTERN POLYNESIA, COMPOSING THE NEW HEBRIDES GROUP, THE LOYALTY GROUP, NEW CALEDONIA GROUP. By the Rev. WILLIAM GILL. Rarotonga. London: Ward and Co. Sold in Halifax by Geo. E. Morton; in Truro by Robert Smith, merchant; and in New Glasgow by James McGregor. Price, 3s. 9d.

A FEW weeks ago we received from the author of this interesting volume, a copy, with the following note;

"27 Belle Vue Villas, Holloway, London,

"MY DEAR SIR:

"On my way to this country from the South Sea Islands I had the pleasure of calling at the island of Aneiteum in Western Polynesia, where I again saw your excellent and devoted missionary, the Rev. Mr Geddie.

"In 1846, I was there in our Mission ship, and could not land on the island, the people were so wild and savage. All I did was to leave a native teacher. And now, Oh how Great the change! What hath God wrought! Since my return to this country, I have issued from the press a missionary history of each of these islands in *Western Polynesia*; and hope the publisher will send you a copy. If you can get them circulated among your churches, I think they will encourage them in this great work, and otherwise do good. I have seen Rev. Mr Gordon, sent from Nova Scotia to proceed to these lands, and hope we may yet have many such men as brother Geddie and he to aid in the great cause.

"With kind regards, and wishing you and your churches every blessing,

"I am, my Dear Sir,

"Yours very truly,

"WILLIAM GILL.

"Rev. P. G. McGregor."

We have perused this volume of 240 pages with great satisfaction and de-

light, and we believe we can do no better service to the cause of missions than to aid in making it known to the friends of evangelical enterprise generally, and to the members of our own church in particular. No Christian can read it without feeling deeply interested, and it will be his own fault if he be not by the perusal, *greatly profited*. We have read treatises on growth in grace, and listened to directions as to the course to be followed to obtain increase of faith; but the perusal of these simple and captivating records of the acts of earnest and devoted men in spreading the knowledge of the Lord Jesus, has exercised a more reviving and strengthening influence on our faith and Christian feelings, than any such treatise or discourse which we have ever been privileged to read or hear. This may be accounted for in part by the nature of the work, and in part by the way in which the author has accomplished his task.

The object of the work is to give a narrative of facts, connected with missionary work on the islands of Western Polynesia, during the last sixteen years, and to show the moral and religious state of the people at the present time; and while doing this, to bring prominently to view, the labours, the devotedness, the self-denial and sufferings of the native teachers, those noble pioneers of the regularly educated and ordained missionaries. It appears from this interesting narrative, that nearly all the conquests which have been achieved in Western Polynesia are, *in part*, at least, to be traced to the labours of these faithful and earnest men. This volume contains an account of the introduction of Christianity into the islands of three of the largest groups in Western Polynesia, and not only in every group, but in every island, their labours have been found exceedingly valuable.

Very few of our people in Nova Scotia are aware of the extent of our obligations to them as pioneers and fellow labourers of Mr Geddie. It was in the year 1841 that the first native christian teachers were landed on Aneiteum. At that date the subject of instituting a Foreign Mission had not been mooted before our Synod. Mr Geddie and one or two others were revolving the subject in their minds, but before any proposal came before the Presbytery of Prince Edward's Island from Mr Geddie the struggle had commenced in Aneiteum between the kingdom of Satan and the kingdom of our Lord; and, to use the words of Mr Gill, "For six years the powers of darkness, embodied in the idolatry and heathenism of the nations, and in the still more formidable wickedness of ungodly civilized white men, determinedly contested the right of dominion over the bodies and souls of its deluded tribes, *when in the year 1847 the position of the enemy was so far in the ascendant*, as well nigh led to the abandonment of the Mission. The crisis however turned in favour of christianity; and in 1848 European (rather Nova Scotian) missionaries took up their permanent abode on the Island; and now, only after seven years of labour, the cause of Christ rejoices in its bloodless and glorious triumphs; and over the many village settlements, the well attended schools, the consistent christian churches, the translated portions of the Word of God, we wave the banner of Jesus; giving glory to Him alone by whose power and grace the victory has been gained. Triumphs alike worthy of the gospel, and so encouraging to the church, demand a detailed record which we purpose to supply in the following narrative of missionary labours."

Respecting Aneiteum the author has four chapters. The first describes the Island and its people, the second the struggle between heathenism and christianity as taught by the native teachers; the third gives an account of the difficulties of the Mission under Mr Geddie's management, during its times of trial, while chapter 4th records its progress and its triumphs. To show that the work

brings down the information to the latest date, we subjoin the closing paragraph respecting Aneiteum:—

“ Having seen the triumphs wrought by the gospel in the salvation of these once-barbarous people, it is gratifying to witness the zealous and self-denying efforts they are now making to *send that gospel to the heathen beyond them*. Besides a goodly number of instructed, consistent Christian young people, who are daily assisting in the schools, there are many evangelists who preach in the villages every Lord’s day. Some of these excellent men have been appointed as native missionaries to the island of Fotuna, and are there labouring with much success; and last year, a united service was held by the members of the different village congregations, for the purpose of setting apart two of their number to go, with their wives, to the still heathen land of Tana. It was a solemn occasion. Six hundred devout persons came to the service. Appropriate addresses were given by several of the natives to their brethren, that manifested a degree of Scriptural knowledge, happily illustrated and wisely applied, which astonished and delighted the missionaries present. How rich the reward here received for past labours! The few on the island who yet remain attached to heathen practises are scattered and disunited; idol gods are cast away; war, cannibalism, and heathen orgies, are reckoned among the things that are past; and Christianity is glorious and triumphant. Taking our stand-point on the shores of Aneiteum, reviewing its past history and its present position, we exclaim, “ Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, *WHAT HATH GOD WROUGHT!* ”

The author was well qualified for the work which he undertook, having himself laboured for seventeen years as a missionary in Polynesia, under the auspices of the London Missionary Society, during which time he has been actively engaged in the Christian instruction and civilization of the barbarous tribes inhabiting those islands. In accomplishing his object he takes each island in a group, and presents a simple but beautiful record of such evangelistic efforts as have been made for the benefit of its people, and gives the results of these labours. We speak advisedly in saying that these *are not exaggerated*. We have carefully pursued the work which Captain Brskine of H. M. S. Havannah published in 1853, in which he states his impressions and opinions respecting the same islands, the means employed for their evangelization, and the amount of progress made; and the naval commander speaks almost as decidedly as the missionary, respecting the greatness of the change, and always for the better, around the mission stations, and also in the islands in which these native teachers are located. It is satisfactory to find calumny refuted by witnesses so impartial as Captains of the Royal Navy are likely to be, and to find them exercising their authority to sustain the servants of Jesus in their arduous work, and to bring to trial the lawless men, who, driven from the pale of civilization, find delight in impeding the progress of Christianity, and in making the heathen as wicked as themselves. As regards the influence of the Christian teacher on civilization, as regards the safety with which traders may now prosecute their work, and the kind treatment which shipwrecked mariners will experience on the islands where missions are prosecuted, the captain of the Havannah speaks as decidedly as the missionary of Rarotonga. But we cannot at present enlarge upon these interesting facts.

Mr Gill has avoided minute details respecting the manners and customs of the people, but at the same time has succeeded in giving interesting sketches, illustrative of their superstitions, their social habits, their deep degradation, and their susceptibility to improvement. When christianized, they are most zealous and devoted. Some of these simple sketches may well put us to the blush for our unbelief and selfishness. We present two examples.—

one of calm reliance on God in the hour of danger, the other of a readiness, "not only to be bound, but to die for the name of the Lord Jesus."

The first short extract is taken from the letters of the early teachers on *Anciteum*.

"The tribe with whom the teachers took up their abode on *Anciteum*, for the most part were kindly disposed towards them, and a few attended to daily instruction; but, under the influence of jealousy towards other tribes, the evil consequences that would attend missionary tours to those tribes were for some time exaggerated. Knowing, however, that reports respecting their teaching had been taken to them, and feeling the importance of becoming better known to them, the enterprising Christian pioneers resolved to visit one of the nearest villages. In giving a report of it, one of them says: "I and two brethren determined to visit the heathens inland; the people of our tribe said we should be murdered, but we went; and as we came nigh to the settlement, we were met by a company of heathen warriors. They were very wild, and had spears and clubs in their hands. On coming up to us, they so placed themselves across the pathway as to prevent our advance.

"They said, that they had heard of us; they well knew what we were trying to do; they knew that their gods were as true as ours; and that they were come out to kill us.

"One of our party, who well knew their language, told us they were quite sincere in their intentions and inquired what we should do. 'Shall we fight with them,' he asked, 'and thus try to defend ourselves?' To which I replied, 'No friend; let us do nothing. Let not our hands be upon them. God is with us: let us trust in him, and he will either save us out of their hands, or strengthen us to bear the trouble.'

"While we were thus talking, some of the heathen party ran upon us—five or six of them upon each of us. Only one of our party made any resistance; the other two sat still on the ground. The heathen soon became afraid; they were as children—yea, like dead men before us. Being thus left uninjured, we praised God, and proceeded on our journey. God's power and love were with us that day. We thought of His word, 'He is a present help in trouble.' He was our refuge and shield. He alone is God; there is none else."

Our second extract is an account of a scene in the Church of *Rarotonga* when the intelligence of *William's* death was received, and is designed to bring out the character of the native christians;—

"After singing and prayer, I attempted to read letters, received from *Captain Morgan*, and from the missionaries at *Samoa*, giving particulars respecting the murder of *Mr. Williams*. For some time, I was repeatedly interrupted by the cries and lamentations of the distressed people. Having at length completed the details, I gave a short exhortation, and was followed by several of the elder members of the church, who spoke to the people in most touching terms of "*William's*" first visit to *Rarotonga*; of his prudence in not landing among them then; of his subsequent instructions and labours for their welfare; and of their grief at his untimely end, by the hand of the heathen; the whole scene was deeply impressive, and was worthy of their love to him to whom they owed so much. But not one word of reproach, or ill-will, was uttered towards his murderers, the heathen.

Amongst the last speakers was a middle-aged man. He had been born a heathen, and had lived the years of his youth, and early manhood, in the services of idolatry and heathenism. When the gospel of *Jesus* was first preached in *Rarotonga*, he was one of the most daring warriors and inveterate cannibals of his tribe. But his savagism had been subdued, his mind enlightened, and his heart renewed; and on rising to address the congregation, after wiping away the tears which rolled down his cheek, he said:—"Brethren, listen to me! This is a day of sorrow,—we have not known such sorrow since the word of God was brought to our land. *William*, our father, is dead; he has been murdered by the savages—blind savages. Ah! he was a warrior, a great warrior of *Jesus*, and he has fallen.

"But, brethren, I have been thinking, why should we weep for *him*? You remember how we used to act in our heathenism. Our warriors would leave home, and wives, and children, to fight the battles of our chief. To fall in battle was es-

teemed an honour. It was desired, and the friends of the fallen rejoiced in it. You know we used to say, that the warrior who thus fell would have great possessions and honours, in company with his chief, in 'te ao a muri atu,' the world beyond. This thought warms my heart now; let us weep for ourselves; let us weep for 'Wiliamu vaine,' Mrs. Williams; let us weep for the heathen, but let us not weep for 'Wiliamu.' He has fallen, but in his fall he has only let go his hold of the weapons of war, to ascend to our great King, and to be with him for ever in glory.

"Brethren, wipe away your tears. This is my question to you, What about the work? Who will stand where Wiliamu fell? Who will go and complete the battle which he began?"

"Brethren, I have been remembering the prayer of Jesus when he hung upon the cross, 'Father, forgive them, they know not what they do.' Should not this be our prayer? Now, in conclusion, I look to the missionary, and I look to you, and I tell you that the desire of my heart is, to be put on board the next ship that comes to our land; that I be taken down to that dark land of Eromanga, and be put on shore, in the midst of the heathen who murdered 'Wiliamu.'

"I will tell them what we once were, and what the word of God has now made us; and, it may be, they will understand what I say: but should I fall by their hands,"—looking towards another church member, he said,—“If I fall, you, my brother, follow me; and if you fall let another come, and another, and in this way the land of Eromanga, and all its people, shall be gained for Jesus, and become as we are this day, through the preaching of His word.”

The work is beautifully got up, contains many pictorial illustrations, and cannot fail to add a stimulus to missionary zeal throughout our church. We cordially recommend it to all who wish to be acquainted with the great works of the Lord in fulfilling his Word. "In his name shall the Gentiles trust, and the Isles shall wait for his law."

THE CAUSES, USES, AND REMEDIES OF RELIGIOUS DEPRESSION.—
Philadelphia: Presbyterian Board of Publication. pp. 46.

THE subject of this little tract is one of deepest interest. There are, perhaps, none of the followers of the Lamb, who are not sometimes under the influence of religious depression, while in many, either from constitutional temperament, physical infirmity, or imperfect views of divine truth, this may be almost their habitual condition. The number of persons in whom this depression amounts to a positive disease is larger than is commonly imagined. Most young pastors, on entering upon their work among their people in private are surprised at the number of such cases, and not unfrequently they are at a loss as to the best mode of dealing with them. There are few books on the subject to direct him. Dr Alexander, in his Religious Experience, has some excellent remarks on such cases. Shepherd's Christian Encouragement is an elaborate treatise on the whole subject, but we have found it prolix and pointless. By far the fullest and best that we have seen, is Fairbairn's *Christ our Peace, or the doubts and fears of believers* practically considered; a work which we take the liberty of saying no pastor should be without.

The tract, whose title we place at the head of this notice, is an excellent manual on the subject. Within the compass of less than fifty pages it exhibits the causes which lead to religious dejection, the ends which such a state is fitted to accomplish, and the best means to be adopted for its prevention or cure. The causes enumerated are, conscious guilt—general infirmity of nature—and increasing spirituality of mind. From the illustration of the second of these we select an extract:

"It must not, however, be supposed that the conscious guilt which has been enu-

merated as among the frequent causes of doubt and apprehension, has reference only to acts of heinous immorality. These we may consider, in the great majority of instances to which we allude, as nearly out of the question. The spiritual fears at present under contemplation, are those which are found to intrude where there is no notorious profligacy of heart or conduct to account for their existence; nay, where there is such a general consistency of life as strongly indicates a corresponding state of the mind and affections. But even in these cases there may have been much to produce the effect. Latent sins, sins of the heart, may have been almost unconsciously cherished, and by their presence have intercepted the light of God's countenance, and have thus kept the soul in a sort of dark and chilling atmosphere, in which every thing that is inimical to spiritual peace and prosperity loves to dwell. A worldly spirit may have made too great encroachments; the religious affections may have been suffered to lie dormant; secret prayer, or reading the Scriptures, or devout meditation, may have been too much neglected; self-examination may have been too slightly performed; the heart may not have been duly given up to God; there may have been a degree of luke-warmness and indifference of spirit; a remissness in some known duty; a heedlessness on the brink of temptation; a secret drawing back in religion; and all this where there is still much that is of a contrary nature, and where it would be most rash to assert that there was no well-grounded hope for eternity. Still these things justly cause a feeling of conscious guilt; and conscious guilt produces doubt; for it is the property of sin to repress the filial confidence of faith, and to check the exercise of love; and where these graces are not in vigorous operation their place is usually occupied with inmates of a very different character."

The uses of religious dejection here mentioned are that it tends to foster a spirit of vigilant self-examination—checks self-confidence and religious pride—serves to chastise past transgressions—makes us dread a relapse into sin—assists to teach us the folly of building our confidence upon the unstable basis of our own variable sensations, and lastly, prepares us for future manifestations of God's love. We subjoin the illustration of the last remark:

"To mention but one office more which distressing apprehensions respecting his spiritual state perform in the life of the Christian—they prepare him for future manifestations of God's love. Contrast renders all our pleasures greater; and never is the peaceful consciousness of the divine favour so consoling as after a long and painful probation of doubt or despondency. It was when the Psalmist had been deprived for a time of the public ordinances of God's house, that he so ardently longed, yea, fainted for them; that, as the hart panteth after the water-brooks, so panted his soul after God. In such a frame of mind he was prepared rightly to value his privileges, and to appreciate those ordinary mercies of which he had hitherto probably often partaken with comparative indifference. Thus the fears which afflict the mind of the dejected Christian, especially in the earlier stages of his religious progress, may often be intended by his heavenly Father as preparatives for future exhibitions of his mercy; and in point of fact, we frequently find that persons who had long walked in sorrow and perplexity, maintaining at the same time a holy and consistent course, are seen at length to rise above their almost constitutional apprehensions, and to experience towards the end of their race, and particularly in the closing scene, a support, an enjoyment, a confidence, perhaps a triumph, which far outbalance all their former distresses. The sun which had risen in clouds, and run the greater part of its course obscured by tempests, is seen at length, almost as it is sinking into the horizon, to emerge from its obscurity, and to pour forth its evening splendors in unexpected magnificence, to the very moment of its departure.

"Or even should it sink in darkness, the dawn is not far distant, when it shall rise again with new glories. And this should comfort the dejected Christian; for should his afflictions continue to the very end of life, should it even be permitted to cloud the final scene, still the morning of the resurrection is rapidly approaching, when he shall assuredly find that the doubts and sorrows, which so long depressed him upon earth, were permitted for infinitely wise and merciful reasons—one of which may be to add to the joys of the future world, by means of the contrast between this short-lived scene of change and apprehension, and that eternal state of

certainty and repose. "These are they which came out of great tribulation," is a circumstance we may conceive, the consideration of which is capable of giving new zest, to the unchangeable delights of heaven itself."

The last part of the tract is occupied with a statement of the means of remedying or preventing this state. But for these we must direct the reader to the book itself. We have only to say in conclusion that ministers may derive assistance from this unpretending tract in their endeavours to "minister to a mind diseased," and they will find it useful to put into the hands of that deeply interesting class for whom it is intended.

Religious Miscellany.

PASTORIAL RECOLLECTIONS AND GLEANINGS.*

A REMARKABLE OLD WOMAN.

When I commenced my ministerial labours, the chapel I preached in was the smallest in the town. The gallery on the right hand side of the pulpit was called the blind gallery, and it was without windows; and, on the Sabbath morning, it contained only one person, nearly eighty years of age; and often, when the people were singing the hymn before the sermon, have I looked and sighed, alas! the blind gallery will soon become, the deserted gallery; it may be taken away as a useless appendage to an almost vacated place. The Congregation in the morning was often below seventy souls; and there was only thirty-nine members in the church; and nearly one-half of this number left me, on the settlement of a popular minister over a baptist church, to join in fellowship with him. We were verging towards extinction; and often did I seriously meditate striking my tent, and going to pitch it elsewhere. However, a trivial circumstance, which augured no good, roused me; and I resolved, in the strength of the Lord God, to give full proof of my ministry by labouring in season and out of season. I had my reward, for within the space of four years we built a new chapel, had a congregation as large as the largest in town, a church rapidly increasing in the number of its members; and a popular and flourishing sabbath-school.

* The above is one of a series of sketches which originally appeared in the *United Presbyterian Magazine* and which we believe to have been from the pen of the Rev Timothy East, of Birmingham. We shall in all probability in future Nos. treat our readers to some others of the same.

The Lord was pleased to confer great honour on my ministry in the conversion of sinners; and what is rather uncommon, there was a large proportion of aged and some very aged people, turned from darkness to light, from the power of Satan unto God. I have selected for this paper the case of one who was near seventy years of age, when she entered the chapel for the first time.

There lived in a little cottage in the suburbs of ———, a somewhat remarkable old woman, and she was remarkable for two things—the exquisite neatness and cleanliness of her person and her dress, and her regular and punctual attendance at her parish church; and she was totally blind. She was supported by a liberal allowance from the parish, and a few extra subscriptions from her church-going admirers. Before she lost her sight, she read a great deal, for a person in her rank in life; and had accumulated a large store of varied knowledge, which enabled her to sustain conversation with ease, and often intense interest,—especially to the young, who were amused and instructed by some of her tales and sage reflections. As she was a public character—one known to all who had a taste for the remarkable—I went to see her; but when she found that I was a dissenting minister, she evidently recoiled, as she held the tractarian doctrine, that no one who was not episcopally ordained, and in the regular line of apostolical succession, was qualified to officiate as a priest of the temple. On taking leave of her, she expressed no wish for a repetition of my visit; and I withdrew, musing, as I walked away, on the absurd notion, that no man, however accurate and extensive his biblical knowledge, is competent to reply to the ques-

tion, should it be proposed to him, "*What must I do to be saved?*" unless some episcopal bishop has previously placed his hand on his head, and breathed into him, or assumed the power of doing so, the Holy Ghost.

This old woman had a little favourite grand-daughter—a smart, clever child, who used to go to read to her, and carry to her some of the news of the town.— This little girl was in my sabbath-school; and she was a very great favourite. I always spoke kindly to her, and frequently gave her little books; and though her grandmother attempted to persuade her to go to the Church sabbath-school, yet she could not succeed. When arranging the mental materials to compose a sermon on 2 Kings v. 1-3, and meditating on the benefit which Naaman derived from having in his house the captive Hebrew maid, it struck me, that I might get at the soul of this poor old pharisaical blind woman through the medium of her grand-daughter. and my plan of procedure was soon settled. I gave her a little book of anecdotes and descriptive stories, knowing that the taste of the old woman lay in that direction, hoping she would of her own accord take it, and read it to her. I soon found that my experiment had succeeded; for, on the following Sabbath, she came to me after the morning service, "Grandmother was so much pleased, sir, with that story-book."—"You read it to her?" "Yes, sir."

"Good girl, if you come to me in the vestry to-morrow evening, I will give you another." I did so; and it was of the same character as the preceding one; and with such sort of books I contrived to keep up a connection with her mind through the medium of this little girl.— meditating, as the reader may imagine, a more grave and a more spiritual style of reading, when the appropriate time should come. After the lapse of several months, having received back many little books which I had lent, and which, on inquiry, I found had been read, I rewarded her, for her attentive kindness to her grandmother, by giving her the sketch of Newton's conversion, requesting her to take great care of it and preserve it. She was delighted; and, as I afterwards found, she went earlier than usual the next evening to the cottage, and said, "Mr ——— has given me a nice good book, because I come so often to read to you." This softened down a few of the old woman's prejudices; and

though she still thought I could not be a good priest, yet she thought I might be a kind man. She sent a message to me, by the child, to thank me for my kind attentions to her: "Yes," said I to myself, as I received this invaluable present of her thanks, "I shall get at her, in process of time; and who can tell what God my Saviour will condescend to do." I now paused for some weeks, lent no more books, and made no more inquiries, tho' the child often intersected the pathway of my movements; when one day I saw her approaching my door, as I was in the act of leaving home. "Grandmother has sent me, sir, to ask if you can lend me some other good book to read to her."

"Did you read Newton's life to her?" "Yes, sir; and my grandmother was so pleased with it, that she made me read it to her three times."

I am not ashamed to confess that this communication, simple as it was, moistened my eye: and with feelings which no language can clearly embody, my heart said, "The Lord be praised for this sign of coming grace to her soul."

I now sent her two—one on a general historical subject; and the other, a tract on regeneration.

For some time I took no farther notice of the case; and though I often threw myself in the child's way; yet she took no notice; she neither asked for another book, nor did she tell me that she had been reading what I had sent to her grandmother. After waiting nearly three weeks with some degree of anxiety about the poor old woman, her grand-daughter called on me, and said, "Grandmother was at chapel on Sabbath evening, sir. I took her there, and took her back home. She was so delighted, sir, she says she shall come again. May I take her, sir, into the old woman's pew?" "Yes."

"She wishes you would be so good as to send her another good book to read, like this, sir;" returning the tract on regeneration.

"Oh, I will give her that, which she may keep; and you will take this and read to her."—Bunyan's "*Come and Welcome, to Jesus Christ.*"

On the following Sabbath she was again at the chapel, and soon became a regular attendant, and appeared to listen with fixed attention. At length she sent to say, she should be glad to see me. went; and she received me with evident emotions of delight. "Ah! Sir," she said, "when you called upon me, some

months ago, I behaved rudely. My superstitious opinions then held dominion over my mind; but now, sir, I see *the New Testament is a better guide than the Church of England*; and your preaching comes closer home to the heart of my soul than that which I have heard in the parish church, for near fifty years." "You now understand and feel what you hear?" "Yes, sir, because I now feel that I am a guilty and worthless sinner; and that fits me to understand the Gospel of salvation which you preach."

After a lengthened conversation, I went to prayer with her, and left her, promising to repeat my visit.

When it was noised abroad that the old blind woman had left the church, there was a commotion amongst the lady pharisees of the Establishment, which was more amusing than ominous; and a few called on her, *to reason the cause with her*. She heard all they chose to say, and with one short sentence in reply, she broke up the counsel of remonstrance.—"I have, ladies, attended my parish church for near fifty years, without getting any real spiritual benefit to my soul; but at the chapel, where I have been only a few Sabbaths, I have heard and felt the truth as it is in Jesus. There I shall continue to go, as long as my feeble limbs will carry me; for there I find Christ to be precious, and his Gospel the power of God to my salvation."

The pharisaical ladies withdrew in dudgeon, hinting that, as she had left the church, she could not expect to receive any more favours from them. This roused the old woman's spirit, and she said with great firmness, "I thank you, kind ladies, for all your acts of liberality and kindness to me; but if you suppose that I am to barter my freedom, and run the risk of losing my soul, for the sake of the silver of earth, you are mistaken. I must live free, though in poverty; and my salvation, now, is the one thing I value above all price."

Some time after this, she was received into fellowship with the church; and her cottage became a favourite place of resort to some of her fellow-members. She continued for several years regular and punctual in her attendance,—with very few variations in the history of her life; till, at length, the infirmities of old age came upon her, which ultimately prevented her from coming to the chapel; she then broke up her little establishment, and went to reside with one of her

married daughters, a kind-hearted, but not a pious woman. Years rolled on—the grand-daughter had left the school, the cottage of her former residence was now occupied by others; she gradually faded away from my recollection, under the ceaseless excitement of varied public engagements; and in process of time, I forgot her.

In the summer of the year 1817, my garden needing the handy workmanship of the weeder, I went to find a woman who was famed for her skill in such labour. I knocked at her door, but received no answer; and just as I opened it, and was in the act of entering, a neighbour stepped out of the adjoining house, and said, "if, sir, you want Mrs ———, and will leave your orders with me, I'll give them to her to-night, when she comes home from work. It's no use, sir, to say nothing to that old woman there; she is blind, and so deaf that she can't hear a word which no body says to her." I gave her my message, thanked her for her politeness; and as it was very hot, and I felt rather fatigued, I thought I would walk in and rest myself awhile, and sit and contemplate the dignity of human nature in ruins. There sat the old woman in an arm-chair; wrapped up in flannel, with her head slightly inclining forward; her face nearly concealed by her cap and bonnet, and as motionless as a statue. I sat nearly opposite to her, musing on the pristine scene of Eden,—of the great fall,—the change, the misery and degradation of man,—his decay, death, and final destiny. Ah! thought I, here is one who may have seen some of the bright pictures of life, and who may have tasted of some of its sweets, and also some of its bitters. Her history may be a curious one—full of adventure, or a dull monotony of existence. She has survived the wreck of her senses, and may now be living in the inner chamber of imagery in full vigorous thinking and feeling; or she may be in a spiritual dormitory, dreaming away her life. But her soul,—that is a precious thing; that will outlive the wreck of life, and live for ever. She is now before me, inaccessible, as all her senses are locked up—gone from her use; and are of no use to me. Where may she be to-morrow? her body may be here—cold and motionless. It is so now; but to-morrow it may be colder, and then it will be stiff. But where will she be then? Her senses are not *her*, she has outlived them;

her body is not *her*, she will outlive its life. Where will *she* be then? I wonder if I can make her hear. The divine Spirit can, I know, make the arrow of truth pass to the soul, through a very narrow and even dark passage. I'll try. I did so; and placing my lips as near her ear as possible, without touching, I said audibly and distinctly, "You are very old." No reply. "How old are you?" "What is your name?" "Do you want anything?" "Are you in any pain?" These and other questions, variously constructed, I continued to repeat; but they fell off from her, as they would have fallen from a statue. Poor thing! It's no use to try. She is living now out of my reach. The door is locked, and the key is lost. I resumed my seat. My anxiety to gain access to her mind increased in its intensity in proportion to the apprehended impossibility of succeeding.—I'll make another effort. But what question shall I now put? It must be short. "Do you ever think about dying?"—There was a slight convulsive movement of the hand. Did she hear me, or did she hear only a sound? Was that movement of the hand voluntary, designed, or a mere unconscious convulsive movement? I now repeated the same question slower, and with more emphasis.—The same slight movement followed.—Yes, she did move her hand; though the motion was slight; almost undiscoverable. It is a sign, though, that the inner spirit is at home and awake; and possibly may now be watching near the mysterious avenue, listening to catch some intelligible sound. I'll try again, and I will put a different question; one which shall include the sweetest name ever uttered, or ever heard; its charm may be felt. Who can tell? I paused, and prayed; and then said, "Do you know anything about Jesus Christ?"—Never shall I forget the effect of this question. Had I been suddenly transported to the centre of Eden, existing in all its primitive beauty and melodious harmony, I might have been more delighted.—stronger raptures might have convulsed my spirit,—but I could not have been more astonished. Her hands were suddenly raised, and her arms were extended, and her countenance glowed with more than human radiance; and in a loud, exciting tone, she said,—"*What! is that Mr ——— my beloved pastor? It was under your ministry, my beloved pastor, I was brought to know Christ, and*

feel the preciousness of his love." After this utterance, her spirit drew back into the inner chamber of conscious, but inaccessible existence; and to all my questions about who she was, the person with whom she was living (for I now recognised, by the sound of her voice, my poor old blind woman), her wants, &c. &c., she was as insensible, as though death had taken her from the land of the living. This, I said, is a remarkable case. I wonder if another question, embodying the name of Christ, will get at her. Perhaps it may. She may now be living in that most mysterious state of insensible consciousness, when, it is rather Christ living in the soul, than the soul perpetuating the positive vitality of its own conscious existence. I'll try. "Is Christ precious to you?" "*He is precious to my soul,—my transport, and my trust.*"

The reply had an electrical effect on my spirit. Marvellous! I never witnessed such a glorious scene as this,—it is the sun-setting, tinged with his retiring glory the ruins of the great temple. The proud ones of the earth would have laughed had they been present; I wept, but they were tears of joy. I varied my questions again. No sign of hearing, no perceptible motion, though I took her hand. It was as though some guardian angel kept watch to prevent any thought bearing a direct relation to earth or time obtruding itself on her attention, now she was in waiting on the verge of the celestial world for her translation.—"*Do you long to see Christ?*" "*My soul is in haste to be gone.*"

She resumed her motionless attitude, as though unwilling to prolong fellowship with frail humanity; her countenance settled down into its calm insensibility of expression; and I left her, resolving that I would take an endeared friend with me on the morrow, who would feel an ecstasy of delight on witnessing such a remarkable scene. But the morrow proved to the poor blind old woman a day which has no coming night. Her daughter informed me, that being awake, and thinking she heard her mother utter some sound, she went with a light to her bedside, when, after a slight convulsive struggle, she said,—"*Dear Saviour, I come to to thee,*"—and expired.

It appears that the disturbance of the preceding day, and its consequent powerful excitement, awoke her out of the profound spiritual reverie in which she had been living for many months; and by

bringing her again into contact with earth and with time, caused her redeemed spirit, now loathing such alliances to bound away and spring into life. What a splendid transition! the cottage exchanged for a mansion; the imprisoned spirit set free to behold the glory of Christ, and to live and move amidst the sublime grandeur of immortality.

And yet we are told that the faith of Christ, which unveils such grand prospects of a future state of existence, is a mere delusion! If we admit this, yet we must admit that it is a very remarkable delusion, as it usually comes in its most vivid forms, and with its most active agencies, just at that period in the history of human existence, when all the relatives of earth, and of time, are vanishing away from our possession and our sight. At that awful crisis, when the pomp of distinction, the fascination of sensible objects and social intimacies, and the grandeur of wealth, are all dying off under the withering influence of the night-shade of death—and nothing is left to man but the shroud, the coffin, and the grave—then comes the Christian faith, and opens up a scene of distinction, of fascination, and of grandeur, which no known words of conventional usage can adequately describe; and yet the dying man, who feels his departing spirit embracing these revelations as sublime realities, is told by the cold-hearted sceptic that all is delusion. But as the delusion is so innocent and so exciting, so grateful to taste, and so elevating, why try to undeceive him, when, if all *be a delusion*, and you succeed in convincing him of it, you perform, O sceptic, the cruel act of dragging the spirit of your departing friend from an elysium of bliss, to perish on the platform of destructive death, like the stalled ox or the fatted calf.

THE ELECTION OF GRACE.

“Elected” and “Election” are terms which occur only some four-and-twenty times in the Sacred Scriptures. They are invariably employed in addresses to believers only;—none else have to do with them, or can comprehend them.—Election is at once a doctrine according to truth, and to godliness; it is intimately connected with the Gospel, but it is not the Gospel itself. It may be taught where the Gospel is withheld; and where the Gospel is not withheld it may be taught: but with the first announcements of the Gospel it has nothing to do, while it is

abundantly useful for edifying purposes. It is a doctrine not to be denied or concealed by those who believe it, and should ever occupy the place and the proportion which is given to it in the inspired volume.

The subject divides itself into two parts:—salvation in its purpose, and salvation in its accomplishment.

I. *Salvation in its purpose.* This chiefly regards the Almighty Father. The fact and the cause are both matter of revelation, and must for ever have been a secret, but for such revelation. The fact of choice is intimated to us in a great variety of phraseology. The cause is also made known, if not so frequently, yet not less certainly. Of this cause there are two explanations: one maintains that though the election precedes repentance and faith, these are the conditions on which it hath pleased God to elect men. He chose them because he foresaw that they would do so: the other maintains, that on the contrary, it is of his mere good pleasure that he elected his saints; and that as elect he gives them, at the appointed time, repentance towards himself, and faith in the Lord Jesus Christ, as a part of the system of means, which his wisdom has appointed for the accomplishment of the end to which they are elected. It need hardly be said, which of these views are those held by the writers in this Magazine. They most firmly believe, that this choice was from eternity; and that it had no other cause than the sovereign pleasure of God,—that his decree comprehended the great end, and all the means which led to its accomplishment; so that repentance, faith, and the graces of the Spirit, are not the foreseen cause of the decree but the effect of it, or a part of its accomplishment. All that enters into the affair of salvation is a part of the Divine plan. He has determined both the end and the means; and those means are under his control; he reserves the blessing which leads to repentance and faith, in his own hand, and thus all things are of God, who “worketh in his saints both to will and to do of his good pleasure.” Let us now look at.

II. *Salvation in its accomplishment.* In this there is a mixed instrumentality. We find that the thing itself, originating with God the Father, must be traced from eternity till we reach the region of time, and then appear two other persons of the Godhead—the Son and the Holy

Spirit. "The sanctification of the Spirit" is a phrase which means the whole work of the Spirit, from the regeneration of the soul and upwards till it be arrayed in all the beauties of holiness. It signifies the complete renovation of the whole man,—the end to which every thing else is but the means. It is a restoration to the image, love, and service of God. The "sprinkling of the blood of Christ" is an expression most significant of the atonement made by the Lamb of God. The idea is derived from the right of legal purification by sprinkling of sacrificial blood. This rite of sprinkling with blood points to the blood of our Lord, as the only ransom of souls. This sprinkling served two purposes—to expiate guilt, and to cleanse the soul from its defilement. "The wages of sin is death," so that here we have death for death. The medicine for soul disease is the blood that was shed in death. The death of Christ made atonement for our guilt, and his blood cleanses from all sin. This guilt and that sin cleave to the whole human family. This woful leprosy is not an outward but an inward spot; and as the outward leprosy was purified by the effusion of blood, so is this of the soul. Christ, our Great High Priest, at once intercedes and satisfies. This satisfaction he made by his death; but that he may purge us, his blood must be applied; and hence it is declared, that it must be sprinkled. "So," saith the prophet, "shall he sprinkle many nations." This teaches us how deep-rooted depravity is in the soul. Men are not easily to be convinced of this; and so we may account for the diversified reception with which the Gospel meets. "There is a generation pure in their own eyes;" they despise the blood of Christ, while they profess a reverence for his laws. But David says, "Wash me, purge me with hyssop." The robes of the saints are "washed in the blood of the Lamb." This blood of Christ is that which purges the conscience from dead works to serve the living God. If, then, this blood be of such value, and if it be a gift, what shall we think of the Giver? The blood of one body to be sufficient for unnumbered millions! How dignified the person of Jesus Christ! How high his claims to our homage and our service!

The right contemplation of this glorious doctrine fills the heart with love to

God the Father, for the love he hath bestowed upon us. Here we are taught the eternity of his love—its sovereignty—its wholly unmerited character, as well as its unchangeableness. The reason of the choice was wholly in himself, so that no man may glory in his sight. He was graciously pleased to ordain a portion of his creatures to eternal life. These he foreknew; this is the first link of the chain. He has determined to bring them to heaven; this is the last. Effectual calling is the middle link. The two extreme links are in God's hand in heaven—the middle is let down into the hearts of men, and thus it is that God and man, earth and heaven are united.

But if the doctrine prompts to the love of the Father, not less so does it to the love of the saviour. The love of the Father, Son, and Spirit, properly speaking, may not be viewed separately; as their object is one, so is their essence. "We love God," says John, "because he first loved us." The end of the Gospel, with everything therewith connected, is, to produce this love; and this love is the source of all that the gospel requires. Praise, thanks, adoration, service, consecration, the dedication of soul, body, and spirit, &c. all we have and are, is, simply, the offspring of this love. On the part of God, therefore, the Gospel presents a unity towards man, and on the part of man a unity towards God. We cannot preserve too great a simplicity in our views on this subject—simplicity of faith, simplicity of experience, and simplicity of dedication.—*Christian Witness.*

AGONY ON BEHALF OF LOST SOULS.

The great and glorious Head of the church, looking forward to the redemption of his people, said, "I have a baptism to be baptised with, and how am I straitened until it be accomplished!" What words are these! What a combination of zeal and love, desire and pity they indicate. Paul, ever true to his Master, represents himself as "travailing in birth" for the Galatians until Christ, was found in them. In these two facts, then, we have illustrated the idea of agony on behalf of lost souls. In proportion as men have drunk into the spirit of their Master, they will feel the same longing desire, and pour out their hearts within them for a descent of the power which can alone extricate the lost. The literature of the

church in our own land abundantly exemplifies the presence and operation of this spirit in the breasts of men "of whom the world was not worthy,"—men that were the lights of the times in which they lived. The following are examples:—

It is said of the learned John Smith, "that he had resolved very much to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of the "Alarm to Unconverted Sinners," is it said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching." Bunyan said, "In my preaching I could not be satisfied, unless some fruits did appear in my work."

"I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ, than mountains of silver and gold to myself. It I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than undertake this great work."

Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labour, but die for it with pleasure."

Similar is the death-bed testimony of the sainted Brown, of Haddington: "Now, after near forty years' preaching of Christ, I think I would rather beg my bread all the labouring days of the week,

for an opportunity of publishing the Gospel on the Sabbath, than, without such a privilege, to enjoy the richest possessions on earth. Oh, labour, labour," said he to his sons, "to win souls to Christ."

Rutherford could assure his flock that they were the object of his tears, cares, fears, and daily prayers; that he laboured among them early and late.

Fleming, in his "Fulfilment of Scripture," mentions one John Welch, "often in the coldest winter nights rising for prayer, found weeping on the ground, and wrestling with the Lord on account of his people, and saying to his wife, when she pressed him for an explanation of his distress, "I have the souls of three thousand to answer for, while I know not how it is with many of them."

Brainerd could say of himself, on more than one occasion, "I cared not where or how I lived, or what hardship I went through, so that I could but gain souls to Christ. While I was asleep, I dreamed of those things; and when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God."

Such, we conceive, is the spirit in which the Gospel of mercy ought to be dispensed by parents, heads of families, Christian Instruction Visitors, Sunday School Teachers, Pastors and Missionaries; and so dispensed, it will not fail, in the end, to prove the power of God to salvation.—*Ibid.*

Children's Corner.

THE LETTER.

THE following is a true story about a little boy in Germany:—

This little boy, whom we will call Frank, was only six years old: he had lost his father, and was by this sad event deprived of the means of continuing his education. Now this was a great grief to Frank, for he was not like some children, who are quite pleased to be idle, and very glad when their master is away and cannot teach them. Frank knew he was ignorant, and had much to learn before he could become a good or useful man; and his greatest desire was, that he might be admitted into a school, founded by those pious Christians called Moravi-

ans, where children are taught to know and love Jesus Christ, and many things besides, which it is necessary for them to learn, in order to gain their living.

His poor mother wished it as much as he did; but, without money, without friends, poor and unknown, he had but little to expect in this world. Happily for our young orphan, he had heard of Him "who is rich in mercy" to all who call upon him: and of Jesus, who has said "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

This poor little boy trusted simply and entirely in this good Saviour; and was most anxious to make his distress known

to him, "But how can I go to Jesus?" said he. "I will write to him, and tell him everything." This he immediately set about doing, and wrote nearly the following words:

"My Lord and Saviour Jesus Christ—I have lost my father; we are very poor; but I know that thou tellest us in thy word, that whatever we shall ask God in thy name, he will give it to us. I believe what thou sayest, Lord Jesus. I pray then unto God, in the name of Jesus, that he will give my mother the means of placing me in the Moravian school. I should like so much to continue to be taught. I pray unto thee, good Jesus, to do this. I love thee already, but I will love thee still more. Give me also wisdom, and everything that is good."

He then folded up the letter, directed it, and looking very grave all the time, but yet very happy, (for he felt sure his Saviour would answer it,) he carried it to the post-office.

Now, you may perhaps think that Frank was very foolish, and may wonder that a boy who knew Jesus Christ, and was in the habit of saying his prayers every day, should be ignorant that the way to ask anything of God is to pray to him; and that he can hear the softest whisper, and know our thoughts and wishes, even when we do not put them into words. However, you must not be in too great haste to blame the little boy. Recollect he was very young, and this was probably the first worldly trouble he had ever had on his mind. No doubt he had often asked Jesus to change his heart, to give him his spirit, to make him a holy and a happy child. He may too have begged him to bless his dear father and mother; but now he wanted money to pay for his schooling, and this perhaps seemed to him quite a different thing from praying for spiritual blessings; and therefore, in his simplicity, he thought he must set about it in quite another way. Besides this, so young a child would not know much about the post.—Very like, he had heard it was the quickest way of sending messages to our friends at a distance, and of getting answers from them; and as he had read in his bible, that Jesus Christ had gone up into heaven, and heaven seemed to him very far off, he probably thought he had found out the best way of sending to the Lord Jesus Christ to tell him his troubles.

It was therefore quite an act of faith in little Frank; and you will hear how

God, who looks at the heart, rather than at the manner in which things are done, kindly condescended to answer him.

The post-master, seeing the direction, thought that the letter was from some foolish or mad person, and therefore threw it aside for a time: but when he had sent off all the other letters, he took it up again, looked at the writing, and saw it was that of a child. He opened it, and was much affected by reading this infant prayer. He showed it to a friend of his, who was a Moravian, and who took the letter and read it at a meeting of the Moravian Society. There was a rich kind lady present, the Baroness de la Lippe, and when she heard it read, it seemed to her like a message from her Saviour, to tell her to take care of one of his "little ones." Accordingly, she took the young orphan under her protection, and placed him at the school where he so much desired to be. Thus, you see, though the letter itself never reached heaven, yet the prayer contained in it did; and so will all prayers, which, like this little child's, are offered up in faith, and in the name of Jesus: for has he not said, " whatsoever ye shall ask in my name, that will I do?" John. xiv. 13.

A TRUE STORY.

THE winter sun had run his race,
The ground was white with snow,
When to his dreary resting-place,
A little child did go.

No fire was burning in the shed,
No supper could he find;
He lay down on his wretched bed,
With sad and heavy mind.

He was so cold and hungry there,
He could not go to sleep,
But he rested on his mattress spare,
In meditation deep.

He thought how happy he had been
Before his parents died,
When his little chair was daily seen
Close to his father's side.

When with grave look, but joyful heart,
His hand first held the pen;
Delighted with the playful art,
To write like learned men.

Now, in his mind the stories come
He heard his father tell.
Of the good* Brothers' pleasant home,
Where happy children dwell,

*The Moravians.

And to this school he longed to go,
Each sad and weary day;
But not a friend on earth did know,
To help him on the way.

Very sad was the orphan child,
The night was almost past;—
When to himself he said, and smiled,
"I've thought of a friend at last."

With morning, the boy arose in glee,
And wrote to his good friend;
Then to the post most speedily,
He did the letter send.

"To the Lord Jesus Christ in heaven,"
The letter was addressed;
And the orphan's brief request was given
in simple words expressed:

He had heard that Jesus Christ above,
Loved little children well;
Oh! would he take me in that love,
In the Brethern's school to dwell?

The postman saw the strange address,
He read the letter through;
And he pitied the little boy's distress,
But he knew not what to do.

He gave the letter to a friend,
It reached a gentle dame,
Who for the orphan child did send,
And soon with joy he came.

To the good brothers' school he went,
To feel their tender care;
And thus you see, how Jesus sent
An answer to his prayer.

Seek him, dear children, and to you
An answer will be given;
More than you hope for, Christ will do,
On earth, but most in heaven,
—From a tract published by Presbyterian
Board of Publication.

LITTLE JOSEPH—TRIAL OF HIS TEMPER.

"What is the matter, my little boy?
What are you in trouble about?"

"Baby has knocked down my blocks,
and spoiled my pretty house. Look,
mamma; see how she has thrown them
about."

"Never mind, my boy. She does not
understand that you like better to have
them stand up. She did not mean to
vex you; and I hope you will be kind to
her, and let her play with them a little
while. She will soon forget them, and

then I will help you again to make a
house, or whatever else you like."

"But I wanted to show papa my house
when he comes in."

"I am sorry baby has knocked down
your house, because you were so much
pleased with it. But you know we can
easily set it up again. Now, I should
like to see you look kindly at baby, and
give her leave to play with the blocks a
little while. That will make you happy,
and please papa and mamma more than
your building the house ever so well.
Now baby is gone to sleep, you can set
up your blocks as you like. You may
ask Sarah to give you a tray to put
them on, and then, when you like, it
can be put away safely for papa to see."

"But another time, when baby is
awake, I will let her play with me, and
knock them down as she likes."

"Do so, my dear little boy. It is best
to be kind to everybody; and, most of
all, children should be kind to a little
sister or brother. I have told you about
the holy child Jesus, how he was always
kind and gentle. He loved to serve and
please others, and was willing to give up
what would have been pleasant to him-
self. I hope my dear little boy and girl
will be like him."

"Mamma, I know a little verse about
Jesus; shall I say to you? Jane taught
it to me that evening that you were not
well—a long time ago."

"Yes, I should like to hear it."

"His soul was gentle as a lamb,
And as his stature grew,
He grew in favour both with man
And God, his Father, too."

"Now, Lord of all, he reigns above,
And from his heavenly throne
He sees what children dwell in love,
And marks them for his own."

"I am glad you remember your pretty
hymn, and I hope you do not forget how
you can be made like Jesus."

"I must pray for the Holy Spirit to
help me."

"Yes, that is right. When you feel
as if you were going to be vexed and
angry, think of Jesus, and beg him to
take every naughty feeling out of your
heart; ask him to forgive you that you
are not more like him; and pray that
you may become more and more like
him every day."

Religious Intelligence.

MEMORIAL OF UNITED PRESBYTERIAN CHURCH TO GOVERNMENT WITH REGARD TO OLD TOWN.

The Mission Board of the United Presbyterian Church have memorialized Government with reference to the destruction of Old Town. The memorial opens with a description of the Calabar mission station. The mission "occupies Creek Town, Duke Town, and Old Town; each of which is ruled by a native king and chiefs. At each of these towns mission premises have been erected, a school has been taught, and the gospel has been regularly preached; fifteen European agents, including four ordained missionaries, are engaged in the work; and the results, especially at Creek Town and Duke Town, have been very gratifying. A large number of young persons have been educated at our schools; twenty converts have been baptized: various portions of Scripture, as well as a number of school books, have been printed in the language of the country; a considerable amount of divine truth has been diffused, and several cruel customs have either been abolished or greatly modified." In 1854, on occasion of the death of the king of Old Town, his wives, sons, relatives, and slaves, to the number of about fifty, were killed in performance of the funeral obsequies. This reached the ears of the British consul. After forewarning the missionaries, and allowing them time sufficient to save their property, the consul sent a man-of-war to fire and destroy the town; and then issued a prohibition, interdicting its being rebuilt. The memorial complains of this, on the ground that it was illegal,—a contract subsisting between the British Government and some towns of Old Calabar, but Old Town not being included amongst them: that it was done in opposition to the protests of the British residents: that it is fitted to have an injurious effect on the mission: and that it has entailed a pecuniary loss on the mission fund. The memorial further prays, that the interdiction of the consul be recalled, the people permitted to rebuild Old Town on its former site,—the most eligible site in the district,—and that compensation be granted for the loss of mission property.—*News of the Churches.*

NOTABILIA OF THE MONTH—MISSIONARY AND RELIGIOUS.

1 We rejoice to find that the suggestions made by us in our last number, on the subject of a Sabbath-school canvass, are about to be carried into effect in Edinburgh and Leith; and we expect to learn that other cities are following the same course. It must be obvious, indeed, that such measures ought to be periodical. Now children are being born, and the class of persons among whom the canvass is chiefly to be made, are not likely to come to the Sabbath-school unless sought for and brought. Then, through the indifference of parents, the children that have been gathered in are apt in many cases to slip from the hands of the teacher, and periodic efforts are indispensable in order to the recovery of lapsed and lost scholars.

2. The pressure of missionary labours for the long period of nearly forty years has begun to tell on the health and spirits of Dr Medhurst; and the directors of the London Missionary Society have wisely invited the accomplished and veteran missionary to pay a visit to his native country in the course of next summer. We trust that his visit will be followed by two results; the supplying of clear and trustworthy information in reference to the character of the recent upheavings in China, so as to put it in our power to judge how far a religious element has been at work in the movement; and the increase of enlightened interest in the religious condition of that immense empire.

3. Letters from Dr Livingstone to Mr Maclean, Astronomer-Royal, addressed from Cassange, on the west coast of Africa, and dated Jan. 29, 1855, give an attractive picture of the natural beauties and vast resources of the region he is exploring. He had never seen such luxuriant vegetation as in Angola. Everything grows, if you only put it into the ground. Coffee introduced by the Jesuits, having found a congenial soil and climate, has propagated itself over the whole country. It affords an excellent means of turning to honest industry from slave-trading; for all that is necessary is to cut down the brushwood, and leave the large trees to afford shade, and then the person possesses a lucrative estate.—

Many South American fruit-trees grow luxuriantly. Commerce will doubtless take a hint from such facts,—so perhaps will emigration,—and shall not missionary enterprise receive an impulse?—These exploratory movements of Dr Livingston are no works of pleasure. It is no uncommon thing for him to find himself deserted on a morning by the whole of his attendants, who have become discouraged by constant battling with difficulties and warding off of dangers; ague attacks even his robust frame, and condemns him to whole nights of teeth-chattering; and months elapse without his receiving a word of intelligence from his family or friends. It requires a deep internal principle to bear up against such dispiriting circumstances.

4. Dr Krapf, whom we introduced some months since to our readers as engaged in exploratory excursions through Abyssinia, at the instance of the Church Missionary Society, has now traversed the whole breadth of the country, from the shores of the Red Sea to the banks of the Blue River. King Theodosius has forbidden slavery and polygamy in Abyssinia. All our readers will rejoice at this. But when Dr Krapf adds, that he has ordered all the Mahometans to embrace the Christian religion within two years, or to leave the country, the information will produce any feeling sooner than joy.—Men are to become Christians in obedience “to another King, one Jesus.” The baptism of nations, of which church history too often tells us, makes us augur any thing but good from such a false step, if persisted in.

5. Some of the most interesting intelligence of the month comes from Italy.—A “Religious Tract Society for Italy” has been formed at La Tour, the little capital of the Waldenses. The management has been entrusted to a central committee at Turin; and the names seem to afford a guarantee for energy, prudence, and true evangelism.

6. And more interesting, if possible, still, because more significant of the hopeful evangelical movement that is proceeding in the north of Italy,—the foundation of a Vaudois church was laid at Pignerol with much solemnity on the 3rd December last. When we remind our readers that Pignerol stands several miles beyond the limits of the Vaudois territory,—that its scaffolds have often flowed with the blood of Vaudois martyrs,—that many thousands of the inhabitants of

those Christian valleys have rotted in its prisons, or perished by terrible deaths,—and that, even within the memory of men who are scarcely yet old, children have been stolen from the valleys, immured in the convents of Pignerol to be trained in the Romish faith, and only brought forth to light again in order to disown their parents,—it will be admitted that that was no common day which saw the first stone of a Vaudois temple peacefully laid in this city of persecutors. The Syndic and Vice-Syndic were present at the ceremony, in name of the municipal authorities; and multitudes of the inhabitants eagerly repaired to the spot. The assembly was imposing, the Moderator of the Vaudois Table, after expressing the gratitude of his emancipated co-religionists towards God, their sovereign protector, and towards Victor Emanuel and his ministers, who are proceeding with so firm a step in the course of liberal reform, addressed the audience in the following terms: “And you, generous magistrates of Pignerol, and you dear fellow-citizens of this city; we first arrived within your walls, fearful and uneasy, under the weight of cruel and painful recollections; but when we saw you open to us your arms and your hearts, our arms and hearts were also joyfully opened to embrace you as brethren. Henceforward, resting on the firm ground of confidence and mutual love, we shall be mutually happy. Do not fear that we are to-day about to place in your midst a stone of stumbling and of discord.—We shall lay the foundation of an edifice which will always recall to you our firm resolution to regard you as friends and brethren, as members of the same family. We come to declare to you that we desire faithfully to serve our God; and this first fidelity is the source of every other. We come to you with known colours and an open bible, that you may know clearly who we are and what principles we profess.”—*News of the Churches.*

DEATH OF REV JOHN DAVIES.

This venerable servant of God, who for more than half a century laboured in the gospel among the islands of the Pacific, and chiefly at Tahiti, has at length been called to his rest and reward.

When Mr Davies first landed at Tahiti, in 1801, he found the island sunk in barbarism and idolatry; but through the divine blessing upon his labours and those of his early contemporaries, the idols

were abolished, and the inhabitants brought to embrace the Christian faith. Though Mr D's latter years were much embittered by the political troubles in which the island has been involved, he continued, notwithstanding the pressure of many and great infirmities, to bear his testimony for the truth until his death.

In reporting the solemn event, Mr Howe observes:—

"I have at length to inform you of the death of our venerable brother, the Rev John Davies, of Papara, which took place about two o'clock on Sunday morning, the 19th of August. Up to the preceding Sabbath he continued to preach once a-day. On the evening before he died he sent for me, but the messenger had not been upon the road more than an hour when his spirit left its worn out tabernacle to spend its first Sabbath in heaven. His departure was very quiet, so much so that those who were with him were some time before they could assure themselves of his departure.

"The gospel, which Mr Davies had by various means taught in Tabiti and the neighbouring islands for fifty years, was the sole support of his soul in the prospect of eternity. Indeed, during the many visits which I have been called to pay him, I have no recollection that he ever expressed a doubt either of its efficacy or of his own interest in it. He was in his eighty-fifth year."—*London Missionary Magazine*.

PATAGONIAN MISSION.

We have much pleasure in directing attention to the announcement elsewhere, of the services to be held next week in connection with this truly catholic mission. Few incidents in the annals of missionary enterprise have created a deeper interest than those attending the last expedition of the founder of this mission, the gallant and devoted Allan Gardiner, when, as is well known, himself and all his party perished. With this recollection vividly before us, we learn with satisfaction that the prosperity of the mission has not been retarded, but, on the contrary, the society has been so sustained by the countenance and liberality of the christians of Britain, that, following the example of the Moravian brethren, they have been enabled to establish a mission colony on Keppel Island—one of the Falklands—whither Mr Despard is about to proceed to assume the superintend-

ence of the mission. This station is abundantly supplied with every necessary, and is only one day's sail from a British colony, which may also be approached over-land in two or three days. The mission party are provided with a stout well-formed schooner of 100 tons, the "Allen Gardiner," by means of which they are enabled to maintain their communications with Fuegia and Patagonia, to which in the first instance their efforts will be directed. Thus, not only are they protected, so far as human foresight may protect them, from a recurrence of the terrible disasters which befell their devoted predecessors, but they have every prospect of eminent success among a people—steeped, it is true, in the lowest depths of misery and degradation, but who are not inaccessible to external influences, especially when they discover, as we trust it will soon be made manifest to them, that it is exerted solely for their benefit, temporal and spiritual. We learn that the Rev Dr Thomson, Messrs Croom, A. Moody Stuart and others, are to take part in the various proceedings, and we hope that sermon, lecture, and public meeting may all be largely attended.—*Scottish Press*.

The Mendi mission, which had its origin in the liberation by the United States Courts of a cargo of negroes which came into the port of New London, Connecticut, in a Spanish Vessel named the *Amistad*, some twelve or fifteen years ago, has been severely tried. The liberated negroes were educated in the United States, and some of them who gave good promise of abilities and piety were sent back to their native country accompanied by American missionaries, under the auspices of the American Association. There a station was opened on the Boom River, not far from Sierra Leone, but the climate cut off a number of the missionaries and some of the most promising of the educated negroes fell away, so that it required great faith to continue the mission. It was continued, however, and reinforced until it has assumed a very promising aspect. There are several permanent stations with a much greater number of preaching stations opened, and a flourishing school has been in operation for several years, which now numbers seventy native children, many of whom give promise of usefulness. But the trials of this mission are not yet

ended. The January number of the *American Missionary* records the death of two members of the little mission band, namely, Mrs Brooks formerly Miss Susan Teall, who laboured for some time as a missionary among the refugees from slavery, in Canada West, who has fallen after a residence of only a few months in Africa; and Rev J. Cutler Tefft, who had laboured in the mission for five years. The survivors, however, are still full of hope and courage, and call for reinforcements.—*Montreal Record*.

RESEARCHES IN AFRICA.

We hail with feelings of intense satisfaction every effort for the evangelization of poor, dark, benighted Africa. We see published in the *Record* of the United Presbyterian Church an interesting account of an exploratory voyage made by the screw steamer "Pleiad" up the Niger and Tsadda in 1854. This vessel ascended 200 miles farther than any Europeans had gone before, and what is still more gratifying, all on board of her, 66 in number, after 4 months of exploration, were all brought back in good health.

Rev R. Moffat of S. Africa, a contemporary and friend of John Williams, has been pushing his missionary enterprises into the interior, and has at length obtained the consent of the renowned Prince Moselekalse to preach the gospel to his people.

Meanwhile we lay before our readers the following account from the *Missionary Chronicle* of the London Missionary Society, of an interesting journey, by Dr Livingston, having for its object the opening of communication between the interior of Africa and the eastern and western coasts, to facilitate the introduction of the Gospel and of commerce.—"Many are running to and fro." Let knowledge increase. G.

Our enterprising Missionary has, since the early part of 1853, been engaged on his fourth tour of exploration in the interior of Africa. Arriving at the town of the chief Sekeluta, on the river Linyanti, in September of that year, he proceeded in a north-westerly direction, in company with a detachment of the followers of that chief, in search of an outlet on the west coast, and, after surmounting great difficulties and hardships, he at length reached St Paul de Loanda, at the end of May, 1854. Here Dr Liv-

inston was entertained with the greatest kindness and hospitality by her Majesty's Commissioner, E. Gabriel, Esq. and throughout the territories bordering on the west coast, subject to the crown of Portugal, he was also treated by the authorities with the utmost consideration and respect.

In consequence of the loss of some of Dr Livingston's letters, by the wreck of the vessel in which they were despatched, the detailed account of his extended journey has not come to hand; but our readers will be gratified by the notice of its more recent incidents, embodied in the subjoined extracts from his last communication, in which he announces his intention to traverse the country in an opposite direction, in the hope of reaching the east coast at Quilimane, and by that route to take ship for England.

We have the pleasure to add, that his Excellency Count de Lavradio, the Portuguese Minister in London, has very courteously undertaken the charge of letters for Dr Livingston, with a view to their safe transmission to Quilimane, and Her Majesty's Government have also testified their regard for his welfare, by despatching orders for one of H. M. cruisers to make inquiries for him on the east coast of Africa.

Under date Cassange, Angola, West Africa, 14th January ult., Dr Livingston writes:—

"As soon as I was sufficiently recovered from the severe indisposition which kept me prostrate for a long time after my arrival at Loanda, I wrote you a full account of the journey, concerning which you have probably received information from other sources. I regretted you had not received the earliest intelligence directly from my own hand, and that regret was increased on learning a few days ago at Pungo Andongo that all my letters and maps had been lost in the wreck of the 'Forerunner' off Madaira.

"Having left the river Zambesi or Leeambyo in lat 14° 11' S, and lon 23° 40' E, we ascended the Leeba until we had the country at Lobale on our left and Loanda on our right. We then left the canoes and travelled N. N. W. on ox back till we reached the latitude of this place, viz, 9° 37', whence proceeding westwards, we at last reached Loanda.

"In passing through a part of Loanda we found the people exceedingly kind,

and generally anxious that we should succeed in opening up a new road to the coast; they belong to the negro race, and are more superstitious than any of the southern tribes; they would not eat with us, and near every village we observed an idol consisting either of a clay figure of a lion or alligator; or a block of wood on which a human face was rudely carved. In cases of sickness, or of failure in any pursuit, offerings of food are presented and drums beat before them during whole nights. The Balonda invariably go armed with short broad-swords, large bows and arrows, and guns, and seem to possess but little sense of security in their own country. Cases of kidnapping of children occurred while we were passing, and these with persons who flee from one chieftain to another, are generally sold to half-blood Portuguese. The country appeared to contain a large population, and it abounds in the necessaries of life. The soil is fertile, and the climate admits of the crops appearing in all the different stages all the year round.

"The time of our visit was unfortunately the season of the heavy rains, which appear to follow the course of the sun in his progress north; our experience can scarcely be considered a fair criterion of what may occur during the rest of the year: perpetual drenchings, a hot sun (the temperature never under 84° in the shade) quickly drying our clothing, and frequently sleeping in damp beds, prevented my forming a reliable idea of the salubrity of the climate. My companions, all native Zambesians, had nearly as much sickness as myself—intermittent fever being the complaint from which we all suffered most. The country, however, is elevated, and, abounding in flowing streams, is moreover of great fertility and beauty. The time spent in the way was also longer than may be required at other seasons, because we had to halt early in the afternoons in order to allow the men to build little huts for shelter during the night. The dense tangled forests, however, presented an insurmountable obstacle to travelling in waggons, but the plains on our west may not be similarly obstructed.

"When we came into the vicinity of the Portuguese settlements, the native tribes treated us rather badly. Some levied heavy fines on the most frivolous pretences, others demanded payment for leave to pass at all. I parted with every-

thing I could dispense with, and my men gave all their ornaments, and most of their clothes, either for food, fines, or ferries. But when we explained that we had nothing we could part with besides, it did not in the least appease the violence of the mob which surrounded us. We must pay either a man, an ox, or a gun, and were looked upon as interlopers, wishing to cheat them out of their dues. At last on reaching the river Quango, by the generous assistance of a young Portuguese serjeant of militia we entered the territory of Portugal, and received the kindest treatment from all classes all the way to Loanda.

"In that city I arrived, nearly knocked up, and suffering from fever and dysentery. Edmund Gabriel, Esq., her Majesty's Commissioner for the suppression of the slave trade, and the only Englishman I know in the city, most generously received me and my twenty-seven companions into his house. I shall never forget the delicious pleasure of lying down on his bed after sleeping six months on the ground, nor the unwearied attention and kindness through a long sickness, which Mr G. invariably showed. May God reward him. My companions were struck with awe at the sight of a city, and more especially when taken on board her Majesty's ships of war. The kindness of the officers of the cruisers removed the last vestige of fear from their minds, for, finding them to be all my countrymen, they saw the fallacy of the declaration of the negroes of every village we came to west of Cassange, 'that the white man was taking them to the sea, and would sell them all to be taken on board ship, fattened, and eaten.'—They were afterwards engaged in discharging coals from a ship for wages, and will marvel to the end of their lives at the prodigious quantity of 'stones that burn' one ship could contain. They previously imagined their own little canoes on the Zambesi the best vessels, and themselves the most expert sailors, in the world.

"His Excellency the Bishop of Angola, then the acting governor of the province, received my companions with great kindness, and assured them of his protection and friendship, as well as desire to promote commercial intercourse with the country of Sekeletu. He also sent a present of a horse and handsome dress for that chief, and showed very great attention to myself in my sickness.

The merchants too of Loanda took the opportunity of our return to send presents to Sekelutu; and as they give much more for the produce of his country than can be or is done by merchants from the Cape Colony, it is to be hoped that intercourse with either Cassange or Loanda will promote the civilisation of the interior.

* * * *

"I have been remarkably well treated by the Portuguese. The Government did everything in its power to facilitate my progress throughout the province.

* * * *

"I visited several of the 'extinct convents,' or, as we should say, deserted Missionary stations. The churches are standing in some instances, and would require but little to put them in good repair. South American fruit trees grow in the neat gardens which the Missionaries laid out, the bedsteads stand in the dormitories as they left them, and the chests in which the brethren stowed their provisions; but there were no books or any inscriptions on the graves, which would enable one to learn something of the dust which sleeps beneath. But, turning to the people, we soon recognize their memorials in the great numbers who can both read and write. There are very few of the people of Ambaca who cannot use their pen, and the sight is not uncommon in that district of a blackman sitting in the evening, with a firestick in one hand and a pen in the other, writing in a beautiful hand a petition to a commandant. I looked upon these relics of former times with peculiar interest.

* * * *

"Among the benefits conferred on the country by the Missionaries may be mentioned coffee. A few Mocha seeds were planted, and it has now extended itself over the whole country. Plantations of it are daily discovered in the forests, and only require to be cleaned to yield as good quality of fruit as can be found in the world. A few months ago it was discovered near Cassange, 300 miles inland.

* * * *

"I return, because I feel that the work to which I set myself is only half accomplished. The way out to the eastern coast may be less difficult than I have found that to the west. If I succeed we shall at least have a choice. I

intend, God helping me, to go down the Zambesi or Lecambye, to Quilimane. I may, in order to avoid the falls of Mosioatunya and the rapid and rocky river above that part, go across from Sesheke to the Maniche-Loenge or river of the Bashukulompo, and then descend it to the Zambesi. If I cannot succeed I shall return to Loanda, and thence embark for England. I expected letters at Loanda, and feel much disappointed at receiving none. I asked my friends to write to that place, and now suppose they believed I should never reach it. I shall feel obliged if you send a letter to Quilimane. I know not whether I shall reach it. I mean to try."

THE CHINESE ON THE GOLD-FIELDS.

A most interesting letter, concerning the Chinese, has reached Dr Tidman, of the London Missionary Society, from the Rev J. L. Poore, formerly of Salford, near Manchester, and now of Melbourne, Australia, dated July 16th, 1855. He says:

"There are probably 30,000 Chinese working on the gold-fields of this colony, and still the cry is, 'They come, they come.' If no legal check is put on their emigration, it is possible that ere long 100,000 Chinamen will be found here. Their presence imposes a duty on the Christian church which is of fearful magnitude. They are acquiring property in cattle, land, and stores. Some of them have married English women, and adopt the English dress and habits of life; still they are heathen idolaters, and unapproachable by our people except through interpreters.

"A few weeks ago I received from Hong Kong, through the liberality of my late beloved flock in Salford, and chiefly from the young people, 2000 copies of the New Testament in Chinese. I was very glad to receive them; but how was I to distribute them? The Chinese only land at Melbourne to pass two or three days in equipping themselves for their toils. At such a time, if the Testament were given to them, they would not burden themselves with it on the long and trying journey before them; and, had they been disposed to receive it, my other duties would not allow me to act the colporteur; the books, therefore, remained on hand. Mrs Poore, anxious for the good of these poor wanderers, urged me to do something, and would not have me

to withhold the precious gift; so I sent off one box of 200 to Castlemaine, and was anxiously pondering, *what next?* when lo! in the shipping intelligence, was a paragraph,—*that two Chinese evangelists had arrived from Hong Kong with letters introductory to Rev J. L. Poore.*—In due time I found them. To my great delight, the letters were from Dr Legge, informing me, that the young men had been under his care more than ten years. They were of undoubted piety, and possessed of considerable literary attainments. Ho-a-low is twenty years of age; his uncle is the chief Chinese preacher in Hong Kong. Chu-a-Luk is twenty-three; his father is senior member of the church at Hong Kong. Dr Legge had encouraged them to come to Australia. I took them home to my house; and, having satisfied myself that they were good men and true, I thought on what could be done with them. Here were the *men for the mission*; but how were they to be supported in their work? I wrote a circular of invitation to all the evangelical ministers in and near Melbourne to meet and consider the matter. I felt it was a bold step; for many of them could never have heard my name; but, to my great relief, every body came,—the Dean of Melbourne among them; Free church ministers, Presbyterians, Baptists, Wesleyans, all were cordial, and welcomed the young men with joy. A committee was convened, and a meeting held, at which 500 persons were present. The thing had taken effect. It was clearly necessary to move forward. I announced another meeting, to appoint the missionaries to their work as scripture-readers or lay-agents. God prospered the effort; the meeting was held; and there was an immense attendance. One newspaper had sneered at the idea of converting Chinese; *this did good.*—Another attempted to discredit the qualifications of Ho and Chu. The Hon. the Attorney-General had volunteered to speak, and sought an interview with them. In his address, he said, he had examined and cross-examined them, &c. It was a triumphant vindication; and, coming from such a quarter, admitted of no cavil.

“The service partook very much of the character of a real missionary ordi-

nation; all the ministers joined in it; the feeling manifested was that of deep and earnest solicitude for the object. Ho and Chu were introduced, made their profession of Christianity, and declared their wish to teach their countrymen. The committee empowered me to defray all necessary expenses for sending them up the country, with their luggage, and sixteen hundred weight of Testaments. In due time I met and welcomed them on the ground they were to occupy. The ease with which, in so short a time, amid pressing duties, and almost without pre-arrangement, this happy issue has been reached, has proved that God was working, and “to accomplish great ends by small means,” which, D’Aubigne says, “is the law of his government.” The agents are now at their work; 2000 Testaments at their disposal; Christian fellowship to cheer them on; many at a distance praying for them; a fair field; an open door; and no adversary to resist their entering in. Mr Young, an experienced minister, will superintend their operations. He is also from China, and is engaged with the Chinese in the Amoy district. The Committee willingly undertake to secure £600 per annum to begin with; and if God smile upon the labours of these young agents, two more will be sent for from Hong Kong; and gradually the work will be pushed into all the gold-fields. Who can tell what may grow out of this small beginning? What if these heathens be evangelized, and sent back to their native land with the Word of God in their hands and in their hearts, to teach and to preach in every city and town to which they may go? The gift of Testaments from my own loved people in Manchester unites them with myself in this good cause. We shall, if the work goes on, have to appeal to the Bible Society for 10,000 Testaments for use in this land,—where every man is free to read, hear, and worship, if he will, for no mandarins keep the abject crowd in fear.

“July 18th.—I have received satisfactory letters from Ho and Chu. The Mechanics’ Institute is lent for Chinese worship, and many Chinamen have promised to attend. So far all looks well.”

(Signed) “J. L. POORE.”

—*The Book and its Mission.*

Editorial Review.

[Under this heading we design giving monthly comments on subjects of passing interest which may not so well come under the head of Religious Intelligence.]

UNIVERSITY EDUCATION AND DALHOUSIE COLLEGE.

Our article in last month's Instructor on this subject has excited considerable attention, and has also given some offence. On coolly reviewing it, we can only say that, while a few expressions might have been softened down with propriety, further consideration only confirms us in our opinion of the accuracy of the main views then enforced. By the proceedings of the Committee of co-operation, published under the heading of the News of the Church, it will be seen that the matter has been taken up by them: but that their interview with the Governors of Dalhousie College has been in vain. The latter are determined in their resolution to make the institution a high school. They could not deny that this was not the object contemplated in their charter, but they alleged that that charter was *out of date*; and the only proposition they could make to us was, that if we would appoint and pay a professor of any of the higher branches, they would give us the use of the building, *provided always that he were not a clergyman*, and that he were made subordinate to Mr Reid. On the making of that institution a high school we have already spoken, but the injustice of it will further appear from a statement, which we borrow from the Presbyterian Witness, of the extent to which Halifax already shares in grants for institutions of similar standing.

The county of Halifax receives from the public Treasury for educational purposes, £2,328, which is surely a sufficiently ample share of £17,700, the whole sum granted for education, whether we look at the size of the county, or the amount of its population. Of the above sum—

St. Mary's Academy receives	£250	0	0
Free Church Academy "	250	0	0
Halifax Grammar School "	150	0	0
Training School "	50	0	0
County Grammar Schools	100	0	0
	£800	0	0

Of this large sum of £800 Halifax enjoys the advantage, and as they are all efficient academical institutions, it evidently does not need another. When, however, Dalhousie college is added to the list, the amount will be increased by—

The annual income	£800	0	0
And the building itself, worth, probably,	400	0	0

Being, additional, £1200 0 0

We confess we are little amazed at the "power of face," which could make a proposal to the representatives of three religious bodies, to endow chairs in Dalhousie college on condition that no clergyman be appointed. It is both absurd in itself, and an insult to the religious feelings of the community.—In some departments it would virtually exclude the best men. Take the chair of Logic and Moral Philosophy for example. Where is there a layman in this province fit to occupy such a chair? We are certain that there is none in our church, and we know of none in any other; while we could name four or five of the clergy, who would fill such a chair most respectably. We question too whether the chair of the higher classics could be filled so well by any layman in the province as by some of the clergy. Let us not be misunderstood in this. We do not wish any man introduced into the institution because he is a clergyman. We ask that the best men be taken,

wherever they can be found, but that none be excluded because he is a minister of Jesus Christ.

Nothing could be more fatal to their own success than this resolution of the governors. Even were it true, that the appointment of a clergyman of one denomination would offend others, yet what does their resolution do but *offend them all*. The publication of it will sound the knell of all sympathy with them in the minds of thousands of the right thinking of all denominations. In the United States it is a great object of those who have the management of education, to enlist the services of clergymen, knowing that by so doing they gain the confidence of the bodies which they represent. But by this resolution the governors lose the support of all religious bodies. In whatever else they may be divided, all religious denominations will be agreed in the opinion, that an institution acting out such a principle, is unworthy the confidence of a Christian people.

But is denominational jealousy so strong as this? We are not insensible of its prevalence. But we deny in the strongest terms that there is in any denomination of the Province a *particular prejudice against the clergy* of other denominations more than against the laity. On the contrary we unhesitatingly affirm that in all Churches the clergyman of another denomination, if he be a consistent one, will meet with more respect than the layman, and that just because he is a clergyman. All religious men will honor his office. And as to education, we believe that there is not a *real* Presbyterian in the Province who would not *ceteris paribus* rather place his son under the instruction of a Baptist minister than a Baptist lawyer—under Dr Cramp than under James W. Johnston—or even, with all due deference, the Attorney General himself. The prejudice against the clergy is from that class, too large in all denominations, who have little or no religion. And it does really seem amazing that the Governors of Dalhousie College should have carried it the length of refusing to allow a christian minister to teach within its walls, *even although we paid him*,—this, while the time has not long gone by, when they had no scruple about a deistical layman.

They must surely think that we have a high opinion of the peculiar sacredness of that building, to suppose that we would enter it on such terms. Presbyterians hold that there is no peculiar sacredness even in places of worship, and we cannot see what claims that building has upon our reverence, seeing that it has been so long inhabited only by a few snakes that have come to an untimely end, and the ghosts of some impaled butterflies, unless the Governors regard us as serpent worshippers, or, like the Egyptians, as holding the beetle in divine honor. Presbyterianism has been called "the religion of barns," and we believe that there is not a right-hearted Presbyterian who would not rather see our teaching communicated in such an edifice, than see our Synods make themselves parties to any transaction which proclaimed the man who had felt it his duty to proclaim Christ crucified to sinners, for ever excluded from communicating instruction in the higher branches of learning, or even from acting as a teacher in a high or low school. A "log College" once sent forth a very eminent class of ministers, and we would rather see our professors teaching in the meanest shanty, in the country, than by entering Dalhousie College on this plan, concur in a piece of proscription of which history scarcely furnishes a parallel, except in the proscriptions which followed the French Revolution, or the efforts of Julian the apostate to extinguish christianity. But we are not so badly off as all this. Either of the Presbyterian bodies can in six months raise a respectable edifice suited to their wants. Our committees did not go to the Governors as beggars. They asked for no favors. They did not ask that

any man should be put in because he was a Presbyterian. They did not ask to have any voice in the appointment of teacher. They went to offer that if the Governors would teach the higher branches of education and would take the best men they could get for this purpose, they should have the support of 70,000 of the most intelligent inhabitants of the Province. Their offer we may say has met with a contemptuous rejection, and we trust that as far as Presbyterians are concerned, this will close all appeals to them.

The subject, however, is likely to be taken up in the Legislature, and whether our words are heeded or not we would like to sound a warning to our public men. Hitherto, in regard to the subject of a Provincial University, they have been acting the part of the Roman King with the Sybil. She brought to him nine books, offering them at a certain price. This was refused, when she returned, and having burned three of them, demanded the same price for the remainder. This being deemed unreasonable, she burned three more, and still demanded the same price for the three that were left.—He was wise enough to pay her demand. There was a time when the leading denominations might have been rallied in support of a Provincial University. But one body after another has become deeply involved in its own institution; and now only the three Presbyterian bodies are left. They, however, cannot remain as they are, and if the Government do not establish a Provincial Institution they *must* establish one of their own. It now remains to be seen whether our public men will have wisdom to understand “the signs of the times” or whether they will allow the opportunity for ever to depart.

Presuming that all hope of obtaining a collegiate education from this quarter is at an end, we may accept without very much regret the alternative presented to us by the committee, viz.: of establishing a united Presbyterian College. There are, no doubt, advantages connected with our having a Provincial Institution. Were the power of government honestly employed, it might have so many more Professors—so much more extended a course of instruction—and could give so much larger salaries as to draw a superior class of men. Yet, on the other hand, we need not say, that there would be a decided advantage in Presbyterians having an institution under their own control. They would be no longer at the mercy of politicians—they would have so much better security for the character of the teaching, and they could give it a decidedly religious character. From these circumstances we have sometimes thought that it might, after all, be the best arrangement, for Presbyterians to found an institution of their own; and we know that such an opinion is strongly entertained by some of the most intelligent members of our church. Doubtless there will be difficulties to be encountered in the founding and conducting such an institution; but if the same good feeling be continued, which has been exhibited at the commencement of these conferences, we have no doubt but that they will be surmounted.

We may here make an explanation regarding the special effort for our Seminary. Last fall the deputies appointed by Synod to visit the several congregations commenced their operations; but just at that time a meeting of the committee on co-operation was held, and some private conferences having been held with the members of the other Synods, there appeared such a favorable prospect of a measure of this kind being adopted, that it was deemed advisable to delay farther operations for the present; and now that the conferences have come to this issue, the deputies, with the approval of the members of committee, have resolved to let the matter lie over till Synod, and cast themselves upon the indulgence of that court for not fulfilling its appointment.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 7.

MARCH, 1856.

No. 3.

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Foreign Missions.

NEW HEBRIDES.

LETTER FROM MRS GEDDIE.

WE are without late dates from Mr Geddie, but have pleasure in laying before our readers some extracts of a letter from Mrs Geddie, of date December, 1854, addressed to the Rev. James Waddell.

VISITING THE OUTSTATIONS.

As every little event connected with Aneiteum appears to interest you so much, I shall endeavour to give you a short account of our last visit to some of the out stations.

Eteng.—In August last we prepared to visit Eteng (4 miles distant). As soon as the little ones knew that we had decided on going, they were wild with delight, and eager to be off, (just as much so as any of our little folks in Nova Scotia would be to go pic-nicing.) So we hurriedly packed up some eatables, and knives, forks, etc., and set off with a fair wind, which soon brought us to the place of our destination. As soon as the boat was seen by the teacher, he commenced beating the *nūai a hlaig* (a hollow piece of wood), to collect the people, whom we could see hastening to the school house. We were soon among them, shaking hands, etc. Nearly all the females were weeping bitterly, as they knew we intended to remove the teacher, with his wife

and child, Mr Geddie intending to send them to Tanna. We were pleased to see a great addition to the *alaingakenie* people; the school-house was quite full, and many were sitting outside. After singing and prayer, we examined the school, and were pleased to find that the people had made some progress. Mr G. then gave an address, and the services were concluded with singing and prayer.

After the examination, a marriage was solemnized by Mr Geddie, after which a large *netta*, or native oven, was opened, and an abundance of food distributed among the people. Meanwhile our boys had boiled the kettle, spread a nice clean mat on the floor, over which they again spread fresh banana leaves, and on these our plates, etc. Some hot *taro* from the *netta*, added to the food brought with us, made us quite a good dinner. Having introduced the new teacher and his wife, (a young man and woman who had lived a long time with us and had lately married), we left, intending to visit *Ujie*, the next village on our way home.

Ujie.—At this place we had a very small meeting, as not many of the people are Christians. We left, as a teacher, Tuha, one of our young men, who is soon to be married to one of our girls.—The people appeared very glad to see us. They had not progressed much since our last visit; but they are now getting on much better. They supplied our boat crew with cooked food, and when we were leaving, they had a fine pig and a

quantity of taro ready to put into the boat for us. We told them we did not go for food. They said they knew that, but that their present was an expression of their love to us, in return for our love to them. After shaking hands with *all*, we started homeward. The wind was now ahead, but having a good crew we soon reached home, having spent an agreeable and I trust not unprofitable day.

Nehparejo.—On Thursday we prepared to visit *Nehparejo*, a settlement inland, about four miles distant, where one of our boys had been teaching. This journey had of course to be performed on foot, (as we have neither carriage nor railroad yet.) We left home immediately after breakfast, taking our dinner with us, and a large party of the natives to carry the children, catables, etc. Our road for some time lay through the valley, then along a pretty little river, whose windings we followed for a mile or so. It was delightful to see and hear it rushing and tumbling over the stones. Here and there on either side of the river pretty plantations were to be seen, and again we would travel for some time through the thick bush. Here also there was much to admire, the many different kinds of trees—their leaves and shade, also a great variety of splendid ferns. The shade was now very grateful, as the sun was becoming very hot. We had purposely selected this path for its shade, although not so good as several others leading to the place. As we were leisurely walking along, we came suddenly upon a chief from the place whither we were going. We were surprised to see him leaving home, as we had sent word we were coming, and he appeared as much *taken aback* at meeting us, supposing we would have gone by another path. We asked him where he was going. He said he was going to the foreigner's, to buy a pipe, forgetting he had one stuck in his hair. We found out afterwards that the real reason of his leaving home was that he was ashamed to see us, as he still kept his two wives.

The school and teacher's house at *Nehparejo* are built upon the top of a little hill, which arises abruptly in the centre of the valley. When we reached the top of this hill, I was quite delighted with the prospect that burst upon our view. There was the beautiful valley stretching away; in the distance, the sweet little river murmuring through it, here and there pretty plantations, and groves

of beautiful trees, the mountains rising one above another on either side, and the deep blue sea far in the distance, all combined, formed a picture beautiful beyond my powers of description.

The people were waiting for us; the school house, which is every day covered with coco-nut-leaf mats, was on this occasion covered with their sleeping mats. They had spread for us to walk on, what they valued most of all their native property, their best mats. *Victoria herself* could not have been more highly honored. At one end of the house was a raised seat for us, also covered with mats. We examined the school, and were pleased to find that the people had been persevering in their endeavours to learn, and that many of them could read pretty well. We were gratified to see that *Peter*, (one of our boys,) had been a faithful teacher. After examining the school, taking the census of the place, etc., we were ready for dinner, which our boys had prepared. In addition to the food we had brought with us, the people had added some taro, and a fowl hot from the oven. Soon after dinner we bid the delighted natives good bye, and wound our way through the valley, and reached home in time for tea, having spent a very pleasant day.

The other stations.—Since visiting the above mentioned places, I have accompanied Mr G. to all the other stations but two, the roads to these being quite impassible for a lady. At all the places we found the people progressing fast, the scenery was beautiful beyond description, the kindness of the natives most gratifying; and I returned home highly pleased with my journey. The roads were the only drawback. I should have thought such roads at home passable only for goats, but by having a native on each side to keep me from falling, I managed along to their great amazement. However, I returned to the teacher's house minus my shoes, and resolved, the next time I undertook such a journey, to take two pairs. I saw but one naked person, and that a little boy. I asked him why his mother did not make a *lepe* for him, (a girdle of the pandanna leaf.) He answered, she said *lepes* were *tetaup* (forbidden) for boys. I said it was *tetaup* for boys to go without a covering, and told him to tell his mother she must make him a *lepe*. The little fellow answered, "*pu asain*" (I will tell her), and I have no doubt he did so.

Some persons may question the propriety of my thus visiting among the people: but I am convinced that much good is done in this way. Many of the distant people we would never see, did we not thus first make acquaintance with them at their own homes.

VISIT TO MR INGLIS' STATION.

We returned last week from Ananuse, where we had been spending a few days with our dear associates, Mr and Mrs Inglis. We always enjoy our visits there, and are, I trust, mutually encouraged and profited when we meet.

SCHOOL ARRANGEMENTS.

Since the John Williams left, I have been making arrangements with regard to my day-school, classes, etc., which I think will suit both myself and the natives better than my former ones. On Tuesday and Thursday, the women come immediately after the morning school, and write. After writing they sew until half-past 3 o'clock. On Monday and Wednesday my own girls sew; on Wednesday and Thursday afterwards I have a class for the females who teach in the morning school; on Friday I have a class for the wives of the teachers who live at a distance. I also teach them to sew on Friday and Saturday if they wish. On Sabbath, after the morning service, I have a large Bible Class. And now, my dear friend, I hope you will not think I am doing a great deal more than I really am. It is true that my time is fully occupied, but the question is, might I not do more than I do. I often think that I might, were I more methodical in my arrangements, etc.

PARENTAL YEARNINGS.

Our beloved Lucy left us in the John Williams. We deeply feel the dear child's absence. You need not, my dear friend, give me credit for giving up my children. Necessity compels me to do it. I see I cannot keep them here, yet I feel I am not resigned; my children are never absent from my thoughts.—Time does not lessen the trial. I feel more deeply about my dear Charlotte being so far from me now than I did when she left home, especially as we learn by our last letters from Mrs Rawlings, that she is not at all strong. Yet I feel deeply attached to the people here; and feel deeply interested in their improvement. Still my thoughts are constantly with my absent ones, and I fear I secretly murmur at being obliged to be

thus separated from them. Elizabeth and John Williams are smart, interesting children, yet the thought that they too must go, prevents me from enjoying the happiness I otherwise would from their presence. Yet do not suppose I feel unhappy among this people. I feel as happy as any person possibly can do, under the same circumstances, and feel anxious to do all I can for their improvement.—I feel deeply attached to many of them.

FORMER PUPILS.

Mary Ann, one of my girls, is now with us. She was married, about eighteen months ago, to a very promising young man from Mr Inglis' station.—They have been teaching at an out-station, and have done a great deal of good. We all hoped that they would be a useful couple. But God, whose ways are not like our ways, has seen fit to lay aside Mary Ann, and we much fear that she is in a decline. Yet she is quite resigned, and willing to depart if it is his will. Her young husband is fondly watching over her. Poor fellow! he feels deeply. I feel very much myself, for she has been a child to me, and I hoped to see her the instrument of much good among her own sex. She has already been the means of good, and if our heavenly Father sees fit to take her to himself, why should we complain? I trust she is one of his own children.

Already eight of my girls have been married and are doing good. Two were married, last Monday morning. In the afternoon, all the friends sat down to a substantial feast of pork, taro, and kid. The feast was set out on mats spread on the green grass in our yard, under the shade of a beautiful lemon tree. We feel gratified to know that between all who have been married out of our own family, there has been a mutual attachment, so unlike their former marriages, when the husband merely selected a wife, as a farmer at home would a horse, to do his work. Formerly, the female had nothing to say, if her parents were pleased. I have taken in new girls to fill the places of those who are married. I have only eight at present. I endeavour to get girls from the more distant places, as they are behind those who are near; but I am sorry to say that there are very few young women to be got. The males in almost every village nearly double the females. A very great number of female children have no doubt been put to death

in the days of heathenism. The awful practice of strangling women has also greatly lessened their number.

VISIT OF H. M. S. HERALD.

H. M. S. *Herald* visited us last week. We were much pleased to see our kind friend, Captain Denham, again. He and her officers appeared much pleased to visit us again; and say that this is the prettiest island they have seen, and the best behaved people, and by far the prettiest mission station. They all admired our place very much, and say they have seen nothing like it. I am sure any missionary might have as good a place with very little trouble. We have not spent much time on it. The ground which they admire so much, I laid out in the evenings, when wearied with teaching all day; the coral which covers the walk was carried by my smallest girls, whom I cannot confine too much to sewing; the grass on the plots grows naturally; the flowers which adorn the borders were collected by my girls in their rambles after school hours. With the exception of some rose bushes and a few other flowers given me by the French *priests*, my ornamental shrubs are all native.

Mr McGillivray, the naturalist on board the *Herald*, is a son of the late celebrated Dr McGillivray, Professor of Natural History in Marischal College, Aberdeen, and a second cousin of my own. He is a very clever man, and devoted to his duties. Mr Wilson, the artist, has taken photographic likenesses of us, which we will probably send home.

Were all vessels visiting these islands such as the *Herald*, or rather, were all captains such men as Captain Denham, what an amount of good might be done to the missionary cause. Captain Denham is a man who will gain the respect of all who are acquainted with him. He came on shore every afternoon, took tea and spent the evening with us. We felt sorry to bid him good bye, as it is doubtful whether we shall see him here again. Mr G will inform the Board of his kindness in going out of his way to land a teacher and supplies for us at Fotuna.—We shall always think of him with feelings of deep gratitude.

LETTER FROM NATIVE GIRL.

Yesterday, one of my girls brought me a letter which she had written to Lucy. I thought that perhaps the translation would interest you. I therefore copy it, though it loses much in the translation.

I had nothing to do with the composition, etc.

My dear sister Lucy,—

This is my word of love to you. Very great has been my grief since you left, on account of your good conduct to us. My sister, I think of you every day, and have not forgotten you because of your good conduct.

This is my word to you; Thawia has left us, she is married to Luka. My former words to you are true, i. e., that I would not leave Mamma. My sisters Charlotte and Lucy; great is my love to you two, great is my thanks on account of your papa and mamma, great is the compassion of God to us in sending his servants to look after us, and turn us from the wicked path, and teach us the good word, and point out to us bad conduct and good conduct. Yes, my sisters, they have forsaken you two for love to us. It is difficult for you two to see your papa and mamma on this earth; yet if we are strong for God's word and trust in Jesus, we shall all meet and love together in his kingdom.

Do you know, my friend Lucy, that Captain Denham's son is dead. Thawia, Ena, Roudi, Natugmai, etc., send their love to you.

THE WORDS OF MARY.

I wish you could read the native language. You would be highly pleased with the composition, etc. Several of our boys and girls write very neatly. I hope to send you a specimen of their writing some time, but we are always so hurried writing that we have not time to do so. All our boys and girls wished to write to Lucy; but I told them that one must write at a time, all send their love and *wish their names written*, that she may know how much they love her.

C. L. GEDDIE.

THE JOHN WILLIAMS

Has been recently repaired and fitted for her outward voyage at an expense of £3000 stg. She is the children's vessel, and we publish with pleasure the following appeal by Rev C. Hardie to the children of England. We expected a similar address to the young people of Nova Scotia from the Secretary of the Board of Foreign Missions, but as it has not come to hand, we recommend Mr Hardie's to their consideration. The "John Williams" carried the children of our missionary, Charlotte and Luc

Geddie, to England. We have heard that she is next month to carry the former back to her parents, so that we will not soon see her in Nova Scotia. The same good ship will also convey Mr Gordon to the South Seas, should such be the will of our Father in Heaven. Why should not children of Nova Scotia aid in paying her outfit? By all means let them share in the delight of supporting her; for sure we are that all of them who contribute their pence to this object will find that "it is more blessed to give than to receive." We trust that in a few weeks or months every youth and child in our Sabbath Schools will be able to say with the young *sweep* in London, who being asked, when hurrying to the children's meeting called for this object, the cause of his haste, quickly replied, I have an interest in the concern!

A LETTER FROM A MISSIONARY FROM THE SAMOAN ISLANDS, SOUTH SEAS, TO THE YOUNG, RESPECTING THEIR MISSIONARY SHIP, THE "JOHN WILLIAMS."

My dear young Friends,—

I am exceedingly pleased to see that so many of you have responded so readily to the appeals which have been made to you in the last and preceding numbers of the "Juvenile Missionary Magazine." I have no doubt that you will *very soon* have collected the whole of the £3000 which is necessary to defray the expenses of the repairs and outfit of your own Missionary Ship.

What you have done in former days, in purchasing and refitting the "John Williams," has had a very beneficial influence both upon the children and the grown-up people in the South Sea Island. It has very much increased their desire to assist in the great and good work of carrying the Gospel to the perishing heathen. When we have told the children in Samoa what you have done, they have exclaimed, "*Maen lava lava i Peritania!*" ("Admirable indeed are the children in Britain!") They have been led, by your example, to make large collections for the Society; and when the Missionary vessel has arrived at the islands, they have always been ready to help in supplying her with provisions.—I have often, in going to the vessel, while in the harbour, seen fleets of small canoes, manned by boys from seven to fourteen years of age, and when I have saluted them and said, "Well, my boys,

where are you going?" they have replied, "We are taking up fowls, yams, bananas, &c., to our ship." They are often much concerned lest the Missionaries and teachers should not have sufficient food when voyaging to the various islands, and lest they should suffer when placed among savage tribes. Their assistance is a great help towards defraying the expenses of the "John Williams;" for did they not thus give, much more must be purchased.

But it is not the boys only that help—the girls do as much as the boys. In the end of last year, just before we left Samoa to visit the Mission Stations and return to England, we had very many proofs of the kindness of both boys and girls, and of the great interest which they take in the Missionaries and their work. One morning, as we were sitting down to breakfast, a hundred and thirty girls walked up the garden in front of our house, all neatly dressed in English frocks, each bringing a fowl or a fish and a yam or a taro, which they laid down in front of the verandah, and said, with much feeling, "Misi," (the native word for Mr or Mrs), "here is a trifling present; perhaps it will be of use to you in the ship. When you reach your own good land and see your children and friends, don't forget us, but do come quickly back again." We thanked them, and exchanged a few friendly words, and they retired to one side of the garden, while a number of well-dressed boys came up the garden in the same manner. They were all very desirous to know when the ship would come back again, and begged that we would very quickly return to them. These children belonged to the schools in one of our villages. The children from all the other villages came in like manner, and from one of the villages the children actually came in this way three times, bringing presents for us and for the ship.

The old people, too, were deeply interested in our voyage. An old chief with whom we were conversing said, in a very serious and friendly manner, "Misi, you are about to return to Britain. How many moons will you be on sea?" I replied, "Perhaps six." "What," said he, "will you get to eat all that time? Nothing grows in the sea." I said, "We shall have foreign provisions." He said, "Ah! but what if these should get short before you have completed your voyage and are far off from land? And

water too—what if you should not have enough of that? We must bring some Samoan food to help, lest your foreign food should not hold out." Shortly after this; the people of the village in which this old chief lived brought us a large present of pigs, fowls, yams, and taro, &c., and so did all the people in the other villages of the district. Thus, dear young friends, you see that the poor islanders of the South Seas, who have but lately been converted from heathenism, both old people and children, are doing what they can to help in supporting the Missionary Ship, and in carrying on the good work of taking the Gospel to the heathen.

Let us be thankful to God that he has blessed so many of the beautiful islands in the South Seas with the Gospel; but let us not forget that more than one-half of them has not yet been visited by any Missionary ship, and that the poor people on these islands are living in the grossest darkness and in all the abominations and cruelties of heathenism, and that they must perish for ever unless the Gospel be taken to them.

"The heathen perish: day by day
Thousands on thousands pass away'
Oh, Christians! to their rescue fly
Preach Jesus to them ere they die.

"Wealth, labour, talents freely give;
Yea, life itself that they may live
What hath your Saviour done for you?
And what for him will you not do?"

Dear young friends, think of these poor, perishing heathen and of the command of our Saviour to preach the Gospel to them. Pray for them, and do all you can to help in sending Missionaries and teachers to them. Your zealous efforts for the Ship on former occasions will not, I am sure, have been surpassed by what you will do now. Think of *how very much good* has been done by means of your vessel—how many Missionaries and native teachers she has taken to heathen islands, and how many thousands of heathens have been brought to the Saviour by God's blessing upon their labours, and then, I am sure, you will think with me that your money could not have been better spent. You will thank God that you have such a ship, and be more desirous than ever to raise what money is necessary to keep her in repair and constantly employed in the work of God among the interesting islands of the South Seas. Praying that God may greatly bless you in this effort to spread the Gospel among the heathen.

Fain, my dear young friends,
Your affectionate and sincere friend,
C. HARDIN.

Home Missions.

HALIFAX CITY MISSION.

The City Mission of Halifax, under its present constitution and management, has been in operation for several years, and has been productive of an amount of good fully proportioned to the agency employed. The object sought is to carry the Gospel to the careless, to the neglectors of religious ordinances, and to the poor, without reference to party distinctions, and to combine christian brethren of various denominations, who are agreed as to fundamental principles, in effecting that work. Hitherto only one missionary has been employed, the funds at the disposal of the committee not admitting of any more. For two years Mr George N. Gordon devoted himself to this work most labourously. He visited through every street, calling at every house, except in cases where such a call was known to be unnecessary. Some-

times he was to be seen visiting the trading vessels at the wharves distributing tracts, again in the Market place, and then in the Poor House, Work-House and Penitentiary. In the streets and lanes of the city he prosecuted his Master's work with a zeal rarely equalled. The House of Refuge in this city and the Ragged School as it is called, (although no children are there in rags,) owe their existence in part to the facts which his labours brought fully to light; and in part to his faith and perseverance.

Mr Gordon has found a not unworthy successor in the person of Mr John Steele from the Irish Church Mission. Mr S. was for some years employed as a missionary in Natal, in South Africa, and subsequently in Dublin. His engagement with the Halifax committee commenced in June, 1855. He did not ar-

rive in Nova Scotia till August, and consequently has not been much more than six months employed in the direct prosecution of his work. His reports, however, show that he has visited a large number of families in the streets where the greatest amount of ignorance and immorality were known to be found, and he speaks in very strong terms of the prevalence of gross ignorance as well as of many forms of error. We believe that some extracts would prove deeply interesting to our readers, but our limits forbid us at this time from giving any. A weekly evening meeting in Grafton Street for instruction of adults, accompanied with devotional exercises, has increased in attendance from 20 to above 80. A pious person of property has authorized the missionary to give on that evening at the Lecture room a *comfortable meal* to any and all persons who may choose to attend these religious services. Doubtless this addition to the material comforts of the room has had some influence in increasing the audience.

Besides occasional calls at the Poors' Asylum, Mr Steele holds regular Sabbath and week-day services at the House of Refuge. We regret to state, however, that the committee will not be able to retain his services after the close of the year for which he is engaged. We know, however, that Mr Steele will not be idle, and, though not connected with the committee, will be engaged in similar work either in the city or some other part of the Province.

RAGGED SCHOOL.

We have already alluded to the existence of a school so named. This name was applied to it, because it was designed to serve for Halifax the purposes which the Ragged Schools of London, Glasgow, &c., serve for those cities. It is a *free School* in which the religious element receives great prominence.—The Bible is read and hymns committed to memory and sung, while the usual branches are not neglected. It is attended in nearly equal numbers by the children of Roman Catholics and Protestants, and, like the City Mission, supported exclusively by voluntary contributions on the part of the latter. It has unquestionably provided a religious education for many neglected children, who instead of a rude and ragged appearance, are found to be clean in person, comfort-

ably clad, and most respectful and obedient to Miss Fultz, their kind and devoted teacher. The School is connected with the City Mission.

HOUSE OF REFUGE.

Though this Institution, designed as our readers will understand for the reformation of women who are not hopelessly degraded, arose out of the operations of the City Mission, it is and has always been entirely distinct. Having been in operation two years as an experiment, a Society with a regular constitution has been recently formed for its future, we trust its permanent support. The facts submitted by the committee who have had the superintendance of the Institution for the past two years, may be laid before our readers in a short compass. The main features during the first year are as follows:—

The House was partially furnished and opened on the 6th January, 1854, since which time the number has varied from *one*, which was the commencement, to seven. The whole number received has been ten, the number now remaining, five. Of the five who have left, one only left in the way most gratifying to the Committee, after ten months of good behaviour, being received as a servant in a respectable family, and being commended to the care of her Heavenly Father, on her departure, in prayer. Still they believe, on the other hand, that only one returned to a life of shame; the others being decidedly benefitted by their stay in the House. The 5 who remain in the establishment are well behaved, obedient, and industrious, and give fair promise of reformation.

During the second year the numbers received and discharged were greater. The committee's report just published for 1855, shows that in January 1st there were five inmates, who are accounted for as follows:—

- 2 Were sent to Poors' Asylum, being deficient in intellect.
- 1 Sent at her own request to friends in Scotland.
- 2 Went to service, one did well, and is still doing well, while the other was led astray by intemperance.
- 1 Has never left the House, and is obedient, industrious, and attentive to religious instruction. Wants a situation.

Ten were received during the year, and of these—

- 4 Are still in the House, obedient and industrious,
- 3 Left without the Committees approval, but two of these left Halifax, and got situations as servants.
- 1 Being a married woman, returned to her husband, and is now living with him.
- 1 Was married in the House, and now lives with her husband.
- 1 May be found in the Workhouse, having fallen by the love of strong drink.

It is here proper to explain that applicants, on shewing a desire to reform, are at once received into the House, and if respectful and obedient are treated as members of a family, to be instructed and governed mainly by love. In this Home they are furnished with steady employment, industry itself being greatly preservative from vice. Each in turn attends to household work; and all as they are capable, to sewing, straw-plaiting, hat-making, and to any other useful branches of industry for which they may be found qualified. None who refuse to work will be allowed to remain, the Philosophy of the Child's hymn being regarded as sound;—

In works of labour or of skill,
I would be busy too;
For Satan finds some mischief still,
For idle hands to do.

The family are taught Reading, Writ-

ing, and where any aptness is shown, or desire for improvement, Arithmetic.—Lessons are explained which generally embrace truths of a moral and religious character.

The family has social worship morning and evening, at which all, if in health, are required to be present. Religious instruction is also communicated, accompanied by devotional services, on two evenings in the week, and Divine Service held by Mr Steel, on the Lord's-day. At all these services the conduct of the inmates of the House is generally reverential and becoming.

The committee do not conceal the fact, which their observation and experience have fully proved, that the great hindrance to the reformation of these fallen ones is the baneful habit of intemperance, and an inability to meet and resist that fatal tempter. When they have fallen it has not been by a return to their former life, but by the desire for strong drink felt to be resistless when the charmed cup is within reach. We trust that this temptation will be to a great extent removed, and we wish that it were banished *wholly* and for ever.

We trust that these Institutions may be permanent and that their usefulness may increase; and our fervent prayer is that a large measure of the spirit of wisdom may be imparted to those who have the management of them, that they may proceed with faith in the promises of Him who came into our world to seek and to save the lost. G.

Other Missions.

WESLEYAN MISSIONS.

THE anniversary meetings of the Wesleyan body have been held in Halifax during the past month, the first in the Brunswick-street chapel, the second in the Grafton-street chapel, besides a meeting held in Dartmouth. These meetings were conducted in the usual manner, the attendance fair, the speeches instructive and impressive, and the collections good.

Among the particulars worthy of special notice we would call attention, First to the commencement of missionary operations in the kingdom of Dahomey, in Western Africa; and secondly, to the

conversion of Thakombau, king of Bau, of the Feegee Islands.

Besides conducting missionary operations in Southern Africa, in the Cape of Good Hope, Albany, Caffraria, the Bechuana country, Port Natal and Amazula, the Wesleyans, for some time, have had a chain of mission stations in Western Africa, including Sierra Leone, the Gambia, the Gold Coast, Ashanti, and other parts of Guinea. Through all these regions their laborious missionaries are prosecuting their master's work, with indefatigable zeal.

During the past year, however, Rev. Mr Freeman, the Superintendent of the Wesleyan missions in Guinea, has suc-

ceeded in obtaining the consent of the King of Dahomey to commence missionary operations in his dominions immediately. That prince has also furnished the missionaries with a suitable site for mission premises in Whydah. The importance of this step and of occupying this spot may be inferred from the fact that while Mr Freeman was there, making the necessary preparatory arrangements, during a period extending over a few weeks, 2000 of the wretched sons and daughters of Africa were, after being kidnapped and sold, shipped on board of slavers, and consigned to all the horrors of the middle passage. Such numbers shipped from one port in so short a time, indicates clearly that the partial withdrawal of British cruisers, in consequence of the war, has led to the temporary revival of the horrible slave trade. Information of this was promptly forwarded to her Majesty's government, by whom it will not be overlooked. May the Lord bless His own word and work at Whydah, and incline the people of that port to act a part similar to that of the natives of Akhway, when the slavers cast anchor in their port. "No slaves shall be shipped here," was the noble reply, "for we have made a treaty with the Queen of Britain to that effect, and we will not break it." May the people of Whydah enter into alliance with the King of Zion and prove equally faithful in carrying out their covenant engagements!

Secondly, the Feegee Islands.

The Wesleyan missions in Polynesia are in the Friendly islands and the Feegees. Nothing very remarkable has occurred during the past year in the former. The majority of the people are now converted to Christianity, that is in the same sense that we speak of the majority on Aneiteum being Christian. Conversion from sin to holiness is of course the grand design of every truly Christian mission. Even the former affords great cause for gratitude, for it involves the forsaking of degrading superstitions, of polygamy in most cases, of cannibalism, and of kava-drinking. Many, however, have been truly turned to the Lord.

In the Feegees the most striking incident of the year that is past was the conversion of Thakambou, king of Bau.—The Feegeans are probably the most energetic of all the races of Polynesia, and certainly none are more cruel and savage, and none more intensely cannibal. When we state that the launch of

every large canoe is accompanied with the offering of a human sacrifice, that the houses of chiefs require to have men buried alive under their foundations, that wives are killed or buried alive when their husbands die, that children bury alive their parents when they approach old age, it must be conceded that the Feegee isles are Satan's Polynesian Sebastopol.

But the Wesleyan Missionaries have been for years investing these entrenched fortresses of the mighty. Some of them have been occupied for years. But Bau, the most powerful island, had hitherto defied all the efforts of the attacking army. From its position, and from its commanding influence over the other islands, it might well be represented by the Malakoff, impregnable in the estimation of its defenders. But the voice of the Lord is mighty. The voice of the Lord is powerful. The energetic and in many respects noble Prince Thakombau has abjured heathenism and embraced the Christian religion. Cannibal feasts will in future be unknown, we trust, not only in Bau, but in surrounding regions. A chapel has been opened where recently satau's seat was, and hundreds hear in their own tongue the wonderful works of God. So mighty is the word of God and thus will it prevail over all opposition.

It is but justice to the Naval commanders of Britain and America to state that the missionaries received from them the most valuable co-operation. Capt. Erskine of H. M. S. "Havannah" in 1849, Capt. Magruder of the U. S. Sloop-of-War "St Mary" in 1851, and still more recently Sir Everard Home of H. M. S. "Calliope", have done honor to themselves and good service to the cause of humanity by the strong representations which they made against cannibalism and other abominations of heathenism, and the earnestness with which they reasoned with Thakombau. The pleadings of the Captains of the "Great Fighting Ships", in union with the missionaries, convinced him that the fashionable Feegean practices were regarded with horror by Christian men of all classes and all nations.

We rejoice in the success which has filled with joy and melody the hearts and tongues of the Lord's servants on those distant isles of the sea. "The Lord has done great things for them, whereof we are glad." Gird thy sword upon thy thigh, Oh most mighty. G.

News of the Church.

We are happy to inform our readers that since the loss of the articles for the mission, shipped in the "Black Watch," six packages forwarded by Mr B. Smith, Truro, and five sent on by the Messrs Yorston of Pictou, have been shipped for England. The first lot were sent by the Ship "Alliance", the second by the last English Steamer. Both may be expected to reach London before the sailing of the "John Williams." By the kindness of Mr Wm. Cunard and Mr Boggs of Halifax the packages per Steamer were sent "free".

MEETING OF THE COMMITTEES OF THE THREE SYNODS ON CO-OPERATION.—We insert in this place the proceedings of the three Synods on co-operation, in order to give them the widest circulation in our power. The report is from the Witness, and its accuracy may be relied on. We need scarcely say, how heartily we rejoice in the successful issue of these conferences. Let the object be only prosecuted in the same spirit, and the result will be of the highest importance to the interests of Presbyterianism and vital godliness in this colony.

The Committee appointed by the three Presbyterian Synods to consider the best means of promoting harmonious co-operation on all subjects of common interest, met in Poplar Grove Church, on Wednesday, the 6th instant, at 3 o'clock, P.M. The delegates appointed by the Presbyterian Church of Nova Scotia were all present, except the Moderator, Rev. John Cameron. Rev. Professor Ross, Rev. Messrs Bayne, Sedgewick, and McGregor, and Mr C. Robson, being in attendance. None of the country members of the other two churches were forward; but there were present Rev. Professor King, Rev. Mr McKnight, and Mr Alexander Farquharson of the Free Church, and Rev. Messrs Scott and Martin of the Established Church; and Dr Avery subsequently, though not at the first meeting. The proceedings were deeply interesting. It was the opening up of a new and most auspicious era in the history of Presbyterianism in this province, proclaiming in loud and emphatic language the advent of the time, when it can no longer be said of us with justice that we are rivals and aliens. Small as it was, the meeting represented over 70,000 of the inhabitants of the province—a section

of its people inferior to none in wealth, intelligence, and an enlightened desire for social progress, and actuated almost to a man, by an intense desire for more intimate union.

No lover of our Zion can learn without the highest gratification that the men who had come to meet each other, charged with such important duties, and laden with such grave responsibilities, have so far manifested the most complete harmony of feeling, and nearly as perfect unanimity of sentiment.

After the appointment of the Rev. Professor Ross, Chairman, and the Rev. Mr McKnight, Secretary, the proceedings commenced with the reading of a letter from the committee of the Presbyterian Church of Nova Scotia to the committees of the other two bodies, and their several replies. The former suggested the time and place of meeting, and adverted to several subjects of importance which might be taken up, viz.: the necessity of an improved system of Collegiate Education, the means of eradicating Intemperance, promoting Sabbath Observance, and the most effectual means of resisting the progress of the Man of Sin. The replies severally acceded to the place and time of meeting, and expressed concurrence of view as to the importance of the subjects mentioned.

A long and interesting conversation then took place on the present defective condition of Collegiate Education; which led to the adoption of the following resolutions:

First—That a deeply felt want exists in the province of the means of education in science and literature.

Secondly—That as the original constitution of Dalhousie college, if carried out, seems fitted to supply this want, this committee wait on the Governors respectfully to enquire whether it be in their power to make such arrangements as will meet the deficiency.

The chairman was deputed to call on the Hon. William Young, the chairman of the Board of Governors, to enquire when it would be convenient for them to receive this committee; after which it adjourned to meet in the Vestry of St. Matthew's Church to-morrow at a quarter-past ten, A. M.

THURSDAY, February 7.

The committee met in the vestry of St. Matthew's Church, according to appointment. The chairman, Rev Profes-

sor Ross, stated that he had arranged with Hon William Young, the chairman of the Dalhousie College Board, that they should have an interview with the Governors in the place where they were then assembled, at 10 o'clock next day. A long conversation ensued on the branches of learning which ought to be taught in a Collegiate course, and it was agreed that the following chairs were indispensable:—one for the higher Classics, one for Logic and Moral Philosophy, and one for Natural Philosophy. A chair for Natural History, though highly desirable, was not considered absolutely indispensable.

FRIDAY, February 8.

The committees met according to adjournment. The Hon W. Young, Messrs Bell and Mackinlay, Dr Grigor, and James Thompson, Esq, Secretary of the Board, were also present.

After reading the resolutions passed at the first meeting of the Convention, the Rev Professor Ross briefly addressed the members of the College Board, in explanation of the views which led to the adoption of the resolutions, specifying the branches of learning which were considered necessary, and inquiring whether it were in the power of the Governors to supply these through the Institution under their management. Mr Young replied by stating that the present income of the College was £800 currency per annum, of which £570 sterling was given to the three teachers, and £70 sterling was reserved for necessary repairs. The fees received from the scholars were to be expended in founding a library and apparatus. It was evident, therefore, that with their present means the Governors had it not in their power to establish any additional chair; and he did not think there was the least chance of obtaining any money from the Legislature. The Convention was aware that large grants were now made from the Provincial Chest to denominational institutions. Was he to understand that, in order to obtain an efficient College, the members of the Convention were prepared to sacrifice these grants? The engagements of the Board with the present teachers, would hinder any change of the kind required, unless indeed the Presbyterian bodies would themselves endow the necessary chairs, in which case the Governors would be happy to give them apartments; on condition, first, that no cler-

gyman should be appointed as Professor—the Governors being unanimously of opinion that such was the state of feeling in this Province, that a minister of any denomination would be regarded by all other denominations with jealousy; and secondly, that all such Professors should be subordinate to Mr Reid, who was now the Principal.

In answer to Mr Young's question about the present College grants, Mr Ross stated that the Presbyterian Church of Nova Scotia received no money from government for the institution which she maintained, and that the Church of Scotland had no educational institution, and therefore received no money. Professor King said that the grant to the Free Church Academy was absorbed by the teaching of the very branches which we desired from Dalhousie College, so that if they were taught there, it might be given up without loss. This, however, he thought was not exactly the point at issue. Could not the Board employ the men whom they had engaged; and who were probably all of them capable of conducting such an institution as we required; in teaching the higher branches of learning. He felt persuaded that if this were done, a class of students might be obtained, whose fees would equal in amount those received from the boys now instructed. To this it was replied that if twenty or twenty-five students could be obtained, the necessary branches should certainly be taught, but how this was to be done by three men, whose time is already fully occupied, was not explained.

The united committee finding, as the result of their interview with the Governors of Dalhousie College, that there was little prospect of even an effort being made, at present, to render that institution what it was designed to be, and what the country requires; and that the offers made by the Governors was such as the committee could not recommend to their respective Synods, resolved unanimously to recommend to the three Presbyterian bodies, to unite in forming a College for themselves which should furnish the required course of collegiate education, the maturing of the means to be referred to the Synods at their next meeting.

The next subject was that of Temperance. On this question it was found that the diversity of opinion among the members of Convention was such that it

was expedient to pass it by for the present.

The increase of Sabbath desecration and the encroachments of Popery, were next considered. Respecting the former, resolutions were passed expressive of the propriety of watching public measures which may infringe upon the rest and sacredness of that holy day; care was recommended, also, lest the Presbyterian Churches should in any degree thwart the efforts of each other in the exercise of discipline for the prevention of this or of other evils.

Respecting the progress and assumptions of the man of sin, the committee thought their best course was to recommend strongly the careful religious education of the young in sound evangelical and protestant principles, leaving it with the people to deal with the subject in its political aspects. The committee, however, were united against any attempt to exclude the word of God from common schools, but were not apprehensive of any attempt of that kind for the present.

On Saturday morning, as the last sederunt, several interesting measures of a practical character were taken up briefly. One was to furnish the Protestant workmen engaged on the railway with a regular supply of religious ordinances. The supply for the spring season, and early part of summer, will be provided by the Presbyterian Church of Nova Scotia; and the members of committee of the other Synods agree to

bring the matter before their respective courts, so that there may be no interval of vacancy. This arrangement cannot go into effect till about the beginning of April.

The next topic was co-operation on Foreign Missions. On this subject an excellent spirit prevailed; but as some of the members were under the necessity of retiring, to prepare for the duties of the Sabbath, it was agreed that this and the other topics which had come under consideration should be made matter of a free conversation at a conference to be held during the Synodical meetings of the ensuing summer. In the recommendations of this conference, as well as in nearly every measure adopted, the members of committee present were unanimous.

Our readers will rejoice in such an auspicious commencement. We trust that prayer, earnest and constant, will be offered, that the watchmen on Zion's towers may continue to see eye to eye, and to be united, when iniquity comes in like a flood, in raising up a standard against it.

PRESENTATION.—The Bible Class, Middle River, aided by a few other of the young people in that section of Salem congregation, lately presented their pastor, the Rev George Patterson, with a superior Buffalo Robe, handsomely lined and trimmed, as a token of their gratitude for his efforts to promote their spiritual welfare.

Finance.

SEMINARY ACCOUNT—(CONTINUED).

1854		PAYMENTS.		
Oct 10.	Rev J. Waddell, supplying Dr Keir's Pulpit			£1 6 8
Sept 12.	Rev James Ross's half years salary			87 10 0
	18. Mr Thomas McCulloch, do			75 0 0
1855				
Feb 10.	do from 12th January to 1st March			19 14 4
	" E. M. McDonald, Insurance for order			3 5 0
March 3.	Rev James Ross's half years salary			87 10 0
	" Mr Thomas McCulloch's do			75 0 0
April 20.	Rev James Ross for expences, &c. of Seminary			25 0 0
June 18.	do balance for purchasing Apparatus, &c			50 0 0
July 4.	Rev W. McCulloch, postages, &c, &c			9 8½
	7. Commission on £236 at 2½ per cent			5 18 0
				£430 13 3½

ABR. PATTERSON, Treasurer.

July 25.—Examined this account and find it correct.

GEORGE WALKER, }
ALEX. FRASER, } Auditing
RODERICK MCGREGOR. } Committee.

SYNOD'S GENERAL FUND.

1854

RECEIPTS.

July 4.	Balance of Accounts	£5 3 3
15.	From Prince Street Session to pay Bellman	2 0 0
"	Cavendish, P E Island currency £1 7s 8½d	1 3 0½
"	New London, do do 2 2s 5d	1 15 4
1855		
Jan 15.	Rev J. Watson, balance of Widows' Funds	5 15 3
25.	Mr Robert Smith, 15th June, 1852, for Widow Fund	2 10 0
"	Collection Prince Street Church	5 15 10
"	Chatham, Miramichi, per Rev J. McCurdy	3 12 6
26.	Princetown, P E Island, per Mr Crawford £3 3s 7½d P E I c'y	2 13 0
"	St Peter's and Bay Fortune, do 3 1s 6d	2 11 3
27.	Mr Robert Smith, Truro	6 0 0
July 3.	Mabou, C B, 10s, Primitive Church, N G, 60s	3 10 0
7.	West Branch, East River, Pictou	1 11 0
"	Upper Londonderry	2 0 0
"	New Annan, per Rev R. Blackwood	10 4½
"	River John Congregation	2 5 3
"	Cavendish and New London, P E I	2 0 2½
"	Onslow and Beaver River	2 0 0
"	Shelburne, £3 8s 8d, St Mary's, £4	7 8 8
"	Poplar Grove Church, Halifax	7 0 0
"	Tatamagouche, 28s 6d, Lower Londonderry, 60s	4 8 6
"	Mr Philip Pebles, Canada	1 0 0
"	Upper Settlement, Musquodoboit	1 10 0
"	Middle do do	1 10 0
"	Nine Mile River	3 14 6½
"	Windsor, £1 12s 1d, Newport, £2 17s 3d	4 9 4
"	Salem Church, Green Hill	2 10 0
"	Stewiacke, £7, Bible Class, Economy, 40s	9 0 0
"	Balance of Interest on Theological Fund to 15th June, 1855, to pay Theological Professor	13 11 8

 L103 19 0

July 25.—Examined this account and find it correct.

 GEORGE WALKER,
 ALEX. FRASER,
 RODERICK MCGREGOR.

 } Auditing
 Committee.

1854

PAYMENTS.

Aug 20.	Printing Financial and Statistical Table	L3 0 0
"	do Report of Synod	5 0 0
"	Carriage of Parcels for Rev P. G. McGregor	5 0 0
1855		
July 7.	Rev James Smith, one years salary	30 0 0
"	Synod Clerk's fee, 100s	5 0 0
"	Doorkeeper Poplar Grove Church	1 0 0
"	Stationery, 5s, Postages, 3s 6d, Advertising, 7s 6d	16 0 0
"	Rev J. L. Murdoch, travelling expences on Synod business	1 13 0
"	Rev J. Keirs, D D, one years salary	30 0 0
"	Commission on L133 15s at 2½ per cent	2 11 9
"	Balance	29 13 3

 L108 19 0

ACCOUNT OF THEOLOGICAL PROFESSORSHIP FUND.

Amount 15th June, 1854, including all interest	£581 12 1
" Interest 15th June, 1855	31 19 7
	<hr/> £613 11 8

Amount To pay Theological Professor, see Synod Account	13 11 4
“ Loaned on interest	£600 0 0
ABR. PATTERSON, <i>Treasurer.</i>	

Examined the above and find it correct.

GEORGE WALKER,
RODERICK MCGREGOR, } *Auditing*
ALEX. FRASER, } *Committee.*

1854	EDUCATIONAL BOARD.	
July 7. Balance of Account at date	£15 0 2	
“ Amount of funds, including all interest, to 15th June, 1854	1500 4 5	
1855.		
Jun 15. Interest due up to date	81 2 9	

£1596 7 4

“ Amount loaned on interest	£1357 7 0
July 7. Balance of Seminary Account	17 7 11½

£1374 14 11½

By balance, including all interest to collect	£221 12 5½
ABR. PATTERSON, <i>Treasurer.</i>	

Examined this account and find it correct.

GEORGE WALKER,
RODERICK MCGREGOR, } *Auditing*
ALEX. FRASER, } *Committee.*

REGISTER ACCOUNT.

1854	RECEIPTS.	
Jan 7. Cash from Agent	£9 11 8	
9. do do	4 0 0	
12. do do 9s. 5½d., do £22	22 9 5½	
	36 1 1½	
“ Mr Robert Smith, Truro	4 16 9	
20. S. W. McKeen, Sherbrooke, 12s. 6d, Rev J. Campbell, St Mary's, 30s.	2 2 6	
Feb 1. From Agent £15; March 7th, from ditto £10	25 0 0	
Mar 20. Salem Church Green Hill congregation	6 0 0	
Apl 19. From Agent £5; June 22nd, from ditto 80s.	9 0 0	
Jun 30. Mr Robert Smith, Truro	10 0 0	
“ Primitive Church, New Glasgow	3 0 0	
July 4. From Agent	15 10 0	
Aug 5. do	3 0 0	
Dec 14. Mr Thomas McKenzie, Shubenacadie	12 6	
30. From Agent	6 10 6	
Balance charged in Foreign Mission Account	13 8 10½	

£125 12 3

1854.		
Jan 7. Paid for paper and printing “Register”	9 11 8	
Feb 1. do do	9 11 8	
28. do do	9 11 8	
Mar 23. For Evangelical Christendom and Postages for 1854	8 1½	
Apl 3. E. M. McDonald paper and printing Register	9 11 8	
28. do do	9 11 8	
May 13. do do	9 11 8	
Jun 29. do do	9 11 8	
Aug 1. do do	9 11 8	
Sep 9. do do	9 11 8	
28. do do	9 11 8	

Oct 23. E. M. McDonald paper and printing Register	9 11 8
Dec 4. do do	9 11 8
" Paid J. D. McDonald balance of salary for 1853	1 0 0
30. " J. Dawson & Son Evangelical Christendom 1854	8 1½
" " Agent's salary for 1854 per order	6 0 0
" " Commission on £112 at 5 per cent.	2 16 0

£125 12 3

Picton, 1st January, 1855.

ABR. PATTERSON, *Treasurer.*

Examined this account and find it correct.

GEORGE WALKER,
RODERICK MCGREGOR,
ALEX. FRASER,

*Auditing
Committee.*

Notices, Acknowledgments, &c

A meeting of the Nine Mile River congregation was held in the Church on the — day of December last on the subject of the Special Effort for the Seminary. The meeting was addressed by the Rev Mr Cameron, the pastor, and also by the Rev Mr McCulloch of Truro, when the following subscriptions were obtained:—

Joseph Caldwell	£10 0 0
Rev John Cameron	10 0 0
John Fisher	5 0 0
Wm Fisher, 1st	5 0 0
James Thompson, senr	4 0 0
John Caldwell	5 0 0
John McPhee	1 0 0
Edward Fisher	5 0 0
Thomas Corbet	4 0 0
Alexander McPhee	1 0 0
James Thompson	4 0 0
Alexander Thompson, junr	4 0 0
Donald McPhee	1 0 0
Donald Ferguson	5 0 0
John McDonald	2 0 0
Alexander Ferguson	5 0 0
Donald Fitzpatrick	4 0 0
Alexander Robertson	2 0 0
Alexander Thompson, Esq	4 0 0
Peter Grant	4 0 0
Alexander Grant	4 0 0
Evan McDonald	2 0 0
Archibald Grant	5 0 0
John Grant	4 0 9
Alexander Ferguson	2 0 0
Donald Grant	4 0 0
John Ferguson	1 0 0
Donald McDonald	1 0 0
Wm Fisher	4 0 0
Widow Cauty	4 0 0
Terance Cauty	4 0 0
James Fraser	5 0 0
Donald Ferguson	2 0 0
Hugh Logan	2 10 0

£123 0 0

The foregoing subscriptions are all unrestricted. The time of payment varies from one to four years.

The Presbytery of Halifax will meet for

Presbyterial visitation (D.V.) at Upper Musquodoboit on the first Tuesday of March, and at the Middle Settlement on the day following.—Rev Mr McLean to preach on Tuesday, Rev Mr Cameron on Wednesday.

JOHN & JAMES YORSTON acknowledge receipt of the following for the Foreign Mission.

For Mrs Geddie—a small parcel—per Rev. James Bayne.

A box tinware, etc., from New Glasgow —per Kenneth Forbes.

A Small parcel from New Glasgow, per Mrs Kenneth Forbes, for Mrs Geddie's private use.

A small parcel from New Glasgow, per Mrs Davison.

From the ladies of Picton—a bonnet, 15s. 1 pair gloves 3s. 6d.; dress cap, 7s. 6d.; collar 4s.; muslin 5s 1½d.; tooth brushes 3s. 6d.; scissors 2s.; cotton socks 3s. 1½d.; 1 doz. hdkfs. 9s. 6d.; sleeves 1s. 3d.; child's chemise 2s. 3d.; girl's drawers 2s 9d.; girl's petticoat 3s. 9d.; boy's shirt 2s. 6d.; white skirts 8s. 3d.; night gowns 3s. 6d.; boy's dresses 15s.; women's night gowns 11s.3d.; night shirts 3s. 1½d.; girl's pinafore 4s.; reels 3s.; flannel petticoat 15s.; brushes & combs 12s. 9d.; womens' chemises 13s.1½d.; sundries 2s. 6d.; pantalettes 14s.; mohair dress 20s.; 2 mousline de laines 25s.; child's mohair dress 6s.; French de laine 12s.6d.; towels 5s.7d.; caps 24s.; snds. 3s.6d.; 16 yds. cobourg 32s.; tea-kettle 2s 3d.; a quantity of seed, price not given. Total £15 3 4½

A lot of coats, over-coats, vests, pants, etc., contributed by the following persons, —James Ives 25s.: A. J. Patterson 20s.: C. Primrose 20s.: H. Primrose 25s.: G. Hattie 15s.: Mrs Purvis 20s.: E M McDonald 10s.: Chas Brown 50s.: Thos McKeen 10s.: J P McLennan 10s 2½d.: C T Irving 20s.: A McKeen 7s 6d, P Beattie, jr 5s: a friend 100s.; S Taylor 20s; Margt Arthur 10s; Mary Arthur 10s; Antony McKeen 10s.— Total £19 7 8½.

Mr Robert Smith, Truro, acknowledges

the receipt of the following for the Foreign

Mission:—

Ladies of Shubenacudie a Web Flannel, value	£2 0 0
Mrs Reynolds, Stowiacke, 5 yds Flannel	7 6
Mrs David Whidden, a piece of Flannel	7 6
Mrs Thomas Morrison, Debert River, 6 yds cloth	9 0
Mrs Joseph McDormond, Robt Spenser and Freeman West, 8 yds cloth	15 0
Mrs Charles Hall, Salmon River, sundries	4 10½
Mrs Charles Hall, Salmon River, a dress for Mrs Geddie	6 8
Mrs James Hall, East Mountain, 4 yds Flannel	5 0
Miss Mary Dunlop, 3 yds Flann'l	3 9
Mrs John Kennedy 2 yds do	2 6
Mrs Isaac Dunlap 5 yds Flann'l	6 3
Mr James McCabe, senr, 5½ yds Print	3 0
Charlotte Geddes a small quilt	
Cash from friends of Maitland, Onslow and Beaver Brook, for Mission Press, per Rev J. J. Baxter	3 3 11
From friends of Beaver Brook per Rev J. J. Baxter	2 10 0
Proceeds of little girl's Tea Meeting, Mary and Susan Archibald, B. F.	4 1
Donation from children of Mr George Geddes, Brookfield 2½ yards cloth acknowledged in December No of the Register per Mrs Robert Davidson, Portipique Village, should have been Mrs David Fulton, value	3 9

The Treasurer of the Mission Education Fund acknowledges the receipt of the following sums:—From Mr Robert Smith, Truro, 12s 6d; from Alexander Fraser, Esq, New Glasgow, 10s 5d; from J. W. D., 5s.

The Rev James Waddell gratefully acknowledges a donation of £5 from the Ladies Society in connexion with his congregation.

Belle Vue, River John.

Appointments of Probationers for March.

<i>Probationers.</i>	<i>Presbyteries.</i>
Mr Robert Grant,	Pictou.
" Samuel McCully,	Truro.
Rev Hugh Ros,	Halifax.
" Daniel McCurdy,	P E Island.
" William Keir,	Truro.
" John Wm. Matheson,	Pictou.
" James Thomson,	Halifax.

Monies received by Treasurer from 20th January to 20th February, 1856:—

FOR FOREIGN MISSION.

A Friend at Middle River, per Rev G. Walker	£0 10 0
Mrs George Grant, Scott's Hill	5 0
J. W. D.	10 0
Miss Mary Begg, Middle River	1 0 0
Evangelical Society, Fish Pools	3 0 0
United Presbyterian congregation, Clarke, Canada West, per Rev George Lawrence	5 0 0
SEMINARY.	
Pictou Ladies' Seminary Society	£3 0 3

The Agent acknowledges receipt of the following sums as payment for *Instructor* and *Register* for 1856:—

Rev James McKay	£0 5 0
Samuel Johnston	1 6 8
T. A. McKeen	1 2 6
Daniel M. Archibald	1 6
Alexander B. Fletcher	18 9
Robert Laird	5 0
Rev R. S. Patterson	3 5 0
Charles D. Hunter	5 0
Mrs Robson, Pictou	5 0
Rev James Smith	5 0
D. F. Layton	1 15 0
Rev John McCurdy	2 15 0
Robert Smith	4 2 6
Hugh Dunlop	1 10 0
Benjamin McEwen	5 0
Rev E Ross	9 0
Daniel Freize	1 0 0
James J O'Brien	1 5 0
James Minas	1 6
Rev Hector McKay	5 0
Robert Gordon	10 3
Donald M L McDonald	5 0
Miss Jane McCarty	1 6
Rev James McLean	12 6
Mrs Henry Wier	1 6
John Fraser	5 0
Rev George Christie	2 18 9
James R Forman	5 0
Alexander McDonald	5 0
Thomas Davidson	5 0
William Madden	5 0
Mrs J S Archibald	5 0
John Burton	5 0
Rev Mr McKnight	5 0
Robert Marshall	5 0
Rev Allan Fraser	1 2 6
Robert Noble	10 0
Adam Proudfoot	5 0
Rev P G McGregor	15 0
Rev James Byers	11 4½
D F Layton	10 0
Richard Gorham	5 0
Eddy Tupper	5 0
Wm Graham	2 0 0
Findlay Cameron	5 0
Mrs McColl	5 0
Mrs Turnbull	5 0

To be continued.