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T H E
CHRISTIAN INSTRUCTOR

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

FEBRUARY 1860.

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THE
CHRISTIAN INSTRUCTOR.

FEBRUARY, 1860.

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

PROVIDENTIAL DISPENSATIONS THE INSTRUMENTS OF
SPIRITUAL GOOD TO THE PEOPLE OF GOD.

A Sermon,

PREACHED IN PRINCE STREET CHURCH, PICTOU, SABBATH, NOVEMBER
27TH, 1859, BY THE REV. THOMAS DOWNIE, ANTIGONISH.

[Printed by request.*]

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

To the eye of sense there frequently seems little difference in point of privilege, between the followers of Christ and the men of the world. Those who live only for time and have no concern about the eternity that lies before them, see in the pilgrims that are journeying to another and better country, little to mark them out as possessed of any advantages over the rest of their fellow men. The varied circumstances of life are seen to fall out alike to the enemy and the friend of God. The sun of prosperity shines upon the one as well as upon the other, and they seem alike to share in the calamities and misfortunes incident to the sublunary state in which they live. Both seem to pass through a similar round of joys and sorrows—both taste of the sweets of society and friendship, or experience the bitterness of desertion and neglect. And then when the period of this earthly sojourn draws to a close, they pass alike off life's stage; and when a few years have run their course they become forgotten and unknown.

But though the worldling may discern nothing in the condition of God's people, to distinguish them from the rest of mankind, in a very different light is their position viewed by those who take the page of

* It may be proper to state that this discourse was not only preached in Pictou, where the desire for its publication originated. The author, in his travels through the Province during the last few months, found the houses of many of God's heritage rendered desolate by the prevalence of a malady which has consigned many of the rising generation to the tomb; and this circumstance suggested the delivery of the Sermon in several churches.—Perhaps no doctrine of scripture is better fitted to impart comfort to God's people under affliction, than the one which the text unfolds.

revelation as their guide. On the testimony of the volume of inspiration we learn that all the changes which they experience, all the pleasures and pain, all the trials and comforts through which they pass, are overruled by the providential hand of their heavenly Father, and rendered subservient to their spiritual and eternal good. The vast machinery of providence is said to be in operation for the accomplishment of a wise and merciful design regarding them.—“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

The statement of the text, viz: That all the events of life are co-operating to further the spiritual good of God's people, a mine of comfort as it is to the saint as he staggers amid the chequered scenes of earth, and startling though its announcement may appear, is nevertheless a doctrine which is exhibited in the inspired volume without the slightest indication of hesitancy or doubt. The apostle seems to have felt in penning these words that a response was found in his own consciousness to the truth which they unfold. He does not say, we hope, or we conjecture, that all events will, by their combined influence, be rendered conducive to the spiritual well-being of believers. It is in language which conveys the idea of absolute certainty that he announces the cheering doctrine of the text,—*we know* that all things work together for good. And with what singular force and beauty does such language come from the pen of one whose history was a history of trials and sufferings. From the hour that he had been called to be a follower of Christ, his life had been one continued round of trials and hardships. Frequently had he been exposed to the buffetings of his countrymen; many persecutions he had encountered in his efforts to extend the cause of truth: in his own graphic language “he had been in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.” And yet, on a review of the dangers and difficulties through which he had passed, he felt that all through an unseen and mysterious agency, had been working together for his good. The doctrine therefore which Paul here lays down was one, the truth of which was established by his own experience. And though believers may frequently be unable to comprehend the designs of their heavenly Father, in appointing the varied vicissitudes of their earthly lot; still, they may rest assured, as Paul did, that these in their combined influence are to them the instruments of spiritual and everlasting good.

The language of the apostle in specifying the individuals to whom the privilege described in the text belongs, is guarded. He does not say that all things work together for good to all men indiscriminately, but only to those who love God, to them who are called according to his purpose. In the following discourse, therefore, we shall, in the first place, consider the parties to whom the apostle refers; they are such as love God, and are the called according to his purpose; and in the second place, the important declaration made respecting them, “all things work together for their good.”

We are then, in the first place, to consider who the individuals are, to whom the privilege of the text belongs—they are such as love God, and are the called according to his purpose.

Love to God, one of the characteristics of his people here specified, though it is first mentioned by the apostle, is the second in the order of succession, for no man can love God till he is called by God, any more than an individual can perform the functions of life before he is possessed of the vital principle of life. We shall, therefore, in the first place, consider the second description which is here given of God's people—they are said to be called according to his purpose.—In one sense it may be said that all who listen to the tidings of salvation are called. The gospel is to be preached to every creature under heaven; it may be offered to all; the blessings which it bestows are adapted to all. There is nothing that stands in the way of a sinner's salvation, but his own wilful rejection and hatred of the means whereby it is secured.

Such, however, is the natural enmity of the human heart against God; such is its love of sin; such is its indifference to the blessings of salvation, that this outward call of the gospel is frequently made to man in vain. Many are called, but few are chosen. All mankind are subject to a deadly malady—the malady of sin; but thousands refuse to accept of the only remedy which infinite mercy has provided for them.

But they whose privilege is described in the text have not only listened to the invitation of mercy—the have felt the power of the call on their heart and complied with it accordingly. The gospel has come to them, not only in word, but in power, and in the Holy Ghost, and in much assurance. Their understanding being enlightened they have been led to see the reality of the overtures of grace. They have recognized in the death of Christ the true and effective propitiation for sin, and have thus renounced all feeling of self-dependence in their hope of obtaining mercy. Through faith in the atonement wrought out for them on Calvary, they are brought within the pale of the divine favour, and thus secure an interest in all the blessings of salvation. While others have turned a deaf ear to the call, it has come to *them* like a voice from heaven, and accompanied by the potent energy of divine grace, has transformed them from the enemies to the friends of God, from the captives of Satan to the willing subjects of Christ.

It is to be observed that God's people are not only said to be called but called according to his purpose, or as the words might be rendered, according to his previous design. The reference is to the purpose which God formed in eternity, of marking out a certain number of the human family whom he should rescue by his grace from the ruinous consequences of sin, and put in possession of the blessings of salvation which was to be purchased by the death of his beloved Son. The redemption of believers is uniformly represented in scripture as the result of this purpose. "He hath saved us, and called us with an holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world was." Salvation is thus a work performed in compliance with a design which had been formed long anterior to the existence of those who should enjoy its blessings; it is not an expediency arising out of the exigency of circumstances; the evil was foreknown, and a remedy provided before time began its course. The fall of man being foreseen, the Lamb was slain, his

people chosen, and the covenant of mercy established before the world was. Believers are thus called to salvation, not on the ground of any superiority in moral excellence, by which they were to be distinguished, but solely according to the sovereign and eternal purpose of the Almighty.

That the subject of predestination involves a mystery which the human mind cannot fully comprehend, admits not of a doubt. God's purpose in election and the universality of the gospel offer, are themes which, though they co-exist in revelation, seem to stand in antagonism to each other. They are, as it were, two distinct rays diverging at opposite sides from the eternal sun of truth which is encircled by a glare so dazzling and oppressive that our feeble vision fails to discover the point at which they meet. Around the being and nature of Jehovah—around the perfections of his character—around all his procedure in creation and providence, there hang clouds of mysteries which the intellect of man has never been able to dispel. And is it to be wondered at that in the economy of grace there should be much about the divine purposes to elude our finite grasp? It is enough for us to know that all the doings of the Almighty are characterized by unerring wisdom and boundless mercy, and that all his designs in the scheme of redemption must harmonize with these attributes of his character. It is not with the purpose, but with the call we have to do. While in the far past ages of eternity, before the many worlds that people immensity and reflect his glory were called into being, God formed the design of bestowing the blessings of salvation upon a certain number of the human family, he has at the same time issued a proclamation of mercy, addressed to all or any of the race, and it is only with this proclamation that we have any practical concern. We are, as it were, passing along a river which took its rise in the eternity that is past, and will continue to flow till it amalgamates with the great ocean of the eternity that is to come; but it is only by coming and drinking of its waters, and not by perplexing our minds about the nature of its source, that we are to obtain comfort and refreshment to ourselves. Or to drop the figure, salvation was planned in the counsels of eternity; but with the designs that were thus formed we have no immediate concern; the offer of mercy is placed within our reach, and it is our present duty to embrace the offer, and thus avert the consequences of sin. As the husbandman, though conscious that divine power may withhold the rain that is to fertilize his lands, and without which all his efforts would be fruitless, puts forth his energies as if success were altogether dependent on his own resources; so the sinner, if he is to be rescued from guilt and ruin, must, while relying on a strength higher than his own, employ the means which divine grace has placed within his reach, must rouse himself to the most strenuous endeavours to embrace the offer which infinite mercy is pressing on his acceptance.

While they whose privilege is described in the text are the called according to his purpose, they are also distinguished by the feeling which they entertain toward God—they are said to love Him. As was previously remarked, the love to God which springs up in the heart of the sinner, is the necessary result of the divine call whereby he was turned from darkness unto light. Hence we see how closely

connected are the two characteristics of those of whom it is said, *that all things work together for their good*. The divine calling and love to God stand related to each other as cause and effect, "Not that we loved God but that he first loved us." It is only when the sinner yields a full and unreserved compliance with the call of the gospel that love to God in the heart takes the place of that hatred which was previously entertained towards him. Prior to his acceptance of the overtures of mercy, the thought of God was associated in his mind only with feelings of enmity and aversion. But now that the holy spirit has effected a saving change on his heart, God is regarded by him as the supreme object of his esteem. In view of the excellencies of the divine character which he sees reflected on the page of inspiration, the language of the Psalmist embodies the sentiments which fill his mind, "Whom have I in heaven but thee, and there is none in all the earth whom my soul desires beside thee." The love which he cherishes is not an imaginary feeling. It is a principle which engages all the powers of his moral nature. It is an effect which propagates itself through his whole being, extending its influence to every department of his conduct.

Such then are the characteristics of God's people as these are laid down in the text—*they love God and they are called according to his purpose*.

We come now, in the second place, to consider the declaration made respecting the people of God,—*we know that all things work together for their good*.

Some are of opinion that the phrase, *all things*, is not to be taken in its most comprehensive sense, but as having reference only to the offerings which the apostle speaks of in a previous part of the chapter; and they regard the consideration contained in this verse as an additional reason why the afflictions of believers are not inconsistent with their adoption into the family of God. We prefer, however, regarding the words, *all things*, in their widest and most unrestricted sense, as denoting all the events whether of a prosperous or adverse character, that fall out in the history of God's people. According to this view nothing which can exert an influence upon believers in their earthly course is excepted. The phrase is to be regarded as embracing every corroding care that disturbs the peace and serenity of their minds; every affliction that visits them, every pest that sweeps over their temporal welfare and blasts their interest and dearest prospects; every temptation that tends to allure them to the commission of sin; every act of unkindness that is done to them. The words are also to be viewed as including in their reference the happy as well as the painful circumstances that fall to the lot of believers, such as the pleasures of society and friendship, which they experience in common with other men; the joy arising from daily intercourse with the Father of their spirits; the peace which gladdens their hearts as they meditate on the exceeding brightness of glory which they know they shall hereafter possess.

Now, of these and all the other points of experience which enter into the earthly lot of God's people, the apostle emphatically declares that they work together for their good, and what truth can better fitted to impart comfort to their minds, exposed as they are to the crosses and afflictions of this nether world. Their course

through life is not unfrequently one of a trying and chequered character. Their outward lot is at times indeed one of ease and comfort, the circumstances of life are favorable, and all things present a fair and smiling aspect. But often their sky is overcast, and the ocean on which they are wafted to the haven of eternal rest, is tempestuous and stormy. They are tossed from wave to wave; the billows of affliction roll over them. Now they enjoy some sweet seasons of communion with God; they possess a comforting assurance of a personal interest in their Father's love; they enjoy some pleasant foretaste of that bliss, which is reserved for them in a future state.—Again, they walk in darkness; sorrow unseals for them its bitterest fountains; their great spiritual adversary is permitted to disturb their peace. Thus while the path by which they reach the city of habitations may at times be smooth and pleasant, it is often steep, and rugged, and overlaid with thorns.

But, however trying and chequered may be the earthly circumstances of God's people, these are all under the superintendence of infinite wisdom, and are all co-operating to further their spiritual and eternal good. It is to be observed, that it is not in their separate but in their combined influence that all the events of Providence are tending to their welfare. Of each individual agency, it cannot with truth be said that it is accomplishing the merciful designs of the Creator; apart from other agencies it may not be doing so. As one ingredient in a prescription may be a poison, but mixed with others a cure, so one event in the history of God's people might be an evil, but coupled with other dispensations of providence it may become a blessing. The great work of providence is not carried on by separate but by combined agencies, *all things work together*. This, at first sight, may appear to be inconsistent with the facts which we see around us. All things are working, it is true, but are there not antagonistic activities. Is not light opposed to darkness?—sin to holiness?—prosperity to adversity? Are not events which crowd into a man's life one restless sea of joys and sorrows, of successes and reverses?

Now we do not undertake to explain every anomaly in providence, or harmonize the apparently discordant elements that make up the earthly lot of God's people. We may, and oftentimes must of necessity, fail to discover the harmony, because of our creature limitations. The operations of providence are rather a grand process than a series of facts, and continuous working, reaching far back into the eternity that is past, and stretching forward into the eternity that is to come, rather than successive and isolated results. We come into being and find the mighty work going on; but we can neither connect it with the past nor calculate it for the future. The great machinery we cannot survey as a whole, for we ourselves are a part of it, down among its workings and filling our appointed place, so that we cannot rise to some lofty summit which commands the whole. Is it therefore to be wondered at that even such parts as come within the immediate range of our observation should sometimes appear disjointed and disordered. As the tyro in astronomy when his attention is first directed to the planetary system, draws the conclusion that the movements of the heavenly bodies are characterized by confusion and disorder, whereas a higher knowledge would teach

him that all were under the control of fixed and unvarying law ; so we, the creatures of a passing hour, are apt to imagine that no wise and gracious design underlies the events of providence, whereas, when we consult the volume of revelation, the believer's spiritual chart, we learn that when the Almighty foresaw from eternity the individuals of the human family who should be made the subjects of his grace, he so arranged the circumstance of their earthly lot that these should combine to further their immortal welfare. But while faith may be necessary to accept, in all its breadth, the doctrine of the text, viz : that all the events of providence are tending to the welfare of God's people, there are many of the dispensations of providence which our own consciousness can attest to be of a wise and benign character. Affliction, for example, which in itself is a sore and trying evil, is in the experience of God's people converted into a blessing. It is when the rod of chastisement is laid upon them that they strip the world of its delusive fascination and regard it as a school in which they are training for the full manhood of their being; it is then that, feeling the inadequacy of earthly friendship to impart solid relief, they are led to repose with unwavering confidence on the arms of infinite love; and it is then that, made alive to the exceeding sinfulness of sin, they are awakened to the desire of seeking after holiness, and constrained to look earnestly to that eternity which seasons of uninterrupted health and prosperity are so apt to exclude from their regards. As the light of day dawns upon the world from beneath the dark wing of night; as spring with its flowers and blossoms issues from the icy arms of winter; as the air comes forth purified from the hurricane that has spread death and desolation on its march, so the believer rises from the furnace of affliction, holier, more Christ-like, and fitter for the inheritance which is reserved for him in the skies. Behind the apparently intricate machinery of providence the Almighty sits, guiding every movement, keeping all its parts in unbroken harmony, and so directing the whole that events which may seem complex and anomalous, are made to issue in the spiritual good of his adopted children.— Many examples of this cheering doctrine are recorded in the word of God. We see it strikingly illustrated in the case of Job. How severe and accumulated were his afflictions. At one period of his history he was the greatest of the men of the east. He was rich in flocks, and herds, and extensive in possessions. He was blessed with a numerous and prosperous family. But in an unexpected hour he was stript of his property and bereft of his children—one message after another conveying to him the sad tidings of his misfortunes.— Look at this man overwhelmed with affliction, suffering from a loathsome disease, and sitting among ashes—houses, lands, friends, children, all gone. Who could have calculated good to result from such a series of calamities? Yet good came. "The Lord blessed the latter end of Job more than the beginning;" by his afflictions his views of Jehovah's character were enlarged; he was taught the duty of bowing with implicit resignation to the divine will; while the patience under suffering which he displayed, will be commemorated so long as the world lasts. The same truth is also forcibly illustrated in the divine conduct towards Joseph. He was destined by Him who knows the end from the beginning to be raised to a position of

the highest dignity. But through what a series of trying reverses was this end accomplished. Instead of being placed at once in an elevated station, he, the favourite and indulged son of his father, was hurried to a foreign land and sold as a slave; and though he soon gained the confidence of his master, he was, through a false accusation, immured in a dungeon. Behold the young exile in his chains, and say, was there any circumstance in this trying dispensation likely to raise him to the post of honor next the throne. Yet we find that every link in the mysterious chain of events that transpired was connected with the glory that followed. The envy of his brethren, his falling into the hands of the Ishmaelites, the false accusation that was preferred against him, his cruel imprisonment, the dreams of the royal officers and the forgetfulness of one of them, the years of plenty and the years of famine, were all working together for the elevation of Joseph, and through him for the preservation of a family out of whom was to spring one who should achieve the world's redemption.

The same mercy mingles with all Jehovah's dispensations with his people. If he cast them into the furnace it is that they may come forth from it like gold seven times purified. If he prune them as a vine, it is that they may be more fruitful. If he bring them to Sinai and awe them by its terrors it is that they may be won by the tender voice that issues from Calvary. Their true felicity now, and their eternal glory hereafter, are the objects he has in view in all his dealings with them, and he well knows how to accomplish them. Many of the saints have discovered even on earth, that their severest trials were in reality blessings in disguise; and though, in the case of others, clouds and darkness should hang over the divine procedure toward them, till they descend the valley of the shadow of death, eternity will reveal to all of them the benign influence of every tribulation which oppressed them in their earthly sojourn. "What I do thou knowest not now, but thou shall know hereafter." "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

In conclusion, the subject to which our attention has now been turned is well fitted to impart comfort to God's people amid the trying and diversified scenes of the present life. If, my friends, you are among the number of them who know, in their blessed experience, that God is the supreme object of their love, then from this passage you are warranted to draw the conclusion that all the events of life are co-operating to further your good. Let the conviction be deeply rooted in your mind that the darkest dispensations of your earthly lot are designed by an all-wise and tender Father for your immortal well-being. View them as so many cords woven by his merciful hand, to conduct you to that region of serenity and joy, when the tear of sorrow shall be wiped from every eye. Let patience then have its perfect work. What though the cup which you are called to drink be filled with bitterness and gall, if it promote the health of your immortal spirit. What though the night which sets in upon you be dark, if through its gloom you can discover the clear shining of the star of promise. What though the road which you are called to travel be rough and weary, if it lead more earnestly to desire a seat in your Father's house of many

mansions, when the pilgrim's staff shall be laid aside. What though the storm which howls around your bark be loud and violent, if it waft you nearer the port of eternal peace. When from the heights of bliss and in the cloudless light of eternity you come to survey your earthly experience, you shall find traces of wisdom and goodness at every step. Crosses and disappointments which now oppress and grieve you, shall then be looked upon as the gifts of a father's love. The remembrance of affliction felt to be trying and severe now, shall then awaken songs of loudest gratitude.

[The following article was intended as the leading article for our January No., but miscarried, so that it did not reach the printer till the number was printed. As the subjects of which it treats are of interest at any moment, we insert the article in our present No.—Ed.]

REFLECTIONS ON THE NEW YEAR.

This is a "stand point" in the ceaseless revolution of the seasons, of solemn and instructive importance, and admirably adapted for serious thought and reflection. From it we can with advantage take a retrospective view of the past and study with profit the lessons which its various transpired occurrences are calculated to impart; and from it, as from a vantage ground, it is our duty calmly to survey and thoughtfully to consider the existing state of affairs in the world, note their peculiar tendency, impartially to preconceive their ultimate results, and accordingly endeavor to arrange our future course of action so as to be prepared for any emergency. It is acting thus that distinguishes the wise and prudent in the world, from the foolish and unthinking. A brave and skilful general in the disposition of his forces or in his arrangements for battle never acts at random or from blind impulse. He first of all carefully reflects upon his former successes or reverses, and if possible, from some elevated eminence, surveys the enemy, observes its order and position, its weapons and mode of assault, notes the ground on which the contest is to be decided, which either wins or loses a kingdom, and accordingly arranges the order of battle. So with the same discretion of forethought ought we to act amid the multitudinous affairs of life. Now, life is a battle ground, and we are or ought to be soldiers fighting for a kingdom of eternal duration; we ought therefore eagerly to avail ourselves of every advantageous opportunity by which we retrieve past reverses, and form arrangements by which in future we carry on successfully a campaign which infallibly promises to secure for us such glorious and magnificent rewards. Every new year presents such an opportunity.

In accordance with these remarks it may not prove uninteresting and unimportant to take a retrospective glance at the most important events of the past year, and from the bearing of these upon the present and the future, urge a few of the duties which during the coming year demand our special attention.

1859 has now passed away, but the events to which it gave existence, the revolutions which it excited and matured, the principles which it called into activity and the great cords of national and moral sympathy which have been touched,—all will continue to

exert a powerful and a plastic influence in moulding and forming the future character and destiny of the world. If we admit, as some of the wisest and best profess to believe, that we are living on the very threshold of mighty revolutions which are to break up long established customs and time-worn institutions, and which are to be succeeded by a new and a better order of things, then the events of the past year, and the present excited condition of the world, demand more than a passing glance or a cursory notice. Among some of the most important occurrences of the past year we may briefly notice the following:

1. *The Italian campaign.*—This was one of the most exciting and important events of the past year. The whole of Europe was threatened with a most terrible and destructive war. The most distinguished statesmen were unable to discover a sufficient reason for the war, or to understand why the two powerful emperors with such mighty armies and with such deadly intent should confront each other. Reasons were assigned by both parties, but these were unsatisfactory to Europe, and even to themselves did not appear conclusively justifiable. The whole civilized world with breathless anxiety watched the movements of the contending belligerents. None could predict the issues of the sanguinary struggle. But this state of anxious and painful uncertainty was suddenly terminated by a hurried peace, which settled no question, which established no principle, and which satisfied no party. Blood was profusely spilt and brilliant victories obtained, but these failed in effecting the ostensible design, viz: the independence of the Italian States. The two contending monarchs retired from the bloody field, the one exasperated by his successive defeats, but not humiliated, the other with martial enthusiasm glorying in his brilliant victories, but in secret sadly disappointed with their abortive results. But the consequences of this war and peace were far otherwise than those anticipated by the contending powers—Lombardy was wrested from the despotic grasp of Austria, and annexed to Sardinia. Three Italian States expelled their Supreme Rulers and proclaimed their independence. The Pope's civil jurisdiction received a severe if not a fatal blow. The confidence of Europe in the present order of things has been terribly shaken, and a martial spirit aroused which torrents of human blood can alone with difficulty allay. In what this mighty revolution which so suddenly startled Europe and disturbed its peace may ultimately terminate, none can with certainty predict. But it is our duty to watch its movements and to be prepared for its results—to recognise in it the hand of a wise, a presiding providence, who constrains all things to contribute to the promotion of His own glory and the advancement of His people's welfare.

2. *The China difficulty.*—The successful manner in which the British fleet a year ago conducted its operations in the China water: in compelling Canton to capitulate, in capturing Governor Yeh, and in protecting British residents there, together with the treaty which Lord Elgin negotiated with the Celestial Empire, excited the highest hopes and the most sanguine anticipations in Great Britain, that it exclusive policy and isolated condition would now for ever terminate, and that henceforward its ports would be thrown open to the trade of the West, and its swarming millions accessible to the religio.

of Jesus. But during the last summer the Peiho affair dissipated these expectations, and for a short time closed the gates of China against western commerce and the Christian religion, so that that country sustains now an attitude of hostile defiance to the whole civilized world, and is resolved, if possible, to maintain its isolated position. But this is impossible. Preparations are now made and are about to be carried into effect, to compel it to accede to the terms of the treaty proposed, and give sufficient guarantee that its provisions shall be faithfully respected.

3. *The revival in Ireland.*—This is one of the most extraordinary and beneficial occurrences of the past year. The tide of spiritual influences and divine power which two years ago began to rise and flow on this side of the Atlantic, seemed, as it were, to follow the course of the gulf stream and to pour in its benignant blessings of spiritual life upon Ireland, so long the stronghold of Popery and degrading superstition. Ireland has long been the down-trodden serf of the "Man of Sin." But now a bright and a glorious day seems to have dawned upon it. The sun of righteousness is rising upon it with healing in his wings, and beginning to pour down upon this land of darkness benignant streams of spiritual and reviving light. Of late years Popery has been fast losing its hold upon Ireland, and the extraordinary spiritual revival with which it was blessed during the past summer, has immensely contributed to the overthrow within it of that monstrous amalgam of Christianity, idolatry, and superstition. A few more spiritual reviving seasons, and Ireland is forever lost to the Papacy. During the last summer hundreds of both young and old have been brought to a saving knowledge of Jesus Christ; and the glorious work is still going on. Though this revival at the beginning was accompanied by physical manifestations and other circumstances of rather a doubtful character, so much so as to involve it in considerable uncertainty, yet the moral effects resulting from it are so marked as to remove every reasonable suspicion of its being in reality the Spirit's work. Wherever this revival has appeared, drunkenness and crimes have greatly diminished; rumsellers have abandoned their immoral traffic and are endeavoring to carry on a more legitimate business; prisons are being emptied, alms houses of all kinds are becoming more and more deserted, and a religious awe seems to have seized and settled down upon the minds of these who have not yet given any evidence of earnest piety. We have no hesitation in pronouncing this "The Lord's doings, and it is wonderful in our eyes." And while we write, the same glorious wave of spiritual revival which has so extraordinarily rolled from America to Ireland with such signal blessings, has now reached Scotland and is pouring in upon that land of freedom and gospel truth renewed spiritual life. Scotland is now moving and preparing herself to receive the munificent blessings which the Father of mercies and the Spirit of all grace appears ready to pour in upon her. Let us pray that the same wave of spiritual influences may sweep over this Province and revive the work of God in our midst. In spiritual revivals, the past year has been remarkably distinguished.

If we now advert to local matters, we see two events standing out prominently among all the other occurrences of the past year, and

of the utmost importance to the future welfare of this province—these are the contemplated Union between this church and the Free Church of N. S., and the signal victory obtained by Protestantism over Popery in the last political contest. In whatever aspect these events can be contemplated, and their special bearing upon the religious and educational condition of the Province, and also upon administrative affairs, their vital importance cannot be too highly estimated. Union among Christian brethren is what every pious man should earnestly pray for, and unceasingly endeavour by all legitimate means to effect. Whatever disunion may conscientiously obtain among Christian denominations differing in the form of church government, discipline and fundamental doctrines, no such disunion or sectarian existence among the different Presbyterian denominations of this Province can be justified by either scripture or reason. They all profess to adhere to the same standards, respect the same discipline, and preach the same doctrines. Between them all there exists, as a point of difference, no fundamental principle of any practical importance. Why not then unite, and unite at once? This is a question more easily asked than answered. Were the envy, the jealousy, and distrust which keep them apart, widen the breach, and perpetuate the separation, annihilated, then the most formidable obstacles, I might say, the only obstacles, to union, would be removed. Wherever these unchristian passions are predominant, there opposition to Christian unity is invincible. We rejoice to note that two influential families of the Presbyterian Church are drawing daily nearer each other, and from the cordial acceptance by their respective Synods last summer of the proposed “Basis,” and from the harmonious concurrence with the Synods of the various Presbyteries and Sessions to which the “Basis” has already been submitted, we may reasonably anticipate an early consummation of the Union. For this desirable object let us earnestly pray.

For some years past, popery in this province, as in all the world, has been putting forth powerful efforts, and making immense strides towards regaining its lost ascendancy. Many for a time were deceived by its craft and cunning. But when concealment became any longer impossible, and as it thought unnecessary, it laid aside its mask, and then the “beast” appeared openly in all its apocalyptic deformity. Protestants were excited and aroused throughout the province, and by a determined and vigorous effort, demonstrated to the world their immense superiority. The last political contest dealt popish power and influence in Nova Scotia a staggering blow, and reassured all true hearted protestants of their unanimity and invincible strength.

Such then are a few of the most important events of the past year. It is our duty, as wise discerners of the times, to notice them and assign them that position which their importance legitimately demands. Now, as we are entering upon another year, it becomes us to pause and reflect upon the present state of the world and actually bend our energies to the performance of those duties which its special circumstances require. Among these we may notice that

1. *Concord and unanimity among Protestants*, at the present time, are absolutely indispensable. We see that popery in all parts of the world is just now combining and mustering its forces, as if for a

final contest. Its principles and unscrupulous pretensions demonstrate that nothing less than universal supremacy will satisfy its unholy ambition. In every instance in which its power has been developed, it has proved itself the determined enemy of independence of thought, the implacable foe of civil and religious liberty. Its tendency ever has been to degrade, impoverish, and barbarise mankind. It is therefore of the utmost importance that protestants be fully prepared for the threatened storm, by acting in concert and unanimously, in defending liberty and truth.

II. *More of the spirit of prayer is needed.* In the performance of this spiritual duty, we have hitherto been too apathetic. More earnestness and spiritual fervor are needed. The design of prayer is not to extort or violently wrest from a reluctant God spiritual blessings and mercies, but to prepare ourselves for their reception. God is willing and ready to pour down upon us every needed blessing, but we are not prepared to receive them. Preparation on our part is absolutely necessary. This is the design of prayer. Between earnest prayer and the reception of spiritual blessing, there is by the appointment of God an inseparable connection. While at the present moment an extraordinary tide of spiritual influences is rolling over many parts of the world, let us more than ever, by our earnest and fervent prayers, be prepared for the reception of the heavenly blessings which it imparts. Let us, by our unceasing importunity at the throne of grace, arrest the Spirit's course, and draw down upon ourselves and upon our land its reviving and enlightening influences. "Then shall the wilderness and solitary place be glad for them, and the desert shall rejoice and blossom as the rose."

The present aspect of affairs in the world portends troubles ahead. The nations of the world are mustering their forces, and preparing for what appears to be imminent—a terrible contest. Whether it is to be the final struggle, we cannot undertake to affirm. But at all events, it shall be one between despotism and freedom—between truth and error—between light and darkness. The vials of Jehovah's wrath would now seem to be full and ready to be poured out upon all the enemies of the truth. The effects will be terrible. In view of these portending calamities, our duty is to rely with implicit confidence on the goodness and mercy of our God, to stand faithful even unto death, and to rest assured that the Supreme Ruler will constrain all things to work together for his people's good, the accomplishment of all his benignant designs, and the ultimate promotion of his own eternal glory.

RELIGIOUS MISCELLANY.

DEATH-BED EVIDENCES.

BY THE REV. J. C. RYLE, B. A.;

Rector of Helmingham, Suffolk.

Reader,—I wish to say a few words

to you about a painful subject,—I mean the subject of *death-bed evidences*. I want to warn you against the common idea that people may go on, in sinful wordly ways, and yet be saved without any trouble at last.

It is sad to hear how people sometimes

talk about death-bed evidences. It is perfectly fearful to observe how little satisfies some persons when a neighbor dies, and how easily they persuade themselves that he is gone to heaven.

Many will tell you when their relation is dead and gone, that "he made such a beautiful prayer one day,—or that he talked so well,—or that he was so sorry for his old ways, and intended to live so differently if he got better,—or that he craved nothing in this world,—or that he liked people to read to him, and pray with him." And because they have this to rest upon, they seem to have a comfortable hope that he is saved. What did their relation say about Christ? Not a word! What evidence did he give of thorough repentance? None at all! What sign did he give of saving faith, of conversion, of a new heart, of meetness for heaven? None, none whatever! But it matters not! There was a little vague talk of religion, and they are content! They shake their heads, and "hope he is far better off than he was on earth." In short, they trust he is gone to heaven.

Now I have no desire to hurt the feelings of any one who reads this paper, but I must and will speak plainly upon this subject,

Once for all, let me me say, that as a general rule, nothing is so *unsatisfactory* as death-bed evidences. The things that men say, and the feelings they express when sick and frightened, are little to be depended on. Often, too often, they are the result of fear, and do not spring from the ground of the heart. Often, too often, they are things said by rote,—caught from the lips of ministers and anxious friends, but evidently not felt. And nothing can prove all this more clearly, than the well-known fact, that the great majority of persons who make promises of amendment on a sick-bed, if they recover, go back to sin and the world.

When a man has lived a life of thoughtlessness and folly, I want something more than a few fair words and good wishes to satisfy me about his soul, when he comes to his death-bed. It is not enough for me that he will let me read the Bible to him, and pray by his bedside; that he says, "he has not thought so much as he ought of religion, and he thinks he should be a different man if he got better." All this does not content me,—it does not make me

feel happy about his state. It is very well as far as it goes, but it is not *conversion*. It is very well in its way, but it is not faith in Christ.

Reader, until I see *conversion* and faith in Christ, I cannot and dare not feel satisfied about a dying man's soul. Others may feel satisfied if they please, and say after their friend's death, they hope he is gone to heaven. For my part I would rather hold my tongue, and say nothing. I would be content with the least measure of repentance and faith in a dying man, even though it were no bigger than a grain of mustard-seed; but to be content with anything less than repentance and *faith*, seems to me next door to infidelity.

Reader, what kind of evidence do you mean to leave behind as to the state of your soul? Lay to heart what I have been saying, and you will do well.

When we have carried you to your narrow bed, let us not have to hunt up stray words, and scraps of religion, in order to make out that you were a true believer. Let us not have to say in a hesitating way one to another, "I trust he is happy, he talked so nicely one day, and he seemed so pleased with a chapter in the Bible on another occasion, and he liked such a person, who who is a good man." Oh! let us be able to speak decidedly as to your condition. Let us have some standing proof of your penitence, your faith, and your holiness, that none shall be able for a moment to question your state.—Reader, depend on it, without this, those you leave behind can feel no solid comfort about your soul. We may use the form of religion at your burial, and express charitable hopes. We may meet you at the church-yard gate, and say, "Blessed are the dead that die in the Lord." But this will not alter your condition. If you die *without conversion to God*,—without repentance,—and without faith in Christ, your funeral will only be the funeral of a lost soul.

TO AN ANXIOUS SINNER.

You say:—"There is no mercy for me! My day of grace is past."

Reply.—How do you know *this*? Did Jesus ever tell you so? These are either the suggestions of a lying Devil, or of your own unbelieving heart.—Rather than trust either of these, you

had better believe Him who says, "Him that cometh unto me I will in no wise cast out."

You ask:—"Why have not the prayers of pious parents for me been answered?"

Answer.—Perhaps they are now being answered in the fact, that you are an anxious sinner, instead of a stupid, unfeeling one. Go to Jesus, like the woman of Tyre, telling him that you are a dog, and want the crumbs. My soul for yours, if he casts you off!—You are the unwilling one. You stand contradicting him, when he says, "I will in no wise cast out."

You exclaim:—"Oh! that I had died in infancy: then I might have been saved," &c.

Such wishes are idle. You are no longer an infant. What a silly one you are, to talk of "might have been saved" once, and refuse to be saved now, when Christ says, "Come unto me all ye that labour, and are heavy laden, and I will give you rest!"

Some sinners stand a long time, abusing themselves and doubting Christ, cherishing their unbelief, and arguing against his love; and at last have to go to him as their only Saviour. Others at once look away from themselves, and seeing the print of the nails, instantly exclaim, "My Lord and my God!" believing that those wounds were made for their transgressions.

If you think there is anything too peculiar in your case to be managed by an Almighty and loving Saviour, then is your humility most insufferably proud. He could save a million such as you, without exhausting his love an iota.

Salvation is not to wait till some miracle is wrought before we come; nor till we have made ourselves different from what we are now; it is instant closing with Christ: first, for his forgiveness, as our Priest; next, for his teaching, as our Prophet; lastly, for peace, accounting him as our complete and accomplished righteousness, as our great God, our Sovereign and gracious Ruler.

"I CAN'T BELIEVE."

A speaker at one of the noon-day prayer meetings in Philadelphia, made the following remarks:—"My heart has felt deeply concerned about the sinners here in the midst of us. I, in common with many others I suppose, have re-

ceived notes day after day, asking for advice in the all important matter, "What must I do to be saved?"

It was but yesterday I got a little note which read somewhat like this: "I know that unless I believe on the Lord Jesus Christ I shall be lost; I know that faith in Christ alone can save me, and yet it seems as if I can't believe. Jesus stands there and I stand here, while there is a deep chasm between us; and somehow, I can't get over. I want to, I try to, but I can't."

Well, I suppose that is just the struggling point, and that everything depends upon the simple issue. If that man is here this morning, let me tell him that it is life or death to him; that immortality is on the other side of that chasm, and sin and destruction on this. Now, can't you trust in the Lord Jesus? Why, my brother, come with me a moment. Stand by that tomb in Bethany where Jesus groans in spirit and is troubled. Hear him as he prays to his Father and our Father. See him as the big tears trickle down his cheeks, for in the shortest verse of holy writ it is said, "Jesus wept." Go up to him as he stands weeping over a natural death with those mourning sisters, and looking up into his tearful, sympathizing face, say, "Jesus, master, have mercy upon me!" Will he not do it? Will he not dry up your tears and comfort your heart? Or, will he scorn you and spurn you from his feet? No! no! Jesus is the same sympathizing Jesus as in the days of his flesh; and he is more willing now to receive you than you are to go to him. Then cannot you trust him? There is no help for you if you cannot, for there is no Saviour but Jesus!

But why should you not? You can trust me, you can trust a fellow creature, and why should you not trust Jesus, who is infinitely more worthy?

But, sinners, you ought to and you must trust him. Say therefore, now, I will trust him so far as to begin to serve him, and if you don't see more clearly this hour you will the next, and step by step advancing, Jesus will save you.

THE FIFTY YEARS' COMMUNICANT; OR A FORMALIST'S DEATHBED.

On a cold, snowy winter's night, some years ago, I accompanied a friend to visit an old woman in one of the closes

that run off the High Street of Edinburgh. We ascended a long stair, and found in a small room the old woman lying on her bed. No one could look on her features without seeing that death was very near.

From our friend we learned that she was full eighty years of age; that she had made a kind of profession for fifty years; had been a member of one of the most privileged congregations in Edinburgh; but that, alas! there was no reason to believe she knew anything of religion but the mere empty form. She had enjoyed the faithful ministry of Dr C. and Mr M., and had regularly sat down at the communion table, and now her ordinances were all over for ever.

We went up to her bedside, and said, "So you are very ill—death is very near—the doctor says you cannot live above a few hours: what is your hope for eternity?"

"O," she said, "nobody can say a single word against me. I was a member of Dr C's church in his time and afterwards for fifty years, 'a regular joined member.' I was never absent from the sacrament once that I can remember."

"If you are trusting for salvation to that," we said, "you are hiding in a refuge of lies, and death will sweep all your hope away."

"O, but," she said, "I was always a decent woman: nobody can say anything against me."

"We quoted God's word, 'He that believeth shall be saved; he that beliveth not, shall be damned.'" But she began again about what she called her "privileges" for fifty years, and her soul seemed so hardened and blunted by her life-long form of godliness, that the arrows of God's word seemed to make no mark on her conscience.

Here was a solemn lesson, to show what privileges unblest can do.—They had not been without effect, but the effect was but to sear and harden. They seemed, alas, to have been but the savor of death unto death. We thought of the fifty years' Sabbaths, and communion Sabbaths, under the ministry of men of God who had been blessed to the conversion of many sinners, and the refreshing of many of Zion's children. All these precious means of grace had been no means of grace to this poor dying sinner. They

had been but weaving together the rags of self-righteousness which she was now clasping around her so closely.—And now her feet were soon to stumble on the dark mouldy taints.

Suddenly she moved her hand, as if she wished to say something to us.—We came very close to her, for her voice was growing feeble, and we hoped to hear some inquiry after Jesus. No, she had quarrelled with one of her neighbors about some trifle, and she wished us to take her part. Thus was she spending her dying breath. Her soul seemed silent against the warnings or threatenings that so often make a sinner tremble. The door of her heart seemed double-locked against the Lord knocking; a thick veil of formality was upon her heart—the growth of fifty years of dry, lifeless, fruitless profession; and now she was going before her Maker and Judge with a miserable lie in her right hand.

She died about two hours after; her light went out in darkness.

We often read of shipwrecks; and often do we picture to ourselves that fearful moment when the perishing one discovers he is lost. But there is a still more terrible scene—the shipwreck of a soul. What an awful moment that must be when a soul that has slept on secure in sin, with a name to live, discovers that all is lost!—all hope gone for ever!—the false peace shivered to pieces, and the sinner now beyond the reach of mercy; remembered Sabbaths—remembered communions and professions, all crowding up to the agonized view of the lost!

Let us give diligence to make our calling and election sure.

RELIGIOUS EDUCATION.

When the intellect of Scotland sprung forth like a goodly tree upon the stock of religion, there were few printed books, no schools of science or art, and no academies of learning besides the parish and a very few borough schools. The character of all instruction was religious and scriptural, both in the schools and universities, and was maintained by the learning and oversight of the clergy, so that the intellect of our land grew and flourished by the preaching of the word. Next in order and importance among the

fruits of our true and faithful church, are the domestic and social affections, sweeter than life, and stronger than death, which grey, and still do grow, before our cottage hearths. But of these how shall we speak without a tear, when the grey hairs of our worshipful fathers, and the careful aspect of our self-denied mothers, with all our dear brothers and sisters, living and gone, rise before our mind, as we were wont to meet them assembled in family worship, when night

and morning we sang together the songs of Zion, listened to the word of God, and united our souls under the priestly guide of our father's powerful prayers! What unity of domestic love, what strength of natural ties, what fidelity of social obligations, what acknowledgment of far-distant relationship; in one word, what a heavenly association of human hearts, for the keeping of His commandments, hath God made to flourish under the humblest roof!—*Anon.*

CHILDREN'S CORNER.

A BRAVE BOY.

I shall never forget a lesson I received when at the school in A——. One morning, as we were on the way to school, one of the scholars was seen driving a cow toward a neighboring field. A group of boys met him as he was passing. The opportunity for ridicule was not to be lost by a boy of the name of Jackson. "Holloa!" he exclaimed, "what's the price of milk? I say, Jack, what do you fodder on?—What will you take for all the gold on the cows horns? Boys, look here; if you want to see the latest Paris style, behold these boots!"

Watson, waving his hand to us with a pleasant smile, and driving the cow to the field, opened the gate, saw her safely in the enclosure, and then closing it, came and entered the school with the rest of us. After school, in the afternoon, he let out the cow and drove her off, none of us knew where. And every day, for two or three weeks, he went through the same task.

The boys attending A—— school were nearly all the sons of wealthy parents, and some of them were dunces enough to look down with a sort of disdain upon a scholar who had to drive a cow.

With admirable good nature did Watson bear all their silly attempts to round and annoy him. "I suppose, Watson," said Jackson one day, "I suppose your papa means to make a milkman of you." "Why not?" asked Watson. "Oh, nothing; only don't leave much water in the cans after you rinse them—that's all!" The boys laughed, and Watson, not in the least mortified, replied, "Never fear; if ever

I should rise to be a milkman, I'll give good measure and good milk too."

The day after this conversation there was a public examination, at which a number of ladies and gentlemen from the neighboring towns were present.—Prizes were awarded by the Principal of our school, and both Watson and Jackson received a creditable number: for, in respect to scholarship, these two were about equal. After the ceremony of distribution, the Principal remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost, as because the instances were rare which rendered its bestowal proper. It was the prize of HEROISM. The last medal was awarded about three years ago, to a boy in the first class, who rescued a poor girl from drowning.

The Principal then said, that, with permission of the company, he would relate a short anecdote. "Not long since, some boys were flying a kite in the street, just as a poor lad on horseback rode by on his way to the mill.—The horse took fright, and threw the boy, injuring him so sadly that he was carried home, and confined some weeks to his bed. Of the boys who had unintentionally caused the disaster, none followed to learn the fate of the wounded lad. There was one boy, however, who had witnessed the accident from a distance, who not only went to make enquiries, but stayed to render services.

"This scholar soon learned that the wounded boy was the grandson of a poor widow, whose sole support consisted in selling the milk of a cow of which she was the owner. Alas, what could she now do? She was old and lame

and her grandson, on whom she depended to drive her cow to the pasture, was now helpless from his bruises.— 'Never mind, good woman,' said the boy, 'I can drive your cow.'

But his kindness did not stop here. Money was wanted to get articles from the apothecary. 'I have money that my mother sent me to buy a pair of boots with, but I can do without them.' 'O no,' said the old woman, 'I can't consent to that; but here is a pair of heavy boots that I bought for Thomas, who can't wear them. if you would only buy these, giving us what they cost, we would get on nicely.' The boy bought the boots, clumsy as they were, and has worn them up to this time.

"Well, when it was discovered by other boys of the school that our scholar was in the habit of driving a cow, he was assailed every day with laughter and discipline. His cowhide boots in particular were made matter of mirth. But he kept on cheerfully and bravely, day after day, never shunning observation, driving the widow's cow, and wearing his thick boots, contented in the thought that he was doing right; caring not at all for the jeers and sneers that could be uttered. He never undertook to explain why he drove a cow; for he was not inclined to make a vaunt of his charitable motives, and furthermore, in his heart, he had no sympathy with the false pride that could look down with ridicule on any useful employment. It was by mere accident that his course of kindness and self-denial was yesterday discovered by his teacher.

"And now, ladies and gentlemen, I appeal to you was there not true heroism in the boy's conduct? Nay, Master Watson, do not slink out of sight behind the blackboard! You are not afraid of ridicule, you must not be afraid of praise!"

As Watson, with blushing cheeks, made his appearance, what a round of applause spoke the general approbation of his conduct! Those clumsy boots on Watson's feet seemed a prouder ornament than a crown would have been on

his head. The medal was bestowed on him amid general acclamation.

The other boys who treated Watson with ridicule were heartily ashamed of their conduct, sought and obtained his forgiveness and friendship.

Dear children! never despise another who may be more plainly clad than yourselves. There is many a noble heart under a well-patched garment.— Whenever you are tempted to look scornfully upon one in a poor or plain dress, think of Edward James Watson—the brave boy and his gold medal.

LOVE ONE ANOTHER.

A little girl with happy look,
Sat slowly reading a pond'rous book,
All bound with velvet and edged with gold,
And its weight was more than the child
could hold;
Yet dearly she loved to ponder it o'er,
And every day she prized it more,
For it said, as she looked at her dear little
brother,
It said, "Little children must love one another."

She thought it was beautiful in that book,
And the lesson home to her heart she took,
She walked on her way with a trusting grace,
And a dove-like look on her meek young
face,
Which said as plain as words could say,
The Holy Bible I must obey,
So, mamma, I'll be kind to my darling bro-
ther,
For "Little children must love one another"

I'm sorry he is naughty and will not pray,
But I'll love him still, for I think the way
To make him gentle and kind to me,
Will be better shown, if I let him see
I strive to do what I think is right,
And thus when I kneel to pray to-night,
I will clasp my arms around my brother,
And say, "Little children must love one an-
other."

The little girl did as the Bible taught,
And pleasant indeed was the change it
wrought,
For the boy looked up 'n glad surprise,
To meet the light of her loving eyes;
His heart was full he could not speak,
He pressed a kiss on his sister's cheek,
And God looked down on the happy m-
ther
Whose little children loved each other.

RELIGIOUS INTELLIGENCE.

NOVA SCOTIA.

THE WEEK OF PRAYER.

The invitation of the Lodianna Mission-

aries was cordially responded to in this city. On Monday a Union Prayer Meeting was held at 9 o'clock a. m. and at 3 p. m. Both meetings were

thronged by deeply impressed audiences. Every morning during the week the Union meetings have been better attended than ever before; the prayers offered up were characterized by peculiar solemnity and earnestness and the exhortations were in general brief and pungent.

The St. Matthew's and St. Andrew's Congregations met together in St. Andrew's at 11 o'clock. Rev. Mr. Boyd preached and Messrs. Scott and Jardine offered up prayer. St. Paul's, St. George's, the Brunswick street, the Grafton street and the Granville street Chapels, Poplar Grove Church and the North Baptist Chapel were also open at 11 o'clock. Service was held in Chalmers' Church at 7½ o'clock on Monday evening; at 11 o'clock on Tuesday; 7½ o'clock p. m. on Wednesday and Thursday. Special services were held also in most of the other city Churches.—*Witness.*

We referred in our last to the special services held during the week, at the invitation of the Lodianna Mission, and we promised further particulars.

On Friday the 13th, a vast congregation gathered in the Temperance Hall both at 11 a. m., and at 7½ p. m. At the first meeting the Chief Justice presided for an hour. His strength then failed him and he retired. The venerable Chairman was assisted by Rev. Mr. Uniacke, who addressed the meeting in very feeling terms. The first prayer was offered up by Rev. John Scott. Rev. Mr. Sprague addressed the meeting on "The Power of Prayer." Rev. Mr. McGregor then addressed the throne of Grace. Rev. G. W. Hill delivered a spirited address on the "Spread of the Gospel." Rev. G. Boyd, then offered up prayer, and Rev. Mr. Munro spoke briefly on Christian effort.

In the evening the Hall was incapable of containing the vast numbers that thronged to the meeting. It was expected that Dr. Twining would preside, but he was prevented by serious illness. T. A. S. Dewolf, Esq., ably supplied his place. The opening prayer was offered up by Rev. T. Jardine. Rev. T. Crisp addressed the meeting on "The Week of Prayer," Rev. J. Dewster, on "Christian Union," and Rev. John Hunter on "The signs of the Times." Prayer was offered up at intervals by Rev. R. McLearn and Rev.

George Patterson. Rev. Mr. Humphrey made a few closing observations. On the whole it was one of the most impressive meetings we have ever attended. The addresses were all characterized by earnestness and energy; the Prayers were fervent and simple.—*Id.*

We are happy to learn that the week has been observed as a week of prayer in all the leading towns and villages of the Province. In New Glasgow, a correspondent informs us that Messrs Roy, Stewart and Walker each held services at 11 o'clock on Monday morning and in the evening the three congregations met in Mr Walker's Church—Mr Stewart presiding. On Tuesday all met in Mr. Roy's Church—Mr. Walker presiding—and on Wednesday in Mr. Stewart's Church—Mr. Roy presiding. Services were to be continued in the same rotation on Thursday, Friday and to day. Such meetings must be very pleasant and edifying. In Pictou, Windsor, Wallace and Truro, special services were held but we have received no particulars as yet.—*Id.*

A *Lover of Zion*, writing from Truro, informs us that last week that village was a scene of much interest. A Young Men's Christian Association was recently formed which meets on every Saturday evening for religious exercises. On the 7th inst., the Appeal from the "Far East" was laid before the Association and it was resolved to hold a Public Prayer Meeting on every day of the week following from 9 to 10 o'clock, a. m. On Monday morning the Hall was crowded, and some were unable to obtain seats. Day after day the attendance increased, and on Saturday morning not only the body of the Hall but even the gallery was filled. Most of the exercises were conducted by laymen. Sabbath the 15th was observed as a day of Thanksgiving. The Presbyterian Church was kindly placed at the disposal of the Association, and in the evening it was crowded to excess. Ministers and people of all denominations united in the services.

We observe by our New Brunswick exchanges that a Daily Prayer Meeting was commenced in St. Johns.—*Id.*

ON THE SETTLEMENT OF THE ISRAELITES IN CANAAN.

The following continuation of Mr Trotter's article should have been the first in the present No. but was overlooked by mistake, and is therefore inserted here.

CHAP. II.

The settlement of the Israelites in Canaan was also partly intended to prepare the world for the reception of the Gospel, and to facilitate its propagation when the time for it had arrived.

No country in the world was ever more favorably situated than Canaan, for these important purposes. It lay between Egypt and the countries to the south, on the one hand, and the extensive Empire of Assyria on the other; and had access to the East, through the Red Sea, and all the countries of the West, through the Mediterranean. A considerable part of its northern sea-board was occupied by the Phœnicians, by far the most active and enterprising people of ancient times, and the Israelites were generally in close alliance with them; and everything remarkable in the history, institutions, and character of the one, could not fail to be known to both. Confined as the Phœnicians were to a narrow and barren strip of land, extending from Tyre on the south to Aroer on the north, a distance of 120 miles, and not exceeding 20 in its greatest breadth, they addicted themselves to navigation and commerce, from the earliest times, and depended chiefly on the Israelites for bread. Ezek xxvii. 17, Acts xii. 20. They planted colonies in the greater part of the islands of the Mediterranean, and round all its shores; passed the Straits of Gibraltar, and formed settlements along the coasts both of Europe and Africa, to a great distance. They are known to have traded in the Red Sea, and through it, with Judea; and are believed to have known the passage round Africa by the Cape of Good Hope. Tyre was the great emporium of trade in ancient times, and was resorted to by the most distant nations of the earth Ezek. xxvii. 7—24.

Between Tyre and the Jews there was a friendly league, which had lasted for ages, Amos i. 9, and the peculiar character which the latter sustained, and the more remarkable incidents in their history, could not be wholly unknown to the former. The fate of Tyre and Sidon themselves, was distinctly foretold by the Jewish prophets, and the fulfilment of their predictions, could not have failed to produce a lasting impression on the minds of all to whom they had become known. Were London or Liverpool razed to the foundation and made a desert, and were it certainly known that such a catastrophe had been foretold, what a sensation would it create in the civilized world, and to how many interesting speculations would it give rise! Many of the predictions of the Hebrew prophets were widely disseminated, and not a few of the Oracles of the Sybil can be distinctly traced to this origin. That they were not only known in distant regions, but that they also created an intense interest in the minds of numbers, appears from the fact that the star which announced our Saviour's birth, was regarded as an intimation of that expected event among the nations of the East; and Virgil's Pollio shows as clearly that the West expected some offspring of the gods to appear on earth for the purpose of correcting all the abuses which time had introduced—of removing all the ills of life, and

bringing back the golden age to the earth. The fellow passengers of the prophet Jonah, who were bound to Tarshish, a port of Spain, were not unacquainted with the power and greatness of the God of Israel; and the friends of Haman in the capital of Persia, believed that the Jews were under the protection of a special providence, which rendered it unsafe for any person to contend with them.—*Esther vi. 13.*

The Jews occupied a central position among the nations of antiquity, and exercised a greater or less influence in consequence of that circumstance. They had Assyria on the one hand, and Egypt on the other; for many years the two most powerful empires on the earth. The Hebrew commonwealth was too insignificant to become an object of jealousy to either of them. It generally preferred an alliance with Egypt, but occasionally leaned towards Assyria, and this vacillation naturally destroyed the confidence of both, and rendered them indifferent to its interests unless when they were inseparably connected with their own.

Egypt had no timber for ship-building, and depended for it on the forests of Syria, and without the possession of the same country, Assyria had no access to the Mediterranean, and it thus became a bone of contention between them. They were each of them desirous of incorporating the country within their respective dominions, but being mutually afraid of one another, and unwilling to come into absolute contact, and knowing how highly the Jews valued their national existence, they thought it the best policy to make them tributaries, and rule them by means of princes of their own.

The Jews were thus still a nation, and so long as they enjoyed a national existence, with a power on each side to which they could render important services, they were of far more consequence than they could have been in almost any other situation. The united empire of Egypt and Ethiopia, when in the meridian of its glory, comprehended the whole of Northern Africa, from the shores of the Atlantic to the Indian Ocean, and its authority was acknowledged by a large porportion of the human race. Assyria on the north, under its different names and dynasties, was equally extensive, populous and powerful, and for a time was more successful, for the power of Egypt was shattered by Nebuchadnezzar, and laid prostrate by Cambyses, till it was again renewed under the Lagidae, when it resumed its former position in relation to Assyria, taen under the sway of the Seleucidae, and when the Jews also lifted up their heads under the Maccabees.

Palestine was always too insignificant to be an object of jealousy, either to Egypt on the one hand, or Assyria on the other; but for the reason already stated, its alliance was valued and desired by both, but especially after the defeat of Pharaoh Necho at Carchemesh, (*Jer. xli. 2*) which stripped him of all his conquests in Syria, in the organizing of which he had spent a number of years, and threatened to lay Egypt open to his rival. Though Nebuchadnezzar was victorious, he must have suffered severely, as he took no immediate advantage of his success, but even permitted Jehoiak m. a creature of Pharaoh Necho, to occupy the throne of Jerusalem for a period of four or five years *2d Kings xxiii. 33—35, and xxiv. 1.*—
But having repaired his losses, he compelled the Jews to become his

tributaries, and the King of Egypt to confine himself within his own bounds, 2d Kings xxiv. 7.

All these transactions were calculated to bring the Jews into notice, and to make known the peculiarities of their worship among a great number of the nations of antiquity. Accordingly there is a time predicted in the Scriptures, Jer. xix. 23—25, when there shall be a highway between Egypt and Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptian shall worship along with the Assyrian. "In that day shall Israel, the third, together with Egypt and Assyria, even a blessing in the midst of the earth, whom the Lord of Hosts hath blessed, saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

REVIEWS.

A FEW REMAINS OF THE REV. JAMES MCGREGOR, D. D. Edited by his Grandson, the Rev. George Patterson. Philadelphia: Joseph M. Wilson. Pictou, N. S., James Patterson. Halifax, Messrs. A & W. McKinlay.

The remains of Dr. McGregor in this volume, consist of eleven different pieces. These are, "a Defence of the Religious Imprecations and denunciations of God's wrath, contained in the Book of Psalms, against the enemies of the Gospel"—"On the Millennium"—"A Guide to Baptism"—"Letter to a Clergyman, urging him to set free a black girl he held in slavery"—Letter to the General Associate Synod—Address to the United Secession Synod, on behalf of Pictou Academy—"The prosperity of those who love Jerusalem," a Synod Sermon—Address to the Students of Pictou Academy—Letter to the Glasgow Colonial Society—Private Letters—and, Translation of a portion of one of his Gaelic Poems." It is evident that the subject of some of these pieces are of lasting importance, and must engage the attention of christians in all places and at all times; but others of them seem to have been written in particular circumstances, and on special occasions. A few of them were sent to the press by Dr. McGregor himself, and several were carefully written and prepared for it, although at distant periods of his life. By publishing these Remains, the Editor will accomplish two important purposes—he will gratify the admirers of Dr. McGregor with a few specimens of his most carefully written productions, and he will afford readers themselves an opportunity to judge of the accuracy of the estimate which the Editor has formed of the intellectual powers and literary attainments of Dr. McGregor as given in the Memoirs. It is not our intention to enter into a full review of all these Remains; this is quite unnecessary: and is uncalled for; but there are two or three of the pieces which merit special consideration—To these we solicit the attention of our readers, reserving our general remarks upon the book as a whole, to our concluding paragraphs.

The first piece in order is, an Essay on the Imprecatory Psalms.

As this is a subject which has engaged frequently the attention of the learned, and as it is one highly practical in its nature, we think we cannot do better than enter upon it somewhat fully. What, then, we purpose to do, is—First, state Dr. McGregor's theory on the subject; Second, examine his discussion of it; and Third, make a few general observations of our own, suggested by this Essay. By this means, we apprehend the simplest and clearest view of the Essay itself will be brought before the mind of the reader.

I. THE THEORY OF DR. MCGREGOR. This theory might be stated in a very few words of our own; but we think it will be better and more convincing to quote the words of Dr. McGregor himself—There is one paragraph in which, it appears to us, the whole theory is contained; it is a somewhat lengthened one, but since it is so comprehensive, and so necessary to our subsequent observations, we trust our readers are prepared to bear with its length. It is as follows:

Page 12. "We said above that there are such monsters of men in the world as promote earnestly the everlasting destruction of mankind. This character is emphatically diabolical, as far as it goes, but it wants the finishing stroke to make them incarnate devils. These men are *within the reach of divine mercy*, and consequently of our benevolence. They may yet be "created in Christ Jesus unto good works;" the heavenly fire may be kindled in their breasts, and they may be made to love the Lord with all their soul, and their neighbor as themselves. For their obtaining these blessings, we ought to pray fervently.—But if to their black character, we add the single feature of *final perseverance*, they then want nothing which the devil possesses, and they are deservedly excluded from our benevolence. Such men there are, but they have no title to that appellation, for there is not one particle of humanity in them, but they are in every respect as *malicious, implacable and obstinate adversaries* of God and man as Beelzebub. Such was Judas, who betrayed our Saviour; such were several of the chief priests, Scribes and Pharisees, who knowingly delivered the Son of God to be crucified; and such are all who are guilty of the unpardonable sin, the sin against the Holy Ghost. The smallest degree of benevolence towards them, must be accounted the bitterest malice towards all mankind; and therefore our blessed Father in Christ hath freed us from all good will to them, by directing us not to pray for them. "There is a sin unto death, I do not say that he shall pray for it." 1 John v. 16. These persons are *precisely on a level with the devil*, and we are to have the same affection for them both. They are equally incapable of enjoying any good or indeed evil, but since they do evil as earnestly and incessantly as if they enjoyed it, it is highly reasonable to wish it to them, even all the length of everlasting destruction. Upon this principle, I think, the severest of the imprecations in the book of Psalms may be defended, supposing the objects of them to be persons of the above character, which I hope fully to prove. All finally unbelieving and impenitent sinners, though their sin may not be so aggravated as those of the above incarnate devils, are, in these respects, upon a level with them; because they completely resist, even to the end, God's offers of salvation, or that light which he hath given them; therefore to them may be applied all the less grievous imprecations."

In this paragraph, we consider, that the whole of Dr. McGregor's theory is contained; but that there may not be any mistake, and that we may give as full an exposition of it, as our limits will permit, we shall subjoin a few sentences from the paragraph immediately following.

Page 13. "Moreover, though there are finally unbelieving and impenitent sinners in the world, yet who they are, we cannot know. God hath wisely ordered that the finishing stroke of their character, viz. final perseverance, should forever elude our search, or, at least, till they be beyond our reach, and therefore

we have none to whom our imprecations may be particularly applied. The incarnate devils are so perfectly in the disguise and shape of the men to whom we must do no harm in thought, word or deed, that we can never distinguish between them; and therefore we must aim at no particular person, in our imprecations, lest we should hit an improper object. We are bound to consider every individual in the world as a man, and to treat him accordingly; hence imprecations contract not in the smallest degree our benevolence to our fellow men. — Neither will it follow that imprecations are useless, because we can apply them to no man; for though we cannot, yet God will direct them to their proper object. *Man must offer them up to God, and leave them in his hands to be applied as he pleases; and "his hand shall find out all his enemies; his right hand shall find out those that hate him."*

In these two paragraphs, we conceive, the whole of Dr. McGregor's theory is contained. If there be any essential or important principle connected with his theory, not contained in these paragraphs, we confess that we have unwittingly overlooked it; and should it have any special bearing on the subject, we shall be sorry for the omission. For, we are most anxious to present the views of our author as fully and luminously as our space will permit, that we may subject them to a thorough but candid examination. We wish the reader to mark a few phrases which we have put in italics in these extracts. They will aid not a little in realising the opinions put forth.

We think it will assist in some degree the understanding of these paragraphs, and consequently the theory itself, if we throw them into the form of so many distinct propositions. If then, we are not greatly mistaken, the following propositions may be most logically and fairly deduced from these extracts.

1. There are some men—monsters we may call them—who promote earnestly the everlasting destruction of mankind; but their character, how much soever diabolical, wants the finishing stroke to make them incarnate devils.

2. These men may, for ought we know, become the subject of divine grace; and therefore it is our duty to pray that they may become such.

3. But if the single feature of *final perseverance* in their wickedness be added to their character, then we must classify them with devils and consider them excluded from our benevolence.

4. It follows that such individuals should become the subjects of our direst imprecations—of such imprecations as the severest contained in the Psalms.

5. Some men may finally persevere in their wickedness, but their wickedness may not be so great as others; to them may be applied the less grievous imprecations.

6. We know not those that will finally persevere in their wickedness, and therefore our imprecations should aim at no particular persons.

7. Although our imprecations aim at no particular persons, still they are not useless; man must offer them up generally, and God will apply them particularly.

All these propositions, we consider, are held as logical and exclusive, by Dr. McGregor; and all of them, it will be readily admitted, are contained in the two extracts which we have given. Our object in presenting them distinctly or separately is, that they may

stand out in *alto relievio*, as it were, before the mind of the reader.— If by this arrangement we have succeeded in gaining our object, it will be unnecessary at the present stage of our review, to stop and make any farther explanations. We proceed therefore to consider,

II. THE DISCUSSION GIVEN OF THIS THEORY. The discussion of course, includes the illustrations and arguments by which it is supported. It is divided into two parts. In the first, our author vindicates these imprecations as David's; and in the second, he vindicates the use of these imprecatory psalms by Christians. In vindicating these imprecations as David's, he points out who David's enemies were, and what was their character. David's enemies were—the seven devoted nations of the Canaanites—the other heathen and neighboring nations, who adopted and acted on the principles of the Canaanites,—and Saul and his accomplices. The spirit of David's imprecations is next illustrated. He prayed against his enemies—not out of revenge—but in true faith—under divine inspiration, and as a type of Christ. These topics, we consider, are very successfully and satisfactorily illustrated. Under the division of David praying in true faith, there is an ingenious tabular view given of warrants, imprecations and answers. It certainly places some of Dr. McGregor's opinions in a very strong light, and under a very simple formula. These exhaust his arguments and illustrations, in the first part.

The second part of the Essay, which is the one with which we have most to do, contains a vindication of the use of the imprecatory psalms by Christians. Our author endeavors to prove here that imprecations are a permanent duty. To establish this position he employs seven arguments. 1. They are a moral duty, required by the law of God, the eternal rule of man's obedience, Deut. xi. 29—xxvii. 11 to the end; Judges v. 23. 2. The Lord declares plainly that he will curse and destroy eternally, all his implacable enemies. 3. We find many others besides David going before us in the same practice Noah, Isaac, Jacob, Moses, Joshua, Elisha, Jeremiah, Nehemiah, Mal'chi. In the New Testament, Christ, Paul, 2 Tim. iv. 14; and the Church, Acts iv. 24. 4. God has promised that he will hear and answer holy and good imprecations, and he has already in innumerable instances, accomplished that promise. 5. They are plainly executed in that form of prayer which Christ taught his disciples. 6. God hath appointed them as means of the preservation of the church, and of the destruction of her enemies. 7. The saints shall afterwards judge the enemies of the gospel; and their praying against them now is but doing, implicitly and indefinitely, what they shall do at the day of judgement expressly and particularly, Mat. xix. 15—1 Cor. vi. 2-3. These are the whole of the arguments, given in his own words, with which our author supports his position; and without question form the most important part of the Essay. We wish we could have given some of the illustrations of these arguments: but our space forbids. We recommend the reader to peruse them carefully. In the second chapter of this part, the objects of imprecations are enumerated. They must be directed against no enemy of man—against no present enemy of the gospel; but against all the final enemies of God, or of the gospel. The objects of imprecations must be considered as unknown, and in absolute im-

precations, there must be no particular object intended. In the third chapter, the spirit with which we should imprecate is considered. Imprecations should not proceed from a spirit of revenge; they ought to be used purely in obedience to the divine command; they should be used in faith; and offered up with knowledge. Next in importance to the first chapter of this part of the Essay, is the fourth chapter which contains an answer to the objections made to the use of these imprecatory psalms by christians. 1. It is objected that imprecations are suited to the dark and antiquated dispensation of the Old Testament only. But it has been shown that our Saviour, the Apostle Paul, and the New Testament Church used them. 2. Though David's imprecations might be used with propriety during the first age of Christianity, while Judas, the chief Priests, Pharisees, or any of the Jews were alive who crucified Christ, and persecuted his Apostles, yet they ought to be laid aside now, when those men are dead. But in every age there are persons of the same disposition as the betrayers and murderers of our Lord and his Apostles. 3. It is objected that David's imprecations are the effect of a malicious and revengeful temper, and that they have no other tendency but to cherish and foster the same dispositions in others.—But it has been shown that these imprecations neither spring from malice and revenge, nor cherish them in the least degree. If men abuse and not scripturally use them, the fault is with the men, not the imprecations. 4. It is objected that imprecations are contrary to the doctrines taught in many places of scripture; such as Rom. xii. 14, James iii. 10–12, 1 Tim. ii. 1–3–4. The first two passages, it is answered, are not prohibitions of *all* kinds of cursing and imprecations, but only of those of a *malicious and revengeful* character, and the third passage is not contrary to the imprecatory class defended in this Essay. 5. It is objected that the imprecations contained in the psalms are to be considered as prophecies of the destruction of God's enemies, and should be translated as predictions and not prayers. But it is answered, there is no authority for such a translation—it would not mend the matter, and it is little odds to a christian whether they are read as predictions or prayers. Predictions are the groundwork of prayers, and prayers are earnest wishes that the predictions may be fulfilled.

We have thus given a brief synopsis or epitome of this Essay. In the estimation of some of our readers, it may appear long and dry. But it cannot appear so to those who take an interest in the subject. To have adopted any other plan, would have done justice neither to Dr. McGregor nor to ourselves. It was necessary to present Dr. McGregor's views as copiously as possible that the reader might distinctly comprehend them; and the same required to be done that the reader may judge for himself how far the remarks we are now about to make are well founded. We proceed therefore

III. TO MAKE A FEW GENERAL OBSERVATIONS OF OUR OWN, SUGGESTED BY THIS ESSAY. On this part of our review, we enter with some hesitation. The cause of this is not the essay itself lying before us. So far as the composition of it is concerned, and the manner in which the subject has been treated, there would be nothing to prevent us giving a free, full and candid opinion. But our hesitancy lies in the difficulties of the subject itself. We have long looked for some one to

lear away these difficulties. We have read everything which opportunity threw in our way connected with these imprecatory psalms, and we have yearned to get hold of a theory that would enable us to sing these "Songs of Zion," not only in a calm spirit, but confidently, cordially, lovingly. But we honestly confess that we have read long, and, so far as we had this end in view, to little purpose. After perusing some lengthy defence or apology for these psalms, and numerous arguments for their use in our Christian Assemblies, the feeling almost always rose uppermost, that there was something like special pleading in these productions—that the evidence was not of that clear, convincing, irresistible description which we desired—and that we could not rise from the perusal of such works, with that strong, abiding and immovable faith, which we felt after reading an able treatise on justification or the atonement. In the latter case all was clear and solid. There was no doubt but it was a doctrine of the New Testament. There was no doubt but it was our duty to believe it, and trust in it, and rejoice in it. We could not help coming to this conclusion if we would. We were impelled to it by a moral cogency. Every power within us—reason, judgment, conscience—would have risen up in rebellion in the inner man, if we had dared to gainsay the conclusion, that all was clear, evident, and satisfactory. But we never felt any such deep convictions after perusing the treatises written on the imprecatory psalms. There seemed always to leave the feeling, that there was a great deal of working for a purpose—that there was not a title of dove-tailing of scripture to make the argument look unique and complete—and after all the efforts made, it was to use another at a similar simile—but a mosaic pavement, at best, which had a shakiness and a shaking about it, when we attempted to stand upon it, which did not feel like the good solid earth beneath us. Men may find fault with us for entertaining this feeling—they may call it prejudice, sentimentalism, or want of strong moral perception; but these things and others they may call it, as has sometimes been done—but there it is—and we cannot help it—it is our nature—God has given us it.

It was, therefore, with no small interest, that we took up the *Remains* of Dr McGregor and observed that one of the most lengthy essays in this volume was on this very subject of the imprecatory psalms. We have read it—and we trust we have read it faithfully. The question now is—what is the judgment which we form of it? This we shall endeavor to give in a very few words. That we may bring our views of the *Essay* broadly before the reader, we must introduce two enquiries. The first is: Has Dr. McGregor cast any new light on the subject, or presented it under any new aspect? We answer—we think he has. Various writers have supported their different opinions on this subject. The theory that the imprecatory psalms were to be considered as predictions, long held its ground in the church. It was common in the days of Matthew Henry, and it found a place in his commentary. But it was exploded long ago. Next the theory was held that they belonged to the old Testament dispensation. But Hengstenberg and Professor Edwards of the U. States, have caused this theory to share the same fate as the former. Again, the theory was maintained that these imprecations

referred to the body and not to the soul. But the fact that the death of the body fixed the destiny of the soul, proved that this theory was no better than its predecessors. Kitto, in his daily readings, has started, with his usual ingenuity, a theory in many respects novel and philosophical. He maintains that God has planted within us feelings which rise up against everything like cruelty and injustice, and that these psalms are but the exponents of these feelings, as others are of our sorrow or gratitude. This may meet the philosophy of the subject, but does it meet the theology of it? Verily we think not. We admire the broad view it gives, and the freshness of interpretation which it originates, but we do not think it solves the theological difficulties. Now the theory which Dr McGregor supports is different from all these. He holds that the enemies against whom these imprecations are lifted up are to be considered as classified with devils; and in this light it is not lawful, but it is a duty incumbent upon us to pray for their eternal destruction. We do not say that this view is altogether new; but we do say that the phase in which Dr. McGregor presents it, and the numerous guards and explanatory saving clauses with which he surrounds and protects it, have to us at last all the freshness of novelty. Others may elsewhere, have seen all these things; we confess we have not.

Our second enquiry is—has Dr McGregor solved satisfactorily the grand difficulties connected with the subject! We admit that he has gone a long way in doing so; but still we honestly confess something of the old feeling arises within us. On some very essential points, in what may be called his *premises*, there is not that clear and thoroughly convincing proof that we would like to have. A few questions will illustrate our meaning. Has it been scripturally or satisfactorily established in this or any other Essay that we are *positively commanded* to sing these psalms, and consequently that we sin if we do not? Will any one say that, "curse ye Meroz" is a precept equivalent to "sing ye the imprecatory psalms of David?" We will say that David had no particular persons in view when he sang these psalms? Are we not told at one time who the enemies of David were—the Canaanites, and Saul, and his accomplices? Is not the character of these enemies given as an illustration of the class of men against whom these psalms may be sung; and yet are we not at another time told, that David had no particular person in view, and that *we* ought not, when we sing them? Is Christ using these psalms against his enemies,—Christ who was omniscient, all-seeing, all-knowing—to be considered as ignorant of those whose "black character the one feature of final perseverance was added," and therefore had no particular persons in view when he lifted up these imprecations? Or if he did know these persons, since we do not and can not know, how far are we to consider his example in this respect an example for our imitation? When Paul spoke of Alexander the coppersmith, had he no particular person in view? Are there any special times at which these psalms are to be sung; or are they to be sung in their order or turn, with other psalms? Are they to be used as often as psalms of thanksgiving and praise? Do not the most earnest advocates for these psalms show some misgivings on this point? Does not one writer say the

they ought to be used only "on suitable occasions;" and does not our author himself say, that they "ought to be used less under the new Testament, than under the Old, or rather that other prayers ought to be used more, in proportion to the superiority of our privileges?" Or if they are to be used at special times—suitable occasions^r—when are these, and what authority have we for limiting them to these times? Do we not find that when they have been used, they have been most frequently used in the most agitated and most exciting periods of the church's history? Were not the times of David of this description? Were not the times of the Reformers and Covenanters of this character; and who used them more frequently than they? Yet are not such as these the very times when personal applications of these imprecations are most apt to be made? Was it not the practice of the Covenanters to denounce such men as Laverhouse and Dalrymple, in their sermons and exhortations—denounce them not vaguely or indefinitely, but by very name? In their prayers did they not call down the maledictions of heaven on these godless men and bloody persecutors,—aye, and with no minced words or smooth lips? And at the conclusion of these preachings and prayings, did not the whole congregation burst out, as it were, to one terrific gush of indignation, till rock and dell, and mountain and glen, and heaven and earth, echoed back such awful, blood-rolling imprecations as these :

Let thou their eyes so darkened be,
That sight may them forsake;
And let their loins be made by thee
Continually to shake.

Out of the book of life let them
Be razed and blotted quite;
Among the just and righteous
Let not their names be writ.

No one amid these assemblies was ignorant of whom he sung, or whom the psalm was applied.

We have many other questions to put, but we must close. All that we mean to communicate by these questions is that, to us at least, there are not a few difficulties connected with the subject, which are not fairly met in the Essay; and that it appears to us that in some cases the author has come to conclusions which his premises do not warrant. We may be mistaken; others may take a different view of them; but this is the only light in which we can consider them at present. Had our space permitted we certainly could have given full reasons for holding this sentiment.

We have got so engrossed with the subject that we have almost forgotten the Essay itself. If any one supposes from what we have said that we entertain a low or even indifferent opinion of this Essay, he is greatly mistaken. It is an excellent Essay, and will well repay a perusal by any one interested in the subject. Viewed effectually, it discovers great breadth of thought, and uncommon keenness of perception, and every sentiment is transmitted through a simple, chaste, and most Saxon style of language. You can never understand the writer, or miss his meaning. You may differ from him, but you cannot mistake him. Throughout there is a boldness and vigour of thinking which must be truly pleasing to every unprejudiced mind.

In the other pieces in the volume, we must reserve for another article. We shall find our task lighter and more pleasant. There will be nothing so knotty to handle as some of the topics contained in

this Essay; and we anticipate a time of sweet recreation in reviewing the remaining pieces, instead of a time of hard thinking at chopping logic.

REMARKS BY THE EDITOR.

The above work was put into the hands of a brother with the privilege of remarking upon the contents as he might see fit. We therefore freely insert his remarks, and we are certain that no friend of Dr. McGregor will regret to see his views undergoing a thorough sifting. We are convinced that by such a discussion not only will the interests of truth be served, but that Dr. McGregor's treatise will rise in estimation. At the same time the reviewer will have no reason to complain if we remark on his objections, with the same freedom, and from our position many will consider it our duty to do so.

Now it will be observed that the objections urged do not respect the arguments used by Mr. McG. in support of his views. They thus do not move the foundations upon which his conclusions rest. They are merely the statement of difficulties in connexion with the subject. The writer has indeed stated his opinion that "in some cases the author has come to conclusions which his premises do not warrant." This might be. It is rare that a treatise on any important subject of Theological investigation can be found, in which there will not be arguments which may be questioned, and yet the arguments may be so clear, that the conclusion may be irresistible. It might be so here, but before Dr. McGregor's conclusions can be successfully assailed, it will be necessary not merely to show that some of the pillars on which they rest are weak or even rotten; but it must be shown, that all the interpretations of scripture on which he has based his conclusion are wrong. And this we take leave to say will be no easy task for any man. There is an amount of scripture argument used by him, which we have strong confidence will sustain a heavy assault. Upon this the reviewer has not entered. He has contented himself with stating difficulties which still remain on his mind. Supposing that these difficulties could not be removed they would not affect the arguments on the main subject. Every important doctrine of the Bible has its difficulties, and some of them of such a nature, that human reason cannot remove them, and the enquiring mind is obliged to settle down in *faith* in the divine revelation and the divine character.

We do not think however that the difficulties stated by the Reviewer are of so formidable a character, and in some instances we think he has misapprehended the author. To the first question whether we are positively commanded to sing the Imprecator Psalms, we would reply, these rest upon the same foundation as the other Psalms. The Book of Psalms is one, and for whatever purpose it was given, the whole was given. If the Psalms were given to be used by God's people in praise, it remains for an objector to show upon what principle he is authorized to separate some of them as not to be used, or more properly how portions of Psalms are to be set aside. What authority has he for example for singing out those portions of a Psalm in which Christ describes his suffering

and reject portions of the same Psalm which contain his denunciations of vengeance upon his enemies? The imprecatory Psalms then rest on the same foundation as the others. The question as to what use should be made of the Psalms, whether they were given to be sung in public worship or not, was only indirectly before the author. Even if it could be shown, that they were only given to be read and studied as other portions of scripture, it would only slightly affect the author's conclusions. His arguments would still be good as showing that the imprecatory Psalms are "profitable for doctrine" &c. The author indeed assumes that the Psalms were intended to be used in the worship of God, a point for which we think it not difficult to present very strong scriptural arguments, and considering how generally it is admitted by professing Christians, we think it was warranted in proceeding upon this view; and the only being the case all that he was called upon to do was to vindicate these portions of the book, and show that no man had a right to apply the pen-knife of Jehioakim to cut out any part of it.

As to the question whether the command "curse ye Meroz," is equivalent to singing the imprecatory Psalms, we reply that it is doubtless easy to point out differences in the *circumstances* of the two cases, but we see not how any man can deny that the same *principle* lies at the foundation of both.

The reviewer has surely misapprehended the author when he asks whether David and Christ, and Paul, did not know against whom their imprecations were directed, and particularly when he asks, "are we not at another time told that David had no particular persons in view?" So far from the author saying this, he throughout assumes the contrary. He is careful to mark the difference between the position of inspired prophets and common Christians.—Christ by his omniscience, and Paul and David by inspiration, in some instances at least, knew the men whom God had resolved to smite to destruction. But the author lays stress upon the fact, that we have no such knowledge, and cannot have it in the present age, and therefore we must make no particular application of them to any individual. See for example, his words at page 57:

"But discerning by the Holy Ghost, the malicious spirit of the man, and *foreseeing his obstinacy*, he denounces his doom. *We have not now the gift of discerning spirits*, therefore we must not presume in our hearts, to apply our imprecations to any individual as Paul did. Nevertheless his example is so far from imitation, as to warrant us to pray indefinitely against every Alexander, as it is every one who is like him, though we cannot know who they are. What the example was *extraordinary*, viz: *the discerning of Alexander's spirit was peculiar to Paul*, in other respects it ought to be imitated."

The question as to the times in which these or any other Psalms are to be used is surely aside from the point—as far aside from the point as if in an examination of the doctrine of election, one were to turn aside from an enquiry as to its truth, to ask under what circumstances, and how often it should be preached. Surely on such points "wisdom is profitable to direct." When the reviewer attributes the caution of the defenders of imprecations as to the times and occasions, when they should be used, to "misgivings," we would ask him, whether he would consider it just in an Arminian to conclude that Calvinists had "misgivings" regarding the doctrine of

predestination, because the Westminster Divines say that "it is to be handled with special prudence and care." Dr. McGregor's statement that Imprecations "ought to be used less under the New Testament than under the Old, or rather other prayers ought to be used more, in proportion to the superiority of our privileges," we think exhibits the difference between the two dispensations. The one was more characteristically the dispensation of law and justice, the other more especially of grace, and mercy. "The law was given by Moses, but grace and truth came by Jesus Christ." If this be the case it harmonizes exactly with the character of the two dispensations, that those prayers which respect the glorification of God's justice in the destruction of sinners should be more frequent under the one, and those that respect the manifestation of his mercy should be more frequent under the other.

The Imprecations of scripture, are like every other portion of the word of God, liable to abuse, and doubtless have often been used very improperly. We may go so far as to say that some men have "wrested them" to their own destruction," and yet this would be no argument against these imprecations, any more than against other portions of scripture. But it shows the importance of such a treatise as the present, wherein not only the use of them is defended, but in which there are so many cautions and directions against any abuse of them. It may be true that even good men have used them improperly. But the reviewer's reference to the Covenanters cannot affect the arguments of the author. That they may have applied these imprecations to particular individuals we do not deny, but this does not affect the views of our author, for this is what he throughout most pointedly condemns. His view is that as we have not the discerning of spirits, we should not presume to apply them to a single human being. His view is a very simple one. He holds that there is a purpose of God to destroy his impenitent enemies, as well as to save those who believe in Christ. This purpose it is our duty to concur in, we must say in reference to it, "thy will be done." We must thus pray for its accomplishment, and, just as we are filled with zeal for his glory, we must rejoice in the overthrow of his irreconcilable enemies, and glorify his justice in their destruction. God's purpose with regard to certain individuals was known to our Saviour, and in some instances to prophets, and they might direct their imprecations to particular objects; but as we can never have such knowledge, our imprecations must be directed to "no living being" in particular, but must be against the *final* enemies of the world in general.

We trust our readers will obtain and peruse the work for themselves. We of course feel that our circumstances are such as to render us liable to being prejudiced, but we have endeavoured to view the subject as candidly as in our power. But it is the opinion of able men in other churches, as well as of ourselves, that there is no work in the English language in which the whole subject is so thoroughly treated, and that the main conclusions are unassailable.

NOTE.—The late appearance of the Instructor for February, requires some explanation. The necessary absence of the Editor from home for part of the month, and a pressure of other engagements prevented his attending to the matter in time.

THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

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FOREIGN MISSIONS.

SECOND YEARLY REPORT

OF THE MISSION ON ERUMANGA, JUNE, '59.

Another year has just ended of the mission on this dark island—a year of hard trials, dangers, and bitter sorrow from various sources, such as we never before experienced. Mrs. G. has suffered much more than I have from the climate. In July she had fever, and again in February and March was in a low state for six weeks, but has now prospects of enjoying excellent health. Hitherto the Lord has helped us, and in the retrospect of another year we have much, very much, reason to call to grateful remembrance very merciful deliverances from sickness, death, and numerous evils which surrounded us.

The change of the mission premises to the mountain on the south side of Williams' river cost us no little labour and toil among ungrateful heathen, who in their awful darkness can have no sympathy whatever with us in such labours. Having early seen the absolute necessity of this change of premises, I sent to our tried friend, Mr. S. Thomson of Sydney, for a thousand feet of grooved and tongued boards, and some scantling, by which we have now comfortable houses—fit to live in. I would not have as a gift the

crooked, unworkable scantling of these islands, while it can be had from any other source. I hope that the next missionary who may come out here will attend to this in Sydney. The mission premises is half a mile from the harbor, and the Church, which is now being built, is about one mile, all commanding a fine view of the Bay. We will try and send sketches of them by the "John Williams." There is a small house built in Portinia Bay and materials for a better. Portions of the word of God have been printed and several taught to read and write. Such has been the mechanical labors of the mission during the past year. But what is the chaff to the wheat?—What is the mechanical to the spiritual in missions? Any person, European or Polynesian, who has a little skill in housebuilding can, if willing, do the showy part of missionary work out here, which for the most part consists of posts placed in the ground united at the top in some kind of a frame-work—worked in with rods plastered, and then covered with thatch; and stone fence buildings such as a man with a hammer and a trowel would make with you, one of which has lately fallen on Mara, if I am correctly informed. At the Hirvey Islands there is one wooden

and a stone church which are rather exceptive to the general rule. There is much, very much, I fear, out here in Polynesian missions, which is as sounding brass and tinkling symbols, and perhaps none so much so as that of placing teachers among the heathen, which has a marvellous echo in the ears of some fear off. The good they do is not the rule—but the exception. I know of nothing more deceptive about our mission work out here than this, and I do not wonder that some are deceived. It is very charming to meet a teacher on one of these islands with a number of natives around him ready to welcome a missionary. Could not land in safety without this. Who will undertake to prove that a missionary is not as safe among heathen as a teacher? A missionary who has been several years out here, says that a white man is as safe as a yellow or black among the heathen. This testimony is true. Who massacred many Erumangans 20 years ago? Tongans and the Samoans a few years after lived in safety on the Island. The Bishop of New Zealand has settled this question by 50 peaceable landings among heathen tribes last year. Now if teachers are not the means of making life more safe, we need not spend time in looking for the good they do by teaching, in the New Hebrides at least, where they are lost in its strange polyglottism. The good they do is therefore mechanical. The Rarotongans have helped missionaries in this way, and in some instances may have benefited souls. But have these men done no evil to the cause of Christ among the heathen? You know that we are frequently reminded—and not too often—that we may be the means of damning souls, and therefore by great watchfulness in prayer over our spirit and taking heed to the doctrine, may save ourselves and them that hear us. But who says much about any of these teachers being the means of damning souls. Poor children, they may do some good, but no harm. I have reason to believe that on this island, but one young man sustained the christian character before the natives, and his influence for good was passive, for although he knew more of the language than his fellows he only succeeded in giving the natives a few wrong ideas. The natives say that they could not understand any of them, but somehow they have got wrong ideas.

Now I can assure you that I have not yet met one of these men who will be taught anything—not even Mana since his baptism. Would God that the first representatives of Christianity on this island had left better ideas of Christianity! and would that those I have, could see that they are not perfect in knowledge. There are no trials equal to those we have in this way. Twice I have been threatened to be shot down by a murderer, who is now no more, and after I left my boat one day had a ball sent inside and another passed close by, the meaning of which I understood quite well, and have had to tell my wife that she should exercise much faith in God and not be surprised, if I were to meet with a violent death. But all these are bearable trials, not for a moment to be compared with those from the other source. Some of the missionaries at the Kings Mill Group say that foreign native teachers there set themselves above missionaries. I have not found them all thus foolish here, but have had grievous trials with them. Surely if such men as the Aneiteumese can be sent out by half dozens as some kind of representatives of Christianity on these islands, you need not put many searching questions to any young men from among yourselves who propose to go among the heathen; if the former do no harm the latter will surely not. "Behold these christians how they love one another," has a converting influence where ever seen by the hateful and hating heathen, and the opposite has a damning influence. Now, I will not speak of domestic matters among them, but will only state, that the native teachers as they are called, manifest to the heathen an ardent desire to be removed from the society of missionaries where they can be independent chiefs. I have lavished loving kindness on some of them, and tried to persuade them to receive instruction—but they are perfect, and seem determined to remain so. Of seven young men taken from this island to Samoa, one of them Mana learned to read, and as some missionaries thought he might be baptized—he has been baptized to my inexpressible grief. He is taking care of the mission premises at Portinia Bay, but is obviously ignorant of himself. One of ten young men carefully taught in the scriptures for several years, may be selected for school

teachers under the supervision of missionaries, but a novice is sure to fall into pride—the condemnation of the devil, which is very fatal to missionary work in the souls of the heathen.

I must now come to a more pleasing feature of the mission here. I could only state last year that some of the first principles of the gospel were made known to this people. But I can now state that the truth is so preached to their understandings as to affect their consciences; and I will never again lift up my hand to baptize an individual on this island unless I have some evidence that the Spirit has convinced of sin. I think I asked every missionary I met in Eastern or Western Polynesia important questions on this subject; but seldom received satisfactory answers. Oh that you would not cease day or night to beseech God in the name of Christ to send the Holy Spirit among us here to convince this dark dead world of sin. We may all do much, very much, good among the heathen here in their small unorganized Societies, without any being really converted. I believe that God has given me some power to preach to the consciences of this people, but I feel that the real power of preaching to conversion rests not so much in this as in that precious gift Isaiah had of exhibiting in the bowels of compassion, Christ Jesus, the propitiatory sacrifice for our sins. All saving power is here—the power of that wisdom which God gives to those who are wise in winning souls. In this I am especially deficient, will you not pray for its supply!

When you interrogate the heathen here about their horrid practices, they are not at all ashamed of them, but simply reply, *sungku kam menumpi*, “thus we do.” Now I do wish you could have been with us a few days ago when I lectured to them on Deut. xxvii. 14–26, that you might have seen the evidence of the power of truth in the mighty shams which bowed down many heads. I can hardly venture to lit up the veil to give you a glimpse of the state of the heathen here without insulting modesty. When fathers die the eldest sons take the wives to be their wives—yea their own avowed mothers! The heathen here require much instruction in the Old Testament as well as the New, and one of the first and most important acquired qualifications for a

missionary here is a thorough knowledge of the original.* Two of every three mistakes a missionary may make here in translating, will I doubt not, arise from his defect in this exceedingly important branch of knowledge. This knowledge facilitates the knowledge of the native language. They are much affected by my addresses on cannibalism, for some of them go out and say, “would that we could vomit up all the human flesh we have ever eaten.”

Idolatry in various forms, enmity and war, still abound around us; even at our door we hear prayers offered to the deceased, and frequently see large numbers going to fight.† Some however are being restrained of late, and the arrows of conviction seem to be entering the hearts of some of the King's enemies. Several women have been cruelly beaten during this year for attending to instruction, but some of those who have done so are becoming ashamed of their conduct, and several of the women say that the days of wife beating will soon pass away. They are all still heathen, and will not allow a little girl of any age to stay with Mrs. G. although several little girls wish very much to come. In pride, lying, and deceit, the image of Satan is deeply stamped on their souls. They are very dishonest among themselves, and have stolen much more from us this year than last, and have yet no sense of gratitude for any benefit conferred on them beyond the time of receiving it. Several of them however would be very sorry for a little season, if we were to leave them.

I should explain to you how we have been enabled in these circumstances to build houses for ourselves, and a church, which is greatly needed for preaching the gospel. Having found last year that the Karatongan teachers were at several seasons greatly in want of food—the want of which caused weakness, and rendered them inactive, I wrote to Mr. Buzacott on the subject, stating their real case to him. He immediately called on some Presbyterian ministers and showed them my letter. The result was, that he collected about £20, and

* I am greatly indebted to Professor Smith for some important lessons on this subject.

† A woman died near to us a short time ago, and was buried by women.

sent me a ton of rice, some flour, and other things. Before these supplies came to hand the "John Williams" arrived, found the teachers weakly and discontented, and took them away. We have now houses built, and a church being built simply because we can give the natives some food, which is scarce on the west side of the island. I send the Raratongan teachers at Fate, (Sandwich) some supplies, as I can learn they need them. Vessels frequently sail from here to that island. A man and woman of the three families left there last year have died, but the others seem to be doing well, and are getting on as usual with buildings. If they had had food they might have done something in this way on this island for the good of the mission. Hundreds of the Fate natives work for the foreigners here, and we would be glad to have as good servants from Aneiteum as some of them seem to be to the European traders who reside in Dillon's Bay. I observe that some words of their language are the same as in the Raratongan. They wear some clothing and are far superior to any other Hebridean natives that I have yet seen. Our constant friends, Mr. and Mrs. Rout of Hobart Town, have clothed the first congregation we have collected on Erumanga. The women have made 50 garments for themselves.

I cannot report of any benefit whatever by the "John Knox." Mr. Turner's remarks on this subject are perfectly correct.

During the past year I called on those living of the tribe who massacred Mr. Williams and Harris, and found but two living of those who struck them with their clubs and pierced them with their arrows. Their names are Koweyou and Oveallou. I had some difficulty in getting the latter to show me the oven where Mr. W.'s body was laid. I had to lift him up two or three times to proceed, and as we walked up the road he showed me two of three marks they made, where they laid his body for measurement, according to their custom. Wokusu, the son of the man who got his head and some of his clothes, showed me the place up the mountain near our mission premises where it was cooked, and the skull was deposited under a cocoanut tree near to this place. He succeeded in finding me at this place the sealing-wax that was

in his pocket at the time he landed.—Two young men showed me the place where Mr. Harris' body was carried.—As far as I can learn, most of their bones remain here, and will remain in all probability till the resurrection morn. Koweyou is the only chief on Erumanga who attends to instruction on the Lord's day. He has not gone to war for the last three months, and proposes to come and settle near to us in a short time. Several others of this tribe attend occasionally to instruction.

The following is the explanation which they give of this tragedy, which has been published in Australia.—Koweyou took the lead in the massacre, and was not avenging the death of a son, for he had none killed, but acting, they say, in their own defence, and to the protection of their property. It was a feast day, or day of preparation for a feast, when the mission ship arrived with the Ovnate-mas Nisebau. "The white devils," as some foreigners are called, and they thought that if these new comers were permitted to delay about the river, they would soon find their way up to the feasting place, and rob them of yams, &c, as some other foreigners had previously done, and also kill some of them, for five Erumangans had been killed on this spot before the mission ship arrived.—They therefore made signs to them to go away, and when some advised to kill them others advised not to do so, and when one of them gave Mr. W. the water the required signs were made to quit the place without delay, and it was not till Mr. Williams began to walk up the river that they resolved to massacre them. Koweyou acted the scene one day like a playactor, showing me how he slipped into the bush and rushed out suddenly on Mr. Williams, striking him the first stunning blow on his forehead. He made my heart very sad on this occasion, for he then gave no evidence of repentance whatever. The wailing lamentations of some man in the boat (Capt. Morgan), impressed some of their hard hearts. I have endeavoured, after having acquired a knowledge of the language of this people, to ascertain the facts of this sad circumstance, and I have come to the conclusion that Mr. Williams and Harris were not in the path of duty—far from it—when they attempted to walk up the river against the manifested ill-

will of the natives; and while we venerate the names of these men of God, we should not fail to learn the lesson of admonition their death teaches us. I think that the statistics of those islands go to prove that most of the crimes of these islanders against foreigners are in strict accordance with their own notions of the principles of justice. One foreigner who resides on this island has taken ten wives from different parties. Now according to their laws this man is worthy of death. There is no other island in the New Hebrides where foreigners have such intercourse with natives as on Erumanga. They have establishments on every part of the island accessible by boats, and collect more sandal-wood than on all the other islands, taken together, at least so they state; and the amount of crime, consequently on either side between natives and foreigners is great and nearly proportionate. Every beach of Erumanga accessible by boat has been stained with foreign blood, at least all I have visited. This therefore may justly be termed "a blood-stained island." I need hardly state that the Erumangans have lost more men in these strifes and wars than their superiors in such work. At length the natives became quite terrified of foreigners, so much so, that when we arrived here we only saw about ten natives the first week, and wherever I walked afterwards the women and children cried aloud, and scampered off like foxes before the huntsmen. The natives in general hate foreigners of every color and name, and have killed and eaten ten or twelve since we came to the island, several of whom were Europeans. They are of late receiving muskets for their sandal-wood, and all the more populous settlements are casting off fear, and now state that they will be women no longer, but men who will rid themselves of foreigners.

There is a practice common among foreigners in Polynesia in punishing natives—to burn their houses and destroy their property generally. Ships of war also follow this practice. This practice led to the sad massacre of the foreigners at one establishment here last March, and would have led to greater disasters in Dillon's Bay, if the tribes near to us had power to unite for the massacre of all foreigners. Capt. Edwards made all preparations by cannon and a wooden wall for the worst,

as he expected at one time to be attacked by 2000 natives; and we heard as much report of cannon for several days as if several ships of war were in the harbor. The following is an extract from a note sent to me, "Do you consider yourself safe up there? It is obvious that these natives do not care who they are revenged on." I replied that we felt it to be our duty to remain at our post till compelled to flee. The foreigners in fort considered us in imminent peril for several weeks, and we were not ignorant of danger. But two of their party, however, during this time were killed, one in Dillon's Bay, and the other not far away. The bodies of the white men have been cut up and distributed far and near, and life is not now nearly as safe on this island, as it was one year ago. The foreigners can now arm and command 200 men, and we not know what a day may bring forth. An Erumangan has just been wounded at our door, and some houses burnt. What was the root of bitterness at the bottom of this horrid massacre? I told you before that a woman was dragged away, whom Mrs G. had been teaching. I lifted up my voice against such wickedness, and was twice threatened to be shot by one who wished to take my life. This man was sent to New Caledonia and was killed. This woman was handed about and in the end was made an instrument of their destruction.

The natives around us continued in a state of great excitement for several weeks, during which, I took Mrs G. with me and visited some of them.—This gave them more confidence in us; and Koweyou and some of his men brought us some presents in token of their good will towards us, for visiting them, and using our influence with the foreigners on their behalf. They now see, at least some of them, that missionaries have faith in God, and can in God's providence submit the principles they teach to be tested in the day of trial. Much good to the mission will, I believe, be the result of these late calamities. I have happily gained some better knowledge of the language on atonement and reconciliation than I previously possessed. I believe that God has been opening up the way for the deliverance of this people from the bondage of Satan for many years past. About twenty years ago, a plague broke

out among them which carried off nearly all the powerful priests and chiefs in many settlements, since which time, their sacrifices have been few and irregular,—for the most part now confined to April and May. Again, before we landed, while the eastern teachers were on the island, there was considerable sickness among them for which they blamed the teachers, who being with the foreigners, probably thus escaped ill usage. About the time of our arrival there was much sickness on Tana and Aneiteum, but not on Erumanga, and it has been mercifully preserved since from any alarming epidemic. We have therefore, more credit from them for preserving health than we deserve, as instruments of some good in this way. I hope that my efforts to impress their heavy souls with a sense of God's goodness in this respect will not be in vain. I would like to give you some of their traditions which seem more interesting than those of Samoa, as published in the S. Reporter, but this report is already too lengthy. The stirring circumstances of this year are my only apology.

This, I think, is the only island here, on which there are carved idols. I have only yet secured one of these, and fear I cannot send you one till some of the native chiefs embrace the gospel. If any should steal these idols, they lament like Micah, saying, "Ye have taken away my gods * and what have I more?" These idols are the objects of love, the rude stones of fear. None, now living, believe that these were made by men, and if any one were to make a new one like one of them, it would not be valued. The image of a man's face is engraven on some of them.

I expect to print the book of Jonah in a short time, God willing, and some other portions of the word of God.—They have a tradition which seems to have some connection with the life of Jonah. The following is a brief of it: "A long time ago, a man went upon the sea, and somehow fell into the sea, upon which an Ussilefi (whale) swallowed him, and after some time carried him near to the land, and vomited him on dry ground. He was a long time in the belly of the whale, and when he came out he appeared very lean, as he walked on the beach."

GEORGE N. GORDON.

LATE NEWS FROM THE MISSIONARIES.

We are happy to learn that letters have been received from Mr. Matheson up till September last, from which it appears that his health was so much better that he was desirous to return to Aneiteum.

LETTER FROM REV. JOHN INGLIS.

Aneiteum, New Hebrides, May 4, 1860.

MY DEAR SIR,—A letter which I enclose from Messrs Paton and Copeland will convey to you the painful tidings of the death of our esteemed and beloved sister, Mrs Paton. I do not know what amount of information this letter contains; but as I am certain you will be anxious to obtain the fullest particulars respecting this mournful event, so, at the risk of repeating what may be more fully and correctly stated there, I shall endeavor to satisfy your wishes, by giving you as full and particular an account of it as I am able. And as I have just returned from a visit to Tana, where, for my own satisfaction, I have made minute inquiries into the whole case, I trust the statements I am about to make, will go far to prevent any painful or fruitless conjectures, concerning an event so much to be lamented.

Mrs. Paton died on the 3rd of March, but we did not hear of it till the 22nd of April. The immediate cause of her death was the rupture of a blood-vessel near the heart; her death was on this account sudden and unexpected. On the 12th of February she was safely delivered of a son. Everything connected with her confinement appears to have been properly managed, and to have succeeded well. Up to the time of her confinement, her health appears to have been good; but a day or two before that; she had an attack of ague and fever, which returned every second day for about a fortnight. On this account, as appears to me, she had no milk for the child. She had suffered a good deal from sea-sickness during the voyage; but after her arrival here, she was not only healthy, but became very stout. I understand, however, that some two or three years ago, she had had an attack of rheumatic fever; and since that time, she had always

occasionally felt a pain in her breast or side, betokening some weak point in that part of the system, as the *sequela* of that fever. In this full habit of body, the non-secretion of the milk after delivery must have surcharged the blood-vessels; and if there did exist any weak part near the heart, it is probable that it was there where the rupture took place, by which life was so suddenly extinguished. After her confinement, she never regained her strength, and for a few days before her death, she was at times affected with slight delirium; she also suffered from diarrhoea. These symptoms, in a climate like this, and in the hottest and most humid month in the year, were certainly not free from serious danger; yet from what we have seen in other cases, they might, by the blessing of God upon active treatment, have been subdued, had not some latent malady been awakened in a fatal activity at the same time. Everything was done that could be thought of to arrest these symptoms, and to promote her recovery. When indications of delirium were observed, a portion of her hair was cut off, and cloths dipped in vinegar applied to her head. These failing to procure the desired relief, it was thought that cold water poured upon the head might prove beneficial. And it was while Mr Paton and Mr Copeland were assisting her to the side of the bed, in order that the water might be conveniently applied, that the blood came flowing from mouth and nose. In turning her, they felt as if she were not assisting their efforts, and on examining her face they found that the eyes were set. In a moment, and without a struggle, the spirit had fled, and the body was lifeless. The child died on the 20th of March, and was laid in the same grave with his mother.

Mr Paton was at first stunned and overwhelmed with grief, on account of his severe, sudden, and unexpected bereavement; but since the first great shock was over, he has borne up beyond expectation. He has had several attacks of intermittent fever, and when we saw him last week, his health, though somewhat improved, was still indifferent, and his spirits a good deal depressed. He has, however, agreed to pay a visit to this island before the end of the present month, which I hope may prove beneficial for alleviating his

sorrow and invigorating his health.— I have stated the immediate causes of Mrs Paton's death. But, so far as we know, there was nothing in the circumstances in which she was placed, save the sovereign will of God, "in whose hand is the breath of all mankind," that could have led any one to anticipate such a fatal combination of these causes. Had we suspected the slightest danger from her settlement on Tana, we should have insisted on their remaining with us for six months longer. We had plenty of accommodation, and their staying for that time would have caused us no inconvenience. But no person connected with the mission thought such an arrangement at all necessary, or even desirable. She was then enjoying excellent health. They had a comfortable house awaiting them. They were well supplied with the necessaries and the comforts of life, also with cordials and medicines. They were furnished with two of the best servants which this side of the island could supply. In short, it seldom happens that young missionaries have commenced their labours in a heathen land under circumstances so apparently favorable for the preservation of health, and the consequent security of life. Moreover, no husband could be more kind, attentive, and thoughtful about his wife than Mr. Paton. It will, I trust, suffice to prevent all painful reflections on the part of all connected in any way with Mrs Paton, to be assured that, although she died far away in a strange land, there was nothing in the climate, nothing in the season of the year,—this last season was the most healthy that has been known in these islands for at least ten years,—nothing save the sovereign will of God, to which her death can be specially attributed. So far as we can judge, it might have occurred anywhere else, under similar circumstances, as readily as on the island of Tana. I trust, therefore, that all those who shed tears of sorrow on account of her early death, will be enabled, in the exercise of faith and resignation, to say, "The will of the Lord be done!" "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

I need not say how deeply we sympathise with her bereaved parents, as well as with her sorrowing husband. By her death this mission has sustained

a heavy loss. We were greatly pleased with Mrs Paton during the period of our short intercourse with her. Her mind, naturally vigorous, had been cultivated by a superior education. She was full of missionary spirit, and took a deep interest in the native women. This was seen further when she went to Tana, where, in less than three months, she had collected a class of eight females, who came regularly to her to receive instruction. There was about her a maturity of thought, a solidity of character, and a loftiness of aim and purpose, rarely found in one so young. Trained up in the fear of the Lord from her childhood, like another Mary she had evidently "chosen that good part" which is never taken away from those possessed of it. When she left this island in the end of October last, to all human appearance she had before her a long career of usefulness and happiness on earth. But the Lord had appointed otherwise. She has gone, as we trust, to her rest and her reward. The Lord has said to her, as He said to David, "Thou didst well in that it was in thine heart to build a house for my name." Let us watch and pray; for our Lord cometh as a thief in the night.

I am sorry also to add, that Mr. Matheson, who was settled on Tana at the same time with Mr. Paton, and whose health at that time was delicate, has within the last month been considerably worse. Chiefly owing to the state of his health we launched the "John Knox" a month earlier this year than we did last year, and sent her to visit the mission families on Tana and Erumanga. She was absent fully a fortnight. On learning the state of the mission on Tana, Mr Geddie and I immediately proceeded to that island, and held a meeting with the brethren. We were unanimously of opinion that Mr Matheson ought to be removed to this island for the benefit of his health. Accordingly, he and Mrs Matheson accompanied us in the "John Knox" to Aneiteum. He stood the voyage well, and, since his arrival here, his health has slightly improved. All the other members of the mission are well. The prospects of the mission on Tana, notwithstanding these heavy trials, are upon the whole encouraging.

And now, entreating an increased interest in the Church's prayers, espe-

cially in behalf of the bereaved and afflicted, I remain, yours, &c.

JOHN INGLIS,

LETTER FROM MESSRS PATON AND COPELAND.

Port Resolution, Tana, May 26, 1859.

REV. AND DEAR SIR,—We are sorry that it is our very painful task to inform you that Mrs Paton died of Pericarditis, on Thursday, 3rd March, at 1 A. M., and her son Peter Robert Robson, who was born on the 12th of February, died on the 20th of March at 3 A. M. Baby had one week of severe suffering before his death, but Mrs Paton died in a moment and entirely unexpected, she lived much respected, and died greatly lamented by those who knew her best.

On the 29th of October last we were landed on Tana by the "Hirondell," a sandal-wood vessel, and for some time we all enjoyed good health, and had pleasure in trying to find our way through the many dangers and difficulties which are commonly met with in commencing mission work in such fields.

We found the Tanese to be painted savages enveloped in all the superstitions and wickedness of heathenism. All the men and children go in a state of nudity; the old women wear grass petticoats, and the young women small grass or leaf aprons before and behind. They are exceedingly ignorant, vicious, and bigoted, and almost void of natural affection. Instead of the inhabitants of Port Resolution being improved by coming so much in contact with foreigners, they are rendered much worse, for they have learned all their vices, but none of their virtues, if such they possessed; for sandal wood traders seem to be the most godless of men, whose cruelty and wickedness make us ashamed to acknowledge them as our countrymen. By them the poor helpless natives are oppressed and robbed on every hand, and if they offer the slightest resistance they are silenced by fire arms. Few months pass here without some of them being so shot, and instead of their murderers feeling ashamed, they boast of how they despatched them. Such treatment keeps the natives always burning with the desire for revenge, so that it is a wonder any white man is allowed to

come among them. Indeed all traders here are only able to maintain their position by revolvers and muskets; but we hope a better state of affairs is at hand for Tana.

For a few weeks after we came, the Taneese appeared very friendly; but the novelty of our being among them soon passed away, and they began to shew their avarice and deceitfulness in a variety of ways. The chiefs united in refusing to give us even the half of the ground which was purchased for the mission; and when we attempted to fence in the part given, they tabooed it, &c. threatened our teachers with death if they proceeded further with the fence. They then divided the cocoa-nut trees on the ground among themselves, and demanded such payment for them as they knew we did not possess or threatened to take revenge on us if the trees were injured by any person. But having given the payment required, which we obtained from a vessel which called in a few days again, they all appeared friendly. However, a few weeks of dry weather began to tell on the yams and bananas, and the drought was ascribed to our residence on Tana. Consequently, a large meeting was called to ascertain what was to be done. Next day Noure and Nuake, two chiefs, came to tell us, that at the meeting two powerful chiefs had publicly declared that if the people living on our side of the harbour did not instantly kill us, or put us away, if rain did not come in a few days, they would assemble all these people and destroy both them and us. The chiefs entreated us to pray for rain, and not to go from our house for a few days, as we were in great danger; and if we broke out, they were afraid they could not protect us. But God interposed on our behalf, and on the following Sabbath, when we were assembled for public worship, rain began to fall, and we soon got enough of it, and the whole inhabitants believed it was directly sent in answer to our prayers, so they agreed to let us live among them. But with the heavy rains much sickness prevailed, and we were blamed for it; high winds came, injuring their fruits, and we were charged with bringing them. In a severe gale on the 6th February, a vessel lying at anchor in Port Resolution drifted ashore, and was broken to pieces (no lives were lost), and we did it. In short, we get the credit

of everything remarkable that takes place on Tana, but we hope the Sun of Righteousness is about to arise here, giving light and peace to the benighted Taneese.

The natives are almost constantly at war among themselves, for every man does what is right in his own eyes, and almost every quarrel is settled by an appeal to arms, when the strong oppress the weak. Besides many battles inland, they had them in the harbour since we came. One was fought round about our house, but in it, providentially, no lives were lost, though many were severely wounded. Another was at a very short distance, and in it seven or eight men were killed; and according to the Taneese custom, at the close of the engagement, the dead bodies were feasted on by the surviving warriors, and the widows of the slain were strangled. Besides those who fell in war, they have killed and feasted on eight persons since we came. Their desire for human flesh is so great, that after interment they often exhume and eat the dead; two cases of this kind lately occurred among the people living nearest us.—Last week the chief Nouka was very ill, and it is said his people sacrificed three women for him, for as they have no fear of God, but fear and serve the devil, their customs are horrifying. They try to conceal all such feasts from us, so that it is likely that many perish in this way of whom we do not hear.

On Tana, woman is the down-trodden slave of man,—she bears all the burdens, works very hard, and provides both the firing and the food, while he walks about with his musket, club, or spear, enjoying himself, and if she offends, he abuses her at pleasure. The other day a savage gave his wife a severe beating in front of our house, and we in vain tried to prevent him; but such scenes are common here, and though the woman should die in his hands, it attracts little or no attention. Women being so oppressed, children are little cared for, and as soon as they can do anything, they are in a great measure left to provide for themselves, and so they have little affection for their parents, consequently aged persons are neglected and starved.

Sabbath is a day of feasting, drinking kava, and working, just spent as the Taneese spend every day; we know of no exception. We conduct public

worship twice every Sabbath, and once every Thursday afternoon. At Sabbath morning worship, which takes place at 8 a. m., ten Tanesese chiefs and about as many women and children, attend pretty regularly, but after worship they pay no more attention to the Sabbath. At our second meeting at 4 p. m., we have generally two or three women, but no men; and on Thursday none of the Tanesese come to worship, but we persevere in hope. As yet none of them will submit to religious instruction, for the moment any thing religious is introduced, they are gone.

We are doing all we can to put the mission premises in order, and to acquire their language, for till it is got little good can be done among them. A number of them speak English, but they are the worst characters we have to deal with; for having learned it at sea, in addition to their own prejudices, they have imbibed the profane traders' hatred of the missionary and his work. There are two distinct languages spoken by them, so that they are difficult to acquire; but for a time we will confine ourselves to the one spoken on the east and south east side of the island as it is understood as far as the other mission station, or for at least fourteen miles round the island. By firm and kindly treatment we are trying to gain the confidence of the natives, and in a short time we hope to be able to speak to them more freely of sin and salvation through Jesus.

Our fellow labourer, the Rev. J. W. Matheson, was in a weak state of health when he came here; and since, he has got so much worse that he has been removed to Aneiteum, and we are sorry that there is little hopes of his recovery. Mrs. Matheson has enjoyed good health. The people at their station has been more friendly to Christianity,—they have assisted to build a church, and many of them attend public worship.—He has eight Aneiteum teachers under his care, and we have four, one of whom has been about one year at Port Resolution, another about three years, and two about four years. The teachers have not had schools, nor are we aware of a single native who knows a letter of the alphabet; and any religious knowledge they possess is extremely limited. The work of the teachers consists chiefly in talking to the people among whom they are placed, and their good conduct speaks well for Christianity, and con-

trasts very favourably with that of the degraded Tanesese.

On Erumanga, the Rev. G. N. Gordon has had good health during the rainy season. Mrs. Gordon was unwell for a short time, but we are glad she is now better. In a quarrel with the sandalwood traders, the Erumangans have lately killed three white men and a number of natives of other islands who were under their care. The parties are still at war, and it is uncertain how it may terminate, but we hope God will protect his servants, and overrule it for the promotion of his own glory on dark Erumanga.

As we write, Micka, the principal warrior chief of the harbour, has sent one of his men to our house to commence the war cry; and with it in a few minutes the harbour rung, and the whole country, four or five miles inland, as it was re-echoed from tribe to tribe.

On Tana it is the custom of all the chiefs to get intoxicated with drinking kava every day about 5 p. m., and to-night, when a party were in this state, an inland tribe came and discharged a number of muskets among them, killing at least one man, which is their usual mode of declaring war with each other. On this account the harbour tribes are called to arms, and we know not what may be the result; but we fear no personal danger, and God is all-sufficient. Therefore if he has work for us to do here, he can and will protect us for it, and assist us in it; so we try to leave all to his care.

Since Saturday last Port Resolution has been in a state of great excitement, for on that morning one man nearly killed another, whose friends assembled, and with clubs and spears forced the opposite party to retire for nearly a mile along the bay, but the retiring party having got large reinforcements, in turn repulsed their enemies till they came to our gate, when the two parties seated themselves on each side of it, and upbraided each other. After the engagement the leading men on both sides came and entreated us to dress their wounds; and as a number of chiefs assembled at our house at the time, with such proofs before us we spoke to them of the evil consequences of war, and succeeded in getting peace restored.

The mission families of Aneiteum enjoy good health.

Entreating an increased interest in the prayers of the Church.

We are, yours,

JOHN G. PATON,
JOSEPH COPELAND.

P. S.—We have written by Aneiteum and by Port of France, and we send this, which is almost a copy of the others, by Erumanga, to be forwarded by the first opportunity, for we fear the others may be delayed on the way. J. G. P.
J. C.

LETTER FROM Mr. JOHNSTON.

Schenectady, Nov. 27, 1859.

MY DEAR FATHER—

In writing to you, I feel as if I were riding to the whole church, and to my every kind and dear friends whom I've left behind me in Nova Scotia. I suppose I cannot do better than to give you some of the feelings and thoughts which passed through my mind when leaving the scenes of my nativity. As the steamer glided slowly and gently from her moorings, and the waters widened between us and the shores of our native land, our dear friends on the shore fading from our view, my heart sank within me, and my affections clung to the land of my birth. I felt that counselor, sympathizer and friends were left off from me now. The work in its greatness, with all its difficulties and responsibility, rose up before me. A sense of unfitness, weakness, and nothingness, weighed heavily upon me. I felt alone, and that upon me rested all the responsibility of this great and heavenly enterprise. My past labors loomed up before my mind. Then, my infirmities, my infirmities, errors and follies, rose up vividly before me. The associations of childhood and the attachments of home, murmured in the deep recesses of my bosom for an utterance. My thoughts glided into the future, as I stood and looked to the past, and cast a glance to the future, earth and all its possessions appeared to be a fading shadow. All my past life seemed to be a vapour. In the past, there was nothing on which the eye could rest that was lasting, except what had been done for the glory of God.—Upon that only could the eye rest with assurance. All else was vanity, and

shall vanish away. Time to come rolled in upon my mind. In it I beheld the tomb of everything earthly. Then, mirth, sensuality, the pride of life, the lusts of the flesh, find their eternal oblivion.

Then the libertine, the devotee of fashion, the lover of pleasure, and the worshipper of mammon, have to part with everything they love, everything upon which their hearts are set, and after which their flesh lusts. Then, the mighty, the rich, the wise, the merry, the weak, the poor, and the mourner, become alike. Then, mighty empires and magnificent and opulent cities pass away and moulder to dust.

As I was thus musing, my native land was receding from my view. But affections still clung there. I could not part with the land that gave me birth, where lay the scenes of my childhood, and all the dear and fondly cherished associations of my past life, without a pang. As she disappeared, my soul breathed out a prayer that God would bless her, and evermore cause peace and prosperity to dwell within her borders.

The mantle of darkness now cast itself over the deep, and concealed from our view the land we love to call our own. We paced the deck in solemn thought, unknown, uncared for, musing upon the events of the day, and the scenes through which we had lately passed. All seemed like a dream. We could not realize that we were separated for time, from all near and dear to us.

My thoughts then turned to myself, and I more than ever realized my unfitness, nothingness, and the responsible character of the work in which I am engaged. I felt the work to be great, and myself weak and alone. But God is pleased to advance His cause on earth through low, foolish and despised things. We have on heaven's authority, that the Church is to extend her boundaries through such an agency. Hence, in accordance with his way of working, we trust He has called us, weak, base, and despised as we are, to this great and all important work. We would, therefore, go forward trusting in His aid, guidance and blessing. We go too, sent by you, to do the work Christ has entrusted to you as his people. We, therefore, go, trusting that you who remain at home will hold up our hands by your earnest, united prayers. If you forget to pray for us, we shall accomplish but little for

God's glory and the good of poor, dying souls. If you cease to pray for us, you indicate that you have little gratitude for your blessings and privileges, little sympathy for a sin-sickened, perishing world, and little zeal for the promotion of your Redeemer's glory. O, brethren, cease not to pray for us. Remember the perishing. With such thoughts as these, we kneeled down together, committed ourselves, the cause, our friends and the Church to God's love, and then retired to rest.

Time will not permit me now to add anything more respecting the way on which we have since been employed, and the scenes through which we have passed.

Our departure from America has been delayed beyond what we anticipated.—During the interval we have travelled some at our own expense. We trust that the time and means thus expanded will not be lost. We have been saved, from home, by land and by sea, and enjoy health—earth's best blessing. We will, God willing, sail from Boston 1st of Dec. A wide stormy, and boisterous ocean lies before us. Over it we

have to pass. But we go trusting that He who holds the winds in His fists and the deep in the hollow of His hand, will protect and bring us safely to the dark isles of the sea. Then may He dwell with us, and thro' us promote His glory, and to His name be the glory.—Let this be our united prayer.

And now dear Father and beloved Christian friends, Farewell, a long farewell. May you live in peace, and in the active service of God until you are called from time to the awful and solemn realities of the unseen world. Then may we all meet in the better and happier world where separation is forever unknown, and all is purity, joy, love and happiness. Farewell, farewell.

Yours in a precious Saviour.

S. F. JOHNSTON.

Rev. James Bayne.

P. S. I am sorry I had to write in such haste. O, do not forget to write long letters to us. I must once more thank you for all your kindness to me. My love to you all. My love to Mr. Johnston and family—farewell.

S. F. J.

OTHER MISSIONS.

OLD CALABAR.

CREEK TOWN.

The following extracts from the journal of the Rev. Hugh Goldie, reaching down to 1st October, show that religious services are regularly kept up; that two of the members have fallen into sin; and that two adult females have been admitted into the church by baptism.

Sabbath Meetings.—Monday, 4th July.—Usual meetings yesterday. The time of the afternoon meeting was occupied by the service of the Lord's Supper, when the five young men, baptized on the previous Sabbath, took their places with the others at the table of the Lord. While rejoicing in their accession, we had to lament the absence of two who had fallen into sin.

Monday 25th.—Usual meetings yesterday. The "Mary Hamilton," a ship belonging to Messrs Lauchlin and Brown of Glasgow, having come up to Creek Town for a few days, and Captain Pee-

bles, the master, being desirous of having service on board, Mr Timson went on board after our forenoon meeting, and held a short service.

Monday, 15th August.—Usual meetings yesterday. I felt somewhat unwell having had one or two attacks of intermittent fever lately, and Mr. Timson took the duties of the morning and the afternoon meetings. This is the first day, since coming down to Creek Town, in which I have been unable to take all the duties of the Sabbath. I have much cause of gratitude to my heavenly Father for the long period of health he has given me. May I be enabled more and more to devote life, health and strength to his service.

Destruction of Twin Children.—Saturday, 17th.—Hearl to day of a twin birth near Ikunetu, and another in the plantations near Creek Town. In both cases the poor infants were destroyed. In the latter case, had the late King Eyo been alive, the infants would, in all probability, have been preserved; but

since his death, the people feeling themselves at liberty to act as they like, are, I am sorry to say, reviving the heathen practices which he endeavoured to suppress. Those who are doing so, are they who have never been brought personally under the influence of the truth, and who form the great bulk of the farm population.

Execution of two Criminals.—Monday, 5th Sept.—To-day a large number of armed people came from the plantations into town, to sit in judgment on two men whom they had in chains. One of the prisoners is said to have shot a man, at Isong Inyang, with intent to kill him; though he has recovered of his wound; and the other is accused of poisoning four individuals. The armed crowd condemned both to death, and led them out to immediate execution in the market-place behind Ingwang Esa, where they were hanged; this mode of death, being that inflicted on freemen, though both were slaves, it being considered dishonouring to mutilate the body. Mr Timson, anxious to see how they went about their awful work, went out to watch their proceedings.—The poor wretches, he said, climbed up the tree themselves as coolly as if it had been to them a matter of indifference, put their heads into the noose and threw themselves off. The first who went up fell to the ground, the noose having slipped, and Mr Timson interceded for him, as he was the less guilty of the two, and had already suffered the bitterness of death. But his plea was not granted; and there was such a confusion—laughing, talking, shouting—around the foot of the tree, that he could be heard only by few. The poor wretch again climbed the tree quite coolly, and again suspended himself. When the one accused of poisoning threw himself off the fatal drop, the people beneath seized his feet, and lifting the body a little, jerked it down. This they did several times, no doubt to aggravate his sufferings. The people of each party dispersed so soon as they saw that their victim was dead.

The one who was accused of shooting the man, with intent to murder, lay a prisoner in the town for a fortnight or so; and King Eyo told me of his case. He was a headman on the farm, and another headman a great friend of his, falling sick, an Abiaidong, who was consulted, declared that some one on

the farm was causing his sickness, whereupon this individual, fearing that he might be singled out for accusation, took his gun and went out to the bush, where he lay in wait for a victim. It was a slave of the sick man's whom he shot; but I suppose it would not matter who first came within his aim. I visited him, and endeavored to give him a few words of instruction; but as he said he did not understand me well, I desired Ukpabio to visit him, which he did regularly, with what result I do not know. When I saw him, he seemed quite unconcerned whether he lived or died.

Baptism of two Female Converts.—Monday, 26th.—Usual meetings yesterday. The afternoon was occupied by a baptismal service, in which the infant daughter of Ukpabio was received into the church, and two adult females named Inyang Esien and Inyang Akpa. The former is a woman advanced in life, and the latter a young woman, wife of one of our members. May the Lord keep them stedfast in the new life which they have thus openly entered.

A Marriage.—Saturday, 1st October.—United in marriage two people belonging to the town. Both husband and wife have become regular attendants on the means of grace, and, I hope, will ere long unite themselves with the Church.

NORTHERN INDIA.

Bewar in Rajpootana.—It is with much thankfulness to God that we have to intimate that our two pioneer missionaries, Rev Messrs Shoolbred and Steele, reached Bombay, in good health, about the beginning of November, and were very cordially welcomed by the Christian friends who were expecting their arrival. The Rev. Dr. Wilson of the Free Church, who takes a warm interest in our mission to Rajpootana, kindly invited them to his house, showed them every attention, and greatly aided them in their preparations for their long inland journey. They intended to start on the 17th November, and they were to be accompanied by Dr. and Mrs. Wilson, two colporteurs from the Bible Society, and two native converts, able to address the people. The company of Dr and Mrs Wilson will be of inestimable advantage to them; as Dr Wilson,

from his long residence in India, and the high position which he occupies as a scholar and a Christian Missionary, is not only well acquainted with the country, but with the leading persons, both native and European, whom they are likely to meet on their route. We give extracts from letters, the former written by Mr Steele, dated Cairo, 12th October, and the latter by Mr Shoolbred dated Bombay, 9th November, and we invite the attention of our readers to the request which is made for a continued interest in their prayers.--*Rec.*

NEWS OF THE CHURCH.

PRESENTATION.

It has already been noticed by some of our contemporaries, that on the 24th Dec., the congregation worshipping in Poplar Grove Church, presented their Pastor, the Rev. P. G. McGregor, with a handsome purse containing the sum of seventy one pounds.

A considerable part of the Congregation having met for the purpose, C. D. Hunter Esq., was called to the chair, and prayer having been offered, Mr. Charles Robson presented the purse, expressing in a brief and very suitable speech, his own satisfaction in discharging his present pleasing duty. He assured Mr. McGregor that it was the spontaneous offering of willing hearts, a *tribute of affection*, and an expression of esteem for him as a man and a minister of Jesus Christ, for whose welfare and success, as well as for the welfare of his partner and family, their prayers would continue to be presented at the throne of the heavenly grace.

Mr. McGregor in reply glanced at the past history of the Congregation, noticed the absence of many by death and removal who once were fellow-labourers, but now in other lands or in another world, and referred to the *gracious guidance of God*, and to many indications that their joint efforts to do something in the cause of the Redeemer, had not been entirely disowned. He stated that he had ever met with kindness from his people and had never wanted for worldly comforts, but that their attentions had visibly increased with the increase of his domestic relations. He expressed gratitude to God that he had always enjoyed the aid of a faithful and affectionate Session, and regarded this as one cause why they all had been enabled to live in *unbroken harmony*; and thanking them in his own name, and that of his partner and

little family, for whose welfare they had expressed and had always shown so much interest, for this *most munificent gift*, he concluded by commending them to God and to the Word of his Grace, that they might be built up and have an inheritance among all them that are sanctified; and praying that the God of love and peace might replenish the hearts of pastor and people with his grace and love, so that when they had served their generation they might all meet with joy before their Judge, be acquitted and accepted by Him, and so be ever with the Lord.

PRESBYTERY OF HALIFAX.

The Presbytery of Halifax in connection with the Presbyterian Church of N. S. met at Windsor on the 2d inst for Presbyterial visitation and other business. The Rev. Jas McLean preached a discourse adapted to the season of the year and the aspects of Providence, after which the Presbytery was constituted, and the inquiries usually put to the different office bearers were answered evidently with much care and consideration. The congregation presents evident tokens of progress during the past two years. This progress does not consist in mere increase of numbers, but in the increased efficiency of the Session, the success of the efforts of Pastor, Elders, and others, in giving increased interest to Prayer and Bible Class meetings. There were some deficiencies, chiefly of a financial character, which it is hoped will ere long be taken out of the way.

The Reports of Sessions on the subject of Union with the Free Church were then called for, when it appeared that the Sessions of Windsor, Newport, Shubenacadie, Halifax, Shelburne and Yarmouth, were unanimous in favor of

the Basis, the name, the formula for the admission of ministers from other bodies, and of the other proposals sent down from Synod. In some instances the Congregations, as well as sessions, had expressed their views. No reports had been received from the Sessions of Nine Mile River and of Musquodoboit. As the Presbytery had not yet recorded any minute expressive of approval it was on motion agreed unanimously that the Presbytery record its approval of the Basis and accompanying documents on the subject of Union with the Free Church, sent down by Synod, express joy and thanksgiving to God for the unanimity of our Sessions and Congregations on this subject so far as reports have been received, and acquiesce in the desire expressed for the early consummation of the Union. It was further agreed that Sessions who may yet wish to express their views and desires on this subject, should be requested to forward their reports to the Clerk of Presbytery during the month of January that all necessary information may be before the Committees at their first meeting.

The Presbytery having at its first meeting after Synod taken up the subject of Revivals of Religion, and agreed to call the attention of their respective Congregations to the promised gifts of the Holy Spirit, and to the duty of special prayer, the Moderator inquired how far members had carried out their intended efforts, and with what success. All the members present stated that in their preaching they had given increased prominence to the office, work, and promise of the Holy Spirit, and the duty of united as well as personal prayer; and it appeared that in several, if not all, of the congregations there were indications of deepening interest in spiritual things being manifested. The Presbytery then adjourned with the understanding that at next meeting of Presbytery, some time would be devoted to conference and prayer on the same subject.

Adjourned to meet in Poplar Grove Church on the first Tuesday of March at 5 o'clock, P. M.

on Sabbath the 20th Nov. The Pastor of the Congregation preached on the occasion from the first clause of the 13th verse of the 77th Psalm—"Thy way, O God, is in the Sanctuary."

The building is elegant and substantial, and is alike creditable to the skill and good taste of the workmen, and ornamental to the village. It seats 350 persons, and costs about £900.

On the 29th ult, the pews were disposed of at auction, and the sum realized by the sale was quite sufficient to cover all expenses.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at Pictou on the 27th December. Took up Mr. Byers' resignation of the pastoral charge of the congregation of Tatamagouche, lying on the table since last meeting of Presbytery. Mr. John McCurdy appeared as Commissioner from the congregation who laid upon the table of Presbytery a resolution of the congregation, to offer no opposition to the acceptance of Mr. Byers' demission by the Presbytery, whereupon the said demission was accepted, and the pastoral relation dissolved between Mr. Byers and the congregation.

The Rev. George Roddick reported that he had preached at River John and moderated in a call from said congregation, which had come out unanimously in favour of Mr. Robert Laird, preacher of the gospel. The call signed by 114 members, and a paper of adherence signed by 162 persons were now laid upon the table of Presbytery, and commissioners appeared in support of the same. On motion the call was unanimously sustained, and the clerk was instructed to intimate the call to Mr. Laird, and request as early an answer as convenient, if possible by the next meeting of Presbytery, which will be held at New Glasgow on Tuesday, 23d January.

The New Presbyterian Church at Maitland, Hants County, was opened

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies Received by Treasurer, from 20th Dec. to 20th Jan'y 1860.

Foreign Mission.

New Annan Congregation,	£2	0	0
Juvenile Missionary Society, Maitland,	2	2	9½
Juvenile Missionary Society, Rockville,	2	9	3
Ladies Rel. Ben. Socy, in connection with St Johns' Church Chatham,	3	0	0
A friend at Chatham,	2	10	0
French River, Merigomish, Rev. A. Millar's Congregation,	1	11	4

Home Mission.

Ladies Rel. Ben. Socy, in connection with St Johns' Church Chatham, N. B.	3	0	0
Juvenile Missionary Society Maitland,	0	7	5

Seminary.

Juvenile Missionary Society, Maitland,	0	5	6
A friend in Chatham,	1	10	0

Special Effort.

Mr A. Roy, Maitland two instalments,	0	10	0
A friend, do do	0	10	0

ERRATA.—In last month's Register one pound acknowledged from Windzor should have been ten pounds.

The Agent acknowledges receipt of the following sums for Register and Instructor:

From Samuel A. Creelman,	£1	0	0
William F. Layton,	2	10	0
Andrew O'Brien,	1	0	0
Rev. William Keir,	1	0	0
Rev. Isaac Murray,	0	10	0
Hiram Smith,	2	0	0
William Stewart,	1	0	0
George Runciman,	0	10	0
Rev. A. L. Wylie,	2	5	0
Rev. R. S. Patterson,	1	0	0
Dr. Caverhill,	0	5	0
Alexander McBurnie,	1	0	0
Johnston & McNaught,	3	0	0
Roderick McDonald,	1	13	4
Gavin Bell,	0	15	0
John A. McDonald,	1	10	0
Rev. John Campbell,	4	10	0

Pictou, 25th January, 1860.

BOARDS, AND STANDING COMMITTEES, &c.

Board of Home Missions.—Rev. Messrs Patterson, McGilveray, Walker and Thomson, together with Messrs. Anthony Collic, John, McKinnon, David Fraser and Lawrence Miller, Ruling Elders. Rev. George Patterson, Secretary.

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

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

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

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

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

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

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

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

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

TERMS OF THE INSTRUCTOR AND REGISTER.

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

For Register, single copies, 1s. 6d. each; six copies or more to one address at 1s. 3d. each, and one additional for every twelve ordered. In all cases when addressed singly, 1s 6d will be charged.

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

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