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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

NOVEMBER, 1857.

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THE
CHRISTIAN INSTRUCTOR.

NOVEMBER, 1857.

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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—PROV. XIX. 2.  
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A CRITICAL EXPOSITION OF ISAIAH LII. 14 & 15 VERSES.

No portion of Scripture has been more keenly contested than the prophetic oracle in the 53d chapter of Isaiah, and, as the closing verses of the 52d chapter, form the introduction, and, indeed, constitute a part of it, it has shared the same fate. The enemies of evangelical religion have laboured hard to set aside its true sense in order that they might destroy at the very outset, the testimony which this precious portion of Scripture bears to the character and work of Christ as an expiatory purifier from the guilt and defilement of sin. The entire oracle is written in very elevated and poetical language, participating largely in the peculiarities of the prophetic style,—abrupt, condensed and elliptical; and for that very reason requiring greater caution in its exposition, but affording greater facility to a heretical interpreter to give a colour of plausibility to his erroneous views. This is pre-eminently the case with the passage in question. And besides the ordinary obscurities of the prophetic style, it is encompassed with other difficulties that enable one who is so disposed, to impose upon it a very erroneous sense. This is especially the case with the first clause of the 15th verse: "So shall he sprinkle many nations."

The true sense of this passage is, that the Messiah would extend to the nations of the earth at large, the purifying efficacy of his blood and spirit. Even Hengstenberg gives the verb the sense of cleansing, and that with reference to the effects of the atonement. But the Rationalists of Germany impose very different senses on the passage; and these senses, as might be expected, are as discordant as they are false,—the invariable consequence and sure indication of a departure from the truth:—some contending that the phrase, "sprinkle many nations," should be rendered, "he shall cause them to leap for joy;" others, "they shall rise from their seats with reverence;" others still, "they shall be struck with cordial admiration." These senses exclude, and they are adopted for the purpose of excluding, all reference to the atonement, so clearly implied in the parenthetical sentence, "his visage was marred more than any man, and his form more than the sons of men."

It grieves one to observe that Dr John Brown, of Edinburgh, adopts this erroneous view of the passage, in his able work, entitled, "The sufferings and glories of the Messiah." His words are, "I feel constrained to go along

with the great body of the more learned recent interpreters,"—chiefly infidel rationalists,—“who consider the word rendered “sprinkle,” used here in a way different from that in which it is used in any other part of the Old Testament, but in a way warranted by the manner in which a similar word in some of the cognate languages is employed: ‘So shall he make to leap many nations.’ As he in his humiliation excited the contemptuous wonder of many individuals, so shall he in his exalted state excite the joyful admiration of many nations.” And it is solely in consequence of seeing that erroneous view of the passage adopted and defended by such a man as Dr Brown, that I have been induced to enter on a consideration of it and to rescue such a precious portion of divine truth from such a false and hurtful interpretation.

Expositors in general have evidently misapprehended the true sense of the first clause of verse 14th: “As many were astonished at thee.” It has been common to apply the word “many” to the enemies of Christ who rejected his doctrine and then crucified him; and the verb *shamem*, rendered astonished, has been understood as expressing their contempt of the Saviour, or as intimating that they were “shocked” at his presumption in claiming to be regarded as the Messiah. Now this is altogether wrong. Dr Brown says, “his external appearance, especially when contrasted with his claims to Messiahship, shocked them. The Galilean peasant, the Nazarene carpenter, the son of Joseph, claiming God for his own Father,—all this excited a mingled emotion of amazement and indignation, scorn and horror, in the bosom of the great majority of his countrymen.” There is no *astonishment* in all this, nor any reference to what really caused the astonishment,—nor his mean, humble and unpretending appearance, but his face being “marred more than any man,”—language evidently intended to describe, as is generally admitted, his *unparalleled* sufferings, including the sufferings of his soul, which were the soul of his sufferings, and which mainly distinguished his sufferings so entirely from the sufferings of all other men. The Jews were no doubt amazed and indignant, and, it may be, horrified, at a mere man, as they took him to be, claiming to be the son of God; but they were neither astonished nor horrified at his *sufferings and crucifixion*, the real cause of astonishment, for that was what they desired, expected and delighted in.

The application of the word “many” to the unbelieving Jews has led expositors far astray and constrained them to give, in accordance with their false assumption, a wrong interpretation to the verb *shamemu*,—they were astonished. Henderson and Robinson render the word “shocked.” But what was there in the sufferings of the Lord Jesus to shock the unbelieving Jews. They rejoiced in them. Dr Brown says that “the original word expresses astonishment often with the accompaniment of aversion and diversion,” and Dr Robinson, “a mixture of surprise, contempt and derision.” Now there are indeed four verses in Jeremiah, two of which are quoted by two of these authors, where the Hebrew verb is associated with *other terms* denoting derision; but in almost all other places,—and they are many,—where it is not used to express its radical meaning—desolation, to desolate—it denotes astonishment occasioned by sudden surprise, and has no reference whatever either to aversion, derision or contempt. A few passages must be quoted to establish this point. Ezekiel xxviii. 19, “I will bring thee to ashes upon the earth in the sight of all them that behold thee, and all they that know thee among the people shall be astonished at thee,” iii. 15, “I sat where they sat and remained there astonished among them seven days.” Ezra ix. 3, “When I heard this thing I rent my garment and plucked off the hair of my head, and sat down astonished.” Leviticus xxvi. 32, “I will bring the

land into desolation, and your enemies which dwell therein, shall be astonished at it." And precisely in the same sense does the word occur in the following passages Job xvii. 8, and xxi. 5, Isaiah lix. 16, Jeremiah ii. 12, Ezekiel xxii. 10.

It was the disciples and followers of our Lord, then, who were astonished. Their astonishment was real—great. It began in the sad surprise which this announcement awakened among them: "Verily, I say unto you, that one of you shall betray me!" It was greatly heightened in the garden of Gethsemane; and it rose on the cross to a feeling allied to stupor. They were astonished beyond measure at the unexpected turn which the course of events took in the eventful life of their Lord and Master. This is strikingly confirmed by the observation of the disciples whom Christ meets on their way to Emmaus, and it also furnishes a key to the true interpretation of this passage, Luke xxvi. 20, 22, "How the chief priests and rulers delivered him to be condemned to death, and have crucified him; but we trusted that it had been he which should have redeemed Israel." And let it not be said that this interpretation gives a misapplication of the word "many." The persons who felt astonished and surprised at the unexpected treatment which the Lord Jesus received at the hands of the Jewish rulers, were vastly more numerous than those who took any interest in seeing those sufferings inflicted, which contributed to "mar his visage more than any man." Dr Brown observes very justly: "It would be wrong to confine the reference to the Messiah's countenance and form literally, though there can be no doubt both bore distinct traces of those sufferings, so unparalleled for number, variety, severity and continuance, which he endured.

Although Dr Brown, with other expositors, has adopted and defended the above objectionable interpretation of the first clause of the 14th verse, applying the word "many" to the enemies of our Lord, yet it is remarkable, that he has given also the correct view of the clause, and so has incurred the charge of imposing on it a double sense, and of violating the acknowledged canon of interpretation. The passage is not only judicious, it is eloquent and striking and requires to be quoted. "Even his friends were confounded, though their astonishment bore a different character. The closing scene, notwithstanding what appears to us very plain forewarnings, appears to have come or them like a thunderbolt. They were overwhelmed with amazement, as well as with sorrow. What blank astonishment sat on their countenances when he made the announcement, 'Verily I say unto you, one of YOU shall betray me,'—'All of you shall be offended because of me this night.' How must their amazement have risen at the successive scenes of Gethsemane, and the hall of the high priest, and the court of Pilate, till at last they saw him, in whom they trusted that he should redeem Israel, nailed to a cross like a felonious slave,—execrated by men, and deserted of God. Then their amazement reached its consummation: they were 'astonished at him.'" This is the true sense of the passage, and necessarily excludes the other.

But the main objection against Dr Brown's interpretation of these verses lies in his version of the first clause of the 13th verse, "So shall he sprinkle many nations." These two clauses, namely the first of each verse, constitute the Hebrew poetical parallel; the immediate parenthetical clause, "his visage was so marred, &c" is inserted with the design of modifying both, being exegetical of the one, and causative of the other. His view of the second member of the parallel has been already given, and his version of the clauses, "so shall he make to leap many nations." This version is awkward and ridiculous. It's utter want of sense is its own condemnation. Accordingly

its authors have been obliged to borrow some words, very arbitrarily, to infuse some sense into it, such as joy, or joyful. To leap for joy is Gesenius' version; and Dr Brown's, in his more enlarged paraphrase,—“excite the joyful admiration of many nations.” Now, in this version the designed effect of the modifying clause is altogether overlooked, and the reference to the expressed design of Christ's sufferings and atonement, entirely set aside. We have simply his humiliation on the one hand, and his state of exaltation on the other,—an exposition that would gratify even a Socinian. It is not enough for Dr Brown to tell us *incidentally*, that the cross is the way to the crown. That sentiment should be wrought into his interpretation, and instead of that it is entirely excluded: and the bearing of the cross on many nations is lost sight of.

The original verb *nazah*, to sprinkle, occurs in several of the Shemetic languages. In favour of sprinkling we have the decided testimony of the Ethiopic. The word occurs in that language, and is employed in all those places in the New Testament where the English word sprinkling occurs.—This sense in the Arabic *naza* is indeed modified; still, although it is to this language the reference is made, it is impossible to extract from it the sense of leaping for joy, or anything of the kind. Dr Henderson, in his work on Isaiah, says, “The idea of leaping for joy, exulting, &c., to which Gesenius assigns the primary place in his Lexicon, is unsustained by a single example from Hebrew usage, or from any of the kindred languages. The Arabic *naza*, which has been compared, has no such signification.” Dr Robinson gives precisely the same verdict. These two authors are the ablest critical expounders of Isaiah that have yet appeared.

The ancient versions in like manner are equally in favour of sprinkling. The Vulgate renders it *asperget gentes multas*. And the Syriac, *medake amme sagiye*, purifying or expiating many nations. Of all the ancient versions and dialects the Septuagint alone is adverse to sprinkling. Neither does it give any support to the other view. It renders: “Thus shall many nations wonder at him.” The Septuagint is a noble version, but its different books have been translated with very disproportionate ability. And none has suffered so much at the hand of the translators as the evangelical prophet. Probably that is partly owing to the obscurity of the style, as well as the incapacity of the translator. In the present case the sense is quite inverted. An objective becomes a nominative, and a singular verb assumes a plural form. It is of no authority in this case.

Seeing that Dr Brown's interpretation is every way so objectionable and so erroneous, on what ground is it justified? Respecting this Dr Robinson says,—although I have no intention to apply the observation to Dr Brown, but only to those heresiarchs whom he has so unwisely and so unnecessarily followed,—“The real motive of the strange unanimity with which the true sense has been set aside, is the desire to obliterate this clear description, at the very outset, of the servant of Jehovah as an expiatory purifier, one who must be innocent himself in order to cleanse others, an office and a character alike inapplicable either to the prophets as a class, or to Israel as a nation.” And he adds: “The ostensible reason for this gross violation of the clearest principles of lexicography are, first,—the chimera of a perfect parallelism, which is never urged except in cases of great necessity; and secondly, the fact that in every other case the verb is followed by the substance sprinkled, and connected with the object upon which it is sprinkled, by a preposition.”

With respect to the first of these reasons, the defect in the parallel, Dr Brown asks; where is the contrast between, “As many were shocked at

him, so will he" teach, or make reconciliation for, or purify, or consecrate, "many nations!" This is exceedingly disingenuous. It might be excused in a special pleader, but it is very unjustifiable in an expounder of divine truth. The contrast is put in a very objectionable form. We are not called on to defend it in any other form than that in which we find it in the Bible. Again, he leaves out the modifying clause altogether. It is readily admitted that if the parenthetical clause were expunged, and the contrast made in this bald form: "As many were astonished at thee, so shall he sprinkle many nations;" it would be liable to the full weight of the objection urged against it. But that is not the case. We meet with no such trailing sentences or defective constructions in divine truth. Hence, to obviate this very objection, the prophet has inserted the modifying clause as a parenthesis between the two members of the parallel; on the one hand, to explain why many were astonished at the "Servant of the Lord," and on the other, to account for the peculiar inference the prophet was going to draw from it, viz., that he would "sprinkle many nations,"—that is, with his blood. He was subjected to such treatment, even to the shedding of his blood,—expressed by the marring of his countenance,—as created the utmost astonishment among his friends and followers; but all that treatment was endured in order that the cleansing virtue of his blood might be applied for the *spiritual* redemption of his people. If the two members of the parallel are discordant without the intervening clause; by means of it a new idea is introduced, which at once accounts for the astonishment expressed in the first member, and prepares the way for the unexpected disclosure in the second.

With respect to the other point, Dr Brown says: "In all other cases the word 'sprinkle' is followed by a term expressing the substance sprinkled, as water or blood. It is the usage of the language to say, not sprinkle a person or thing with blood or water, but sprinkle blood or water on a person or thing. There is *some* weight in these objections, although it is too much for Dr Brown to say in *all* other cases the word sprinkle is followed by a term expressing the substance sprinkled. It is a fact that a preposition is commonly employed, and the thing sprinkled usually mentioned. But what then? These other instances occur only in plain prose portions of Scripture, but this in abrupt and condensed poetry, in which ellipses are not only admissible, but form a certain feature of its character. Farther, these instances occur only in plain narrative, but this in the sublime predictions of prophecy, which does not admit of full and minute descriptions or specifications. Still, the language of the prophet involves no solecism; because we may speak of sprinkling persons *with* water or blood, as well as sprinkling it on them; or we may use the word sprinkle abstractly without any farther specification, as is done in some of the passages presently to be quoted.—Still farther, as Dr Henderson observes, "instances will be found of an ellipsis both of the material sprinkled, and the preposition *al, upon*, just as in the present case." For example, in Lev. xiv. 7, there is an ellipsis of the thing sprinkled: "And he shall sprinkle upon him that is to be cleansed from the leprosy seven times." And in Lev. iv. 17, there is a complete ellipsis of both the preposition and the thing sprinkled: "The priest shall dip his finger in some of the blood, and sprinkle seven times before the Lord." It is true that, in this case, blood, the thing sprinkled, is specified. But in a prophecy a specification could not well be admitted; because while the one element, water, was to be sprinkled literally, the other element, blood, could be sprinkled only figuratively.

This sprinkling was a standing ordinance in the Church, ordained by di-

vine authority, and remained a "perpetual statute." Next to sacrifice, there was no service so frequently practised as sprinkling both by blood and water. It was a simple but very significant ordinance,—“a purification from sin.” And the effect did not depend on the quantity of the material employed; a mere sprinkling served as well as if they had been all covered over with it. These sprinklings, as well as the sacrifices, were designed to bring sin to remembrance, and to teach the Israelites that they were guilty and polluted, and needed pardon and purification. They were designed to humble them under a sense of sin, and to lead them to the proper source whence these great blessings could alone be obtained. Accordingly these services were interwoven with the language of their daily prayers: “Wash me thoroughly from my iniquities, and cleanse me from my sin; purge me with *hyssop*, and I shall be clean; wash me and I shall be whiter than the snow.” They were but ceremonial services indeed; but they were intimately connected with the exercises of spiritual religion; and they were fitted and intended to promote purity of heart, and to *maintain and advance* pure spiritual religion in the soul. They form a natural and characteristic element in the religion of sinners, stained with the guilt and pollution of sin; and hence they are continued in the Churches in New Testament times, in all their force and significance, with but little alteration. We have not indeed the sacrifices or the paschal lamb; but we have the ordinance of the Lord's Supper, with its expressive sacramental actions, perpetually recurring, to lead our faith back to Christ our passover sacrificed for us, to which all the sacrifices of old pointed forward. And the ancient sprinkling or baptism with water, that obtained so extensively in Israel, is continued in the standing ordinance of christian baptism,—both ordinances being intended to teach, in the one undivided Church, the same truths and the same class of ideas, and to subserve precisely the same purpose in the Church of God, to the end of time.

Now, it is the object of the prophet's language simply to foretell this blessed fact, with the additional idea that the privilege is no longer to be restricted to one people, but to be extended to all the nations of the earth. It is a promise that Christ will, in the New Testament age of the Church, bestow upon the nations of the world at large, the great spiritual blessings resulting from the atoning virtue of his blood, and the renovating and cleansing efficacy of his Spirit. The same promise is repeated in nearly the same language, and in a more enlarged form, by the prophet Ezekiel, xxxvi. 25-27, “Then will I sprinkle clean water upon you and ye shall be clean,” &c.—And the same phraseology is employed in the New Testament in reference to precisely the same blessings: thus we have the “sprinkling of the blood of Jesus Christ,” 1 Pet. i. 2. And in Acts xxii. 16, “Arise and be baptized and wash away your sins.”

Now, these great and important truths, so clearly taught by the prophet in this passage, are entirely left out of view by Dr Brown's version and exposition. It is an example of *negative* theology where we *least expected it*.

RIGHTEOUSNESS AND PEACE, THE FRUITS OF THE GOSPEL;

OR,

A RELATION OF THE CHRISTIAN EXPERIENCE AND TRIUMPHANT DEATH OF JANE CAMERON, IN A LETTER ADDRESSED TO THE REV JAMES M'GREGOR, D.D., BY THE REV. DUNCAN ROSS, WEST RIVER, PICTOU. 1824.

O Death, where is thy sting? O Grave, where is thy victory?

REV. DEAR SIR,—

What shall it profit a man, saith our Saviour, if he shall gain the whole world, and lose his own soul? This is clearly illustrated in the parable of the rich man and Lazarus. The rich man enjoyed, in this life, all the comforts which affluence can afford; but death put an end to his happiness, and brought him into everlasting misery: Lazarus spent his time in this world, subject to many privations; but death freed him from all his miseries, and ushered him into endless felicity. Were we more frequently engaged in the contemplation of those scenes which lie beyond death, we would seldom feel inclined to envy the happiness of the graceless, though ever so rich; but rather admire the goodness of God to the gracious, though ever so poor.— There is, however, a veil which hides futurity from the eye of sense, and we can follow our acquaintances no farther than to the gates of death; yet every approach to eternity, puts the difference between earthly and heavenly enjoyments, in a clearer point of view. The vanity of earthly pleasures, never appears so evident, as when we see the person who enjoyed them, stretched on a dying bed; nor the advantages of religion so great, as when we behold a pious person on the brink of eternity, rejoicing in the prospect of everlasting felicity.

I was led to this reflection, by lately having an opportunity of seeing it exemplified in the case of a pious young woman who died in this neighbourhood; and of whom I shall give you an account.

Her father Allan Cameron, while she was very young, emigrated from Fort William, in the Highlands of Scotland, to Nova Scotia, and settled in this vicinity. Though he has not the benefit of education himself, he has all his children taught to read and write.

When his daughter Jane, the subject of the following narrative, was sent to school, she made great proficiency; took delight in reading, especially the Bible; and spent many of her leisure hours in committing to memory, psalms, hymns, and select passages of Scripture. At an early period, she shewed an attachment to religion, was regular in her attendance upon public ordinances, and conscientious in her secret devotion.

While she enjoyed the benefit of reading the Bible, she often regretted that her parents had not the same advantage; neither could they understand, though she would read to them in English. To remove this disadvantage, as far as lay in her power, she, with very little assistance, learned to read Gaelic: and then took frequent opportunities of reading to them.— She would likewise impart to them what she could of the instruction she received when attending public ordinances, as they had less frequent opportunities of hearing the gospel in the language they understood.

Notwithstanding these promising appearances, she continued a considerable time a stranger to genuine christianity, and had very obscure views of the gospel. But, while she was diligent in the use of means, it pleased God to grant his blessing on them; and to lead her to clear views of the plan of salvation through free grace.

About two years before her death, she was led to suspect that there was something in religion, to which she was yet a stranger. Her attention was turned to the nature of regeneration; and such passages as these, *Ye must be born again, If any man be in Christ, he is a new creature*, made a deep impression on her mind: and the more she meditated on them, the stronger her suspicion grew. At the same time, she began to discover great deficiencies in her best performed duties; and many corruptions in her nature, to which she had not till then adverted. The result was, she concluded that she was in an unregenerated and graceless state. These considerations led her to see more clearly the necessity of an atonement. This led her to search diligently what Christ had done for the redemption of his people; and she rested satisfied, in this fundamental article of religion, that Jesus Christ was an all-sufficient Saviour, could she obtain an interest in him. And though the trouble of her mind was great, it had nothing in it of the nature of despair; therefore, she continued diligent in the use of means. While in this state of mind, she had some relief from these words of our Lord, *I came not to call the righteous, but sinners to repentance*. This, however, did not remove the trouble of her mind; but it seemed to bring relief nearer; for though she well knew that many, very many sinners perish even under the gospel, yet it encouraged her when she reflected, that she was just such, as Christ came to call. While in this state of mind, her attention was turned to Christ's gracious invitation, *Come unto me, all ye that labour and are heavy laden, and I will give you rest*. On these words she mused; and the more she mused, the better she was satisfied, that they invited her to come to Christ, and promised her rest in so doing: for she had been labouring, and labouring in vain; she was heavy laden, she had a heavy burden of natural corruption, a heavy burden of guilt from actual sin, and no small burden of trouble of mind. She, therefore, accepted the invitation, solemnly gave herself to Christ, and found rest for her soul. Her confidence in the promise was at first but weak, but it gradually gathered strength; partly from direct texts of Scripture, such as: *Him that cometh unto me, I will in nowise cast out*, and partly by clearer views of the grace of God: till she attained a well founded hope, that she was a believer in Christ. She then resolved to make a public profession of her faith, by partaking of the Lord's Supper; but her view of the solemnity of that ordinance, and the small progress which she, in her own opinion, had made in religion, caused her to delay for some time.

It pleased the Lord, then to visit her with sickness; during which she regretted her delay of that duty, and resolved, if the Lord spared her, to do so no longer. Accordingly, she was one of those who were, for the first time, admitted to the Lord's table in July last.

It was partly then, but more fully during her last sickness, I learned these particulars from herself. A few weeks only intervened between her admission to the Lord's table and her last sickness; yet her manner on these occasions was very different: on the former, she was uncommonly bashful and shy; but on the latter, quite free and familiar.

It was on the former of these occasions that our real acquaintance commenced, I formerly knew that her conduct was inoffensive, that she was a regular attendant on public ordinances, and a very attentive hearer; but I then found that she was really pious.

On the morning of the Sabbath after the dispensation of the Sacrament, she felt indisposed and could take no breakfast, but when the rest of the family had taken theirs, she, in her usual manner, her brother being absent,

brought the Bible, sang part of a psalm, read a chapter, and then lay down on a bed which was near; and, while her father was praying, vomited a great quantity of blood.

When I returned home from the Middle River, where I preached that Lord's day, I was informed that Jane Cameron was taken dangerously ill, and desired to see me as soon as possible. When I went to her father's, I found that her friends had little or no hope of her recovery; but when I entered the room where she lay, I was agreeably struck with the different appearance of those present, for while every other countenance was clouded with a deep gloom, she met my eye with a cheerful countenance and a lovely smile.

I learned from herself that she felt very weak, and a great deal pained. I then remarked to her, that there seemed to be a strong probability of her leaving this world soon, and expressed a wish to know what her views for eternity were. She told me her views were comfortable. I then asked her the ground of her hope, she said, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day."

This led to some conversation on the nature and effects of faith, as it purifies the heart and works by love. On each of these points, I received ample satisfaction. And after praying with her, I returned home highly gratified with what I saw and heard.

The next time I visited her, I found her much in the same state both of body and mind. Knowing she had been regular in her conduct and conscientious in her devotion, I hinted to her the danger of trusting to one's own righteousness—she said, "I know it, too long did I follow that course," and added,

"Vain are the hopes the sons of men
Upon their works have built;
Their hearts by nature are unclean
Their actions full of guilt."

This led to some conversation concerning the defects of our best performances,—the necessity of an atonement, and the perfection of Christ's righteousness. I was pleased with her views of each of these points. She then expressed her sentiments by adopting the words of the Apostle, saying, I desire to be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

The next time I saw her, she was much weaker, and supported by her brother sitting behind her in the bed. On making the usual inquiry, she told me, she felt very weak, but through the kindness of God quite comfortable in mind. Having noticed that, as usual, she had just laid down the Bible as I entered the room, I asked her what she had been reading? She replied, I was musing on these remarkable words, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* As she was weak and spake with great difficulty, I did not ask her any more questions; but enlarged a little on the words which had been the subject of her meditation; at the close of which she added, "wonderful love! God spared not his own Son, but delivered him up for us all, for sinners, for me: and can I doubt then that he will give me every thing I need, and that as freely as he gave his own Son?"

At another time I found her much easier, and her friends entertained some hopes of her recovery. I asked her if she had any desire of recovery,

she said, "health is a great blessing, and I have great reason to thank God for the measure I enjoyed of it." But said I, do you not reckon it a hard dispensation, to be confined to a sick bed, while your equals are enjoying their health and youthful pleasure? She replied, "No, not in the least—I know the vanity of their pleasures, but I fear too few of them know the happiness of mine: I have found youthful pleasures at best but vanity, and frequently vexation of spirit.—I reckon myself a happy, happy girl, I never enjoyed so much real happiness before in the same time." But said I, you have not answered my question: Would you rather recover your former health or depart this life? After a considerable pause, she answered, "God has ordered every thing which concerns me so well, that I would not wish to prescribe to him even in my thoughts; but I must say, I would rather depart and be with Christ. I have kind friends, they do every thing in their power to make me easy and comfortable; but which of them would die for me? and none of them could atone for my guilt. Christ did this, I am his, let him do as he sees meet. He will do all things well."

When I saw her next, she was much worse in health, and I found her brother supporting her as on a former occasion, still she had the Bible in her hand. I enquired what had been the subject of her meditation; she said, "I have been musing on the hundred and sixteenth psalm, particularly the first part of it." I remarked that I did not see how that suited her case, as she enjoyed a large portion of comfort, and that psalm referred to deliverance from great trouble and distress of mind; she said, "I have great reason to bless God for the comfort he is bestowing on me, but I had great trouble of mind, and I was comparing what I felt with the case of the psalmist, and find them very much alike." I suppose said I, you refer to the time when you first discovered the misery and danger of your state. O no, said she, I refer to the beginning of this sickness. "The morning I took it, I was low in spirits and quite dull, and when I saw so much blood, death and eternity came full in my view, and the thought was terrible." The psalmist describes it better than I can do—"the sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow." Then I, too, called upon the name of the Lord and he granted deliverance. My soul has enjoyed rest, ever since: and the thoughts of eternity which was then so dreadful, are now pleasant and desirable. Surely I have reason to say, I love the Lord. I do love him, and will love him forever. He hath, by that distress shewed me what my death-bed as a sinner should be, and what he has made it by free grace. Well may I say,

"He took me from a fearful pit,
And from the miry clay,
And on a rock he set my feet,
Establishing my way."

During this time, her mortal frame was gradually decaying, and on my return from the Middle River that day four weeks from the time she took her sickness, I was informed that Jane Cameron was much worse since I saw her, and that it was probable she would not see another day. When I saw her, I found the information correct, the change in her appearance was great! The smile was no longer on her countenance, nor was the Bible in her hand. When I enquired how her hope and comfort stood now that she was on the brink of eternity, it was with difficulty she could articulate, *good*. But this was sufficient: and I was glad that on such a solemn occasion I could speak the words of consolation with freedom. I then prayed with her, and we parted to see each other no more in the land of the living. Some

hours after my departure, she revived remarkably, spoke to them who were present, and after bidding an affectionate and solemn farewell to her relations, she desired that they would join her in singing the last hymn, as it accorded with her present situation. Owing to the state in which her relations were, and some other circumstance, there was some delay in complying with her request. She said, do not delay, for my time is short, and then read the first eight lines of the hymn. Her elder brother then recovering himself, took the book and all present joined in singing the following:

"The hour of my departure 's come:
I hear the voice that calls me home:
At last, O Lord! let trouble cease,
And let thy servant die in peace.
The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record 's in the sky.

"Not in mine innocence I trust;
I bow before thee in the dust;
And through my Saviour's blood alone
I look for mercy at thy throne.
I leave the world without a tear,
Save for the friends I held so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend.

"I come, I come, at thy command,
I give my spirit to thy hand;
Stretch forth thine everlasting arms,
And shield me in the last alarm.
The hour of my departure 's come;
I hear the voice that calls me home;
Now, O my God! let trouble cease;
Now let thy servant die in peace."

Her voice was heard distinctly singing the greater part of the hymn, but towards the latter end of it her voice grew very weak, but was heard by her brother, on whose bosom she leaned, to the very last. Alexander Cameron the elder then prayed, and not many minutes after, she departed, there is reason to believe, with Stephen's prayer. Her brother heard the word Jesus plainly, and believes that her dying words were, Lord Jesus, receive my spirit. Thus JANE CAMERON fell asleep in Jesus, on the morning of the 25th of August, 1823, in the 21st year of her age.

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

"MORE THAN CONQUERORS."

WHAT more can the Christian ask? What more can he desire? Is it not enough for the soldier going forth to the battle, that he is assured of victory? Something more, apparently is needed. Something more is certainly promised. Paul has sounded a challenge: "Who shall lay any thing to the charge of God's elect. It is God that justifieth: who is he that condemneth. It is Christ that died; yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." The apostle's challenge,

like the sound of a trumpet, waxes louder and louder: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are MORE than conquerors."

I. A man may be a conqueror, and yet win no prize. Many of the strifes of earth are of such a character, that it is impossible for either party to gain any thing from them. In these the victor himself is a loser. In others the prize is of so little value as scarcely to be worth reckoning. The possession of a barren rock or an uninhabited island is contested in a long and bloody war. In the Grecian games the prize was often a crown of laurel or of parsley. The parsley soon withered—the laurel soon faded—the chaplet soon fell from the victor's brow. But the soldier of Christ Jesus shall not only conquer but reign. His prize—his sure prize—is a kingdom—a throne—a crown—a sceptre. The victory he achieves is no barren conquest.—"Be thou faithful unto death and I will give thee a crown of life." "To him that overcometh will I give to sit with me upon my throne, even as I also overcame and am set down with my Father upon his throne."

II. A man may be a conqueror at too dear a rate. Millions of lives and treasure are often the price of successful war. Thousands fall upon a single battle-field. In such conflicts the conquerors frequently suffer almost as much as the vanquished. Pyrrhus overcame the Romans in three pitched battles. Yet he was more disturbed than elated by his successes. They cost too dear. "One more such victory and we are undone." And so in most of life's battles. If we fight under any other banner than that of God and Religion, every victory is a defeat. We may achieve temporary success, but ultimate discomfiture is inevitable. When conscience and principle and peace—charity and truth and character—the fear of God and the regard of man—make up the price of victory—that victory costs too much. But the prize of our high calling cannot be purchased too dearly. The inheritance incorruptible, and undefiled and that fadeth not away is immeasurably more precious than all the treasures of the world. And the Christian warrior is more than a conqueror in this—that he loses absolutely nothing in the conflict. In the furnace the dross perishes—the gold survives.—Not only survives, but is far better for the trial. If ever the soldier of Christ Jesus appears to lose, it is not when he fights, but when he yields. When he bears himself as becomes a follower of the great Captain of salvation, he retires from the field—not only a conqueror—but a conqueror without loss.

III. A man may be a conqueror in many battles, and be defeated ruinously in the end. This has been the fate of the most of this world's warriors. Saul was very successful in his early career—he was victorious over numerous enemies; but that fatal Gilboa brought defeat and shame and death. And so with the greatest conqueror of modern times. Rallying his whole strength, the victor in a hundred fights staked all upon one mighty venture. The issue was disastrous, and all was lost. And thus, to the mightiest of earth's captains there comes sooner or later—sometimes during life—always at death—one mightier than he, by whom he is vanquished.—Unlike Gad, of whom it was foretold "a troop shall overcome him; but he shall overcome at the last," he must yield now. But the Christian conquers to the end. "The last enemy" comes to him too, as he comes to all. And oft-times his approach is terrible—his mien threatening and his aspect fierce. But he comes only "to be destroyed." He has been vanquished long before—his power disarmed—his sting removed—his victory reft away—himself bound to the chariot wheel of the Great Conqueror from heaven. And now

he comes as his Captor's obedient slave to "minister" to the heirs of life an "entrance" into glory. And so Paul's trumpet breathes out the notes of still loftier defiance: "I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

IV. A man may be a conqueror, and incapable of enjoying his victory.—The "Macedonian madman" may serve for an example. Of how large a class may he stand as the type. How many have conquered for themselves wealth—learning—fame—only to discover their own incapacity—to rest in such achievements. The merchant toils through long weary years of labour and anxiety that he may retire upon a fortune. He conquers every obstacle that stands in his way—succeeds—retires—and is miserable. And so with the man of science and the idol of a people. Surely the world is full of weeping Alexanders, mourning not that there is nothing more to conquer, but because what they have conquered yields so little satisfaction. How much greater than all such conquerors is the follower of Jesus, when he receives the end of his faith. A crown of glory is set upon his head, and every trial he endured upon earth helped to polish it to brightness in heaven.—The struggles through which he passed below have not taken away his relish for those joys that are his portion on high. Say rather they have greatly added to it, as the sweets of rest and peace and home are brightened by the remembrance of toil and danger in a foreign land. The joys of heaven never pall. The hidden manna keeps fresh through eternity, and it is all the sweeter to the believer's taste by reason of the destitution and privation of his earthly pilgrimage. This is the argument of the apostle: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

One thing the Christian ought never to forget—through whom it is that all this glory comes to him. "More than conquerors through *Him* that loved us." "Not unto us O God, not unto us, but unto thy name be the praise." This may fail to be remembered here, but it is never forgotten in glory.—There those more than conquerors, enthroned and crowned, ascribe "salvation to our God which sitteth upon the throne and unto the Lamb." Let us begin the song now. And whatever our danger and whatever our conflict—though foes should threaten and friends forsake: yea, and our own souls be ready to sink within us, yet "through God we shall do valiantly: for he it is that shall tread down our enemies."

PASTOR.

REVIEWS.

[THE Presbyterian Board of Publication have of late been directing their attention to the publication of books for the young. We may say of them in general that they are much superior to a large portion of the works of this class in the present day. While the style is suited to the youthful mind, there is nothing flimsy about them, and we can confidently recommend them to those wishing to replenish their Sabbath School Libraries. We shall notice a few of them more particularly.]

SELECT STORIES FOR LITTLE FOLKS, pp. 216.

THIS little volume consists of a number of narratives, selected from different sources, but selected as conveying important and useful religious lessons.

The young love "stories," and they will find here some that they will relish. A specimen will be found in our Children's Corner.

THE CHILD'S SCRAP BOOK, pp. 144.

THIS is a little work similar to the last, but as its name imports containing greater variety. It contains not only narratives, but didactic pieces, as well as pieces of poetry. We give one in our Children's Corner.

ANNIE GREY AND OTHER SKETCHES, pp. 72.

THIS is a smaller work than the two preceding, but of similar character. The sketches are all readable and instructive.

RHYMES FOR THE NURSERY, pp. 91.

THIS contains a series of Rhymes for very young children. The versification is smooth and simple, and the volume thus conveys instruction on religious topics in a manner well fitted to suit the infant mind. We subjoin a specimen:—

CONFESSION.

Before I go to sleep in bed	If any naughty things I've done,
I'll think of all I've done and said,	Forgive me, Lord, for thy dear Son.
For never can we sweetly rest	If I was fretful or unkind,
Until our sins have been confessed.	Or felt an unforgiving mind,
If I was thoughtless when I prayed,	Or if I dared to disobey,
If an untruthful word I've said,	Forgive and wash my sins away.

KENNETH FORBES, OR FOURTEEN WAYS OF STUDYING THE BIBLE, pp. 336.

THIS is a work somewhat different in its nature from the preceding. It is intended as a sort of juvenile "Introduction to the elements of Biblical Criticism." It contains the efforts of a mother in instructing her family in the knowledge of the word of God, and is useful not only for the instruction which it conveys, but also as giving hints to parents and teachers as to the best mode of conducting such exercises.

LITTLE TALKS FOR LITTLE FOLKS, pp. 72.

THIS contains instruction for very young children in a conversational form on Scriptural subjects, the principal "talks" being on the various portions of the Lord's Prayer.

THE FIRST SABBATH EXCURSION AND ITS CONSEQUENCES, pp. 72.

THIS is well fitted to serve as a warning to the young against Sabbath breaking. It contains a faithful picture of the steps by which the young are led astray. The "first Sabbath Excursion" here described of a boy having a pious mother but careless father, was the first step in a career of ungodliness. The narrative is lifelike and conveys solemn lessons.

LEARN TO SAY NO, OR THE CITY APPRENTICE, pp. 122.

AN admirable delineation of the temptations to which young lads in cities, particularly when strangers and in the capacity of apprentices,

A DAY WITH THE HAYMAKERS, pp. 72.

THE incidents of this little volume are few and common to every day life. A little boy obtains permission to accompany a band of Haymakers, who are at work in a meadow. The simple events of the day, and the conversation of the parties, are made the means of conveying instruction of a moral and religious character. The following extract from the introduction will exhibit the principle which the work is fitted to illustrate:—

“I do not see,” said one to his minister, “how brother Horton manages to enjoy religion as he does, when he has so much worldly business to attend to.”

“He enjoys religion,” said the minister, “because he *lives* religion.”

“I don’t see,” continued the brother, “how he can live religion in the midst of so much business. He has his large farm to attend to, and a great deal of public business, besides being guardian to several minors and orphans. I can’t understand it.”

“His business, public and private, is a part of his religion. He does everything heartily as unto the Lord. He is careful in all things to please God. Don’t you suppose a man can serve God in his daily business, as well as in the prayer-meeting or the sanctuary?”

“Yes, I suppose he can be upright in his business, but he is not serving God as he is when engaged in prayer, or in exhorting sinners to repent, and christians to become more holy.”

“Suppose God were to tell him to go labor in a cornfield for four hours; would he not serve God more by going and working in the cornfield for those hours than by spending them in prayer and exhortation?”

“In that case, if God told him to go and spend the time in working, he would be doing his will by working, rather than by praying.”

“When a man does, at a particular hour, that which God would have him to do at that hour, I conclude he is serving God in the best possible way for him. Now God does not tell men, by an audible voice, to spend this hour in the cornfield, that hour on the work bench and another in the counting room, but he does clearly indicate in his word and by his Providence, that every man should have his own work, and that he should be diligent in it. The man who does his will in this respect is serving him. Mr Horton, I doubt not, has reference to the will of God in all his business arrangements, serves God in them, and of consequence enjoys religion in them.”

“You have given me a new view of the business of this world. I thought it was necessarily a hindrance, but you have shown me that it may be a help to the divine life.”

Poetry.

ONLY OUR DEAD ONES GROW NOT OLD.

BY S. S. EGLISEAU.

We may know by our feeble, faltering step—
By the deepening wrinkles on our face—
We may know by the threads of silvery hair
Which have found 'mid our darker ones a place—

We may know by the fear that stealeth oft
 O'er our trembling spirits once so bold—
 O, well may we know by these several signs,
 We are growing old—we are growing old!

But they whom we buried so long ago,
 The babe with its forehead calm and fair;
 The maiden who lay with folded hands,
 And the rose half hid in her auburn hair—
 The mother who left us in women's prime,
 With a grief in our hearts too deep to be told—
 We see these yet as we saw them then,
 For they grow not old—they grow not old!

I have read in some tale of the olden time
 Of a maiden and youth whose bridal day
 Dawned blithely, yet bore as it passed along
 No bridal pair from the church away;
 But a story was whispered from ear to ear
 That blanched each cheek as it onward sped,
 For they told how the mine had fallen in,
 And deep in its depths lay the bridegroom—dead.

Long years rolled by, and the tale was forgot,
 Save perchance by some grandsire old and grey,
 When lo, as some miners worked in the mine,
 They came to the place where the dead man lay;
 They bore him up to the outer air,
 And from lip to lip the story sped,
 But of all the throng that gathered there
 Not one knew aught of the sleeping dead.

But lo, through the edge of the waving crowd
 Passed an aged and withered and toothless crone,
 She leaned on her staff as she gazed on the dead—
 That face and form were her lover's own!
 His forehead unwrinkled by age or care
 Was young as it looked on his bridal day,
 But *she* who was bending above him there,
 Was faded and wrinkled, was old and grey.

Like this is it ever as years flit on,
 Their impress they leave on *our* cheek and brow,
 And our loved ones who linger beside us yet,
 We see that they older and older grow;
 But they whom we loved, whom we laid to rest
 Far down in the depth of the church-yard mould,
 We see *them*, in thought, as we saw them last,
 And *they* grow not old—they grow not old.

O! sweet is the thought, of that happier clime,
 Where youth is unfading, where age may not come;
 O! blest the re-union if we and our lost
 Meet yonder to dwell in that shadowless home—
 Meet yonder to walk with those purified ones,
 Whom sorrow and sin shall no longer enfold—
 To dwell where is flowing the River of Life,
 Nor ever grow old—nor ever grow old.

Religious Miscellany.

THE MIND OF JESUS.

RESIGNATION IN TRIAL.

"Not my will, but Thine be done!"

Luke, xxii. 42.

Where was there ever resignation like this! The life of Jesus was one long martyrdom. From Bethlehem's manger to Calvary's cross, there was scarce one break in the clouds; they gathered more darkly and ominously around Him till they burst over His devoted head as he uttered His expiring cry. Yet throughout this pilgrimage of sorrow no murmuring accent escaped His lips. The most suffering of all suffering lives was one of uncomplaining submission.

"Not my will, but Thy will," was the motto of this wondrous Being! When He came into the world He thus announced His advent, "Lo, I come, I delight to do Thy will, O my God! When He left it, we listen to the same prayer of blended agony and acquiescence, "O my Father, if it be possible let this cup pass from me! Nevertheless not as I will, but as Thou wilt."

Reader! is this mind also in you? Ah, what are your trials compared to His! What the ripples in your tide of woe, compared to the waves and billows which swept over him! If He, the spotless Lamb of God, "murmured not," how can you murmur? His were the sufferings of a bosom never once darkened with the passing shadow of guilt or sin. Your severest sufferings are deserved, yea, infinitely less than deserved! Are you tempted to indulge in hard suspicions, as to God's faithfulness and love, in appointing some peculiar trial? Ask yourself, Would Jesus have done *this*? Should I seek to pry into "the deep things of God," when He, in the spirit of a weaned child, was satisfied with the solution, "Even so, Father, for so it seems good in Thy sight"?

"Even so, Father!" Afflicted one! "tossed with tempest, and not comforted," take that word on which thy Lord pilloved His suffering head, and make it, as He did, the secret of thy resignation.

The sick child will take the bitterest draught from a father's hand. "This cup which Thou, O God, givest me to drink, shall I not drink it?" Be it mine to lie passive in the arms of Thy chastening love, exulting in the assurance that all Thy appointments, though sovereign,

are never arbitrary, but that there is a gracious "need *be*" in them all. "My Father!" my Covenant God! the God who spared not Jesus! It may well hush every repining word.

Drinking deep of his sweet spirit of submission, you will be able thus to meet yea, even to welcome, your sorest cross, saying, "Yes, Lord, all is well, just because it is Thy blessed will. Take me, use me, chasten me, as seemeth good in Thy sight. My will is resolved into Thine. This trial is dark; I cannot see the 'why and the wherefore' of it—but 'not my will, but Thy will!' The gourd is withered; I cannot see the reason of so speedy a dissolution of the loved earthly shelter; sense and sight ask in vain why these leaves of earthly refreshment have been doomed so soon to droop in sadness and sorrow. But it is enough. 'The Lord prepared the worm;' 'not my will but Thy will!'"

Oh, how does the stricken soul honor God by thus being *dumb* in the midst of dark and perplexing dealings, recognizing in these, part of the needed discipline and training for a sorrowless, sinless, deathless world; regarding every trial as a link in the chain which draws it to heaven, where the whitest robes will be found to be those here baptized with suffering, and bathed in tears!

"ARM YOURSELVES LIKEWISE WITH THE SAME MIND."

SCRIPTURE ILLUSTRATIONS.

MOONLIGHT.

PSALM cxxi. 6.

"The sun shall not smite thee by day, nor the moon by night."

The burning heat of the sun in Eastern climates is well known; but the injurious effects of moonlight is not so generally thought of.

Moonlight in the East is peculiarly clear and lovely. A traveller in Egypt says: "It is delightful to rise by night and walk there in the brilliant moonlight, which has the appearance of a tranquil and beautiful day—you can see to read with perfect ease." Speaking of his voyage down the Nile, the same gentleman remarks:—"Nothing could be more lovely than to glide along at night in the calm, cloudless moonlight—amid such scenery it was difficult to close one's eyes in sleep." But delightful as it is,

it is most prejudicial to those who venture to repose in the open air, without covering their faces. Thus the same traveller continues: "The effect of the moonlight on the eyes in this country is singularly injurious; the natives tell you, as I found they also afterward did in Arabia, always to cover your eyes when you sleep in the open air. The moon here really strikes and affects the sight, more than the sun when you sleep exposed to it; a fact of which I had a very unpleasant proof one night, and took care to guard against afterward. Indeed the sight of a person who should sleep with his face exposed at night would soon be utterly impaired or destroyed."—*Carne's Eastern Letters*, pp. 77–83.

HEAT AND COLD.

GENESIS xxxi. 40.

"In the day the draught consumed me, and the frost by night."

The spring and summer nights are so cold in the Holy Land, that fires are occasionally necessary, even in May: which accounts for the people who went to Gethsemane to apprehend our Lord, making a fire of coals at the time of the passover, earlier in the year than May. A traveller mentions sitting by a fire in a little ruined building somewhere in Galilee, on the night of May 8th; and in May, June, and even July, furred garments are frequently worn in the evenings by travellers in the East. It is also very common for days intensely hot, to be followed by as cold nights. Mr Bid-dulph, chaplain to the English factory at Aleppo, expressed surprise at finding the weather so warm at Jerusalem, at the same time of the year that he was there, when those who had been out in the night to seize our Lord wanted a fire. It seemed strange to him that Peter should have crept to the fire, when he could not endure the heat of the sun. But after being there a few days, and feeling the changes from heat to cold which constantly occur, his wonder ceased. Another traveller, passing through Mesopotamia (where Jacob was), found the heat so oppressive, that though he wore upon his head a great black handkerchief, after the manner of Eastern travellers, yet his forehead was so scorched as to swell exceedingly, and the skin came off. His hands, too, were continually scorched. Another records that, having travelled in Arabia and Mesopo-

tamia, both in winter and summer, he had found the truth of what the patriarch said, that in the day he was scorched with heat, and stiffened with cold in the night.—See *Harmer's Observations*, vol. i., pp. 125, note, 132–134, 181; and Appendix to *Carne's Eastern Letters*.

FROST AND SNOW.

PSALM cxlvii. 16, 17.

"He giveth snow like wool, he scattereth the hoar-frost like ashes; he casteth forth his ice like morsels; who can stand before his cold?" See *Ezra* x. 9; *Matt.* xxiv. 20.

The frost and snow are in some winters very severe in Jerusalem, and other parts of Judea, and rain and snow fall sometimes in great quantities. When King Richard was approaching Jerusalem with his army in the winter (during his war against the Saracens), we read that "Most heavy rains fell, and the air was very severe, so that very many of their beasts perished; that the rains, storms of hail, and winds, were so vehement, that the stakes of their tents were torn up, and carried to a distance; and that by the extremity of the cold and wet their horses perished, and the greater part of their food was spoiled." The snow in some Eastern countries falls in flakes as big as walnuts, and in the mountainous districts of Arabia by the Dead Sea, there have been dreadful storms of hail, snow, and rain, and also quantities of ice, so that David might well say, "he giveth his snow like wool, he scattereth the hoar-frost like ashes; he casteth forth his ice like morsels: who can stand before his cold?"

In an ancient account of the defeat of some Turkish troops in the neighbourhood of Ascalon, during the winter, it is said, "They for haste threw away their armour and clothes, but so sunk under the cold, with want of food, tediousness of the ways, and greatness of the fatigue, that they were daily taken captives in the woods, mountains, and wilderness, and sometimes threw themselves in the way of their enemies, rather than perish through cold and want. What a striking comment upon our Saviour's words: "Pray ye that your flight be not in the winter!"—*Harmer's Observations* vol. i., pp. 111–114, note, 110, 120.

EZEKIEL xxxiii. 30.

"The children of thy people still are talking against thee [rather concerning

thee] by the walls, and in the doors of the houses."

Severe, however, as the cold is in these countries, yet even in the depth of winter when the sun is out, and there is no wind, it is always warm in the open air, and the people enjoy it; the Coptics spending their holy-days in sauntering about, sitting under walls in winter, and under shady trees in summer; while the better sort of Eastern houses have porches or gate-ways, with benches on each side, where the master of the family receives visits, and transacts business: and as it was winter, the tenth month, answering to the latter end of December, when the Israelites talked about Ezekiel, they sat under the wall for the benefit of the sun, rather than under trees to avoid its heat; while the richer among them sat in their porches, or gateways, in one of which an English traveller found a distinguished person sitting (in Egypt), the 29th or 30th of December.—*Harmer's Observations*, vol. i., pp. 120-122.

THE SINNERS' TRIAL.

Mercy sat placidly on her throne, until there stepped in one with a fiery countenance; his head was with light, he spoke with a voice like thunder, and out of his eyes flashed lightning!

"Who art thou?" said Mercy.

He replied, "I am Law; the Law of God."

"And what hast thou to say?"

"I have this to say," and he lifted up a stony table, written on both sides: "These ten commands this wretch has broken. My demand is blood: for it is written, 'The soul that sinneth, it shall die.' Die he or justice must."

The wretch trembles, his knees knock together, the marrow of his bones melts within him, as if they were ice dissolved by fire, and he shakes with very fright. Already he thought he saw the thunderbolt launched at him, he saw the lightning penetrate into his soul; hell yawns before him in imagination, and he thought himself cast away forever. But Mercy smiled and said:

"Law, I will answer thee. This wretch deserves to die; justice demands that he should perish—I award thee thy claim." And, O! how the sinner trembles! But there is one yonder who has come with me to-day, my king, my Lord; his name is Jesus; he will tell you how the debt can be paid, and the sinner can go free."

Then Jesus spake, and said, "O, Mercy, I will do thy bidding. Take me, Law, put me in a garden; make me sweat drops of blood; then nail me to a tree; scourge my back before you put me to death; let blood run from my hands and feet; let me descend into the grave; let me pay all the sinner owe; I will die in his stead."

And the Law went out and scourged the Saviour, nailed him to the cross, and, coming back with his face all bright with satisfaction, stood again at the throne of Mercy; and Mercy said:

"Law, what hast thou now to say?"

"Nothing," said he, "fair angel, nothing."

"What! not one of these commands against him?"

"No, not one. Jesus, his substitute, has kept them all—has paid the penalty for his disobedience; and now, instead of his condemnation, I demand, as a debt of justice that he be acquitted."

"Stand thou here," said Mercy, "sit on my throne; I and thou together will send forth another summons."

The trumpet rang again.

"Come hither, all ye who have aught to say against this sinner, why he should not be acquitted."

And up comes another—one who has often troubled the sinner—one who has a voice not so loud as Law, but still piercing and thrilling—a voice whose whis-pers were like the cuttings of a dagger.

"Who art thou?" said Mercy.

"I am Conscience; this sinner must be punished; he has done so much against the law of God, that he must be punished; I demand it, and I will give him no rest till he is punished; nor even then, for I will follow him even to the grave, and persecute him with pangs unutterable."

"Nay," said Mercy, "hear me;" and while he paused for a moment, she took a bunch of hyssop and sprinkled Conscience with the blood, saying, "Hear me Conscience. 'The blood of Jesus Christ, God's Son, cleanseth us from all sin.' Now hast thou ought to say?"

"No," said Conscience, "nothing:

"Covered in his righteousness;

From condemnation he is free; Henceforth I will not grieve him; I will be a good Conscience unto him through the blood of our Lord Jesus Christ."

The trumpet rang a third time, and, growling from the innermost vaults, up there came a grim, black fiend, with hate

in his eyes, and hellish majesty on his brows. He is asked :

“ Hast thou anything against that sinner ? ”

“ Yes,” said he, “ I have ; he has made a league with hell, and a covenant with the grave, and here it is, signed with his own hand. He asked God to destroy his soul in a drunken fit, and vowed he would never turn to God. See, here is his covenant with hell ! ”

“ Let us look at it,” said Mercy. And it was handed up, whilst the grim fiend looked at the sinner, and pierced him through with his black looks. “ Ah ! but,” said Mercy, “ this man had no right to sign the deed ; a man must not sign away another’s property. This man was bought and paid for long beforehand ; he is not his own ; the covenant with death is disannulled, and the league with hell is rent in pieces. Go thy way, Satan.”

“ Nay,” said he, growling again, “ I have something else to say. That man was always my friend ; he listened ever to my insinuations ; he scoffed at the gospel ; he scorned the majesty of heaven ; is he to be pardoned, while I repair to my hellish den, for ever to bear the penalty of guilt ? ”

Said mercy, “ Avaunt thou fiend !

these things he did in the days of his unregeneracy ; but this word ‘ nevertheless’ blots them out. Go thou to thy hell ; take this for another lash upon thyself—the sinner shall be pardoned—but thou—never, treacherous fiend ! ”

And then Mercy, smilingly, turning to the sinner, said, “ Sinner, the trumpet must be blown for the last time.”

Again it was blown, and no one answered. Then stood the sinner up, and Mercy said :

“ Sinner, ask thyself the question—ask thou of heaven, of earth, of hell—whether any can condemn thee ? ”

And the sinner stood up, and with a loud, bold voice, said :

“ Who shall lay anything to the charge of God’s elect ? ”

And he looked into hell, and Satan lay there biting his iron bonds ; and he looked on earth, and earth was silent : and in the majesty of faith the sinner did even climb to heaven itself, and he said :

“ Who shall lay anything to the charge of God’s elect ? God ? ”

And the answer came : “ No ; he justifieth.”

“ Christ ? ”

Sweetly it was whispered : “ No, he died.”

Children’s Corner.

ANSWER TO SCRIPTURE EXERCISE OF LAST NUMBER.

1st. Balaam, a prophet of the city of Pethor on the Euphrates—the wit of the infidel has found occasion for its exercise in the incident of the speaking ass. Num. 22.

2nd. Eli neglected to train up his sons in the way they should go ; their evil deeds caused him much sorrow. At the news of Israel’s defeat and the capture of the ark, he fell backward and broke his neck.—1 Sam. iv. 18, ii. 12-17.

3rd. Terah—the father of Abraham, who, when God called the latter to go to Canaan, accompanied him as far as Hara, where he afterwards died.—Gen. xi. 31.

4th. Hur assisted Aaron in staying up the hands of Moses while the Israelites were fighting the Amalekites.—Ex. xvii. 10-12.

5th. Lot and family, when fleeing from the destruction of Sodom to Zoar, his wife looked back and was turned into a pillar of salt.—Gen. xix.

9th. Eve was a bride whom we have every reason to believe was very fair. She was blest in being sinless, yet her sorrows soon began in consequence of her disobedience, she never was born.

7th. Haman was elevated to the gallows on which he had intended to elevate Mordecai. Esther 8th chap.

8th. Enoch was translated to heaven—therefore his body never died but still lives in heaven. Gen. v. 24.

9th. Methusaleh surpassed all men in age—living 969 years, but being Enoch’s son died when his sire was alive in his prime.”

The initials of the above names form the word, Bethlehem the birthplace of Jesus Christ, which is an event which

will "never be forgot'n in this world nor that which is to come."

ALBERT S. O'BRIEN.

BE KIND TO YOUR MOTHER.

Little Annie Grey was just eight years old. She was a blue-eyed, curly-haired, and generally pleasant and happy child. But Annie's mother had been for many long and weary months confined to a sick room, with a pale face, and deep hollow cough, which often brought tears to Annie's eyes although she knew little of death, to which it might lead; and the indulgence which she received from those who had the care of the almost motherless child, as they called her, had made her wayward and fretful sometimes. Annie's mother loved her fondly and tenderly, and she gave her much good instruction. She used often, when she was well enough to walk in the fields, to lead her out, and tell her of the goodness of God in giving us the beautiful flowers which so much delighted her. She would tell her how he might have made the meadows without a single blossom, and the trees with but one colour, which now wore so many pretty shades; and after she was too weak to walk out, she would take her on her lap, and tell her of Jesus; how he went about doing good while he lived in the world, that he was good and kind to everybody; and her eyes would fill with tears as she told her of his dying on the cross, and how he prayed for those who were so cruelly putting him to death. Annie loved to talk with her mother, but of late she had not been permitted to see her much.

When she played with her ball, she was sent to the further yard, that the noise might not disturb her mother; and when she played with her doll in the parlour, nurse would say, "Be very quiet, Annie, and do not trouble your mother."

But this was Annie's eighth birthday, and this day she was to spend with her mother. She was too weak to say much to her, but she had in store for her many beautiful presents, and, among others, one which pleased her more than all the rest—a Chinese museum. She thought she should never tire of looking through the little opening at the curiosities within.

She had laughed and jumped with it a long time, when her mother said, "Will my little girl read to me a few verses in her New Testament?" But Annie had not done with her museum. She chose,

like many other little girls I have known, rather to please herself than her mother, and she fretfully replied, "I do not wish to read now. Nurse will read you a chapter." Annie's mother said nothing, but she looked sad, so sad that Annie could not love to look at her museum; so she got her beautiful gilt-covered Testament, the birthday gift of her father, and read a few verses, but in so low a tone, and so fast, and with so sour a face, that her mother took no pleasure in hearing her. Soon Mrs Grey said, "I am very sick, nurse; you may take Annie away now." Nurse took the little girl to the bedside, and then, for the first time, she saw how pale that mother was, except one spot on her cheeks, which was very red; but the sad, sorrowful look her mother gave her, as she received her usual good-night kiss, touched her heart more than all the rest. But she was still too fretful to ask for forgiveness.

After eating her supper, nurse put Annie to bed; but she could not sleep. The grieved, sad face of that dear mother was before her eyes whenever she closed them. She remembered how kind her mother had always been to her; she remembered how many times she had read stories to her before she had learned to call the hard words herself, and she longed now to kiss her, and ask her to forgive her; but she must wait till morning. Oh, now she longed for the first dawn of light! She remembered, too, that God has told us in his holy word to obey our parents, to honour our father and mother; and she knew that he was displeased with her, and she wept bitterly.

There she lay on her little bed in the dark room, wishing morning would come. Soon she hears a noise, like many people going to and from her mother's sick room. Hark! some one approaches her door. It opens, and nurse enters in haste. Her eyes are red, and she is weeping. "Nurse, why do you cry so—and why have you come to my room? is it morning?" "No, Annie, it is not morning. Your mother is much worse, and asks for you." Still wrapped in her loose, white night-robe, nurse hurried her to the dying bed; but, oh! how shocked was she, as she gazed upon that mother, with whom she had parted but a few short hours before. That bright red spot upon her cheek was gone now, and she was much paler than Annie had ever seen her. Her eyes were large and very bright; her long, dark hair, which An-

nie had twisted round her fingers so often, lay in damp, heavy masses on her forehead; and her breathing was very quick and short. Annie knew not what death was, but she felt that her mother was going to leave her, and wildly, sorrowfully threw her arms around her neck, and begged for forgiveness. Little strength was left to the dying woman; but with an effort she said, just loud enough for Annie to hear, "I do. Ask God, for you have offended him." And little Annie never heard her voice again. Her mother was dead.

Years have rolled away, and Annie, no longer little Annie, still lives, but lives to be kind to all. She has not forgotten her mother's last words; and the remembrance of her unkindness to her has caused many a tear to dim her eye, and embittered many an hour; and she says to all little children, "Do not sin against God by being unkind to your parents."

My little readers, are you ever fretful or unkind to your parents? Remember little Annie.

A SHORT SERMON.

"The kingdom of heaven is like unto treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

This is one of the Lord Jesus's short sermons. He often preached them; sometimes to crowds of people, sometimes to his disciples only. It is in the form of a parable; because, as you notice, one thing is likened to another in order to explain it. Did you ever know persons to dig in a field for money or jewels? I suppose not, in this country. But in that part of the world where the Bible was written, sudden and bloody revolutions often took place, which forced people to bury their treasures in the earth, in order not to be robbed of them. Then, perhaps, they left the country, or died, and others found them, as this man did.

Let us now see what instruction we can draw from this little sermon; for the Lord Jesus left it very short, and very simple for us to study.

What does the kingdom of heaven mean? Here it means true religion, the religion of Jesus Christ, which is a treasure to the soul, because it brings peace and happiness to it, when nothing else will. There are two chief points to be observed.

First—Where is the treasure to be found? There are some places where it is likely to be found, and some places where it is not. It is found in the house of God, and in the word of God; it is found in the society of the good, and on the Sabbath-day, at all the little posts of duty where God has put us to do his will.

And there are places where we do not find it. Nobody would think of looking for it in the theatre, at the gaming-table, among Sabbath-breakers, among swearers, in ungodly society—among any people or places where God is dishonoured or forgotten. A pious young man once accidentally stumbled into a scene of gay and foolish pleasures. "This is no place for you," exclaimed one of the party; "there is no religion here." Ah, no; the hid treasure was not there.

The second point to be observed is, that, when the man found it, he went and sold all that he had, in order to buy it. This was very natural. So, when a person first discovers the value and excellency of true religion, he cannot rest until he gets it. He is willing to give up everything to possess it. He will give up his sins, and his sinful pleasures and companions for it. He will give his mind to it, his heart to it, his time to it. He will give his "all" for it. He will be ready to part with whatever stands between him and Christ.

Dear reader, will you not seek an interest in the Saviour, the best of all treasures? God says of wisdom, or true religion, "If thou seek her as silver, and search for her as hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." And God's promises never fail.

"POOR I!"

"Poor I!" said Tom, "what can I do? I should like to be a preacher, and get up into the pulpit to tell every one how to be saved. I should like to call on a church-full of people to believe on the Lord Jesus Christ. But here I am nothing but an errand-boy. I can do no good in the world—not I!"

Now, my boy, don't say so. Do no good! Why you might be rich in good works. Cannot you induce two or three of your companions to go with you to church or Sabbath school? and then the good they would get would be *through you*. You know you would, in this way, benefit them more than if you preached

a sermon in the pulpit while they stayed out in the street.

"Poor I?" said Anna, "I can do no good, for I have no money. I am a poor girl, and always wanted at home. If I were a rich lady now, how glad I should be to go about with presents for every one, and make the people happy wherever I came—poor I can't do that."

Poor girl, you can do better though, if you will only try! Will not your mother be more happy if she sits down in a well-dusted and orderly room—everything in its right place? And perhaps by making home very happy, and having supper nicely got ready, and a good book or pretty story, and pleasant looks, ready for them in the evening, you might be the means of keeping your brothers from the public-house: and would not that be doing good?

"Well, poor I!" said Edward; "I can't get much schooling or learning; I am afraid I shall forget what I did learn at school. Here I am a page; I see young gentlemen with nothing but leisure to get on with their studies, and masters to teach them every thing; they will know all they ought to know when they are grown up; I am afraid I never shall. Poor I have no time!"

Come, now my fine fellow, don't de-

spond. It's a great deal better to have little odds and ends of time, and be inclined to use them, than to have plenty of time, and the best masters, and not be anxious to make the best of them. Carry a little Bible or hymn-book in your pocket, and see if you don't find a minute to look in it *without leaving anything undone that should be done.* You can write a copy and do a sum sometimes in the evenings; you can get the practical knowledge which will be most useful to you from old experienced servants; and I tell you, if you use all the opportunities you have, you may grow up to serve God as a really useful, good servant.

"But," said Jane, "poor I, after all, can do nothing! Hired to take charge of this cross baby. The little heavy lump can walk well enough, but it won't; and it's always whining, so that I must be for ever trying to please it. I wish I were any thing but a nurse girl."

Listen to me. Don't say "Poor I." Pray to God for the child. Make it love you by your kindness and gentle cheerfulness, and you may improve a bad temper, and cause the child to grow up with such habits as will make it happy. ay, and others too, through life.—*The Churchmen's Monthly Penny Magazine,*

Temperance.

OH! THE DRINK!

The following word-picture is an extract from the temperance lectures of John B. Gough:

There is no power on earth that can make a fiend like the power of drink. One circumstance in my own reminiscences I will give you. I was asked by an individual to go and see the hardest case then in town. I said:

"I have no right to go and see him; he will say to me, 'who sent you to see me? Who told you I was a drunkard? You mind your own business and I will mind mine; you wait till you are sent for; I have no right to go to him,'" I said.

"Well," said he, "he is a hard case; he beat a daughter of his, fourteen years of age, with a shoemaker's strap, so that she will carry the mark to her grave."

Said I "he's a brute."

"His wife is very ill now with the fe-

ver, and the doctor says he thinks she cannot get over it; the man has not been drinking for some days, and if you can get at him now, I think you might do him good."

I thought I would go. I knocked at the door; he came to open it. He had been at one or two of our meetings. The moment he saw me he knew me.

Said he, "Mr Gough, I believe?"

"Yes, that's my name; would you be good enough to give me a glass of water, if you please?"

"Certainly," said he, "come in."

So I got in. I sat on one side of the table he on the other. There were two children in the room playing together, and a door half-way open, that led into the room where the wife was ill. I sat and talked with him about everything I could think of but the subject; I talked of trade and crops, railroads and money

matters; and then I got on to the public houses, and then drinking, and he headed me off again. I looked, and I thought I saw a malicious twinkle in his eye, as much as to say, "Young man, you are not up to the business yet." I was about to give it up; but I think providentially I saw the children.

I said to him, "You've got two bright looking children here, sir."

"Oh! yes, yes, bright little things!"

Said I, "You love your children, don't you?"

"Bless the children! to be sure I love them."

Said I, "Would'nt you do anything to benefit your children?"

He looked at me as if he thought something else was coming after that.

"Well, to be sure, sir," said he, "a man ought to do everything to benefit his children."

Then I stood up so that I might get out of the door as speedily as possible, and said, "Don't be angry with me; I am going to ask you a plain and simple question; you know who I am, therefore you won't be angry.—Suppose you never use any more intoxicating liquor, don't you think your children would be better off?"

"Well, well," said he, "you have got me this time."

Said I, "You have got a good wife havn't you?"

"Yes, sir, as good a woman as ever a man had for a wife."

"And you love your wife?"

"To be sure I do; it is natural that a man should love his wife."

"And you would do anything you could to please yours?"

"Well, I ought to."

"Suppose you were to sign a temperance pledge; would that please her?"

"By thunder, I rather think it would; I could not do a thing that would please my wife better than that. If I was to put my name down there, why, the old woman would be up and about her business in two weeks, sick as she is."

"Said I then you will do it?"

"Yes, I guess I will do it." And he at once opened a closet, took out a pen and ink, and I spread out the pledge, and he wrote his name.

The children had been listening with eyes, ears, and mouths wide open, while we were talking about temperance. They knew what a drunken father was; they knew what the principle of total

abstinence would do for him; when he had signed, one said to the other: "Father has signed the pledge!"—"Oh! my!" said the other, "now I'll go and tell my mother!" and away he ran into the other room. But she had heard it; and I listened to her calling: "Luke! Luke! come here a moment." Said he, "Come in here along with me; come in and see my wife."

I went in and stood by her bed-side. The face was ghostly pale, the eyes large, and sunk in their sockets; and with her long, thin and bony fingers she grasped my hand, and with the other took the hand of her husband, and began to tell me what a good husband she had. "Luke," said she, "is a kind husband and a good father; he takes care of the children, and is very kind to them; but the drink! Oh! the drink makes terrible difficulty." That difficulty! God only and the crushed wife of the intemperate man know anything about it.

The man shook like a leaf; he snatched the hand from the grasp of his wife, tore down her nightdress from the shoulders, and said, "Look at that!" and on the white, thin neck, close to the shoulders, was a blue mark. Said he, "Look at that!" and when I first saw the mark of a bruise, I felt my flesh creep—"Look at that sir! I did it three days before she was taken down upon the bed; and she has told you that she has a good husband. Am I? Am I a good husband to her? God Almighty forgive me!" and he bowed over that woman and wept like a child, gripped the bed clothes in his hands, and hid his face in them. And she laid her thin hand upon his head, and said, "Don't cry, Luke; don't, please don't, you would not have struck me if it had not been for drink. Mr Gough, don't believe him; he is as good a man as ever lived! Don't cry Luke!"

THE LIQUOR SELLER.

There is nothing more striking in connection with the retailing of ardent spirits than the influence of the trade upon the seller. It may be that the traffic, by its very nature, calls for men already hardened and degraded, but this will not account for the unparalleled state of debasement of heart so commonly reached by the keepers of *grog*-shops. It must be that the habit of handing, day by day and hour by hour to their thronging customers, the intoxicating draught, reacts upon themselves, blunting in the seller

not less than in the buyer, those moral sensibilities which God has given us to bless and protect society. As the hard-earned coin of the poor inebriate drops into the trader's till, it rings forth the death-knell of the kindlier instinct of both hearts, telling perhaps more fearfully upon the trader than on his victim; the latter is impoverished, whilst the former is enriched (for the moment) by the mutual crime, and the ruin, falling upon the body as well as the soul of the drunkard, is concentrated upon the heart of his tempter.

The civilized world may be challenged to produce a class of men capable of deeds so hideous as these daily and hourly perpetrated in every city of the Union by the dealers in rum, brandy and gin. Exceptional cases of brutality may be found in all callings and professions; but when they occur, the world is startled and amazed. When the rum-seller exhibits the hardened indifference to human woe that might make a demon blush, it excites not even surprise. Take two instances which we happened to notice in a daily paper of the past week, not chosen because they are unusual, but that we may note what are the ordinary events of the trade.

A poor woman has five children dependent upon her exertions for support. She toils by day, and scarce rests by night, that she may give them food and raiment. She has lived through the winter's bitter cold thus far; she has not starved, nor have her little ones perished with the cold—why, He only can tell who hears the young ravens when they cry. Her room is nearly stripped of furniture, but it is not yet utterly bare, although she has a drunkard for a husband. Another person—a woman too—plies her trade hard by, and that trade is the sale of that by which this woman is made a worse than widow. The daughter of sorrow goes to the den of the destroyer—she entreats her to sell no more liquor to her drunkard husband; she is pleading for his life, and for her own, and for an immortal soul—but in vain. Is it not her business to make drunkards—to wi-

dow wives—to orphan children, and to damn souls? Why then could she stop? She may as well do it as a competitor in the trade!

The husband comes to his home. He needs the means to purchase the cravings of his appetite. There is a carpet yet upon the floor; it is borne off, and its price goes into the hands of this woman in return for rum. The husband comes again to his home. With eager eye he scans the bare room as a famished panther searching for prey. Little is there for him to take—yet there is one article, it is the quilt on his children's bed. It is taken and sold, and now he lies drunk and beast-like on the floor of that woman, in whose pockets is the price of his children's shelter from the cold winter's night air.

Take another case. It need simply be stated:—Here are *three boys* from twelve to fifteen years of age. They go to a rum shop, and there are supplied with gin by a man, and soon they are found beastly drunk in the streets—poisoned, body and soul, at that tender age, by a fellow being.

It is not easy to conceive of hard heartedness more diabolical than that which is evinced by such deeds as these—not acts committed once upon the impulse of some whirlwind of passion, but deeds hourly repeated, continuously perpetrated as a calling for life, and done too with the undisturbed quietness of an honest traffic. Does it not stir the blood to think that these scenes are so common that they scarce attract a moment's attention—that a thousand of such acts do not create a ruffle on the surface of society? But as we do not wish to arouse indignation against the rum seller, we do not ask for it. We ask for *pity for the liquor seller*, and for the exhibition of that pity by driving him from his trade. His trade is hardening his heart to flint; it is brutalizing his soul, is benumbing his conscience; it is leading him to hell. Let then renewed efforts be put forth to close these dens, so fatal alike to buyer and seller.—*Am. Presbyterian.*

Religious Intelligence.

BERLIN CONFERENCES—EVANGELICAL ALLIANCE.

The Berlin Conference of the Evan-

gelical Alliance commenced on the 8th inst., when a kind of preliminary committee meeting was held, at which Sir

Culling Eardly presided. At 5 o'clock the public services began at the Garrison Church, which is capable of containing 2,500 people. There was a very good attendance, the middle aisles of the church being nearly filled by Lutheran clergymen. The service, says the *Record* correspondent, was wholly of a devotional character, prayer being offered in the German, French, and English languages, for the abundant blessing of the God and Father of all on this great assembly of his professing people. Mr Noel prayed in English:—

The next morning there was a very full attendance in the Garrison Church to hear the address of salutation and welcome by Dr Krummacher, the Court Chaplain at Potsdam. The address was in German, and appeared to be of a very eloquent character. Mr Cairns, of the U. P. Church, gave a brief analysis of it afterwards in English, from which it appeared that the chief points touched on were the great central truths of the Gospel, in which we all united, notwithstanding our ecclesiastical differences. Dr Krummacher, in the name of all his brethren in Germany, gave a most cordial welcome to the assembled Christians, and earnestly prayed that the result of the Conference might prove of great and lasting good:—

Responses to his address were then made by members of different churches and nations.

On the motion of Sir C. Eardly, committees were appointed to inquire into the religious state of Christendom.

In the afternoon these committees held their first sittings in the Church of the Holy Ghost, close to the Garrison Church. This is a very small building, with a communion-table, having a crucifix, candles, and flowers upon it! A strange looking place for such a committee!

The Garrison Church was again filled at five. Professor Jacobi, of Halle, and Dr Merle D'Aubigne of Geneva, were the speakers.

Letters from the Archbishop of Canterbury were read, declining, on the ground of official duties, the invitation to attend these conferences, and the offer made him by the local committee of a furnished house to be placed at his service for the term of his stay here.

On Friday, at 9 a. m., the committees met to discuss their different business. In the Garrison Church at 10, the subject before the meeting was, "The unity

and diversity of the children of God." The sitting, however, was but a short one, for all the company left early to prepare for visiting the King at his palace at Potsdam:—

His Majesty provided a special train, by which means more than nine hundred, chiefly clergymen at all sections of the Church, were conveyed to the Royal Palace. No less than six large reception rooms were prepared for the guests, and the tables were filled with wines, fruits, and refreshments of all descriptions.—Finer fruit I never saw. It was a sumptuous repast, and well worthy of the Royal munificence that had afforded it.

The clergy and laity of different nations were arranged on the lawn according to their countries, and the King and Queen drove up through the garden to the Palace, and alighted in front of the great assembly. It was a striking sight. A clear brilliant sky, beautiful scenery around, and so many ambassadors of the one common Lord and Master met together to receive the welcome of his Majesty the King. His Majesty made a short but excellent speech in English, in which he expressed his deep interest in the Conference at Berlin, and earnestly trusted that it might prove a second Pentecost to the Church at large.

Sir Culling Eardly replied on behalf of their English brethren, tendering to the King their most cordial and respectful thanks for his Majesty's great courtesy and Christian kindness. He rejoiced that the same Saxon blood flowed in the two nations, and felt glad at the approaching union between the two countries; but, above all, he experienced a deeper joy at the thought of that one bond of living union which was theirs as servants and disciples of the Lord Jesus Christ.

The different nations were then presented to the King, who received them all most courteously, speaking a friendly word occasionally to those whom he had heard of before.

Meanwhile the Queen was graciously conversing with the English ladies, who were seated on a kind of balcony. At seven o'clock the company returned by special train, highly gratified with what they had seen and heard. The scene altogether was certainly a truer illustration of kings and queens being nursing fathers and mothers to the Church than any I ever before witnessed. May God in His goodness overrule these great

events to the furtherance of His blessed kingdom in the world.

Saturday, the 12th inst, was the third day of the congress of the Evangelical Alliance at Berlin. At the morning meeting, Dr Nitsch, of Berlin, delivered an address on the Universal Brotherhood of Believers. He complained that order was made a means of grace by some, but that was a Catholic error. Ministers ought alone to be actuated by authority of love. At the evening sitting the King and Chevalier Bunsen were present. The transactions of this sitting consisted of statements from different members of the foreign religious communities as to the state of Protestantism in their respective countries:—

La Pasteur Granapierre in French, and Prediger Fisch in German, laid the whole state of Protestantism in France open before the meeting. An Armenian thankfully recapitulated all the services that Prussia was rendering to Protestant Christianity in Turkey; and his discourse, delivered as it was in Turkish, was translated sentence for sentence by a German minister who had long resided in Constantinople. They were followed by a German clergyman from Milan, who portrayed the melancholy state of Protestants in Italy, and bespoke the sympathy and assistance of the Evangelical Alliance to support and assist the feeble spark of evangelical truth in those benighted countries. The least dark portion of this melancholy picture was Sardinia; the darkest, the Italian territories under Austrian rule, such as Venice, and most of all Parma and Modena, where thousands of Protestants are living without any Protestant priests, and where the children necessarily receive Baptism into the Roman Catholic Church, and can only by stealth be instructed in Protestant truths. The last of these discourses was delivered by a Spaniard in his own language, and from his account the state of Protestants in Spain was only a little less gloomy than that of the Protestants in Italy.

On Sunday it is remarked that none of the English clergymen availed themselves of the opportunity of preaching offered to them in the various metropolitan churches; but the English chapel was filled, as it had never been filled before, to overflowing.

At the conference on Monday morning Professor Dr Craft, of Bonn, delivered a long address on the subject—"Why

notwithstanding the return of German Theology to the Church Confessions, is there so little spiritual life in the Congregation?" The Professor bewailed the want of spiritual life in Germany. Their theology was theoretical rather than practical. Too much attention was paid to creeds, and too little to inward spiritual life. The forenoon of the same day was devoted to the consideration of the following question:—"To what is the observer impelled on perceiving that, in spite of the return of theology to the standard of Church profession, so little spiritual life evidences itself in the population?" In the afternoon there were reports read as to "the state of ecclesiastical and religious matters in Switzerland," and also in the United States of North America. In the morning sitting on Tuesday the question was treated as to "What course Evangelical Christians have to take with respect to the aggressive tactics of the Roman Catholic Church?" Two of our countrymen, the Rev James Lord, and the Dean of Canterbury, figured as speakers, and their English speeches were necessarily interpreted for the benefit of the Assembly.

In the evening a Scotch clergyman named Edwards delivered a most eloquent and energetic address in German on the subject of missions to the Jews, and Dr Caird, a Scotchman also, who presided on the occasion, interpreted the various communications that were made on this subject by English missionaries.

Wednesday appears to have had for its chief feature a deputation to the Emperor of Russia, who was staying a day at the Palace, requesting his Imperial Majesty, to allow the free circulation of the Bible in Russia. The Czar courteously declined the interview pleading want of time, but promised to receive the petition if sent through the King of Prussia's Adjutant. The petition was, it appears, the first fruits of a European committee for the promotion of the interests of Protestant Christendom. This chief committee, organised five sub-committees, dividing the continent into five districts—the east to include Turkey and Greece; the west, France, Spain, Portugal, Holland, and Belgium; the north, Russia, Sweden, Norway, and Denmark; the south, Italy; and the centre Switzerland and the Austrian dominions. Of the questions to be discussed in these sub-committees, it was afterwards with closed doors, Sir Culling

Eardley, who presided over the committee, suggested the following :—

In France, there was the question of the ordonnance prohibiting persons above the number of twenty to assemble for religious worship without the license of the Perfect. In the north, there was the question between Denmark and the Duchies, with reference to the alleged celebration of divine service in the language which the people did not understand. With regard to Russia, there was the question of the prohibition to the distribution of the Russian Bible. In the East, there was matters relating to Turkey and Greece. In the South, there were the divisions between the ancient Vaudois Church and the young Italian Churches. And in central Christendom, there was the deeply interesting question of the establishment of refuges for priests who desired to leave the Church of Rome.

At this period the Conference, or at least the English portion of it, appears to have been taken ill. Many, we are told, were already laid on sick beds by the united agencies of extreme heat, want of ventilation, overwork, and, perhaps, the difficulties of foreign languages.

The King of Prussia, after parting with my nephew the Czar, immediately went to the Conference, and on Thursday the Prince of Prussia and the Prince and Princess Carl of Prussia, together with the Chevalier Bunsen and the Austrian Ambassador, were present, and heard, says the *Times* reporter, the most valuable and excellent discourse delivered at the conferences, considered with reference to the subject proposed by those international assemblies :—

Its subject was "The possible and probable result to be attained in literature and religion by the union of British and German Christians. It was delivered in excellent German by the Rev J. Cairns, from Berwick-on-Tweed, than whom it is difficult to conceive any one more highly qualified to shed a clear light on this subject. Thorough knowledge of both languages, of both schools of theology, both literatures, the peculiarities of both nations, and sound common sense, joined to a total absence of personal pride or national arrogance on the part of the speaker, combined to make this discourse "a jewel of great price;" and I regret much that neither my space nor your time will admit of our offering your readers at least a *resume* of

it. It will be found at length, together with all other transactions of the Conference, in "Evangelical Christendom." At the end of the evening meeting the Conferences were closed by a very eloquent speech from the Rev Mr Krummacker, preceded by a few words of acknowledgement for the kindly spirit displayed on all sides, and a prayer for a blessing on their endeavours by the Dean of Canterbury; a few more from Dr Patton, of New York, very well adapted for a Transatlantic audience, but not for this one; and also from M. le Pasteur Fisch, from Paris. The King and Queen, who came into town on purpose to be present, remained until the close of the proceedings, joining in the concluding hymn, which, according to German customs on festal occasions, was sung with an accompaniment of trom-bones. Lord Bloomfield was also present at this last sitting, of course only as a private member of the meeting, and not in his official capacity.

The last concluding act of all was the administration of the Lord's Supper at the Church of the Moravian Brothers to above four hundred of all denominations, even including numerous Lutherans, although the manner of celebrating the rite was not according to their ritual. For the purpose of avoiding all dissensions on the point in dispute between the Lutherans and Calvinists the narrative of the institution of the Sacrament and the consecration of the elements was read from the 11th Chapter of St. Paul's 1st Epistle to the Corinthians, after the communicants assembled had been addressed in German, English, and French, by Prediger Schneder, Rev Mr Jenkinson, and Professor Chappuis. The holy elements, after consecration, were administered to the communicants sitting by the above. Prediger Kuntze, Rev Mr Birrel, a Baptist, and M. Monod. And with this joint communion of various nations and all denominations, the Evangelical Conferences at Berlin closed.

DR. LIVINGSTON.

This remarkable man, modest and unassuming as he is adventurous and undaunted, could not have anticipated what a sensation his return to his native land would produce. His name has brought together large and enthusiastic audiences wherever his arrangements permitted him to appear. Several classes that do not uniformly act in concert, have con-

curred in loading him with marks of honour. The religious world honours him as a missionary related to the man of Africa, by other ties than those of affinity; witness Exeter Hall. Men of science honour him as a traveller, who has extended the limits of our knowledge in a region where many Scotchmen have already done good service—as Bruce, and Park, and Clapperton, and Lang, not to speak of the lion hunter; witness the Geographical Society in London, under the presidency of Sir Roderick I. Murchison; and the Scientific Association in Dublin, under the auspices of the Lord Lieutenant. Merchants honour him as a pioneer of British commerce; witness Manchester and Glasgow. Glasgow has done its duty, as it seldom fails to do when money is wanted for a good cause. Their two thousand pounds must relieve the good man's mind from a burden which pressed on it as often as he thought of the possible termination of his approaching journey. Working men honour him as one who has raised himself from the condition of a cotton spinner to a position in which those who are otherwise the leaders of society, feel him to be in many things their equal, in some things their superior. There is no doubt, that in such a heart as Dr Livingston's, this universal welcome will make the best impression and that when he has seen the value which all attach to his labours, he will return to Africa as if he now held a commission from the religion, and science, and commerce, and labour of his country. But may we not hope that such an impulse as was given to missionary zeal by the visit and the publication of John Williams, will now be given by the visit and the publication of Dr Livingstone, who has appealed to the sympathies even of classes that might not feel an equal interest in the Martyr of Erromanga.—*U. P. Magazine.*

GREENLAND.

The most recent intelligence which has appeared from the missions in this region, are dated June 1856; and they still show a preponderance of discouragements, as experienced by the missionaries, "During the last twelve months," they say, "we have still had to lament the increasing indifference of the congregation-members to the rules and regulations of the Church; and what is more distressing to edification from the

word of God, manifested occasionally by very small attendance at church. There was much to regret in this respect; although there was an improvement, in comparison with some former periods, probably in consequence of the exceedingly mild winter. The cause of this state of things is undeniably to be sought, partly in the dispersion of the Greenlanders, but probably still more in their impoverishment through their growing tendency to indulge in European articles of luxury. This produces in them dejection, and a consciousness of a deserving to suffer; as the result of which, they become indolent and remiss in striving against sin. Still we have opportunity to convince ourselves, at the individual speakings, that the Spirit of God ceases not to operate on their hearts. At such times we are ready to ask ourselves, whether our complaints of the inward decay of our congregations, do not arise, at least in part from misapprehension; and whether we do not, under present circumstances, require too much from those under our charge, remaining, as they do, even to old age, children in disposition and behaviour." Another communication states, "According to the general opinion, we have strictly speaking, had no winter this year, not only as regards the cold, but the quantity of snow. We have estimated the medium height of the thermometer, during the last five months, at 32°, or at the lowest 31°. Yet, during the last twelve months, not less than forty-two deaths have taken place; while, during the same period, there were only twenty-six births. In the summer of last year pleurisy prevailed; and, at a later period, a sort of influenza, which principally affected the young, and has, I regret to say, not yet ceased to be felt. The autumn seal-hunt was almost totally unproductive. There was, however, abundance of fish; so that the only want experienced by the Greenlanders was that of clothing. This would have been more keenly felt in a colder winter, especially by the widows and orphans, which form a large portion of the inhabitants of our place. With regard to the spiritual course of our congregation,—if indeed such an expression can be correctly used concerning a set of people who, for the greater part, are utterly dead in heart,—we have nothing particular to complain of, except the great defect just mentioned. Things proceed in an orderly course; and the school attendance was tolerably good.

Many of the meetings were also well attended, especially the religious instruction for the young. The worst attended service is the public preaching. This is comprehensible to those who know the circumstances of the people. As long as they will not understand, in the light of the Holy Spirit, what *sin* is, and what *grace* is, the principle thing is wanting. I view it as my chief duty to endeavour to assist them to seek this. We commend them all, old and young, to the loving, high-priestly heart of Him who shed His blood for them."—*U. P. Mag.*

LABRADOR.

A few extracts of private correspondence, of last year, will be perused with interest. From Nain one of the missionaries writes,—“Brother R. and I paid an agreeable visit to an English settler, who resides about fifty miles from this place. He had been with us on two occasions, and had begged that we would baptize his three small children. We consequently set out on a sledge drawn by nineteen dogs, and performed the distance of fifty miles in rather more than eight hours. We were received with much heartiness and affection, and the baptism was accom-

panied by a blessed enjoyment of our Lord's presence. On the following day we visited another settler, who, however, appeared quite indifferent regarding our Saviour, and the welfare of his soul. His wife is an unbaptized Esquimaux woman. She was thankful for our visit, and expressed her desire to turn to the Lord, and be baptized. She has learned to read.” The only two heathen Esquimaux families between this place and Hopedale have now entered into connection with the latter congregation. And of four European families, there is but one which is not considered as belonging to the out-lying portion of this congregation. So much more distressing is the condition of Samuel, who with his family left us some time ago. At peace neither with God nor man, he continues to walk in the ways of sin. He is full of bitterness against us, and endeavours to form a sort of community of persons like himself, whose ruler he hopes to be. Instead of this, however, those who were formerly hostile now return to us. May our Saviour continue to have patience with our infirmities and failings, and to count us worthy to direct souls to him.”—*U. P. Mag.*

Editorial.

HUMILIATION, NATIONAL AND PROVINCIAL.

A DAY of humiliation and prayer was observed in Great Britain on the 7th ult. It is scarcely necessary to say that the occasion for special confession of sins, and for fervent and united prayer for the mercy of God, in nearly all the Churches in the Parent land, arose out of the Indian Mutiny and the murders and fearful atrocities, which are alas too well known to all our readers. From the accounts which have reached us through the newspaper press, it is evident that the day was observed with great propriety, solemnity and devotion. Shops were shut and labour suspended in most of the large towns; and in some, almost as completely as if it had been the Lord's day. In the places of worship the services were exceedingly appropriate, and were attended by throngs of earnest worshippers. In the large majority of the discourses, the public policy of the country, in the government of India, was shewn to be more than faulty. It was shewn to be *selfish* and *oppressive*, but specially *regardless* of the *highest interests* of the millions placed by Providence under the guardian care of a great Christian nation. The opposition shewn in times past to Christian Missions, and the actual countenance which up to the very outburst, continued to be given to systems of superstition essentially false, anti-social, licentious and cruel, were, as might be anticipated, themes of remark.

The occupants of the British pulpit did not however employ all their time in exposing the sins and errors of the Ruling authorities. They shewed

that the general ignorance of the British people respecting the real condition of the millions of India, the want of brotherly regard for their progress and happiness, were *facts* demanding acknowledgment and involving guilt before the Searcher of hearts. The grounds of *thankfulness*, in the midst of the heavy judgments of God, were not forgotten; and the necessity of *personal* and national *repentance* and *reformation*, were eloquently and powerfully urged from many pulpits. The views thus brought before the British public at the present awful crisis were such as her people and statesmen require not only to hear, but to consider.

In glancing at the published outlines of the discourses preached in Edinburgh we were amazed at the want of *all direct reference* to the Opium traffic with China, which the East India Government, on account of the enormous revenue which it brings into their coffers, persevere in extending, although the extension is equivalent to the wide spread diffusion of degradation, misery and death among hundreds of thousands of the Chinese. That a Christian Government should derive a large part of its revenue from such a source is "*an iniquity*" melancholy to contemplate. That it should countenance a contraband traffic to throw it upon a nation, contrary to the wishes of the *best part* of the people and of the ruling authorities, is in our opinion a crime of such magnitude as to bring down the sore displeasure of Him who weighs the actions of men. The British people *must* examine this traffic. It is in their power to turn away a stream of death from the most populous country on the earth, or to keep open the flood gates of destruction.

Following the example of the Parent Government, His Excellency by the advice of his Council, has *recommended* the observance of Friday, the 30th October, for the same purposes in Nova Scotia. The propriety of such exercises at the present crisis is apparent. The causes of humiliation are abundant. There is much need for confession and earnest prayer. The terms in which we are invited to join in the observance are all that we desire. One thing we regret. Sufficient time has not been given in order that the people of the whole Province may accept the invitation. The notice is barely sufficient for the city and the central counties, and the desired object can only be partially attained. In some congregations probably the appointment has been anticipated. Where it has not, the day named will be generally embraced where practicable, and where impracticable a subsequent one, so that we anticipate a cordial response to the invitation given.

Obituary.

THE LATE MRS. THOMSON.

CATHARINE MACKAY, widow of the late Rev James Thomson, departed this life on the 12th of August last, in the 72nd year of her age. She was a native of Levenside, Scotland, and spent much of her early years in Glasgow in the midst of many attached friends. Her father, being an active and respected elder, whose judicious counsels were sought by the ministerial brethren, she often heard discussed under the paternal roof the affairs of the Church, and her affections became early enlisted in the kingdom of Christ. At the period of her marriage to Mr Thomson he was in charge of a congregation in Auchtergaven, which he continued to hold for nine years. Often with deep interest and affection has she spoken of the people of that charge and the ministerial brethren with whom her husband was wont to associate. In 1816 Mr Thomson demitted his charge and came to Miramichi, when the country was a comparative wilderness. Until the autumn of 1830, when

the Master removed her husband to his rest, she shared with him the difficulties incident to a new country, and cheered him in his self-denying work. Her amiable disposition, warm affection, and uniform piety always made her a welcome visitor to the families of his flock and others, whatever their rank or circumstances in life. When it pleased God to deprive her and her young family of their earthly head, she determined that the family altar should not be forsaken. In her own person she led their devotions, and the God of the widow and the fatherless did not forsake them. Left at her widowhood with but little of this world's goods she often found cause to rear the memento and proclaim the faith of the patriarch, "The Lord will provide." Surviving her husband for nearly 27 years, she formed an interesting link between the members of the Church of a past and those of the present generation. The chief object of her affections on earth was the Church of Christ. She prized highly the ordinances of religion, was a frequent visitor of the poor and afflicted, and a member of various religious and benevolent Societies. To the Ladies' Auxiliary Bible Society she was Secretary for a period of more than thirty years; and in her removal that Society loses one of its founders and a warm and steadfast friend. The manner in which she bore her last protracted illness was a fitting close to her long and interesting life. Her unshaken faith and ardent affection were evinced to the last moment, when surrounded by her children and grandchildren she bade them farewell, to go up to the general assembly of the first born.—*Com.*

DIED.—On the fifth of September, after a protracted illness, Mr EDDY TUPPER, Merchant, Halifax, aged 41 years.

The deceased was the child of pious parents, and received a religious education under the pastoral care of Rev James Smith, the effects of which were apparent through life in accurate theological knowledge, and decided views of Christian doctrine and duty. In boyhood he was known as a youth of great sprightliness, and was distinguished both as a man of business, and as a member of the Church, for cheerfulness and vivacity combined with high moral and religious principle. On the 9th of January, 1846, he became a member of Poplar Grove Church, and twice was elected to fill the office of ruling elder. While conscientiously declining acceptance of that office, he was ever ready to contribute of his time and means for the promotion of any religious or benevolent movement.

While in health and pressed with the cares of business there was perhaps no very visible indication of superior piety; but when tried by affliction the filial principle was drawn forth more fully and visibly. He then earnestly sought for *entire resignation* to the Divine Will, assured as he said "that if he attained to this, that all things else were secondary to *His* infinitely wise arrangements."

What he thus specially sought was graciously granted. He felt that he could commit the keeping of his soul and the care of his loved ones to the Saviour to whose blood he looked for pardon, and in the experience of whose love he felt peaceful and happy in the prospect of dissolution. During the latter weeks of his life he expressed and evidently experienced great satisfaction from religious conversation. He sought, to use his own words, "clear views of the great and glorious character of the Saviour, of his grace and mercy, so that his heart might be filled with love and gratitude, that he might rejoice in *His* love, and live in *His* favour."

He died in peace, in firm reliance on the all sufficient righteousness of the Lord Jesus.

THE MISSIONARY REGISTER,
OF THE
Presbyterian Church of Nova Scotia.

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

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REPORT ON COLPORTAGE.

To the Rev'd. The Synod of the Presbyterian Church of Nova Scotia.

The Committee of Colportage beg leave to report,

That having completed the fifth year of their labours, they now present a brief outline of their proceedings. Last year as formerly we have endeavoured to continue our operations throughout the length and breadth of the bounds of our Church; with the solitary exception of Miramichi and Harvey, in New Brunswick; as well as all intervening settlements. We have even extended beyond these bounds, to the West in Nova Scotia, to the East in Cape Breton, to the North in P. E. Island, and to the N. West in New Brunswick.

The usual liberality has been exercised in giving tracts and small books to the poor; in discount to the clergy of every denomination; and to Sabbath school and to congregational libraries. The sales have not been quite so extensive as on former years, chiefly, if not solely, in consequence of most of the colporteurs being laid up part of last winter, on account of the state of the weather and roads. Our imports during the year have amounted to 8457 vols. valued at £601 8s. which have been put into circulation, together with bibles, testaments, confessions, catechisms, and tracts, of which we kept no specific account.

This number and value added to those formerly imported, makes the number

44,036 vols., valued at the sum of £3,558 1s.

As during the previous year, we have had four colporteurs employed, and we have seen no cause to change the individuals who seem so well qualified for, and interested in the work; though for various reasons, we have occasionally changed their circuits. Mr James D. Baird spent the most of last summer in P. E. Island. Not finding it convenient to renew the supply in that quarter for reasons to be hereafter mentioned, he has been laboring since chiefly in Colchester, Cumberland, and the border counties of New Brunswick; and is now gone to explore Cape Breton. Mr John Falkner has been chiefly employed in the southern circuit of Colchester, Halifax, Hants, and Falmouth. Mr James Millar has been employed mostly in the eastern circuit within the bounds of the Presbytery of Pictou, but is now on a tour round the western end of the province; where a supply of books was ordered to meet him; that he may complete the circuit via Annapolis, Yarmouth, Barrington, Shelburne, Liverpool and Lunenburg. Mr James Gordon last fall made a second trip to Cape Breton, and has since been traversing the intermediate settlements to the East, and those along the North shore from Carriboo to Pugwash. They have each visited and offered their books for sale to about 2000 families being 8000 in all during last year; and they report hav-

ing joined in prayer or in religious conversation with 200 each or 800 in all; from which by the blessing of the Most High upon their humble efforts we may anticipate much good fruit sooner or later will be realized; though the full amount will probably not be known till the last day; when the Great Head of the Church will take an account of all the labors of his servants.

We have received during the year 4 congregational contributions in support of the cause; as the result of last Synod's recommendation, viz., Middle Stewiacke and Brookfield, from Onslow and Beaver Brook, Green Hill and Truro; for which the Board of Publication wish us to return their warmest acknowledgements. But it is a somewhat singular circumstance in the providence of God that just as we are getting on to carry out the entire system of colportage as they have it in operation in the P. C. of the United States, that we are likely to be interrupted if not arrested in our progress by prospective changes over which we as a committee have no control. This synod alone therefore or in connection with the Board of Publication must now decide, whether we shall proceed in this benevolent enterprise as heretofore or under any new arrangement, or terminate our labors for want of funds and credit. The cause is as follows. We were informed some time ago that a sister church in this Province was in correspondence with the Board of Publication in relation to colportage here; and several questions were asked, as to our connection and sphere of our labors respec-

tively, which were answered according to the facts of the case. Nothing further occurred in relation to this business till last fall when we were informed by the superintendent, under date of Nov 9th that arrangements had been completed with the sister church in this Province, in which she engages to carry on the system and pay all expenses over 25 per cent, and they wish us to limit our expenses to the same, or to pay any over expenditure from our own resources."

The committee having no means of meeting this difficulty, requested a continuation of the old arrangement, till this meeting of Synod; which has been granted. We therefore now submit the case for your consideration, praying that you may be directed to that conclusion which will be most conducive to the glory of God in the extension of the Redeemer's Kingdom.

In conclusion we may mention that we have had offers of the same nature from other institutions, such as the American Tract Society, and one even more liberal from an extensive publishing establishment; so that in the event of going forward, under the new system proposed, we shall be able greatly to increase the variety of our supply, and consequently also the demand; and that two of your committee viz. Messrs Dickie and Blanchard having lately removed from this county, their place should be filled up by some resident in the neighbourhood.

All which is respectfully submitted.

JOHN J. BAXTER,

Con. Com. Colportage.

Onslow 23rd June 1857.

Foreign Missions.

LETTER FROM REV. MR. GEDDIE
ANEITEUM, NEW HEBRIDES, }
April 22d, 1857. }

DEAR BRETHREN,—

I sent letters to you by way of China, dated in October, November and February, which I hope you will receive. The present communication goes by a vessel bound to Sydney. My latest letter from your Secretary is dated Nov. 29th, 1854, which I have in previous letters acknowledged. I mentioned in a former letter to you that a ship from Sydney bound to this island was wrecked, and a box in

her containing letters, periodicals, &c., for Mr Inglis and myself, entirely lost. We anticipate by the return of the "John Williams" many letters, and much grateful intelligence from home.

I feel thankful to inform you that the mission families are well. The past season has been unusually rainy and unhealthy. The natives have suffered severely from fevers, remittent and intermittent. Nearly all who live on the mission premises have been laid up, and for several weeks their houses have been like hospitals. Some of them have recovered, and others are in a hopeful

state. As our hot and rainy season is now about ended, we anticipate a change for the better. We feel that we have additional cause to thank God, whose goodness we have so largely shared in this distant land.

A severe hurricane swept over these islands in January last. The houses and plantations of the natives, in exposed places, were in a great measure destroyed by it. The large Church at this station, which stands in a conspicuous place, was slightly injured by it, but the damage was soon repaired. But I regret to add that two vessels were lost in the group,—one being driven ashore, and the other foundered at sea with all on board.

I rejoice to inform you that we continue to labor with encouragement among the natives. We indeed meet with ignorance, superstition and impiety, which cannot fail to distress us; yet, on the other hand, we see much for which we ought to thank God and take courage. The attention which many of the natives give to the means employed for their spiritual improvement encourages the hope that they are in earnest about the salvation of their souls. It is pleasing to see those who a few years ago were cruel and degraded savages, sitting at the feet of Jesus like little children.

The ordinance of the Lord's Supper was dispensed at my station last week. It was, perhaps, our most solemn and impressive season of communion on the island. About 1400 persons had assembled on the occasion. The number of church members on our roll at present is 100, exclusive of those who have gone to heathen islands as teachers. The number of persons in communion in Mr Inglis' district is between 70 and 80.—The conduct of the church members at both stations is, in general, satisfactory. Cases of backsliding are much less frequent than might have been expected among persons who have so recently been rescued from the awful abyss of heathenism, and who from their earliest years have been familiar with its abominations. Our church members, I believe, if not intelligent, are at least sincere christians.

The cause of education advances by degrees. As our teachers are but meanly qualified for their office, and as the majority of the scholars are adults, it would be unreasonable to expect rapid progress. Notwithstanding these disad-

vantages, a large number are now able to read the word of God in their own tongue. In addition to our common schools, the daily class for young men and women of promise is continued at both stations. I have been unable to attend to this class for some months on account of other duties, especially translating and attending to the press. Rather than discontinue it, Mrs Geddie has taken charge of it, and she is assisted by some of the more advanced natives, who act as monitors. Between 50 and 60 natives attend this class.

The building for our Educational Institution has been completed. It was planned by Mr Inglis, and built by the natives under his superintendance. It is an imposing house of 70 feet long by 2½ feet wide, and contains a spacious and well-fitted-up class room, with other suitable apartments. It will be opened in a few weeks, on which occasion all the teachers on the island who can attend will be present. The institution will be under Mr Inglis' direction, who is eminently qualified for so important a position. I trust that our infant institution may become a blessing to Aneiteum, and that its beneficial effects may be felt on neighboring islands. May it become a nursery for training pious and devoted teachers for the missionary work!

A very sad affair took place on this island about two months ago. In a remote inland district where the people were nearly all heathen, a woman was strangled by her own two sons, on the occasion of the death of a child of one of them. The deed was done at midnight, and the bodies of the child and grandmother were carried to the sea, and thrown into it according to the old custom. As no case of strangulation had occurred on the island for nearly four years it was supposed that the practise was entirely abolished. The whole island was thrown into a state of excitement as soon as the deed was known. The chiefs agreed to hold a meeting at the place, and punish the murderers, and Mr Inglis and I were decidedly of opinion that an act so unnatural and cruel in itself, and so outrageous to the religious principles and feelings of the almost entire population should not be overlooked; but we took a pledge from the chiefs that no injury should be done to the persons of the murderers. On the day appointed the chiefs met, but the criminals fled to the bush and hid themselves. After a

day's search one was discovered and the other surrendered himself. They confessed their guilt; but pleaded the darkness of their hearts as an excuse. As a punishment they were tied hands and feet for a time, their long hair cut off, their houses pulled down and burnt, and a fine of mats, &c., imposed—their plantations were left untouched. The poor men felt thankful to the chiefs for their leniency towards them. All the heathen in the place were assembled on the occasion, and the chiefs had a good opportunity of talking with them on the subject of christianity and urged them to give up heathenism, which they promised to do. They consented to receive a teacher and declared their intention of henceforth attending on the means of grace. I have since learnt from Mr Inglis, in whose district the affair took place, that they attend Church on the Sabbath day, though they are a long way from it. Thus has this very sad event led to the breaking up of the last strong hold of heathenism on Aneiteum.

We look with much anxiety for the return of the "John Williams." We had information of her arrival in Sydney in January last. It is probable that she will reach Aneiteum in about a month hence. It cheers us to know that Mr Gordon is in her, but how sad to think that he comes alone. I trust that others may be found willing to forsake the endearments of home and come far hence to preach among these Gentiles the unsearchable riches of Christ. We still look to Tana as Mr Gordon's field of labour. The teachers sent to that island have done more in the way of opening it up for missionaries, than we at first ventured to expect. If they have not diffused much knowledge, they have at least been instrumental in removing prejudices, in shaking the confidence of the natives in their superstitions, and in making many desire the word of God. The cry of the man of Macedonia comes often from Tana to this island. Mr Inglis and I intend to accompany Mr Gordon to his destination. We have a good house in readiness for him, and we will take a number of our best native mechanics to put it up. I trust that other missionaries may come to his aid. Is there no young man willing to come and share with him the trials and the joys of the Tana mission.

There is at present on this island two parties of Tanese the one from the north

and the other from the south end of the island. The former party was left by a sandel wood vessel, and they have been waiting for some months the arrival of the "John Williams" hoping to get home in her, and to take teachers with them. I am sorry to say that a teacher named *Tho* whom we intended to send with them was drowned yesterday. He was one of my best teachers on this island, and was living at the station awaiting the arrival of the "J. W." to go in her to his destination. This melancholy event has thrown a gloom over our little community as he was a man respected by all. I know not where to look for a substitute for him. The other party of Tanese came in a canoe about six weeks ago. The object of their visit is to get teachers. They brought with them a pig to buy a teacher. We have promised to take a teacher to them in the "John Williams."

I must now draw my letter to a close. Remember these islands and do what you can for their evangelization. The harvest is great here but how few the labourers. Let me solicit for this mission and all engaged in it an interest in your prayers.

I remain, dear brethren,
very sincerely yours, &c.,
JOHN GEDDIE.

Rev James Bayne, }
Sec. B. F. M. P.C.N.S. }

LATER INTELLIGENCE FROM MR. GORDON.

A private letter from Mr Gordon has been received by the Rev James Bayne. It is written from Malua, Upolu, Samoa, and is dated 20th May, 1857. We give the principal contents:—

The "John Williams" had arrived thither from the Hervey Islands April 27th. The month of May at Samoa, as in Britain, is the special season for missionary meetings, and consequently Mr Gordon had an interesting and profitable time with the excellent brethren of the mission of this group, occupied by the London Missionary Society. Miss Charlotte Anne Geddie and Mrs Gordon and her husband were enjoying the company of Rev Mr Turner and family. Mr T. had in his possession a vocabulary of the Tanese language, prepared by himself, and Mr Nesbit and Mr Gordon expected to be engaged for a few days analysing and copying it. The "John Wil-

liams" had just left for Tutuila, and was expected to sail for Aneiteum soon after her return, which was expected in a week. The long boat laden with mission goods for Mr Harbutt's station left a few evenings before, but became leaky and suddenly sunk with all on board about 3 miles from the harbor. The men being good swimmers, got safely to land. The Rev Messrs. Harbutt and Drummond were to accompany Mr Gordon, and would see him settled in his new field before their return. Several teachers were also going with them, whom the Samoan brethren wish to see placed under the care of European missionaries as far as practicable. "It is possible," Mr G. adds, "that two of them may go with me." The Popish missionaries in some of the districts there are two to one of the Protestant missionaries. Mr Geddie had advised Mr Gordon to get some kind of a Boat, and he found that a Whale Boat was the most convenient, and was getting one prepared which would cost £15. He was full of ardor for the work of settled mission labor, and states that he never had such a desire as now to enter into the mission field. Meanwhile, he is engaged at the Tanese language, and preaches to English congregations on Sabbath, and finds such encouragement in this work that he was induced to believe that some of his friends at home, under the apprehension that he was already in the mission field, had begun in earnest to strive with God in prayer for him, that utterance might be given unto him that he might open his mouth boldly to make known the mystery of the Gospel.

FAREWELL MEETING TO REV. J. W. MATHESON.

An interesting farewell meeting to the Rev. Mr Matheson took place in Prince Street Church in Pictou on Tuesday 13th ult. A large audience was in attendance among whom were several ministers of other churches. The Rev Professor Smith opened the meeting with prayer. The Rev James Waddell was the first speaker. He reverted to a similar meeting eleven years ago on Mr Geddie's departure, and drew a contrast between the circumstances in which he went forth and those in which Mr Matheson now goes forth. He was followed by Mr Matheson who gave a brief account of the motives which led him to devote himself

to the Foreign field. Dr Keir then led the devotions of the meeting for special prayer for Mr Matheson. The Rev. David Roy then gave an address to the young missionary and his partner in life. The concluding address was by the Rev. George Patterson, on the necessity of the Spirit's influence to success in the Mission work. Between the addresses appropriate hymns were sung. We regret that we cannot furnish a fuller account of the addresses delivered. But we hope that means will be adopted to furnish a complete report of them.

FAREWELL MEETING IN HALIFAX.

(From the Witness.)

To our mind there is much that is really sublime in the sight of a young man and woman—just entered into wedlock—youthful enough to relish the joys of life and old enough to fear its sorrows—leaving behind them all the endearments of home and country and venturing on a voyage of some fifteen thousands of miles over stormy seas to make their permanent abode among naked and ruthless savages,—all from love to the unseen Redeemer. Yes, there is something truly sublime in the scene which we contemplated last Wednesday evening in the Temperance Hall. A man nowise extraordinary in stature, or appearance, or talents, and a woman youthful and delicate and retiring, stood there bidding a final farewell to many a loving friend—stood there ready to sacrifice not only the comforts, elegancies and pleasures of life, but, if needful, life itself for the sake of their fellow sinners—stood there living witnesses to the reality and power of the christian faith and of love to God in the human heart. It is a noble enthusiasm that impels the votary of science to explore seas and continents, to ascend mountains and measure their height, and to fathom the depths of ocean. The passion is noble which animates the soldier to volunteer to fight for his Queen and country on the burning plains of Hindustan. But neither the soldier nor the *savant* would think of doing for the sake of conquest or of science what Mr MATHESON and his youthful bride are now doing for the sake of Christ and the Gospel. They have to cross two boundless oceans, to weather many a boisterous storm, to spend weary and wasteful days, weeks and months in voyaging the deep,

and finally to settle down for life on a lonely isle tens of thousands of miles from the centres of civilization—amid a strange race, hearing a strange language, contending life in hand against strange and cruel customs. This is a noble sacrifice on a glorious shrine. We must however stop moralizing, and give a brief account of the FAREWELL MEETING.

Eight long Tables were spread with abundance of the good things of this life, and at about half-past seven o'clock were surrounded by some three hundred ladies and gentlemen. A blessing was asked by the Rev A. MCKNIGHT; and in an hour's time the tables were somewhat lightened, Coffee-pots and Tea-pots, Cream-pots and Sugar-bowls, began to feel exhausted, and "ladies and gentlemen" felt strong and comfortable.

After tea, the Chairman—Rev P. G. McGregor—explained the object of the meeting, and gave a very interesting and succinct view of the progress and present condition of the New Hebridean Mission. Almost the whole population of Aneiteum is now at school. The grand-parents, parents, and children are learning the same lessons from the same teachers. 1400 hearers attended Mr Geddie's last communion service; and 100 natives sat at the Lord's Table. Mr McGregor stated that in all probability another young Missionary would be ready to leave Nova Scotia for the New Hebrides by this time next year. He referred to Mr Johnston of Stewiacke, whose services have been accepted by the Board, and who is now acquiring some knowledge of medicine.

The Chairman then called on the Rev Mr BENTLEY to address the meeting, which that gentleman did very appropriately. Most of his remarks bore on the joys and the discouragements of the Missionary life. Any abstract of his address would not do it justice, and we have not space to give the whole.

The Rev PROFESSOR ROSS was the next speaker. His speech was admirably suited to the occasion, being a mixture of the grave and the humorous. His reference to the departing missionaries were very impressive, and affected many even to tears.

After speaking, special Prayer on behalf of Mr and Mrs Matheson was offered up by Professor Ross.

Mr Matheson then gave a brief and

spirited valedictory address to the audience. He was earnest in pressing home upon all Christians the duty of spreading the good news of salvation by all the means in their power. He showed eloquently how trifling is everything earthly, the gold of Ophir, the diamonds of Golconda, the jewels that glitter in princely crowns, compared with the jewels for the Redeemer's crown which the missionary goes forth to gather.

Appropriate Hymns were sung at intervals during the evening, Mr SAFFERY leading very skilfully on the Melodeon.

On the whole, Wednesday evening was one of the most interesting we have ever spent anywhere. Everyone seemed happy, yet somewhat sorrowful—they in some degree tasted of "the joy of grief."

May the Lord carry them safely to the end of their voyage and guard and bless them forever!

DEPARTURE.

On Thursday evening, a party of christian friends were invited to meet Mr and Mrs Matheson at Mr C. Robson's, Dartmouth. After some time had been spent in social intercourse, the 125th Psalm was sung, the 71st Psalm was read, after which, Prayer was offered by Rev P. G. McGregor, that the Great Master, in obedience to whose commission the Missionary and his partner were about to leave their home and friends, might guide them safely through all dangers, first to our fatherland, and subsequently to the contemplated scene of their future labors; that they might be cheered and supported by the promises and provisions of divine grace, permitted to tell us of success in winning souls to Jesus, and finally that they who remain at home, and they who were departing, might be faithful in duty, constant in prayer, always abounding in the work of the Lord.

The guns of the *Niagara* were heard about 11 o'clock. At 12 o'clock Mr and Mrs Matheson embarked, being accompanied to the Steamer by christian friends, who bade them an affectionate farewell,—feeling that, amidst the uncertainties of this mortal scene, all would not be permitted to meet again in this world. The Steamer sailed about 1 o'clock.

Mission to the Jews.

(From the U. P. Record.)

The Board of Missions have to inform the church, that the deed transferring the missions and the missionary agents of "The Scottish Society for the Conversion of Israel" to the United Presbyterian Church, was formally signed on the 11th July; that the Board have, from the 1st of July, assumed the pecuniary liabilities connected with the agents and the missions, which will involve a yearly expenditure of about £1,200; and that communications have, since the transfer, been received from the missionaries, declaring that in each of the fields an increased outlay is quite necessary to insure greater success. The Board have, therefore, in the first place, to request that ministers would intimate to their people the fact of this transfer, and would take occasion, in their public ministrations, their missionary prayer-meetings, and otherwise, to bring before their congregations the special claims of this new mission to the Jews. In the second place, that the members of the church would, in accordance with the liberal and confiding spirit which prompted the Synod, to add a Jewish branch to their other missionary operations, increase their missionary contributions to

such an extent as will meet the increased demand; for, as the income of the Society whose missions we have assumed was drawn chiefly from collections made by deputations, and which were thus, in so far as our Church was concerned, extra to other donations, it is evident that our income will fall short, should congregations satisfy themselves with allocating from the usual missionary funds a portion to the Jews. An additional mission calls for additional contributions. And, in the third place, they request that those Christian friends, belonging to our own or to other churches, who have been in the habit of giving annually subscriptions and donations to the Society, will have the kindness to continue their benefactions. The conversion of the Jews is an enterprise in which, above every other, the loving spirit of the gospel has free room to operate. To them all Christians are indebted; and in laboring for their spiritual good, sectional or denominational feelings can have no place. Our desire is to carry on this mission in the most catholic spirit; and we trust, therefore, that the change of management will not abate the interest which the friends of Jesus in other churches have hitherto taken in this cause. Rather do we hope, that the only result of the change will be, enlarged funds, a wider agency, and more successful, because more extensive operations.

News of the Church.

For the Register.

STUDENT'S MISSIONARY SOCIETY.

West River, Oct. 10th, 1857.

The Annual Meeting of the Student's Missionary Society of the Presbyterian Church of Nova Scotia, was held on the above named date, when it was found that the following congregations had been visited, and the following sums collected during the past year.

	P. E. I. c'y.	N. S. c'y.
Bedeque,	£1 5 7½	
Princetown,	2 8 11½	
Cavendish,	1 1 7	£4 0 1
Tatamagouche, Sharon Church,		17 10
Pictou, Prince St. Church,		1 5 0
R. John, Wesleyan Lady,		2 6

Union Hall, West River,	17 0
Temperance Hall,	16 0
James' Church, New Glasgow,	3 2 6
Halifax,	3 2 6
Musquodoboit,	1 5 6
Brookfield,	12 9½
Maitland,	3 4 1½
Noel,	2 7 6½
Economy, (for Foreign Mission)	1 15 4½
Middle Stewiacke do. do.	2 17 6
Pembroke,	8 8½

26 14 11½

Of this sum, £4 12s. 11½d was received exclusively for the Foreign Mission, and the remainder, £22 2s. 1d. was divided equally between the Home and Foreign Missions of the Church.

The Society from its experience during the past year, is of opinion, that the Missionary Spirit is on the increase in our Church, and would take this opportunity of expressing their thankfulness for the interest invariably manifested in the several meetings held by its members, and for the liberality of the collections. Owing to the smallness of our number, no definite arrangements have been made for the ensuing year, but encouraged by that measure of success which has so far attended our labours, we consider it to be our duty to maintain the society as heretofore, and accordingly it has been agreed, that each member shall do his utmost to hold meetings in and around the locality in which he may be situated.

THOS. SEDGEWICK, Sec'y.

PRESBYTERY OF PICTOU.—The

Presbytery of Pictou met at New Glasgow on the 20th ult. The Rev. George Patterson reported that according to appointment of Presbytery he had moderated in a call from the congregation of West River which had come out unanimously in favor of Mr George Roddick, preacher of the gospel. The said call signed by 148 church members, and a paper of adherence signed by 63 ordinary hearers was laid upon the table of Presbytery, and was unanimously sustained. Intimation was appointed to be given to Mr Roddick in the usual form.

The Rev Hugh Ross read a report of his labors in the Presbytery which was highly approved.

The Rev. Robert Blackwood being still unable to preach, supply was appointed for his pulpit till the next meeting of Presbytery.

FINANCE.

TREASURER'S ACCOUNTS FOR 1856-7.

The Board of Home Missions P. C. of N.S. in Acc. with ABR. PATTERSON, Treasurer 1856.

RECEIPTS.

July 2.	By balance of accounts at date	£27	8	10½
	“ S. W. McKean, Baddeck, 12s. 6d. ; 19th, A Friend, 5s.		17	0
19.	“ Ladies' Penny-a-week Society, Lower End M. River	1	9	10½
	“ Congregation River John	3	3	5½
	“ Green Hill Ladies' Penny-a-week Society	2	8	0
	“ Ladies' Penny-a-week Society, Primitive Church, N. G.	4	0	0
	“ Ladies' Rel. and Benevolent Society, James Church, N. G.	3	0	0
	“ Evangelical Society, do	6	0	0
Aug. 26.	“ A Friend at Cape George		10	0
Sep. 10.	“ John Annand, Esq., Gay's River		10	0
Oct. 6.	“ Collection Prince Street Church, Pictou	7	8	6½
Nov. 13.	“ Merigomish cong'n., £1 13s. 7½. ; Collection Digby, 10s. 6d.	2	4	1½
	“ Mr Thomas McCulloch		10	0
15.	“ Evangelical Society, Fish Pools, E. R.	2	0	0
	“ A Friend to Missions, Forks, Middle River		10	0
28.	“ St Peter's and Bay Fortune	16	12	1
1857.				
Jan. 18.	“ A Friend to Missions, per Rev George Walker	1	0	0
Feb. 7.	“ Congregation Salem Church, Green Hill	7	6	10
8.	“ Mr James McDonald, Barney's River		5	0
14.	“ Mr Robert Smith, Truro, half year ending 31st December	5	0	0
Mar. 9.	“ Annapolis, per Rev J. L. Murdoch	5	7	6
24.	“ Mr Edward Logan, Stewiacke		6	8
27.	“ Salem Church Society, additional		13	6
	“ Contribution from Poplar Grove Church, Halifax	20	0	0
May 18.	“ Primitive Church, N.G., £18 2s. 9d. ; Baddeck, C.B., £5	23	2	0
June 18.	“ W. F. by Rev George Walker	1	0	0
	“ A Friend of Home Missions and Member of the Church	5	9	9
	“ Roger's Hill Young People's Religious and Benev. Society	1	3	6
20.	“ Mr Robert Smith, Truro, half year return	23	11	5½
30.	“ Cong'n. River John, £3 ; do Parrsboro' & Maccan, £1 6s. 8d.	4	6	8
	“ do Nine Mile River, £10 ; Annapolis, £5	15	0	0
	“ Shelburne Town, 13s. 1½d. ; Jordan, 6s. 3d. ; Ohio, 4s. 9d.	1	4	1½

" Clyde, 12s. 6d.; Philip Peebles, Esq., Quebec, 20s.	1	12	6
" Cong'n. St Peter's and Bay Fortune, £15 2s. 1d. P.E.I. c'y.	12	11	9
" do Yarmouth, £4 14s. 1d.; Bridgetown, £2 6s. 3d.	7	0	4
" Half of collection of Missionary Meeting	1	11	1½
" Bible Class, Truro, £1 4s. 6d.; Collection, Harvey, £3 8s. 8½d.	4	13	2½
" Cong'n. Windsor, £11; do Newport, £3 0s. 3½d.	14	0	3½
" do Stewiacke, £8 4s. 4d.; Middle Stewiacke, £2 10s.	10	14	4
" Ladies' Penny-a-week Society, Roger's Hill	1	1	2
	<hr/>		
	246	14	10

1856.	PAYMENTS.			
Aug.12.	To paid Mr R. Grant balance of missionary services	£1	16	0
27.	" Rev James Byers per order	4	2	6
Sep.19.	" Supplement to River John congregation	10	0	0
Nov.13.	" Rev J. W. Matheson per order, £20; Mr Thompson, £6	26	0	0
28.	" Mr S. McCully, per order	4	17	9
Dec.31.	" 1-3 of money advanced for Register & Instructor, 1256	15	13	0½
1857.				
Jan.12.	" Mr S. McCully per order	2	8	6½
Feb. 8.	" Mr A. Cameron, missions in Presbytery of Pictou	9	0	0
12.	" Rev G. Christie, supplement to Yarmouth half year	12	10	0
Mar. 9.	" Rev J. L. Murdoch, mission to Annapolis	3	5	0
	" Rev J. Sprott, missions in Halifax Presbytery	5	0	6
Apl.24.	" Mr R. Grant, mission services Pictou Presbytery	1	10	0
May 1.	" Mr J. Currie, missions Halifax Presbytery	10	7	8
5.	" Mr S. McCully, missions Cape Breton	9	0	0
	" do do extra expenses on account	3	0	0
June30.	" Rev S. Johnston, miss'y services previous to settlement	3	0	0
	" J. Currie, do P. E. Island	18	0	0
	" Rev W. Millar, Mabou	5	0	0
	" Rev P. G. McGregor, expense mission to Bridgetown	5	0	0
	" Rev George Patterson, expense on Home Mission Fund	5	0	0
	" Rev Geo. Christie, half year's supplemental, Yarmouth	12	10	0
	" Rev Alexander Cameron, missions Halifax Presbytery	24	0	0
	" Rev Samuel Johnston, supplement, Harvey	10	0	0
	" Rev James Thompson, missions P. E. Island	7	10	0
	" Summerside Church, P. E. Island	10	0	0
	" Bannockburn do do	10	0	0
	" Commission on £219 at 2½ per cent.	5	9	6
July	" Balance	12	14	5
		<hr/>		
		246	14	11
	1. By balance of accounts at date			12 14 5
	Examined and found correct.			

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

The Synod of the P. C. of N. S. in Acct. with ABRAM PATTERSON, Treasurer.

1856.	RECEIPTS.			
July 2.	To Balance due at date	£53	4	11½
7.	" Congregation Chatham, Miramichi	2	10	0
23.	" Session of congregation Antigonish	2	0	0
Aug.26.	" New Annan, per Rev R. Blackwood	14	6	
1857.				
Feb.14.	" Mr Robert Smith, Truro	1	0	0
June15.	" Prince Street Church collection	6	7	9½
20.	" Truro Session, per Mr R. Smith	6	0	0
30.	" Congregation Poplar Grove Church, Halifax	5	7	0

"	do	Primitive Church, N. G.	8	0	0
"	do	L. Londonderry, £4; River John, £2	6	0	0
"	do	James' Church, N. G.	3	5	0
"	do	Nine Mile River	3	0	0
"	do	Cbatham, Miramichi	2	15	10
"	do	Noel—Mr Crowe's congregation	1	2	6
"	do	Maitland and Five Mile River	1	0	0
"	St Mary's, Sherbrooke, 40s; Glenelg, 20s; Caledonia, 20s		4	0	0
"	St Peter's and Bay Fortune, £3 P. E. I. c'y		2	10	0
"	Salem Church, Green Hill		2	10	0
"	Onslow and Beaver Brook		2	10	0
"	Musquodoboit, 30s; Windsor, 44s 3d; Newport, 34s 5d		5	8	8
"	Stewiacke, £7; Middle Stewiacke, 10s		7	10	0
"	Prince Town, £3 2s P. E. I. c'y		2	11	8
"	Interest on Theological Professorship Fund		36	0	0

 160 7 11

1856.		PAYMENTS.			
Aug. 8.	To paid printing 500 Statistical Blank Returns	£2	0	0	
"	do 650 copies of Minutes	8	0	0	
"	do 650 copies Statistical Tables	4	0	0	
1857.					
June 30.	" Salary to Rev John Keir, D.D.	30	0	0	
"	do Rev James Smith	30	0	0	
"	Synod Clerk, £10; Mrs Douglass, P. E. Island, £10	20	0	0	
"	Rev J. Bayne, expense on deputation to Halifax	2	5	0	
"	Rev Wm. Miller, £5; Doorkeeper at Truro, £2	7	0	0	
"	Rev J. L. Murdoch, expenses to Harvey	5	0	0	
"	Commission on £107 at 2½ per cent	2	13	6	
July 1.	" Balance of Accounts	49	9	5	

 160 7 11

By balance of Accounts at date 49 9 5
 Examined and found correct.

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

Educational Board P. C. of N. S. in Account with ABR. PATTERSON, Treasurer.

1856.		RECEIPTS.			
July 3.	By Balance of Accounts at Gate	£265	3	11½	
"	Principal of D. & A. Cameron's Note paid	43	0	0	
1857.					
June 15.	" Interest due at date	101	12	7	
"	Principal of W. Fraser's Note & Mortgage pd	88	7	0	498 3 6½

1857.		PAYMENTS.			
June 15.	To Loaned on Interest on Mortgage of Real Estate	£100	0	0	
"	Balance of Seminary Accounts	148	14	0	
"	Commission on £101—Interest collected at 2½ per cent	2	10	6	

 251 4 6

Balance due Educational Board 246 19 0½

ABR. PATTERSON, Treasurer.

Pictou, 1st July, 1857.
 Examined and found correct.

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

Special Effort for the Seminary in Account with ABRAM PATTERSON, Treasurer.

1856.		RECEIPTS.	
July 2.	By Balance of Accounts at date	£110	6 1
23.	" D. McCulloch, Esq., half of subscription	7	10 0
Sept. 3.	" Mr Thomas McCulloch, 2nd instalment	5	0 0
20.	" W. Madden, Halifax, 20s; A. McDonald, Dockyard, 100s	6	0 0
1857.			
Jan. 6.	" David McCulloch, Esq.	7	10 0
Feb. 14.	" Robt. Smith, Truro, in part, £5; Rev W. McCulloch, £10	15	0 0
	" John D. Christie	10	0 0
April 3.	" Robert Stewart, Roger's Hill	1	0 0
June 30.	" Mr Millar, Halifax	50	0 0
	" Charles Robson, 100s; H. R. Kerr, 20s	6	0 0
	" Joseph Caldwell, N. Mile River, 50s; John Fisher, do, 25s	3	15 0
	" Donald McDonald, 20s; William Fisher, 50s	3	10 0
	" Terance Canty, 80s; Alexander Furguson, 50s	6	10 0
	" Alexander McPhee, 20s; James Fraser, 20s	2	0 0
	" James Thompson, junr., 20s; Alexander Grant, 20s	2	0 0
	" John Ferguson, 20s; John Caldwell, 20s	2	0 0
	" Donald Ferguson, junr., 20s; Alexander Thompson, 20s	2	0 0
	" Evan McDonald, 10; John McPee, 20s	1	10 0
	" Donald Fitzpatrick, 20s; Interest on £150 one year, £9	10	0 0
	" Paid in of Money loaned at Interest	100	0 0
		<hr/>	<hr/>
		351	11 1
—			
1856.		PAYMENTS.	
Oct. 7.	To paid Rev Wm. McCulloch	£100	0 0
16.	" Rev James Ross	20	0 0
1857.			
July 1.	" Commission on £141 at 2½ per cent	3	10 6
	" Balance at date	228	0 7
		<hr/>	<hr/>
		351	11 1
By balance at date		228	0 7
Examined and found correct.			

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

The Theological Seminary P.C. of N.S. in Acc. with ABR. PATTERSON, Treasurer.

1856.		RECEIPTS.	
July 23.	By from Ladies' Religious Society James' Church, N. G.	£3	0 0
Sept. 19.	" Balance from Rev H. Crawford		7½
1857.			
Jan. 20.	" Rel. and Benev. Society St John's Church, Chatham, N.B.	2	0 0
Feb. 7.	" Congregation Salem Church, Green Hill	3	2 7
14.	" Ladies' Seminary Society, Pictou	3	4 4½
	" Mr Robert Smith, Truro, half year return	4	10 0
Mar. 24.	" Mr Edward Logan, Stewiacke	6	8
Apr. 4.	" Missionary Society, Noel, per Miss N. O'Brian	3	0 0
	" Ladies' Sewing Society, Pictou	3	0 0
	" Misses McCulloch, 50s; Mrs and Miss McCulloch, 50s	5	0 0
May 18.	" Congregation St Mary's for 1857	12	10 0
	" William Matheson, Esq.	10	0 0
June 15.	" Collection taken in Primitive Church, New Glasgow	26	0 0
20.	" Mr Robert Smith, Truro, half year return	62	18 8
30.	" Congregation Lower Stewiacke and Brookfield	1	10 0
	" do Parrsboro' and Maccan	1	6 8
	" Nine Mile River	14	0 0

	" Philip Peebles, Esq., Quebec, 20s; Truro Bible Class, 40s	3	0	0
	" Congregation Musquodoboit, 23s 9d; Stewiacke, £10 2s 8d	11	6	5
	" do Middle Stewiacke	6	5	0
	" do St Peter's and Bay Fortune, £3 6s P. E. I. c'y	2	15	0
	" do Prince Town, £2 8s P. E. I. c'y	2	0	0
July 1.	" Balance charged Educational Board at date	148	14	0
		<hr/>		
		329	10	0
	PAYMENTS.			
1856.				
Sept. 3.	To paid Rev James Ross, half year's salary	£87	10	0
	" Mr Thomas McCulloch, do	75	0	0
1857.				
Feb. 28.	" Rev James Ross, do	87	10	0
Mar. 20.	" Mr Thomas McCulloch, do	75	0	0
July 1.	" Commission on £180 at 2½ per cent	4	10	0
		<hr/>		
		329	10	0

Examined and found correct.

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

Board of For. Miss. for Schr. John Knox in Acct. with ABR. PATTERSON, Treasurer.

1856.

RECEIPTS.

July 2.	By amount received to date	£99	13	1
	" collected from Children, lower end Roger's Hill	2	9	3½
21.	" Economy, per Mr R. Grant	2	10	0
23.	" River John, additional	1	3	4
	" Union Sabbath School, Albion Mines	2	6	10½
	" Bible Class, Rev A. Millar, Merigomish	1	2	7½
	" Children of David Dickson, Esq., Albion Mines		9	0
	" do Mr Foster, Fisher's Grant		2	6
	" Sabbath School, Maitland	1	15	0
	" Children of Sabbath School James' Church, N. G.	13	7	0
Aug. 27.	" Mr Cameron, East Branch East River		17	6
	" Fisher's Grant Section of Prince-St. congregation, addl.		2	10
Sept. 20.	" Miss Sarah Fraser, Granville-St., Halifax	1	0	0
	" Sabbath School, Fisher's Grant		17	6
22.	" Mr David Stewart, Charlotte Town, 8s 4d; Sabbath School, Prince Town, P. E. I., 19s	1	7	4
Oct. 4.	" Collected by Messrs. McCoal & Graham, Durham, W. R.	3	13	4
	" Sabbath School Children, Upper District, New Annan		5	0
Nov. 8.	" Master J. A. G. Campbell, Tatamagouche		5	0
	" Sabbath School, Baltic, 18s 4d; Pond, 6s 8d; Lot 18, P.E.I.	1	5	0
1857.				
Feb. 14.	" Mr Robert Smith, Truro	4	0	11
Mar. 24.	" All persons in Rev James Smith's congregation, Stewiacke	6	0	0
	" Scholars Mr E. Logan's School, Pembroke	1	0	0
	" Miss Elizabeth Ruddick, 15s 3d; Miss Sarah Crocket, 5s	1	0	3
Apr. 18.	" Prince Street Church Sabbath School	2	0	0
June 18.	" Ladies' Penny-a-week Society, West Branch, E. R.	1	0	0
	" Sabbath School, Harvey, £6 11s; A Lady at do, 25s	7	16	0
July 1.	" Bank Interest on £120 one year at 3 and 4 per cent	4	4	0
		<hr/>		
		161	13	4½
	To amount credited Foreign Mission	£157	14	10½
	" Commission on £157 at 2½ per cent	3	18	6
		161	13	4½

London Missionary Society in Acc. with ABR. PATTERSON, Treasurer P. C. of N. S.

1856.

RECEIPTS.

Apr. 23.	By Hugh McDonald, Esq., South River, Antigonish	£1	0	0
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June 26.	" Mr Robert Smith, Truro, half year return	2	10	0
July 1.	" A Lady at Prince Town, P. E. I.		10	0
23.	" William Matheson, Esq.	5	0	0
	" Joseph McNaught, Pictou	1	0	0
	" Ladies' Penny-a-week Society, Primitive Church, N. G.	2	0	0
<hr/>				
1857.		12	0	0
July. 1.	Credited in Foreign Mission Account	12	0	0
	Examined and found correct.			

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

Notices, Acknowledgments, &c

TO AGENTS AND SUBSCRIBERS—We are reluctant to trouble our readers with duns, but religious magazines more than others cannot be published without money, and we must therefore press upon our agents and subscribers who are in arrears to forward the amounts due. We regret that there is still the sum of about £20 due for 1856, and a considerably larger sum for 1857. Were these sums forwarded our periodical this year would about support itself. But in order to meet the monthly payments we require also *prompt* payments. Will agents be so good as to use diligence to collect what is not yet paid, and if they have not collected from all subscribers in their quarters, will they forward what they have received.

The Board of Home Missions will meet at New Glasgow on Tuesday, 17th November, at 10 o'clock, A. M.

GEORGE PATTERSON, *Secretary.*

The Presbytery of Pictou will meet in James' Church, New Glasgow, on Tuesday, 17th November, at 11 o'clock, A. M.

GEORGE WALKER, *Clerk.*

The Board of Foreign Mission will meet in James' Church, New Glasgow, on Tuesday, 17th November, at 3 o'clock, P. M.

DAVID ROY, *Convener.*

Monies received by the Treasurer from 20th September to 20th October, 1857:—

1857.	<i>Foreign Mission.</i>			
Sep 25.	Children of lower Sabbath School, New Annas, for Missionary schooner	£0	12	9
30.	Inhabitants of N Anran, per Mr G B Johnston	5	14	10
Oct 13.	Master Melville Logan, per Rey J Smith	3	1	½
	Collected by Miss Mary Grant, Springville, E P, for Missionary schooner	1	0	0
	<i>Home Mission.</i>			
Oct 13.	Juvenile Missionary Society, 2nd Presbyterian Church, Maitland	£5	0	0

Mrs Hugh Dunlap, per Rev J Smith	1	5	0
Sheet Harbour, 60s; Chivere, 19s 7½d; Taylor's Head, 5s; Pope's Harbor, 27s 6d; Rawdon, 32s 9d; per Mr S McCully	7	4	10½
Sums received by the Rev R Sedgewick on Miss'n	1	15	0
Rawdon, 43s 11½d; Kempt, 37s 6d; Bridgetown, 40s; Rail Road, 28s 6d; per Rev J Thompson	7	9	1½
Cape Sable Island, 62s 6d; Rawdon, 16s; per Mr R Grant	3	18	6
15. A friend in Chatham, per Rev J McCurdy	1	5	0
The £3 credited from Poplar Grove Church, Halifax, page 160 of Register, should be "Home Mission, from River John, £3."			

J. & J. Yorston acknowledge receipt of the following for the Foreign Mission:—

Cash 2s 6d from Mrs Redpath, Carriboo River; 16 yards homespun druggot from the Ladies of the upper end of Roger's Hill, per Widow McKay; 5 parcels from the Rev George Patterson; cash 2s 6d from Mrs John McMillan, Toney River; cash 2s 6d from a friend; a parcel of goods from the Ladies of River John, value £4 10s 7½d; a dress from John Collie, value 8s 1½d; a box of goods from the Ladies of St Mary's (Glenelg), value £5 9s 10d; 4 boxes and 2 packages from Mr R Smith, Truro, value £71 17s 6d; a box of goods from the congregation of Cascumpec and Campbelltown, Lot 4 P E Island, value £17 10s Island currency, per the Rev Allan Fraser; a parcel of goods from the Ladies of Middle and Upper Settlement, Middle River, belonging to Salem congregation, value £4 8s 8½d, and from Green Hill section of same congregation, goods, value 6s 3d; a box of goods from the inhabitants of New Annan, per George B. Johnston, value £5 17s 9½d; a small lot carpenter's tools, value 6s; a small parcel containing shepherd's plaid, print, &c; 2 boxes goods from P E Island; a parcel of

goods from the Ladies of Glenelg, St Mary's, value £1 5s; a piece of homespun from the Ladies of Springville in connection with the Rev Angus McGilveray's congregation; a box goods from Tatamagouche; a box goods from Antigonishe; a box clothing contributed by a few friends in Chatham, per Mrs Richardson, value £10; a box clothing contributed by the Juvenile Missionary Society in connection with Miss Richardson's school, per Miss Harriet McCurdy, Secretary J M Society, value £6; a parcel of goods from the Ladies of Mill Brook, value £1 19s 5d; an additional parcel of yarn, yellow cotton, and 1 pair stockings, from the Ladies of River John, value 6s 6d, per the Rev Mr Waddell.

A parcel from the Ladies of Glenmore Settlement containing printed and striped cotton grass cloth, &c. £1 1 9½
 A pair of scissors from Mrs Wm Layton 1 3
 43 yards printed cotton from the Ladies of the lower part of Upper Settlement 1 5 11½
 31 yards flannel from the Ladies of Higgins Settlement 1 18 9
 A box containing printed cotton, shirting, quilt and sundries, from the Ladies of No 9 School district 2 14 5
 Dean Settlement, per the Rev Mr Sedgewick 10 6

Total 7 12 8

A web cloth, per steamer "George McKenzie," 16 yards, value 32s, from Mrs Magnus Taylor, Fraser's Mountain; a parcel of goods, value £3 19s 8d, from the Ladies of Cross Road School District, Stewiacke; 31 yards cloth from the Ladies of Old Church, East Branch East River, Rev Angus McGilveray's congregation.
 Pictou, October 20, 1857.

Robert Smith, Truro, acknowledges the receipt of the following for the Foreign Mission:—

Ladies of Union School district, Middle Musquodoboit, 43 yds cloth, value £3 10s; from Mrs Wm G Archibald, Mrs M J Archibald, Mrs S I Archibald and Mrs J McDonald, Middle Musquodoboit, a web cloth; Mrs John Kennedy, a table cover; Mrs Brown, a cotton dress, value 2s 9d; Mrs George Whidden, 3 yards flannel, 4s 6d; Mrs James H Wilson, 1 pair socks and 1 pair stockings and yarn. 6s 3d; Ladies of Shubenacadie, 30 yards flannel, value L1 17s 6d.

Mrs McCulloch acknowledges the receipt of the following for Mrs J W Matheson:—

Ladies' Religious and Benevolent Society, Truro L5 0 0
 Do Old Barns 2 0 0
 Ladies of Salmon River 1 15 0

Rev J W Matheson acknowledges the receipt of following sums for personal outfit:—

May 11. A few friends, R's Hill L2 0 2½
 June 7. Rev David Honeyman's cong'n, Antigonishe 7 3 7½
 Hugh Macdonald, Esq, South River 2 0 0
 14. Rev J Campbell's cong'n, Forks, St Mary's 4 10 0
 21. Sherbrooke 5 0 0
 July 31. Rev Henry Crawford's cong'n, St Peter's, PEI 2 2 3
 Aug 7. Congregation of Rev Jno Kier, Princetown 3 15 0
 Mission Box, per Mrs Kier 16 10½
 9. Rev R S Patterson's congregation, Bedeque 3 18 4
 17. Rev J McCurdy's cong'n, Chatham, Miramichi 9 18 5
 Juvenile Missionary Society, Chatham, in connection with Miss Richardson's school 1 5 0
 A Friend 1 0 0
 24. Parrsboro, Rev J McG McKay's congregation 1 10 4½
 Sept 2. D Cameron, contractor, St Croix 1 0 0
 8. Collection taken at Missionary Meeting, Halifax, Rev P G McGreggor's congregation 5 10 0
 Mrs Miller of do 12 6
 Ladies of James' Church, N G & Albion Mines 9 10 0
 Oct 14. East Branch East River, per Rev A McGillivray 3 16 0
 Salem Church, G Hill, per Rev G Patterson 9 5 0
 Also from Rev G Patterson one copy Scott's Commentary. Middle Stewiacke 5 14 2
 Sabbath School scholars of Brookfield, per Rev Alexander Cameron 3 0 6
 Ladies of Roger's Hill in connection with Central cong'n, articles val at 2 5 0
 Ladies' Sewing Society in connection with Mr Walker's cong'n, New Glasgow, val articles 2 16 10½
 West River and G Hill—Ladies of West River congregation, per Mrs D Matheson and Miss G McKenzie 6 0 0

94 10 1½

Mrs Matheson acknowledges the receipt of the following contributions:—

Ladies of Salem Church, G Hill	£4	11	8
Ladies' Religious and Benevolent Society, West River	1	18	5
Do, Truro	5	0	0
Salmon River, per Mrs McCulloch	1	15	0
Ladies' Religious and Benev. Society East Branch East River, per Mrs McGillivray	2	5	0
Ladies of Primitive Church, N. Glasgow, per Miss M Carmichael and Miss C Fraser, articles valued at 20	3	9	½
Ladies' Society of Poplar Grove Church for personal outfit in clothing and furniture	5	0	0
	40	13	10 1-2

Mrs Matheson desires to thank the Ladies of Pictou and Tatamagouche for the articles which they kindly contributed for her personal outfit.

Contribution of the congregation of Poplar Grove Church to the Foreign Mission per Rev J Matheson:—

In cash for outfit	£6	2	6
In clothing, &c., for Mr & Mrs M.	5	0	0
In clothing for natives at Mr Matheson's station, 215 garments	17	16	1
Assortment of Tools from Glasgow for Masons, Plasterers and Carpenters under Mr Geddie's charge	40	0	0
	68	18	7

Subscriptions for Seminary from the *Kennetcook* and *Gore* sections of Nine Mile River Congregation, amounting to *Ninety-Five Pounds*. The *Register* for March, 1856, contains a list of subscriptions for Nine Mile River Congregation amounting to £123. Mr Cameron's congregation has thus subscribed £218. All that is required to support the Seminary, is *Union* combined with *Effort*.

<i>Kennetcook.</i>			
George White (paid 25s.)	£5	0	0
John McDougald (paid 40s.)	5	0	0
James Anthony (paid 20s.)	6	0	0
Joseph McLearn	2	0	0
James McLearn	2	0	0
Matthew McLearn	2	0	0
John McLearn	2	0	0
Joseph McLearn	3	0	0
Daniel McLearn	2	0	0
Columbus Wier	3	0	0
James Forbes	1	10	0
Jacob Dalrymple	2	0	0
John White, senr.	1	10	0
Hugh Thomp. n	4	0	0
Daniel Wier (paid 5s.)	1	0	0
John Barron	2	0	0
	44	0	0

Gore.

James A. Scot (paid 100s.)	£5	0	0
James Scot (paid 10s.)	2	0	0
Donald Grant the 5th (paid 1 year)	1	5	0
John T. Scot (paid 12s. 6d.)	2	10	0
Isaac Scot.	1	10	0

James Grant (2nd)	2	0	0
Wm. John Scot (paid for one year)	1	5	0
Donald Thompson (paid 12s. 6d.)	2	10	0
George Grant (paid 10s.)	2	0	0
William Grant (paid 20s.)	4	0	0
Peter McDonald	1	0	0
Isaac Hamilton	2	10	0
William Grant (2nd)	2	0	0
Robert Roulston	1	5	0
James McDonald	1	0	0
Peter Grant	2	0	0
William Dodd	1	0	0
John Grant (3rd)	2	10	0
James Grant, 4th, (paid 5s.)	1	0	0
John L. Kileup	1	5	0
Donald Grant (2nd)	2	10	0
Donald Grant (1st)	1	0	0
James Cochran	1	0	0
Finlay Murdoch	1	0	0
William A. Scot (paid 25s.)	5	0	0
David McDonald	1	0	0
Total	51	0	0

Rev Mr Cameron, by whom the preceding lists have been forwarded, farther acknowledges receipt of the following sums from persons in Nine Mile River for Seminary:—

James Thompson, junr.	£1	0	0
Thomas Corbet	1	0	0
Alexander Ferguson, junr.	1	0	0
Donald Ferguson, senr.	1	5	0

The Committee appointed to receive donations for the purchase of Mechanics' Tools for the New Hebridean Mission acknowledges receipt of the following sums:—

T. Fenerty	£1	5	0
C. D. Hunter	2	10	0
J. R. Foreman	5	0	0
A. James	1	10	0
J. S. Hutton	1	0	0
C. Robson	1	0	0
J. McKnight	5	0	0
G. Alexander	15	0	0
James Fraser	1	0	0
T. G. Davidson	10	0	0
D. McEwan	12	6	0
H. B. Reid	12	6	0
S. Archibald	10	0	0
J. McEwan	12	6	0
James Barnes	6	3	0
A. McDonald	2	6	0
Hugh Kerr	1	0	0
Wm. Neal	10	0	0
W. J. Madden	5	0	0
John W. Fraser	10	0	0
Gammell & Tupper	12	6	0
E. Creelman	5	0	0
J. Thomson	3	11	2
J. Blanchard	1	0	0
T. Bayne	15	0	0
John Stairs	1	0	0
J. S. McLean	1	5	0
Roderick Fraser	12	6	0
J. M. G.	5	0	0
T. McCulloch	7	6	0
Thomas Archibald	10	0	0
Mr Sterling	10	0	0
Mr Black	10	0	0
J. T. Caldwell	1	5	0

J. Scott	1	5	0
G. Esson		10	0
D. Fraser		5	0
W. Williams		5	0
Wm. Grant	1	0	0
W. Grant		3	1 1-2
R. Malcolm		5	0
D. Grant		2	6
J. Malcolm		6	3
G. H. Starr		10	0
P. C. Hill		6	3
J. & R. B. Serton		10	0
J. A. R. Wier		5	0
S. L. Shannon		5	0
R. Romans		5	0
P. G. McGregor		10	0
R. J. Uniacke	1	0	0
Mrs E. Tupper	1	0	0
John Davidson		10	0
Miss Vinecove		10	0
S. Tupper		3	9
S. Tupper		3	9
W. Reynolds		5	0
R. Kirk		5	0
J. W. McKnight		3	1 1-2
Three Friends, 1s. 3d. each		3	9
W. B. and J. W., 1s. 3d. each		2	6
C. Caldwell		5	0
<hr/>			
	40	1	10 1-2

Prize Essay on Missions.

TO THE STUDENTS OF THE P. CHURCH OF NOVA SCOTIA.

A PRIZE of Five Pounds sterling (£5) is offered by the missionaries on Antecum for the best Essay on the following subject, viz :—

“What are some of the principal causes on account of which there is so much difficulty in obtaining missionaries for the heathen; and what are some of the most likely means of removing those causes; with a special reference to the duty and ability of the Presbyterian Church of Nova Scotia to extend her missionary operations in the New Hebrides?”

The competition for the prize to be open to all the students, theological, philosophical, classical, or others, in connection with the Presbyterian Church of Nova Scotia.

The Adjudicators are the Rev Professor Keir, D. D., the Rev Professor Smith, and the Rev James Bayne, Secretary of the Mission Board.

The Essays to be lodged with the Adjudicators on or before the 1st day of February, 1858. Each Essay to be inscribed with a motto; and to be accompanied with a sealed letter enclosing the name and address of the writer, and also the same motto as that inscribed on the Essay.

The Essay to which the prize may be awarded to be the property of the Board of Missions; and to be available for publication as the Board may think most proper.

The Essays not to exceed 32 pages 12 mo. long primer type.

Boards, Standing Committees, &c.

Board of Home Missions.—Rev Professor Ross, Rev Messrs Patterson, McGilvray and Walker, together with Messrs John McKenzie, Roderick McGregor and Samuel Cameron, Ruling Elders. Rev George Patterson, Secretary.

Board of Foreign Missions.—Rev Messrs Baxter, Kier, Roy, Walker, Bayne, Watson, and Waddell, and Messrs Jasper Crow, Kenneth Forbes, R. McGregor, M. Archibald, John Adamson and E. Langille, Ruling Elders. Rev J. Bayne, Secretary.

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

Committee of Bills and Overtures.—Rev Messrs Bayne, Roy, and McGilvray, and Mr Jas. McGregor. Mr Bayne, Convener.

Committee for Friendly Conference with Committees of other Presbyterian Churches.

—The Moderator, Rev Messrs J. Ross, Sedgewick, Bayne, Cameron, McGregor, Smith, McCulloch and Baxter, and Messrs S. Creelman, R. McGregor and M. Archibald, Ruling Elders.

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

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

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

Agent for the Christian Instructor and Missionary Register.—Mr James Barnes, Halifax.

Terms of the Instructor and Register.

INSTRUCTOR and REGISTER, single copies, 5s each. Any person ordering six copies, and becoming responsible for six copies, will receive one free. For *Register*, single copies, 1s 6d each, six copies to one address at 1s 3d each. One additional sent for every twelve copies ordered. Where parties wish them addressed singly, 1s 6d will be charged.

Communications to be addressed to the Rev George Patterson, Alma Way Office, West River, and must be forwarded before the 10th of the month preceding publication. Small notices may be sent to him or the Rev P. G. McGregor, Halifax, up till the 22nd.

Orders and remittances to be forwarded to Mr James Barnes. Remittances may also be sent to the Synod Treasurer.