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**T H E
CHRISTIAN INSTRUCTOR**

**A N D
MISSIONARY REGISTER,**

O F T H E

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

J U L Y , 1 8 5 9 .

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1859.**

THE
CHRISTIAN INSTRUCTOR.

JULY, 1859.

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

WESTMINSTER ASSEMBLY.

(Continued from June No.)

The Scottish divines in this Assembly were only four in number, but they were men of great learning, extraordinary talents and eminent piety. The power of their influence was felt not only in ecclesiastical matters, but also in the civil affairs of the nation.

Alexander Henderson was generally admitted to be the most eminent man of his time in Scotland. His learning was very extensive. His mind was of the highest order, yet clothed with that conscious humility which distinguishes the true Christian. He generally formed a comprehensive grasp of every subject submitted to his consideration. Statesmen frequently consulted him on political matters of the highest importance. But he seldom interfered with matters beyond the special limits of the church. His manner was calm and dignified, and his decisions firm and unhesitating.

George Gillespie was a young man, but one who possessed extraordinary talent and great learning. He was one of those intellectual meteors which we at times see shooting into a brilliant existence, for a moment commanding universal attention, and eliciting unqualified admiration, and then as suddenly disappearing behind the gloomy portals of death. In this Assembly, as a debater, he was matchless. He unhesitatingly encountered the most learned, a cute and profound antagonist, on his own grounds, and with his weapons, and invariably obtained a signal triumph. He died shortly after the dissolution of the Assembly.

Samuel Rutherford was an eminent controversialist. His learning was extensive and accurate; his intellect clear, and his devotional feelings lofty and spiritual. He is the author of the celebrated work entitled, "Lex Rex," which at the time contained the best exposition of the true nature of civil and religious liberty, and which even yet, on the subject may be consulted with great benefit. He is

also favourably and extensively known to the religious world as the author of many religious works, and especially the "Religious Lectures," so universally admired. His powers of debate were characterised by clear and distinct definitions of the subject, by the general accuracy of his opinions, and his close adherence to the syllogistic mode of reasoning.

Robert Baillie was a man of extensive literary attainments; a distinguished linguist, and a profound theologian. He very seldom took a public part in the discussions. His principal assistance to the Assembly consisted in his penetrating sagacity in deliberation, the extensiveness of his literary and theological acquirements, and the facility with which he could compose. This latter acquirement enabled him to carry on almost a universal correspondence. He was a man of deep and sincere piety, and is popularly known by his "Letters and Journals." Such, then, is a very brief sketch of the Scottish divines, men, who, in intellect, learning and piety sustained a colossal proportion to all their compeers. It is reasonable to believe that such men would wield a powerful influence in the Assembly. And such was the fact. To them are we principally indebted for the justice done to Presbyterianism in the Assembly. Their advocacy of its principles was persuasive and successful, and the arguments which they adduced in its defence, crushing and irrefragable. They were perfect masters of the whole field of controversy, and could at any moment concentrate all their forces in defence of any assailable position, and successfully beat back the besiegers. They frequently turned the aggressive weapons of their assailants back upon themselves with destructive effect. Their unrivalled superiority in this department was acknowledged by friends and opponents, so that they remained undisputed masters of their position. The treatises which they published at this time in defence of Presbyterianism, remain still master-pieces of controversial writing, and may yet be consulted with profit. No one can rise after a candid perusal of these writings without the irresistible conviction that the ecclesiastical system which they advocated, of all systems approximates nearest the truth, and that its defenders acquitted themselves nobly and successfully.

When the Assembly first met it numbered several Episcopalians among its members, and at least one bishop; but after it had subscribed the "Solemn League and Covenant," and the King's public condemnation of that Act, all the decided Episcopalians, except a few, left the Assembly. He remained for some time a member. But being detected corresponding with Archbishop Usher and revealing the secret proceedings of the Assembly, he was expelled from its membership and committed to prison. From that time there were no direct supporters of prelacy in the Assembly. It is therefore be safely asserted that the Assembly was divided into the great leading parties. These were Presbyterians, Independents, and Erastians.

The Presbyterian party was the most numerous, but the influence of their numbers was counterbalanced on the part of the Independents, by their influence through Cromwell in Parliament and in the army; and on the part of the Erastians, though fewest in number, by the sympathy which the Government entertained for their party.

iples. The Presbyterians had, therefore, in carrying their measures to encounter the determined opposition of the Independents on the one hand and of the Erastians on the other. This state of parties in the Assembly necessarily protracted the business and subjected every principle peculiar to each to searching investigation. In order to preserve harmony and secure co-operation, mutual accommodation, to a certain extent, was acted on, but not so far as to abandon or sacrifice any essential or important truth. The subjects which most of all excited these disputes were, the form of church government, discipline, and the relation of church and state. On all these the Presbyterians were triumphant; though in reference to the power of the civil magistrate in ecclesiastical affairs, the line of demarcation was not drawn sufficiently distinct. The vagueness or indefiniteness which characterises this portion of their work, has been the source of much dissension in the Presbyterian church.

Owing to these protracted discussions, the Assembly progressed but slowly with the work until the end of the year 1645. After that time the committees proceeded vigorously and simultaneously with the Confession of Faith and the Catechisms.

On the 3rd of December, 1646, "The Confession" was presented to Parliament by the whole Assembly in a body, under the title of "The humble advice of the Assembly of Divines, and others, now by the authority of Parliament sitting at Westminster, concerning a Confession of Faith." On the 7th, Parliament ordered 500 copies to be printed for the members of both Houses, and that the Assembly do bring in their marginal notes to prove every part of it by Scripture. It was supposed that the Parliament made this request so as to postpone as long as possible the adoption of the Confession. This task the Assembly in a short time accomplished, and laid it before the Parliament on the 29th April 1647. The thanks of the House were given to the Assembly for their labours in this important matter, and 600 copies were ordered to be printed for the use of the Houses and the Assembly, and no more, and that none presume to print the same till further orders." On the 22nd March, 1648, a conference was held between the two Houses, to compare their opinions respecting the Confession of Faith, the result of which is stated by Rushworth. The Commons, this day, 22nd March, at a conference, presented the Lords with the Confession of Faith, passed by them with some alterations, viz: that they do agree with their Lordships and so with the Assembly in their doctrinal part, and desire, the same to be made public, that this kingdom and all the reformed churches of Christendom may see the Parliament of England differ not in doctrine." The alterations referred to consisted in changing a few of the words and phrases.

On the 5th November, 1647, the shorter Catechism was presented to the House of Commons, and on the 14th April, 1648, the larger Catechism was presented. The great work for which this Assembly was convened was now completed. Before the Scotch Commissioners returned they were publicly thanked by the Assembly for their valuable assistance.

No public order having been given to dissolve the Assembly, it continued its formal meetings until the 29th February, 1649, having remained in convention five years, six months and twenty-two days, and held eleven hundred and sixty-three sessions. It was then changed into a committee for conducting the trial and examination of ministers; and for this purpose continued to hold meetings every Thursday morning, till the 25th of March, 1652. Oliver Cromwell having then forcibly dismissed the long Parliament, by whose authority the Assembly was convened, it broke up and separated without any formal dissolution but as a matter of necessity. Thus terminated the most remarkable Assembly convened since the period of the reformation, and which, upon civil and religious liberty in general, exercised an influence which in this life can never be fully estimated.

The General Assembly of the Church of Scotland, held in Edinburgh in the year 1645, on the 3rd of February, ratified the directory of public worship, and on the 15th February, ratified the form of church government and ordination. On the 27th August, 1647, it solemnly ratified the confession of faith, and in July, 1648, gave it full sanction to the larger and shorter Catechisms.

In reference to the third section of the twenty-third chapter of the confession of faith, the General Assembly took all possible precautions to guard against its Erastian tendency. On this point we cannot do better than quote Dr. Hetherington, the eloquent historian of the Westminster Assembly. He says:—"It may be necessary to mention that so zealous was the Church of Scotland lest her sanction should be given to anything which bore an Erastian taint, or might by perverse ingenuity be so constructed, that in the Act of Assembly which ratified the confession of faith, an explanation was inserted giving the Assembly's understanding of some parts of the second article of the thirty first chapter which seemed, or might be interpreted to seem, to grant more power to the civil magistrate in the calling of Synods than the Church of Scotland was prepared to admit. And still more completely to guard against the very suspicion of any tincture of Erastianism, the Assembly caused to be printed a series of propositions or "Theses against Erastianism," as Bailyn terms them, amounting to one hundred and eleven, drawn up by George Gillespie, embodying eight of them in the act which authorised their publication. It is impossible to peruse these hundred and eleven propositions without being thoroughly convinced that the General Assembly never would have ratified the Confession of Faith if they had understood it contained any such Erastian taint as some in modern times have affected to discover in it."

This is only a very brief and necessarily an imperfect historical sketch of this illustrious Assembly. But it may serve in giving many of our readers a bird's-eye-view of the circumstances which necessitated the Assembly's appointment, the difficulties with which it had to contend, and the greatness of the work which it accomplished. For further information on this subject, we beg to refer our readers to Dr. Hetherington's History of the Westminster Assembly, as being the most concise and satisfactory work on this important subject now extant.

SERMON,

ON THE SOJOURNING OF THE ISRAELITES IN EGYPT, AND THE MEANS BY WHICH THEY WERE IN THE END DELIVERED FROM IT.

[By the late Rev. Thomas Trotter.]

Gen. xv. 13, 14. *And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation whom they shall serve will I judge; and afterward will they come out with great substance.*

"Happy art thou, O Israel: who is like unto thee, O people, saved the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." We meet with something deeply interesting in almost every period of the history of the Israelites. In every situation in which they were placed, a particular providence watched over them, and preserved them from the operation of those influences by which every other people is liable to be affected, and which often produce the greatest changes on the characters both of nations and individuals. It is equally certain, though perhaps less apparent, that providence, in watching over the Israelites, had still grander objects in view than the advancement of their peculiar welfare, whether temporal or spiritual; and that greater interests than their own were involved in their fortunes. They were chosen and separated from the rest of the nations, with a view to the preservation of the true religion, and the preparation of the world for the reception of the gospel: and this being the ulterior object of their selection, the operations of providence towards them will in general be found to accord with it in a remarkable manner. We may not be able to trace the connexion between these dispensations of providence and their ultimate design; but this may be owing either to our want of information, or our incapacity, or partly to both.

The different events referred to in the text,—the descent of the Israelites into Egypt, their being reduced to the most abject state of servitude in that country, and their ultimate deliverance from it through the miraculous interposition of heaven,—had all a connexion, more or less remote, with the objects for which they had been separated, and formed into a peculiar people; and they operated powerfully, although indirectly, on the accomplishment of that object. The text presents to us three distinct but closely connected objects of enquiry,—the immediate or primary objects that were effected by the removal of the Israelites from Canaan and the settlement in Egypt, the changes which they underwent in that country, and, lastly, their deliverance from it.

We shall enquire into the immediate or primary objects that were gained by the removal of the Israelites from Canaan, and their settlement in Egypt. A reversionary title to the land of Canaan had been bestowed on Abraham and his descendants after him, by the authority, on the occasion referred to in the text; but the

patriarch was informed at the same time, that four generations should come and go, and a period of four hundred years should elapse, before they could be put in the actual possession of it; because "the iniquity of the Amorites was not then full." The grossest immoralities then prevailed in Sodom and Gomorrah, and the immediate neighbourhood, and they were soon called to a severe account for them. They had forsaken the worship of the true God, and appear to have adopted a degrading superstition, which led to the formation of the vilest habits, and everything like purity and common decency, was utterly discarded by them.* But this extreme depravity of manners does not seem to have been general in the country. They had still a priest of the Most High God, in the person of Melchizedec, the King of Salem; and Abraham regarded it as by no means improbable, that there might have been fifty righteous persons in Sodom. Under these circumstances it did not appear proper to dispossess them of their country and their lives together, by a severe visitation, and it would not have afforded the same awful and impressive warning, as at the time when it happened, when it was evidently called for and richly deserved by their general apostacy from the true religion, and the corruption of morals which prevailed among them.

But though the inhabitants of Canaan had not yet attained to such a state of irreligion and immorality, as to make their extinction by the judgment of heaven, an instructive and a salutary measure on the part of providence, their degeneracy was already too great for the Israelites to continue among them with safety. Isaac and Jacob had kept up their connexion with the land of their fathers, and avoided all intimate alliances with the people of Canaan; but this would soon have been rendered impracticable by an increase of their numbers. The sons of Jacob entered into the closest connexion with their neighbours, and if they had continued in the country, their descendants, after a few generations, would have been blended with and lost among its inhabitants. They were not exposed to the same risks in the land of Egypt. The peculiar state of Society in that country, which was divided into castes, like those of the Hindoos, raised an impassable barrier around them against all intermixture with foreign races. It would have been an abomination to an Egyptian, as it is to a Hindoo, to have eaten with a stranger, and would have subjected him for life to the greatest privations, Gen. xliii. 2. In addition to this the occupation of the Israelites prejudiced the minds of the Egyptians in the strongest manner. Whether it was that because their country had been overrun by a pastoral race known in history under the designation of Shepherd Kings, who had practised every kind of oppression till they were ultimately expelled from it, or that because pastoral races in general paid little regard to their domestic animals, which the Egyptians not only esteem sacred, but worshipped as divinities, or whether it was from both these causes put together, it may be impossible to ascertain at the distance of time, but the shepherd of Egypt, like the pariah of Hindoostan, was an outcast from Society. We have it on the very b

* The vale of Siddim spoken of, Gen. xiv. 10, means the vale of the demons, which at that time to be generally worshipped in Canaan, and that with human sacrifices, Deut. xxxii. 17, Ps. cvi. 37.

authority that "every shepherd was an abomination to the Egyptians," and held in general and marked detestation, Gen. xlv. 34, Exod. viii. 26, Heeren's, Africa, vol. 1, p. 148. It was this repulsive and exclusive system, that obtained the possession of Goshen for the Israelites, where they had little intercourse with the rest of the inhabitants; and it served to keep them from all intermixture with any other people, till they were in a condition to be stamped with a national character, and to receive that civil and religious constitution, which served as a middle wall of partition between them and all the nations of the earth.

But if the Israelites were less liable in Egypt to be corrupted by a free intercourse with their neighbors, were they in no danger of being borne down by oppression? Would the Egyptians look on with calmness and indifference, while a people who differed from them in their origin, religion, language and social habits, were growing up in the midst of them as a distinct community, and gradually becoming formidable by their numbers, wealth and mental energies? It is not unlikely that this would have been the case, but for the unbounded influence which Joseph had acquired, together with that memorable revolution in regard to property and the elements of power, which was brought about under his administration, and which rendered the royal authority despotic. So long as his services were remembered by the Court, his relations had little to apprehend from the jealousy of the people, whose persons and lands had become the property of the sovereign, and who submitted to be removed from district to district, to suit his convenience, or to gratify his caprice and love of power.

Thus did Egypt serve the purpose of a nursery to the infant Israel, where it was protected from danger, to which it was exposed in Canaan, and which could not have failed to crush it in a very short time, and where it was nourished by a peculiar combination of circumstances, till it attained such a degree of vigour and stability, as to prepare it for those reverses, which afterwards became necessary, and which had the effect of removing it to another situation.

But besides this, the descent of the Israelites into Egypt had the effect of making the name and perfections of God better known both to the Israelites themselves, and also to many of the nations of antiquity. "The God of Glory appeared unto the patriarch Abraham when he was in Mesopotamia, before he dwelt in Canaan," Acts vii. And this produced such a deep and lasting impression on his mind, that, though brought up an idolator from his earliest years, Gen. xxiv. 2, he devoted himself from that time forward to the worship and service of the true God. His immediate descendants inherited his principles and followed his example, but before the time of their departure from Egypt, his posterity had undergone a very great change for the worse. In their circumstances this was unavoidable, and it required a course of restorative measures on the part of Providence, in order to fit them for their peculiar destinies. The miracles wrought in their behalf were calculated in a very remarkable manner to make known the unlimited power of God, and his infinite superiority over all the gods of the nations. "And Israel saw that great work which the Lord did upon the Egyptians, and

the people feared the Lord, and believed the Lord and his servant Moses," Exod. xiv. 31.

But the manifestations of the divine power on behalf of the Israelites, were not intended for them only, but also for the other nations of the world. "For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth," Rom. ix. 17. The elevation of Pharaoh to the throne would not have attained this object, had not the Israelites been subject to his power; for it was by the miraculous interpositions of providence in their behalf, interpositions that were occasioned by his obstinacy and injustice, that the divine power was so strikingly displayed. "He led them by the right hand of Moses, with his glorious arm, dividing the waters before them, to make himself an everlasting name. He led them through the deep, as an horse in the wilderness, that they should not stumble. As a beast goeth down into the valley, the spirit of the Lord caused him to rest. So didst thou lead thy people, to make thyself a glorious name," Is. lxiii. 12—14, and 1 Chron. xvii. 20, 21.

Egypt was at this time the most wealthy and powerful nation in the world. Its soil, enriched by the inundations of the Nile, produced the means of subsistence for a denser population than could have been settled in any other country in that early age. In consequence of this, it became the cradle of agriculture, and many of the arts which contribute to the multiplication, and some to promote the improvement of our race. The wisdom of the Egyptians appears to have been proverbial, and their fine linen and other branches of manufacture are taken notice of for their superior quality. In consequence of its progress in the arts and sciences, and the advances it had made in wealth and luxury, it naturally became a place of resort to all who travelled, whether from motives of pleasure or profit; and everything that was transacted there of sufficient importance to attract attention from the public at large, would soon be heard of in other countries, but more especially in those, which maintained a greater intercourse with Egypt. We are certain that the report of the wonders performed in the land of Ham, had reached Canaan and made a powerful impression on the minds of its inhabitants. "We have heard how the Lord dried up the waters of the Red Sea for you when you came out of Egypt," said Rahab to the spies, "And as soon as we heard these things our hearts did melt; neither did there remain any more courage in any man, because of you: for the Lord is your God, he is God in heaven above, and in earth beneath," Josh. 10, 14. The effect produced on the mind of Rahab by what she had heard of the miracles wrought in favour of the Israelites is recorded in Scripture, because it is connected with the history of the Israelites; but we have no right to suppose that she was the only individual in the land of Canaan, and the neighbouring nations, on whom a similar impression had been made, and who had come to the same conclusion respecting the greatness of the God of Israel, who had done so much for his people. The Gibeonites appear to have imbibed kindred sentiments and feelings, Josh. ix. 24. The Israelites, though both numerous and powerful on their return to Canaan, compared with the state in which they had left it in the days of Jacob, were

still in a state of infancy and disorganization, and unable to cope with many of the hostile nations, among whom they were settled, and it was therefore necessary that these nations should, in the first instance, be overawed and kept in check, by what they had heard of the irresistible power of the God of Israel.

II. It is proper to attend to the condition of the Israelites, during the time of their sojourn in Egypt, together with its effect on their character, and its bearing on the object of their settlement in that country. Under the administration of Joseph, Egypt underwent a very great political change, the entire property of the soil, together with that of the persons of the people and everything pertaining to them, having been transferred to the sovereign and placed at his disposal. The possession of arbitrary and unbounded power is gratifying to the vanity of the human mind, and it is too frequently coveted by princes. It is nevertheless a short-sighted policy in those who are in power, to seize upon it, even when circumstances give them the fairest opportunity for such an undertaking. When the throne is founded on the affections of the people, and when it is evidently their interest to support it, a nation must either be weak in itself, or it must occupy a very exposed situation, if it can be subdued and brought under the power of another. But when the subject has no rights to defend and nothing to lose by a change of masters, he will not, unless he has been previously reduced to the lowest state of mental degradation, freely expose himself to all the privations and dangers of war, for the sake of the despot, who tramples upon him or who regards him as a part of his moveable property. It cannot, therefore, be placed to the credit of Joseph, either as a benevolent or as a wise measure, that he reduced the whole body of the Egyptians to the abject and degraded condition of slaves. It was nevertheless extremely favourable to the interests and prosperity of his father's family in the first instance, although it probably assumed a different aspect in the end. It was the means of obtaining for them such an advantageous settlement in the country, as tended to their rapid increase in wealth and number, without exposing them to any peculiar temptation to mingle with the Egyptians, and apostatise from their religion. Accordingly we are informed that "they were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them," *Exod. i. 7.*

The immediate descendants of the patriarch Jacob were all addicted to a pastoral life, but when their children had increased in numbers and wealth, they directed their attention to various other departments of industry; *1 Chron. iv. 21, 23*, and some of them were so distinguished for their scientific attainments, as to have been ranked for many ages afterwards among the most eminent men, whom the world had produced. The wisdom of Solomon is thus extolled by the writer of the first book of Kings:—"And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Itham the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahal: and his fame was in all nations round about," *1 Kings, iv. 31.* Now these men who were so renowned, as to be counted worthy of a comparison with Solomon, appear to have belonged to

the tribe of Judah, and to have been early descendants of that patriarch, 1 Chron. ii. 6.

The patronage of Joseph, and their own active and enterprising disposition, could not fail to raise and improve the fortunes of the Israelites, and recommend them to situations of profit and honour. Accordingly we find that while some of them were in the employment of the king of Egypt, one of them obtained, though by what means we do not know, the possession of supreme power, in Moab, 1 Chron. iv. 22, 23. And it is worthy of observation, that those of whom these particulars are recorded all belonged to the family of Judah. The superiority of their father appears to have been tacitly admitted by his brethren, even before the sceptre was allotted to him by the prophetic benediction of their father Jacob; and his descendants appear to have retained their preeminence, and to have laid the foundation in that early period of that consequence in Israel, which exercised such a powerful and lasting influence on their future destinies. In this way are the purposes of heaven accomplished.

But while the house of Judah was securing the rewards of a useful and well-directed activity, and laying the foundation of future greatness, that of Ephraim, the son of Joseph, was distinguishing itself by enterprises of a very different character, and paying the forfeiture of its own misconduct. If they did not adopt the profession of freebooters, a number of them at least, occasionally engaged in plundering expeditions, and they did not escape the dangers attendant on such proceedings. The Gittites slew them "because they came down to take away their cattle. And Ephraim, their father, mourned many days, and his brethren came to comfort him," 1 Chron. vii. 21, 22. It was probably in revenge of some quarrel. Though Abraham and Isaac lived on friendly terms with the Philistines, and Jacob met with no interruption from them on his way to Egypt, Joseph took the very difficult and circuitous route through the desert, with the funeral of his father, which was certainly not done without reason. Their descent from Joseph, the Governor of Egypt, and the wealth and consequence, which he must have transmitted to them, opened up to them the path of an honourable ambition; but where the principles of morality are overlooked or discarded, the advantages of birth and fortune become a curse. They too frequently engender a senseless pride, than which nothing is more nearly allied to meanness. Descended from Joseph and heirs to his fortune, they probably regarded themselves not as being bound to preserve a greater degree of propriety, but as being exempted from many of those obligations, which a less bountiful providence had imposed on their brethren. Not only is the character of individuals, but that of families, and even larger communities, on many occasions decided by accident; and a wrong impression once received, may become permanent, and pass from one generation to another, increasing in strength as it advances in age, till those on whom it is thus entailed at last become its victims. The lawless disposition of the sons of Ephraim did not die with them, when they were overtaken and cut off by the exasperated Gittites; for their descendants continued through all their generations to be a restless, turbulent and factious race.

The attempt of the Ephraimites to plunder the Gittites, and the

severe revenge which the latter took, led to an animosity between the Philistines and the Israelites, which rankled into a deadly and incurable hatred on the part of the former, and gave rise to many bloody wars between them. It is called the "old hatred" by the prophet Ezekiel, Ezek. xxv. 15, and represented as the cause of a rancorous hostility on their part, against the Israelites, for which they were in the end to be called to an account. "Thus saith the Lord God, Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; therefore, thus, saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherechims, and destroy the remnant of the seacoast."

This hostility between the Israelites and the Philistines had probably its effect on the course adopted by the former at their departure from Egypt. They might have directed their march by what is now called the Isthmus of Suez, which was the only course that would appear practicable to them, and which would have brought them into Canaan in a very short time; but the opposition of the Philistines, whose country lay on that line of march, would have certainly been encountered, and the Israelites were not then prepared for it, and would be more easily induced to take the direction pointed out to them by God. Thus the condition of the Israelites in Egypt was so arranged, as to promote the more immediate objects for which they were brought into that country, while it led to the accomplishment of other objects of a mere distant kind, but also connected with the ultimate end, for which the Israelites had been chosen and separated from all the rest of the nations of the world.—In consequence, either of better conduct or greater success, one of the tribes, namely, that of Judah, rose to a degree of influence and superiority, which it never lost; but which rendered it an object of envy to another of them, namely, that of Ephraim, which considered itself entitled to the supremacy, and which gave way to a turbulent and unmanageable temper, till it brought about a permanent division of the Israelitish race into two distinct and hostile nations, a measure that ended in the ruin of both.*

(To be Continued.)

RELIGIOUS MISCELLANY.

THE SCHOLAR OF MAGDALEN HALL.

Toward the close of the fifteenth century, when Popish darkness lay broad over England, a young student might be seen at Oxford, engrossed in his literary studies, a pattern of diligence and in pursuit of learning to all his fellows of Magdalen Hall. It was Wil-

liam Tindal,—afterwards the translator of the Bible. Do one hundred out of the many thousands of readers of the *Christian Treasury* know how much they owe to this Oxford scholar? Let them listen to a story of learning, and faith, and zeal, and noble martyrdom, such as they have seldom read.

Born on Welsh ground, he very ear-

*The envy of Ephraim is distinctly mentioned in Is. xi. 13. A mutinous proceeding of that tribe, of which we have no distinct account, is referred to in Ps. lxxviii. 9, 10, and strong proofs of its proud, jealous and turbulent temper, are recorded in Judges, viii. 1 and 2.

ly removed to Oxford, where his studious habits and skill in the acquisition of languages, gave him a high name and place in the University. Versed in Hebrew and Greek, he studied the Scriptures in the original tongues, and drew round him a body of students, to whom he lectured and expounded.—His gravity of deportment and blamelessness of life, added to his high scholarship, made him to be listened to. After a time, he removed to Cambridge, where he carried on his studies with like distinction, and soon after became tutor in the family of a knight, by name Welsh, to whose well-loaded table and hospitable house, the clergy around resorted for feasting and revelling. Tindal was thus brought into contact with abbots, deans, and other dignitaries of the Popish Church; and greatly offended, as well as amazed them, by his constant reference to Scripture in conversation and discussion.

The enraged clergy now began to lay their snares for him. Always defeated in argument by the tutor, when debating religion with him at the knight's table, they invited the knight and his lady to a feast at one of their own mansions; where, in the absence of the tutor, they had the talk and the argument to themselves. Pouring their own malice into the knight's mind, they stirred him up against the heretical tutor, so that, as soon as he returned from the revel, he attacked Tindal. The tutor meekly replied to all by reference to Scripture; to which the knight's conclusive answer was, asking him whether they were to believe a poor tutor rather than the abbots and doctors. Tindal having nothing to say to such an argument, was silent, and retired to his chamber, to prosecute the translation of a work of Erasmus, on which he was engaged. Having finished this, he presented it to the knight and his lady, on which it had such an effect that they began to look askance upon their friends, the abbots and deans, and to look with favor on the poor tutor. This stung the priests into rage; and, ascribing this change to Tindal, they not only railed and stormed at him wherever they went, but, gathering together all manner of lying accusations, they laid information against him before the Bishop's Chancellor, who summoned the accused, with his accusers, to appear before him on a certain day.

They thought that the poor tutor was now in their grasp, and on his way to the stake; it seemed that they had only to multiply their lies and swear to them, and they must get the heretic condemned before further mischief was done by him in commending the Bible, or opening people's eyes.

Tindal, though aware of the danger, did not flee. Unhelped and alone, he appeared in court, crying mightily to God, who could alone deliver. And he did deliver. The day of martyrdom had not yet come. There was work for the scholar of Magdalen to do.

His adversaries had overshot the mark. They had lied so recklessly that their lies recoiled against themselves. They could not prove what they affirmed; and the Chancellor, much against his will, and after bitterly reviling Tindal, was compelled to set him free. So, for the present, the bird escaped the fowler.

He had, it seems, a friend, who had once been diocesan chancellor, to whom he opened his mind, having found sympathy of sentiment between this man and himself. The old doctor is said, on one occasion, to have thus spoken to him, "Do ye not know that the Pope is very anti-Christian? But beware what you say; for if it be known that you are of that opinion it will cost you your life." And then the old man added with a quiet smile, "I was once an officer of his; but I have thrown up my commission, and now defy him and all his works."

Not long after Tindal being in company with another learned divine, so pressed him with scripture that he burst out into these blasphemous words: "We were better to be without God's laws than the Pope's." Whereat Tindal, full of godly zeal, retorted, "I defy the Pope, and all his laws; and added this declaration, "If God spares me life, ere many years are gone I will cause a boy that driveth the plough, to know more of the scripture than you do." A promise which by God's grace, he fulfilled.

The priests, as may be supposed waxed hotter than ever against him after this, denouncing him as "a heretic in sophistry, a heretic in logic, and a heretic in divinity;" complaining also of his bold bearing among the gentlemen of the country. To which Tindal, in the spirit of godly independence, re-

plied, that he was contented they should bring him into any county in all England, giving him ten pounds a year to live on, and binding him to no more but to teach children, and to preach. However, perceiving that the odium in which he was held of the priests might work some peril against his kind entertainers, who would have lacked power, though not the will, to protect him from their vengeance, he took an affectionate leave of them, and repaired to London, where he preached, as also at Bristol and its environs. Being then, providentially no doubt, disappointed in an expectation of obtaining some situation in the household of Tonalst, he abode in London for a year, attentively marking the course of events, and the conduct of the ecclesiastics, until he was convinced that all England would not afford him a secure spot for the commencement of the great work which lay so near his heart—the translation of the holy scriptures. Being bountifully aided by Sir Humfrey Monmouth and other good men, with means to travel, he departed into Germany, resolving to devote himself to his glorious task; having no rest in his spirit until his countrymen should enjoy that taste and understanding of God's blessed truth which ministered such infinite light and comfort to himself. Consulting with John Frith, he had come to the conclusion that it was impossible to establish the laity in truth, unless the book of God were so plainly laid before them in their mother tongue, that they might see the process, order, and meaning of the whole text; for otherwise, whatsoever portion should be taught them, the enemies of the truth would quench again with plausible reasons, subtle sophistry, and traditions of their own invention, unauthorised by scripture; or else they would so juggle and contort the text, by their artful handling, as to pervert scripture, in a way that it were impossible to do, if the whole word were seen in such its right process, order, and meaning. From this we may gather what would have been Tindal's estimation of the modern plan of giving a mutilated Bible to the simple ones of the flock.

When Tindal published his English version of the New Testament, he submitted an invitation to the learned to search and point out whatever might be found amiss therein. Instead of so

examining, the English clergy, of course, cried out against it *in toto*, as a mass of heresies, not to be corrected, but utterly suppressed. Some declared that holy scripture could not possibly be rendered into English: others denounced as unlawful the reading of it by the laity in their own tongue—it would make them all heretics, and stir up the whole realm in rebellion against the king. These things Tindal has recited in his prologue to the books of Moses; and added, that it would have cost them less labor to have translated most part of the Bible themselves than they bestowed in criticising his work; so narrowly, he said, did they scan it, that if there was an *i* therein lacking a dot over his head, it was noted, and exhibited to the ignorant people as a heresy.

It has already been related how Cuthbert Tonalst, by buying up, for the flames, the first and rather imperfect edition, furnished Tindal with the means to print a corrected and enlarged one. All this having been done, it was the Lord's good pleasure to add to this faithful servant the bright crown of martyrdom. The manner in which, by wicked hands, this was accomplished, exhibits in hateful colors the artful and cowardly treachery of those whom the great enemy stirred up to the work.

Tindal was dwelling quietly at Antwerp, in the house of an Englishman named Poyntz: and it was the custom of Sir Thomas More and the bishops, whenever they had any poor man under examination who had been there, to put close questions respecting Tindal, his personal appearance, usual habit, place of abode, chief companions, customary resorts, and all the minutiae by knowledge of which they might spread a net in his daily path. Thus furnished, they prepared the snare, and despatched an emissary, named Henry Philips, in the character of an independent gentleman. Poyntz kept a house much resorted to by English merchants, among whom Tindal was greatly respected, and very often invited to dine or sup with them. By this means Philips ingratiated himself, first into the acquaintance, then the confidence of the unsuspecting Christian, who frequently brought him to his abode, and even induced Poyntz, who was a worthy man, to receive him also as a lodger. So far was he from thinking evil of this traitor, that he showed him his books,

and made many communications to him.

After sounding Poyntz, as to whether he might be bribed to conspire against Tindal, but so cautiously that the honest man at the time did not suspect his purpose, Philips proceeded to Brussels, appearing there as a partizan of Queen Katherine, the Emperor's aunt, and a rebel against his own king; and so wrought on the authorities that he brought a principal attorney of the emperor's, with other officers, back to Antwerp; where having watched until Poyntz should go on some business of his own, to a place eighteen miles distant, intending to stay there some weeks, Philips came to the house, and pretended to make arrangements with the wife of Poyntz for giving a dinner, to provide for which, as it appeared, he went forth again; but in reality so to station the officers about the house, that his prey should not escape. Returning once more, he crowned his villainy by borrowing of Tindal a sum of money, under pretence of having just lost his purse; and having thus plundered him, he engaged Tindal to accompany him forth, in order to be his guest at dinner.

A long passage, so narrow that two could not walk abreast, formed the entry of the house; and there Philips, under a show of respectful courtesy, obliged Tindal to take the lead. Philips was a tall, portly man, Tindal of low stature; and when they approached the door, where on either side was seated one of the officers, watching for their prey, Philips silently lifted his hand, and pointed downwards to the head of his innocent companion, as a signal that it was he whom they should seize. This was instantly done; and these very men, in relating the circumstances afterwards to Poyntz, said, that they *plied to see his simplicity when they took him*. So well had this Judas played his part, and so totally unsuspecting was the martyr, that it would appear he did not even comprehend the very act of his own capture. He was taken to the Emperor's official, while the house of Poyntz was searched, and all his books and other effects seized. After this, he was conducted to the castle of Filford, eight miles from Antwerp, and there imprisoned.

The English merchants, roused by this cruel outrage on the person of their countryman, immediately wrote to

Brussels, and also to England, on his behalf. Poyntz undertook to be the active messenger of mercy, and travelled with indefatigable perseverance, with letters and replies, from city to city, and even to London and back; obtaining, after painful delays, such despatches from the court of England, to that of Brussels, that Tindal must needs have been delivered up to him, had not the article of Philips circumvented him, by implicating him also in the charges against Tindal; so that the zealous intercessor, when on the very point of delivering his friend, was himself arrested and cast into prison; where by vexatious and harrassing processes, he was kept constantly employed in defending himself against the accusation of Philips, until he managed to escape, and fled from their hands.

But no escape was in reserve for Tindal; no flight, save to the bosom of the Saviour, whom he had so glorified on earth, and who now prepared to receive him unto Himself. When the ceaseless persecution drew to a close, the enemies offered him the services of an advocate and a proctor; but Tindal declined them, saying that he would answer for himself. He did so; but as there was no tenable ground for a charge against him, so was all reason and justice disregarded in his case. By virtue of the Emperor's decree, fulfilling the bloody will of revengeful Rome, he was condemned to suffer death. At the town of Filford, he was tied to the stake, and there strangled by the hands of a man, fervently and loudly exclaiming with his last gasp, "Lord, open the king of England's eyes!" He was then consumed with fire.

PAUL'S THORN IN THE FLESH

But, secondly, whatever may have been the peculiar nature of the trouble, the permanent interest resides in the consolation to which it gave occasion.

(1.) There can be no doubt that the Apostle represents himself as considerably troubled with some humiliating affliction, which marred his usefulness and broke his spirit. We learn from the text to regard him not as a man sustained by a naturally indomitable strength of mind and body, but as a man who was what he did by an habitual strug-

against his constitutional weakness. The other Apostles were depressed by their humble station and illiterate character; he was dogged by the "thorn in the flesh" and the "weakness of his bodily presence.

Under this weakness he received an adequate support. In what mode, in deed, this intercourse (if one may say so) with our Lord took place, we cannot tell. But this direct account of such a communication from the Apostle himself illustrates all the less direct or less authentic allusions to similar communications elsewhere. "The Lord" is still with him, the personal Lord, Jesus Christ, whom he had seen on the road to Damascus. He "entreats" Him, as one still present; and the answer is returned, as in the moment of his conversion (Acts ix. 5), through articulate words. And those words exactly express that union of the Divine and human, of the "grace" or "favor" as of God, with the "weakness" as of man, which is the characteristic peculiarity of the representation of Christ in the New Testament. This revelation is received by the Apostle as an abundant consolation, not only for the particular trial to which it referred; but for all "the weaknesses, insults, necessities, persecutions, and afflictions," to which he was exposed. If Christ was satisfied, he was satisfied; if Christ's strength became his strength through his weakness, then in his weakness he was strong.

(2.) The case of the Apostle is an undoubted instance of "the effectual fervent prayer of a righteous man" not "availing" for the object desired; in other words it teaches us that the precept of our Lord, "Ask, and it shall be given you," must not be understood, as promising a direct answer to every prayer, but as expressing the certainty, that He who knows our infirmities before we ask, and our ignorance in asking, will, in the end, supply our needs with all that we require, although not with all that we desire or think that we require. The Apostle prayed not for health, or honour, or wisdom, but simply that a great impediment to his usefulness might be removed; and even this was not granted. And, in like manner, a greater than the Apostle had offered up prayers and supplications with strong crying and tears," "earnestly, and in an agony, and the sweat,

as it were great drops of blood, falling down to the ground, saying 'Father, if it be possible, let this cup pass from me'" (Heb. v. 7; Luke xxii. 44; Matt. xxvi. 39); and yet the cup was not removed nor the prayer granted. There are other passages in the New Testament which indicate the same truth, but these are sufficient. If the prayer of Paul, and the prayer of Christ, were refused, none need complain or be perplexed.

But also, this passage shows us how, whilst in the literal sense prayer may be unavailing, in a higher sense it is heard and granted. Although the trial remained, yet the Apostle was convinced that he had been heard. How, we know not; but in the solitude and suffering of that hour, the gracious words were borne in upon his soul, which, even irrespective of their special import, were sufficient to convince him that he was cared for, that he was loved by Him whom he had entreated. And, in like manner, in that more awful agony, of the "sorrow exceeding sorrowful even unto death," although no words of assurance are recorded, and although the darkness and desolation still remained unremoved, yet we are told in language which it would be useless to criticise or analyse minutely, that "there appeared an angel unto Him from heaven strengthening Him" (Luke xxii. 43). So also, with others, even if there be no direct assurance of comfort, no visible answer to prayer, no certain consciousness of Divine love and tenderness, yet the example of our Lord and His Apostle may serve to sustain us. We may believe, though we see and feel nothing, that there is a heavenly messenger at hand to strengthen us. We are heard like Him, "in that we feared" (Heb. v. 7). The answer that was returned in distinct words to the Apostle, "My grace is sufficient for thee," is still returned unto us, although we hear it not.

Lastly, in the actual words of the answer to the Apostle, and in his acceptance of it, a distinct principle is announced of universal significance. "Strength is made perfect in weakness," "When I am weak, then I am strong," are expressions which have now passed almost into the proverbial language of mankind. It was true, in the highest sense of Him who uttered it, that "His strength was made perfect in the weak

ness of His sufferings." The Cross of Christ is, indeed, the strength of Christianity. It was true, also, though not in the highest sense, yet still in a sense so great as to be a lesson and example to all the world, that His strength was perfected in the weakness of the Apostles, above all, of St Paul. "I thank Thee, O Father, that Thou hast concealed these things from the wise and prudent, and hast revealed them unto babes." Who can say how much of the purity and simplicity, and therefore universal strength of the first teaching of the Gospel, we owe (humanly speaking) to the humble station and uneducated character of the first Apostles, which thus received, at once, and without perversion or intrusion of alien thoughts, the original impression of the word made flesh? Who can say how great would have been the loss to the world had the Gospel originated, not in the weakness of Palestine and Galilee, but in the learning of Alexandria or the strength of Rome? And, again, in St Paul himself, it might have seemed at the time to all, as it did on this occasion seem to him, that the cause of the Gospel would have been better served, had he been relieved from his infirmity and gone forth to preach and teach with unbroken vigour of body and mind, his bodily presence strong, his speech mighty and powerful. But history has answered the question otherwise, and has ratified the Divine answer, in which the Apostle acquiesced.

What the Apostle lost for himself, and what Christianity lost for the moment, has been more than compensated by the acknowledgement that he was beyond doubt proved to be, not the inventor of Christianity, but its devoted and humble propagator. In his own weakness lies the strength of the cause. When he was weakest as a teacher of the present he was strongest as an Apostle of the future. And what his trial was to him and to the world on a large scale, that the trial of each individual Christian may have been ever since the means in ways inconceivable to him now, of making himself and others strong in the service of God and man.—*Stanley on the Epistles to the Corinthians.*

WHY DO I PRAY SO LITTLE?

I have been solemnly reviewing my life. Much of it gives me great pain.—I cannot say that I wish to live it over again. It is all stained with sin. I see abundant causes for crying, "Remember not against me the sins of my youth; pardon my iniquity, for it is great; have mercy upon me, O God, according to thy loving kindness."

In all my folly there is nothing more unaccountable than my reluctance to abound in prayer. There is no reason in restraining prayer. O that I had prayed more. I cannot justify past neglect. Why have I prayed so little?

I have always been needy, and so my case called for much prayer. My wants have been great. Even when my temporal necessities have been well supplied, my soul has often been in the greatest straits. Not a blessing is there promised in the covenant of peace, but my poor soul stood in need of it. Yet I have been slow to ask for it. I have been strangely self-sufficient. I have been both poor and proud, and never more proud than when most poor. I have acted as if I had all things, when I had little or nothing. God forgive me delusion, my perverseness, my aversion to prayer.

Nor have I been without special call to this duty. Not less than *six hundred* times do the holy Scriptures mention prayer. The whole framework of religion supposes prayer to be offered. Even the systems of false religion have all enjoined it. My necessities have often been so great and urgent that I felt there was no created arm to help me. Yet I have prayed but little.

I have read and heard of others who have abounded in prayer, and found in their account. Yea, I have seen the wisdom in so doing. I could easily give a long list of such men as Paul, Rutherford and Usher and Livings and Brainerd and Martyn, whom nothing could hinder from abounding in this duty. Why do I not follow good examples?

Moreover, I have not been without experience of the pleasure and profit of calling on the Lord. I must say, when I have had most of the spirit of prayer, I have seen my happiest hours. Some answers to my prayers have been speedy, merciful, and well suited to my on to further cries for supplies.

I have not been aroused to such earnestness or to the formation of such habits of devotion as might have been expected. Why do I pray so little?

I read many great promises made to prayer; not one of them can fail. They are all yea and amen in Christ Jesus. "Ask and it shall be given to you; seek and ye shall find; knock and it shall be opened unto you," are but specimens of the sure engagements of the Lord. Why do I not more heartily believe His word, and trust His grace?

Nor do I regret any time that I have ever spent in hearty prayer. I have been often refreshed in the duty. It has been a relief to tell all my sorrows to my sympathising Saviour. Indeed, but for prayer I should long since have perished by the hand of mine enemies. I should have been drowned in sorrow, or swept away by temptation, if I had no access to the mercy-seat. Why then am I so little inclined to prayer?

I shall need a good foundation against the time to come. I shall need grace to die the death of the righteous. My sanctification must be carried much further, or I shall still have spots and blemishes that will exclude me from heaven. I must grow more in the divine image and in confidence in Christ, or I cannot have boldness in the day of judgment. Lord, increase my faith and every grace. I am surprised that I pray so little, when I have so great, so seldom events before me, while my preparation for them is at best but scant and partial.

Why then do I pray so little? I see no good cause for such strange neglect. My reluctance to abounding in supplication must be based in unbelief, in that mystery of iniquity which I never can solve. O Lord, melt, subdue, purify my heart. Help me to call on thee.—Teach me to pray, as John could not teach his disciples. Give me "the Spirit of grace and supplication."

CHILDREN'S CORNER.

A SHORT MEMORIAL OF CHARLOTTE L.—

You are aware that our beloved Charlotte had been in the habit of spending her long school vacations at our kind friends, Mr D's and Lady C's, to whose houses she went alternately; last August, however, she wrote to Lady C., entreating in the most earnest and pressing language to be permitted to come to us. Though the distance was so great, yet we were induced to accede to her anxious desire, and Sir W D brought her to us. Often have we since felt that wise and most gracious providence especially and wonderfully manifested in all that related to that dear girl, both she and we were remarkably preserved at that period, and many seemingly serious objections to her return were combated and finally overruled. There was a rather striking coincidence of circumstances (though but slight when compared with the great object to be attained) in her arrival; my mother and self met her in the room, and at the precise hour in which she had been born fourteen years

before. We had not seen her for three years, and were prepared to find much, both mental, and personal, improvement; but we were more than struck with the meekness, gentleness, and quiet elegance or grace of her manner, for in all these points we had been led to believe her very deficient. With every admission of her talents and diligence, Mrs — had often written to us, complaining of her "proud unbending spirit and pertinacious obstinacy;" and had grieved us by adding that—"frequent punishment and much strictness had been necessary to subdue a haughty and almost masculine temper and deportment." On our asking Charlotte (that first night), "Why she had been so anxious to spend with her grandmama and me those weeks which would have been, at her age, so much more delightfully passed with her young friends?" she burst into tears, and, rushing into my arms, she sobbed out, "Oh, my dearest aunt, I want better to know the Lord Jesus, and want you to teach me."

By degrees, we discovered that the Holy Spirit Himself had been the sole teacher of this dear child; the precious

Book of God His only instrument. From her own study of the Bible she had been taught the truth "as it is in Jesus;" so that her faith and hope were fixed on "the Rock of ages." She looked to Jesus as "the way, the truth, and the life." Under such heavenly teaching she had compared the opinions and forms, as held and taught by her governess, with the blessed Scriptures, and her remark was, "I found them totally opposed to each other in principle and fact." She discovered the same want of conformity in the clergyman to whose church all the children went every Lord's day. Her own words were, "He never preached Christ." She asked Mrs W. to permit her to accompany a Miss W. to a chapel where she believed the Gospel was preached; and for this our dear Charlotte was severely punished, her Bible was taken from her, and she was only permitted to read it as a lesson at the stated times to Mrs—, or one of the teachers. Miss W. was younger than herself, but as she had spoken of her minister to Charlotte, and they had been in the habit of reading the Bible together, whilst others were amusing themselves, this young Christian friend and helper was not permitted to see her.

On subsequently ascertaining the perfect truth of all these statements, we resolved not to send her back to school, but have her education completed at home. She wrote and spoke French fluently, played and sung with taste and feeling, though not with execution, and was pretty well grounded in Italian; but this latter accomplishment she said she did not wish to prosecute, and as it was very immaterial, we at once acceded. And, indeed, her subsequent health, and the bias of her mind, put a final termination to all and every species of accomplishment.

And here I would remark how widely different was her temper and disposition to that so falsely imputed to her; in every respect she was gentle, teachable, meek, and docile; so truly child-like, that more than ever did we acknowledge the hand of the Lord in all His dealings with her, for, without His aid, her timid spirit had never had strength or courage to act as she had done; and this was often a subject of wondering admiration to my dear mother and myself.

The only indications of indisposition

I can trace at that period were great lassitude, dislike to any bodily exertion or exercise, either in a carriage or on foot. Her disinclination to any employment but reading, I think, was principally owing to her thirst for religious knowledge; but her state of health might have also aided. In her choice of her books, her judgment and penetration were beyond her years. Dear Lady C. once brought her a book, and gave it, saying, "I am sure you will like it;" some days after, Charlotte said to my mother, "Grandmama, I have compared this book with God's book, and they do not agree, for Jesus is not made all in all in it. Oh," she continued, "there is nothing so precious as the Bible;—it speaks only of Jesus—I do not want any other book." "But my love, you cannot quite comprehend all the spiritual truth and beauty of that divine book, so holy men have written to open up its meaning." This is very right, grandmama, but Christ has Himself promised to give His Holy Spirit to them who ask it; and He says that that Spirit 'shall take of the things that belong to Christ, and show them to me;' and I pray so earnestly for the holy teaching—oh, I am always praying for it!"

On another occasion, a friend lent her "The Vicar of Wakefield," saying it was a pretty story. She said, "I could not interest her, for Jesus was not 'all in all' in any book but the Bible." She never read it, nor any work of fiction.

Some time before her actual attack of illness, her sedentary habits distressed us very much; and whilst our grateful hearts were filled with love and thanksgiving to that dear Saviour who had thus called into His own fold this dear little one, we dreaded at her age the fatal disinclination to all amusement, recreation, or exercise. We urged her to go into the country, several friends being kindly asked her, but she entered so earnestly not to be separated from us, and that she might remain at home that we ceased to press her.

She was at all times remarkably cheerful and lively, and fond of conversation. Knowing this, I asked her one day why she was so much alone? "My dear aunt," she said, with simplicity, "I am never alone, my Saviour is never absent from me. He never leaves me lonely or comfortless."

The spirituality of her mind was truly beautiful, and it seemed to tinge with its own reflected beams her language and ideas, always correctly scriptural. I say *reflected*, for her spirit was taught of God—her own heart was not the author of such feelings. The works of Leigh Richmond she liked, and she loved Watt's Hymns. She was fond of composing poetry or spiritual songs, expressive of her own hope and joy in believing. She had really quite a wonderful talent for this description of composition, and many of her hymns were touchingly beautiful—all so scriptural, so demonstrative of her own state by nature, and her after state, by grace. God's "unspeakable gift" was indeed her theme, and all this but proved that she had been taught by the Spirit, whose lessons she was, as it were, constrained to manifest both in her life and conversation. Her voice was sweet and touching, though not powerful, and every evening she played and sung her favorite hymns. At these times, and sometimes also when speaking of her Saviour's love to her, there seemed in her entire expression, tone, and manner, something of earth clinging to her, a something inexpressibly radiant; her eyes were so bright and beaming.

She took great pleasure in hearing Mr. L. and Dr. B. read to and speak with her, and she owed much comfort to the prayers and sympathy of those two devoted ministers. She often said, "How strange it is that I so often wish to be with Jesus, and yet I seem to cling to earth; but I grieve indeed to leave you behind me, my dear, dear grandmama and aunt." She never slept without her little Bible under her pillow, and she used to employ herself daily marking those passages most precious to her, as she said, "when she was too sick to read herself, those portions were read to her." Many of the verses were thus marked. Within the few days of her life, this, her rest was most strictly adhered to; and she generally fell asleep and awakened by a heavenly prayer and promise on her lips.

On the 28th of June, our dear Charles awoke after a quiet night with excruciating pain in her side, and great difficulty of breathing; it was then near twelve o'clock. I went into her room, and gave her fifty drops of laudanum; whilst waiting for her to take it, she said,

"Aunt, pray to God to accept me for Jesus' sake. He hears all our prayers. He will hear yours, for you love Jesus. And then, though you will find only my wretched body in your arms, my ransomed soul will be in heaven." The laudanum failing to give relief, Dr G. ordered a blister, and gave her fifty more drops of laudanum; the blister rose well, but disturbed her much through the night, the only very bad one she had experienced; but this gave rise to blessed hopes, to anxious, fervent, wrestling prayer. She cried out often that night, "Oh come, Lord Jesus, come quickly." She spoke at intervals, when able, of her perfect peace and hope through Christ; she said, "she longed to be with Him;" yet she prayed not to be impatient, to be strengthened by grace to wait the Lord's time. Her breathing was very short, and seemed labored, but she said, "she was so happy, that it was a foretaste of future bliss." She smiled often in her sleep, and once we distinguished her murmuring, "Yes, Lord, Thou knowest that I love Thee." When Dr B. asked her "how she felt now in her passage through the dark valley?" she replied, "Oh, it is not dark, for Christ is there; His blessed arm is leading and supporting me; oh, help me to sing with grateful joy, 'Death where is thy sting;' to me it is rejoicing." At her own request we sung the 23d Psalm. At the conclusion she said, "Oh, I am so happy, happy, happy."

When the blister was removed at six in the morning of the 29th, I was much shocked by the great alteration in her for the worse; she said, "she felt easy, and thought she might sleep;" but I was most anxious my mother should see her. Her in general expressive eyes were heavy and languid, her face deadly pale and wan; great indeed was the change from the preceding day. My mother was much agitated, and resolved no more to quit her. She had short and quiet intervals of sleep during the day, but often interrupted by a cough; and when Drs G. and W. saw her, they warned us of her fast approaching end; her pulse was low and fluttering, and a cold heavy perspiration hung over her; about seven in the evening she said, "This is surely death; let us praise God for it." She asked us to pray with and for her, and she joined in a low voice; and when we had ris-

en from our knees, she remained engaged in it earnestly, and turning to me said with a sweet smile, "Oh, there is no bitterness in death when support is given us; Jesus Himself is leading me gently upwards. Oh, I shall soon reach my home now."

She was sometimes a little confused latterly, when waking from her short slumbers. The last night of her sojourn with us she frequently called out, "Dearest grandmama and aunt, come nearer to me; come beside me into the bed; oh, how sweet and blessed to know that we all love Jesus, that He loves us. Oh that my dear sisters were here, that I might tell them what great things Jesus has done for my soul. Tell them not to mourn for me; I am going to take possession of the inheritance purchased for me by my Saviour. Oh tell them to seek that dear Saviour early, to love and trust Him, so will their lives be happy, and their deaths, oh how blessed!" She was at this time breathing with much difficulty, but she said her pain was less. Her weakness rapidly increased. She spoke kindly to two friends who were standing at her bedside, and told them to love Jesus and serve Him while they enjoyed health, for that sickness sometimes weakened the fervour of devotion. She asked me to kiss one of those friends for her. I gave her a teaspoonful of wine. She thanked me sweetly, and said "it refreshed her." She was often engaged trying to comfort her grandmother, who wept much at the thought of losing her, though she reproached herself for the selfish feeling.

On the night of Friday she had told me "not to pray any more for her recovery, for she so longed to be with Christ." I asked her if now on the near approach of death she felt at peace with all the world. She sweetly and unhesitatingly answered, "Oh yes, indeed; and I pray, and have prayed, that all may yet know and love Jesus. Some were harsh to me, but, oh, how Christ has blessed it to my soul—it was all His doing; may they all be brought to Him." On another occasion she said, "I wish I could pray more for others; but I am in such pain at times, that I can sometimes only pray for, or think of myself, and when I see you all weeping, I wonder why I cannot also do it; does it not seem as if my selfish heart was hardened?"

From the moment Dr G. saw her, he told us "that he feared her illness lay beyond the reach of human skill." Every night towards seven the fever rose, and generally fell towards morning, leaving a violent perspiration; her pulse was never under 130, and often much higher; but to the last hour (the first minute of waking alone expected) she was perfectly collected. She had been evidently taught by the Holy Spirit to estimate herself by a Scriptural standard, for her witness on this point was most clear, and to us precious. A cousin who had come to see her before she was so very ill said, "Oh, my dear Charlotte, how happy it is for you that you have always been so good—that is the reason, you need not be afraid to die." She was enabled to make a confession of her faith, that was indeed soothing. The remark seemed to wound her much, it had an effect on the dear child that all her sufferings had failed to produce—a cloud over her bright countenance. She took her cousin's hand and clasped it firmly, and her manner was most impressively solemn. "Oh, my dear Cecilia, that my strength would permit me to express to you my utter vileness, to prove to you that I feel and know that in my heart is no good thing; that all I ever had or had of my own is altogether sin! sin! sin!—that if one good thought would have saved me, I should have been lost, for I could never have a sinless thought myself. If I have been 'born again' the root and fruit are Christ's; but the grace I am saved, and that not of myself, it is the gift of God; but I know that my Redeemer liveth, the Holy Spirit hath revealed Him to my soul. 'Christ is all in all; all must be done in His work. 'Other refuge have I none, hangs my helpless soul on Thee.' " She added (while her beaming eyes were turned upwards, and she relinquished her cousin's hand that she might clasp her own together), "Oh, how sweet it is to feel and know that we are saved by Jesus alone, that the mantle of righteousness hides our deformity, we cast away all that is our own; with Him, then altogether His!"

On the Saturday before her death, besides some dear friends and the nurse, she requested that all the servants might be brought into her room, "that they might take leave of them, and that the bedstead might be put up for

speedy deliverance." We all joined in prayer. She asked us to sing "The hour of my departure's come." Her breathing then became very hard and

quick, and drawr with labored pain; and whilst we were silently praying that our Saviour would ease and receive her, the happy spirit fled.

RELIGIOUS INTELLIGENCE.

SCOTLAND.

UNITED PRESBYTERIAN SYNOD.

As stated in our last the Synod of the United Presbyterian Church of Scotland met in Queen Street Hall, Edinburgh. Since the previous meeting fifteen members had been removed by death, and nineteen members had been ordained to charges.

The Synod took up the case of the Rev. Thomas Adam, late of Peebles, who had applied to the Established Church for admission, but had been re-admitted into the fellowship of the United Presbyterian Church last year. It was agreed, after some discussion, by a majority of 122 to 71, to restore Mr. Adam to his status as a preacher of the Gospel. The decision having been communicated to Mr. Adam, he said it would be his endeavour, by God's grace, to act so the Synod would never have occasion to regret the act of mercy which he had now manifested towards him. It was unanimously agreed to hold a bi-centenary celebration of the Reformation in December next—in co-operation with other churches that may be desired to take part in it.

An overture was presented from the Presbytery of Melrose praying the Synod to issue a declaration against the present promiscuous system of Privy Council grants for education.

The Synod, on the motion of Mr. Jeffrey, of Glasgow, approved of the overture, and appointed a committee to frame a declaration in terms thereof.

Dr. G. Johnston read the report on the Theological Education Hall and Library. Twenty-one students at Aberdeen had met during the session for moral improvement, no superintendent having been appointed till the middle of the session. Fifteen students had attended at St Andrews during the winter. With regard to the divinity students for the inspection of the Presbyteries,

the committee were happy to report that returns had been received from all the Presbyteries. During the past session of the Theological Hall, there were 191 students in attendance, of whom 119 belonged to the senior division, and 72 to the junior division. Dr. Lindsay had conducted the class of exegetical theology during the illness of the late Dr. Brown. All the professors united in testifying to the regular attendance, diligence, and general conduct of the students during the session. Twenty years ago the Synod took steps to ascertain the character of the literary curriculum of the Divinity students, and found a great diversity. Similar returns had been procured, last session, regarding students for the first year, bringing out facts which called for grave consideration. There were 34 first years students, of whom 12 were from the Edinburgh University, 15 from the Glasgow University, 5 from St. Andrews's, and 1 from Aberdeen. Of these, 19 had attended the junior Latin class, only 14 had attended the senior Latin class, 16 had attended the junior Greek class, and only 17 had attended the senior Greek. Thirty-three had attended the Logic class, 32 the Moral Philosophy class. Seven students had not attended the class of Mathematics; fifteen had attended the junior Mathematics, and 12 the senior Mathematics. Only 12 had attended the Natural Philosophy class, 12 the Hebrew class, and 5 other classes, such as Rhetoric, Chemistry, and Political Economy. With regard to the Synod Library, there had been considerable addition by purchase, presentation, and bequest. 170 volumes had been purchased, and Miss Dow, the niece of Dr. Struthers, had sent to the library 119 volumes which belonged to her deceased uncle. There were now 150 congregational libraries in connection with the Synod, being nearly double the number formed in 1852—the year when the formation of the congregation libra-

ries was systematically gone about. The Library Committee had a balance of £513 in their favor, and proposed to give bonuses to congregations which regularly made additions to their libraries.

Mr Hamilton McGill gave in the report of the Debt Liquidating Board. The Ferguson Trustees had offered £3000 towards Liquidating the debt over the Church, if the U. P. Church raised other £6000. The debt Liquidating Board had now the satisfaction of reporting that £7300 had been raised, and that the £3000 promised by the Ferguson Trustees were now ready on application. The Board concluded by recommending that an effort should be made to wipe off the entire debt over the Church, as well as the more burdensome debt which had now been got rid of.

Mr Bell, Midmar, spoke in support of an overture from the Aberdeen Presbytery, recommending a more vigorous and systematic superintendence of the whole Church. The proposal was, that leading ministers of the Church should visit, two by two, the several congregations, to see how their brethren were, to refresh and stimulate them as Christians, to endeavour to strengthen them in the faith, and report to the next meeting of the Synod, what appears to them to be the present state of the Church, and particularly its difficulties and wants. The congregations which, it was hoped, would be chiefly benefited by this arrangement, were those who were remote and isolated. Mr. Bell, in commending the adoption of the overture to the Synod, referred to the example of Paul and Barnabas, as recorded in the Acts of the Apostles, as a reason for adopting the proposal which he submitted to the Synod,—“Let us go and visit our brethren in every city, and see how they do.”

This overture was strongly disapproved of by Dr McKerrow and others. It was finally referred to a committee to report next year.

Evening Missionary Meeting.—The usual Synodical missionary meeting was held in the Music Hall—Dr Boyd the Moderator of the Synod, presiding.

The Rev. H. M. McGill read the report of the Home Missions for the past half-year. The committee has aided 90 congregations by supplementing the stipends of their ministers. These con-

gregations comprised a membership of 8677. The accession to their number had been 926, and the removals 680, leaving a gain of 236. The aggregate attendance at public worship in these churches was, 11,245, and this would give an average of 52 attending each Church for every 40 on the communion roll. These congregations had contributed for the support of ordinances among themselves, £7825, and for missionary and benevolent purposes £952—an aggregate result which exhibited steady progress in Christian liberality. The average contribution for each communicant was 20s. In these 90 Churches there were 103 Sabbath schools, superintended by 671 teachers, the number of pupils being 4567. There were 62 congregations which had been handed over to them by the committee for the better support of the gospel ministry, and these comprised a membership of 10,515. These 62 congregations had raised for the support of ordinances among themselves, £8922, and for missionary and benevolent objects, £829—yielding altogether an average contribution of 18s. 6d. for each communicant. These 62 congregations had connected with them 85 Sabbath schools with 566 teachers, and attended by 4696 scholars. These 152 congregations had an attendance of 23,392. They had received accessions to the extent of 1903, and sustained losses, 1476; and upon the whole the gain was 427 members. They had raised for ordinary purposes £16,748, and for missionary and benevolent purposes £1782—in all, £18,530.

Dr Somerville then gave an outline of the report on Foreign Missions. In Canada there were 67 ministers, upwards of 100 congregations, divided into ten Presbyteries. In Jamaica there were 25 congregations and 4 Presbyteries. The membership and contribution had increased. The membership was now 4180, being an increase of 1800 the average attendance was 7840, and there were 498 candidates for the lowship of the Church. The money raised at all the stations was £2849 10s. 1d., being £331 more than on the preceding year. In Trinidad there were two congregations, and in Calabar two stations. From Calabar there had been received this year the first contribution from Africa for missionary purposes. In Caffraria there were two stations, and the mission was in a very hopeful condition.

dition. With regard to the mission to the Jews, there were four stations,—Algiers, Hamburg, Aleppo, and Leipzig. At Algiers there were remarkable movements among the young Jews and Roman Catholics. Several bands of young Jews—eight, ten, and thirty at a time—had called on the missionary, Mr Weiss, and entreated him to explain the prophecies of the Old Testament, and seemed disposed to throw off the domination of the Rabbis. So late as March last, eight Jews called on Mr Weiss, and after conversation with him, one of them said to the rest—You see with what fine stories the Rabbis feed us. In Australia a congregation had been formed in Ballarat, to which Mr Walker from Dunfermline had proceeded. Mr Henderson, Duntocher, had also been sent out to that colony. In Southern India, Mr John Murdoch, one of the Synod's missionaries, had been appointed Secretary of the London Christian Vernacular Education Society for India. The New Year's offering of young persons, in aid of a new mission to Northern India, suggested by Mr Hamilton M. Gill, had amounted to the sum of £2500, and it was intended by the Foreign Board forthwith to establish mission stations at Agmere and near as the commencement of operations in this new field of labour. In furtherance of continental evangelization, grants of £200 had been allocated to the Belgian Missionary Church; £20 to the United Evangelical Church in France; and £450 to the Evangelical Society of Geneva. It appeared that, irrespective of Canada and Australia, the foreign missionary organization of the Church comprised 35 ordained missionaries, 65 catechists and teachers forming altogether a mission agency of 100 educated and devoted persons, which would be greatly increased by bringing into account the valuable and important services of the wives of missionaries in the various fields. With the exception of Old Calabar, no breach had occurred in any of the missions.—The agents of the Church had been sustained in health, and the fruits of the Lord's labour were in many respects gratifying than those detailed in the report which it had been the privilege of the Secretary to present to the meeting. The reports were both received with acclamation.

James Peddie, W. S., Treasurer,

then read a financial statement for the year from May 1857 to May 1858. The income for Home Missions was £6188, being an increase of £590 10s. 3d. as compared with last year; and for Foreign Missions, £20,448 10s. 8d. being an increase on last year of £6221 17s. 7d.—or a total increase on both funds £6812 15s. 8d. The total receipts from May last to the present amounted to £26,636—a larger sum by several thousands than he (Mr. Peddie) had ever acknowledged in one year since he assumed the office of treasurer. The sum contributed for the new mission in India alone was £5046; but leaving these contributions out of view, a comparison showed that during the year 1858-59 a larger sum by £2266 had been raised for mission purposes than in any previous year—so that the Church entered upon its mission to India under very prosperous circumstances. The expenditure for the Home Fund had been £6263 2s. 2d.—being £74 11s. in excess of the receipts; and the expenditure for the Foreign Fund amounted to £17,286—a sum which, although less by £3162 5s. 11d. than the whole receipts, exceeded the income by £1883 16s. 11d., if the contributions for India (upon which mission scarcely anything had yet been expended) were kept out of view.

The meeting, which was very numerous, and completely filled every part of the hall, was subsequently addressed by the Rev. Dr. J. Murray Mitchell, missionary of the Free Church, Bombay, on "The Claims of India as a Mission Field;" the Rev. James Elmslie, missionary from the Grand Caymanas, on "The Work of the Lord in the Grand Caymanas;" the Rev. H. M. M'Gill, the Home Secretary, on "The Lessons of our Missionary History;" Mr. J. Murdoch, Indian Secretary of the London Christian Vernacular Education Society for India, on "The Need of a Christian Vernacular Literature for India;" and the Rev. H. M. Waddell, missionary from Old Calabar, on "The Present State and Prospects of the Old Calabar Mission."

The Moderator proposed to the meeting that they should present their hearty and united acknowledgement of gratitude to Dr. Mitchell for the interesting address they had just heard. The proposal was most cordially received, and the Moderator accordingly tendered

the thanks of the meeting and the Synod to Dr. Mitchell.

Next day on the reading of the minutes, Mr. Cooper, Fala, suggested that the episode in last night's proceedings, introduced with such excellent taste by the Moderator, should be referred to in the minutes. The Moderator had conveyed to Dr. Mitchell the thanks of the Synod for his address, and he thought that, as the missionaries of the two Churches would be so intimately associated in their work, they should embrace every opportunity of expressing a kindly feeling towards the Free Church.—The proposal was cordially agreed to.

It was agreed that Dr. M'Gill the Home Mission Secretary, should reside in Glasgow.

The Rev. J. B. Johnston gave in a report from the committee appointed to consider the propriety of filling up the chair rendered vacant by the death of the late Dr. John Brown, recommending that Professor Lindsay be appointed to the Chair of Exegetical Theology, and that the subjects treated by him shall be handed over to the chair of Professor Eadie, and in future be called the Chair of Biblical Literature, comprehending the evidences, history and interpretation.

The report was agreed to.

An interesting report on correspondence with Foreign Church was presented by Dr. Andrew Thomson. Several Foreign ministers addressed the Synod.

The following resolution with regard to Temperance were unanimously agreed to:—

“(1) That the Synod deplored the evils, domestic, social and evangelical, caused by the prevalence of intemperance in the land. (2) Called upon kirk sessions to show due fidelity in watching over members of the Church, who, by occupation or other causes were peculiarly exposed to temptation from this evil. (3) Recommended ministers of the Church on some Sabbath in the month of December next to draw the attention of congregations specially to the subject of intemperance. (4) That without pronouncing any judgment on the question of abstinence from intoxicating drinks, the Synod earnestly desired, and cordially rejoice in, the success of every benevolent effort and well devised measure designed to arrest and abolish the intemperance of the country; and (5) that a committee should be appointed to prepare and circulate an

address on the subject throughout the Church.

After a good deal of discussion the Synod determined on continuing the Salaries of £400 each to the Secretaries of the Home and Foreign Missions.

Dr. McFarlane read an extract from the trust-deed of the late Dr. Beattie Glasgow, and his spouse, by which the residue of their estate is to be made over to the Synod, for the purpose of establishing bursaries in any of the Universities, not exceeding £20 each, to assist in the prosecution of their studies young men having a view to the work of the ministry—the sons of ministers of the U. P. Church to have the preference.

The Synod received the communication with an expression of satisfaction; regarding the bequest as one which promised to be of important service to the Church, besides being a permanent memorial of the interest felt in its welfare by the testator, and appointed a committee, in terms of the trust deed, to take the management of the bequest.

A protracted discussion took place on the subject of students being employed to preach in pulpits in place of probationers, which it appeared had frequently been done, in contravention of the laws of the Synod. A resolution was adopted expressing the disapprobation of the Synod of the system of students being employed to preach, except in cases of necessity.

In reference to an overture from the Presbytery of London, a committee was appointed to correspond with the Presbytery of London, with the view of taking measures to extend the evangelising operations of the Church in London. It came out in the course of some conversation that, through the small number of churches belonging to the denomination in the metropolis, large numbers of members who went there from Scotland were lost to the Church from the want of a proper organisation. It was to remedy this state of matters that the committee was appointed.

Mr. Scott, Lancashire, gave in a report on scholarship, from which appeared that there had been fifty competitors—the same number as last year—and that the number of scholarships awarded was twenty-nine, or three more than in 1857.

The report was agreed to.

The Moderator then delivered a brief valedictory address; and the Court

after midnight—the next meeting of Synod being appointed to meet on the Monday after the second Sabbath of May, 1860.

CANADA.

PRESBYTERIAN CHURCH IN CONNECTION WITH CHURCH OF SCOTLAND.

The annual session of the Synod of this Church commenced at Ottawa on the 25th ult. The Rev John McMurphy, Moderator. The Trustees of Queen's College presented a very gratifying report. The number of students last year was 143, of whom 45 were studying for the ministry.

The Widows' and Orphans' Fund report was encouraging. The income of the Fund for the past year had exceeded \$30,000. There were eighteen widows receiving annuities.

A committee was appointed by the Synod to confer with the Church of Scotland, in Scotland, and with other Presbyterian Synods in this Province as to the commemoration in 1860 of the three-Centenary of the Reformation in Scotland. The Synod agreed to call the attention of the Colonial Committee of the Church of Scotland to the necessity of sending missionaries to British Columbia and Vancouver's Island without delay. The Synod agreed that no minister should be settled over a charge unless the people should contribute at least £100 per annum towards his support, and sent the act down to Presbyteries for consideration and report. The Synod continued in session for six days, and transacted a large amount of business.

The Synod adjourned to meet at Kingston in 1860.—*Montreal Witness.*

NOVA SCOTIA.

KENTVILLE FREE CHURCH.

The New Free Presbyterian Church at Kentville was opened for public worship on Sabbath the 22nd ult. Services were preached in the morning, preaching by Rev Robert Sedgwick, in the afternoon, by Rev William King, the pastor of the congregation. Sedgwick's presence was owing to special invitation presented to him, at request of the people, who consider-

ed this a favorable opportunity of manifesting their hearty co-operation in the proposed union between the Free and Presbyterian Churches of Nova Scotia. Rev. Mr. Hunter was also invited to take part in the services, but was absent from the Province on the day appointed for the opening.

Mr Sedgwick was almost an entire stranger here; but his fame had come before him, and the people were not disappointed. The congregations assembled were the largest I had ever seen in Kentville, and the services throughout were highly appropriate and interesting. The earnestness and fervor with which prayer was offered up, in the evening, for the prosperity of the three newly erected congregations, (all the ministers being present,) was a very refreshing feature on the occasion.

I do sincerely trust that every proper effort will be made by the people in the several charges, not only for supporting their ministers respectably, but for extending the interests of christianity, especially in connection with Presbyterian order, which, being scriptural, is the best adapted for discipline and the promotion of genuine piety.

The new building at Kentville is creditable to those engaged in erecting it. It is finished throughout and well furnished. It contains accommodation for nearly 400 persons. It has a neat spire, and is quite an ornament to the village.—*Witness.*

RELIGIOUS NEWS.

The Rev. Mr Sinclair has been sent out as a Missionary in connexion with the Established Church of Scotland to labor within the bounds of the Presbytery of Pictou. Mr Sinclair is a Gaelic preacher and probably will obtain a speedy settlement within the county of Pictou. He arrived in the *Europa* last Monday night.

Rev. Mr. Lochhead of P. E. Island left this city in the *R. M. Steamer* for England yesterday. He expects to return in course of two or three months. He is desirous to secure the continuance of the Colonial Committee's grant for some years longer. Such grants are no doubt very useful and necessary in many cases; but colonists should strive earnestly to "get on with them."

Rev. James Wilson who has been labouring faithfully for the last few

years as a Missionary within the bounds of the Presbytery of Halifax in connexion with the Established Church, left for Scotland yesterday. He does not contemplate returning again. The best wishes of many friends of his own and other churches follow after him.—*Witness.*

SYNOD OF THE FREE CHURCH OF NOVA SCOTIA.

This reverend court met at 12 o'clock on Thursday last in Chalmer's Church, Halifax. After singing and prayer, the Rev A. Munro, the retiring Moderator, preached from the text, "No weapon that is formed against thee shall prosper." Isa. 54, 17. He showed that these words of encouragement, addressed to the Church of old at a time of deep distress, were equally precious and true in all succeeding ages. Weapons would be formed against the church however pure her doctrine or righteous her administration. He specified some of the "weapons" which her enemies used against her, and dwelt with much force on the encouragement and joy to be derived from God's gracious promise that none of those weapons would prevail.

Election of Moderator.—Rev. Mr. McKnight, in consideration of the prospect of a speedy union with the Presbyterian Church, moved that in electing a Moderator, the Synod would depart from its usual course of taking the member whose name stood next on the Roll in order to place in the chair one of the Fathers of the Church. He would move therefore that Dr McLeod be elected Moderator. Rev A. Sutherland seconded the motion and Dr McLeod was elected accordingly.

Correspondence with New Brunswick.—Rev Wm. Murray the convener reported that he did not call a meeting of this committee since the last Synod. Nothing occurred to make a meeting of committee requisite. He corresponded with several members of the New Brunswick Synod. He made a visit to St John last October in company with Rev P. Constantinides chiefly with the view of ascertaining whether that Synod would co-operate in the support of the Mission to Turkey. The St John Brethren received the proposal with great cordiality, and they will give the

matter their support before the Synod. He thought much good would follow from such co-operation. As regards *Incorporation* into one Synod, he did not think the general feeling was favorable to it. The only united body into which they would cordially enter would be a General Assembly. The impression prevails among the New Brunswick Brethren, that the incorporating of the two Synods into one would not be for their advantage. They have already attained to the stature and magnitude of a respectable Synod, and from that position they are naturally reluctant to descend. That objection would not of course apply to a General Assembly. Although at present co-operation is all that can be accomplished, the matter of ultimate Union need not be despaired of, must not be lost sight of. The field for co-operation will be yearly widened.

A discussion ensued in which Professor King, Dr Forrester and others took part. It was shown that it would now at least be quite practicable to establish a general Assembly consisting of three Synods, a Synod of Cape Breton, of Nova Scotia and New Brunswick. It was shown that the reason why the two Synods had not been united before was not owing to any objection on the part of this Synod to a General Assembly. The New Brunswick Brethren were resolved to exclude from the jurisdiction of the proposed united body, the matter of College Extension and Home Missions as far as New Brunswick was concerned; and union on such terms would not be proper. Dr Forrester showed the importance of securing the hearty co-operation of New Brunswick in College matters, and reminded the Synod that the College was established in Halifax for all the Lower Provinces. He expressed a strong hope that the Committee would pay particular attention to this point.

The thanks of the Synod were conveyed to Mr. Murray for his report and the committee was reappointed.

Professors' Report.—Rev. Professor King reported that during the last Session he had eleven students in his classes. Only one of these was of the third year. Three or four were in the second year of their course, and the rest had entered for the first time. He expressed great satisfaction in the attention paid and the progress made by his students.

The business of the class was not interrupted by sickness or any accident.

Rev. Professor Lyall stated that 19 students attended his Philosophical Classes—9 in the Senior and 10 in the Junior Class. 11 attended the Latin and Greek Classes. The progress made was extremely gratifying. Essays had been given which would do credit to any institution.

Mr. McKnight had 12 students in the Hebrew Class; 4 in the Senior and 8 in the Junior Class.—The progress made was all that could be desired.

The Synod adjourned at a quarter to 10 o'clock P. M.

Friday.—The first sederunt was taken up mainly with accounts of the state of religion within the bounds of the Synod. Much that was cheering and encouraging was noticed by various brethren.

Friday, June 17.—After reading of the minutes of 1st Sederunt the consideration of the Report of the Professor's was resumed. Rev. Wm. Murray thought that the statements listened to last evening on this subject should not be passed over in silence by the members of Synod. We owe much gratitude to God for the prosperity of our College.

Rev. A. Sutherland considered this a matter of much importance. He spoke at length on the subject of Collegiate and Academic Education, and paid a high tribute to the labors of the late Dr McCulloch in this field.

Rev. Messrs. Duff and Blair followed on the same subject.

The Synod then proceeded to consider the state of religion within its bounds.

Evening Sederunt.

After devotional exercises by the Moderator, the Rev. W. Murray moved that a Committee be appointed to prepare and issue a *Pastoral Letter* on the state of religion within the bounds of the Synod, and founded on the reports that had been given in by ministers during the previous sederunt. The preparing Committee was appointed accordingly. Rev Dr McLeod, Professor King and Rev. A. Sutherland.

Professor King then read a Petition from a portion of the congregation of London, P. E. I. asking for a Commission of Synod to visit the congregation with a view to removing certain difficulties that had arisen in connection with the administration of dis-

cipline by the Session and Presbytery. Professor King stated that the petition could not be placed regularly before the Synod as it had not come through the inferior courts; yet at the earnest request of Rev. A. Sutherland who was best acquainted with the circumstances of the case he introduced the Petition and hoped the Synod would receive it *ex gratia*. It was well that the Petitioners should understand that they could not have been heard only by Mr. Sutherland's express wish.

Mr. Sutherland then explained the case at length; and though the Petitioners had not shown due regard to the authority of the Session or Presbytery, he urged the Synod to comply with the prayer of the petition however irregular. He also read a communication from his Session setting forth the desirableness of a visit from a Deputation. After a short discussion in which Messrs John and Murdoch Stewart, Professor King and N. McKay took part, the Synod agreed, on motion of Rev A Ross to send as a commissioner to P. E. Island, the Moderator and Professor King.

Rev. A. Sutherland read the Report of the Temperance Committee. It showed gratifying instances of improvement in many parts of P. E. Island. Magistrates were vigorously at work in some places—and Societies also—but the Church must be the main instrumentality for suppressing the evil. In New London merchants had discontinued importing liquors and the drinking or the selling of them is looked upon as thoroughly disreputable. This was largely owing to the steps taken by the Session. The League of Charlottetown and the Town Council had done much for suppressing the vice. Total abstinence had made progress at Brown's Creek, Murray Harbor and Woodville, where members of this Committee reside. Rev. Mr. Lochhead had done much for the cause at Georgetown. Few connected with our church in the Island are under the influence of drinking habits. The Report recommended the Synod to issue a Pastoral Letter on the subject of Temperance. Mr. Sutherland briefly addressed the Synod on the subject of the Report, referred in terms of admiration to the speech of Professor Miller before the Free Church Assembly and hoped it would be published entire in the *Presbyterian Witness* that it might reach our people.

Rev. Mr. Steele moved that the Report just read should be received and adopted, and that the thanks of the Synod be given to the Committee. He hoped the suggestion with regard to a Pastoral Letter on the subject of Temperance would be cordially adopted by the Synod. The Church is the highest and best Temperance Society. The motion was seconded by Rev. C. Ross, who referred briefly to the state of matters in Cape Breton. Intemperance had been a great curse to them. He had done what he could against it, and with a measure of success. All places for the sale of intoxicants closed in his own charge. Other ministers cordially co-operate in the Temperance work. The Presbyterian congregation in Mahou deserved praise for their zeal in the cause.

Professor King proposed that the matter be remitted to the Temperance Committee, with instructions to prepare a Pastoral Letter, to be issued by authority of Synod. This suggestion was unanimously agreed to.

Foreign Mission, Monday.—Rev. John Stewart read the Foreign Mission Report, detailing the operations of the Committee in securing the services of Mr Constantinides and Mr. C's labors in this Province and in Turkey—showing also the state of funds and the demands of the mission. The attendance on Mr. Constantinides' services was about 20—11 Greek. The services are

held in a portion of the buildings occupied by the Jewish Mission of the Free Church of Scotland. The Missionary has to grapple with great difficulties and discouragements. His health was not very good by latest accounts. He was extremely anxious to be enabled to hire a house where public service could be held and a school taught. This would involve great expense and the Committee could not venture upon the step without the Synod's express authority. The collections from all sources during the year amounted to £314 7s. 4d. This, together with the collections of previous years, places the committee in funds to the amount of £546 3s. 4½d. A large portion of this will be due for salary in course of a fortnight. The willingness of congregations to contribute has been most praiseworthy. Upwards of £30 had been received from congregations of the Presbyterian Church of Nova Scotia. The committee recommends the Synod, to grant Mr Constantinides's request with regard to a School &c. Mr Stewart stated that Sewing Societies had already been formed in Pictou and New Glasgow to raise money to aid the object. He had also received very kind promises of aid from numbers of the Presbyterian Church of Nova Scotia—one gentleman promising an annual subscription of five dollars.

(To be continued.)

EDITORIAL.

SHALL WE UNITE IN SEEKING REVIVAL?

The state of religion throughout the body, the means of obtaining a large measure of Divine influence, and the duty to which providence seems to call churches at the present time, are subjects which demand immediate and earnest attention from ministers, elders and people. It would be incorrect to say that hitherto we have been contented with our past or present spiritual progress, and that no special means have been used for the conversion of souls. Sure we are, however, that we have contracted great guilt by apathy; and practically have, in some measure, refused to be our brothers' keepers. The extravagancies which in many instances in this Province have been connected with, and almost constituted what have been called Revivals of Religion, have so disgusted the friends of sound doctrine and scriptural order, that their feelings have been antagonistic to

such manifestations. Many facts and examples, ancient and modern, however, show that these extravagancies are not inseparable adjuncts of a religious excitement, and the minds of earnest Christians with new and growing intensity, are turning to this great theme.

The subject is too important to be ignored or cast aside by inferior questions. If the prevalent incredulity among us respecting revivals, the really skepticism, and skepticism specially dishonouring to the grace and power of the Holy Spirit, under whose dispensation it is our privilege to live, then is it not only a blot on our character and Christian profession; but, being grievous and insulting to the author of all spiritual life and peace, must greatly prevent the effusions of divine influence, necessary to convert souls, sanctify the church, promote righteousness among the people, and bless the country? The increase of saving power in the church, as manifested in the conversion of many souls unto God, is the *most important matter* to which our members and elders, whether met in Presbytery or in Synod *can* direct their attention. Surely it is the end for the promotion of which we have been called by grace, and placed in a church state, for it is the end for which our Redeemer shed his precious blood. It is the ultimate end for which all our Boards, Educational and Missionary, exist and plan and work. And yet there is reason to apprehend that in directing and keeping in motion the machinery, we greatly overlook the glorious work which all these are designed to advance. Surely we ought to feel humbled at the present rate of spiritual progress in our congregations. We ought to be more than humbled—we ought to be deeply grieved. For a year the gospel is preached in a congregation where there are hundreds who have never bowed to the Saviour's gentle yoke, and the results are, that some 8, 10 or 12 come forward to join the church, a portion of whom give slight evidence of having really experienced the spirit's power on their hearts. At this rate of progress, the *large majority of our people will live and die in the service of Satan!* Is not the thought awful, and ought there not to be special prayers offered, and special efforts made during the whole year for a copious outpouring of the Holy Spirit upon the churches?

It is not to be denied that it is by a rapid ingathering of many souls, that God has hitherto condescended to elevate his church to its highest prosperity. We give this sentiment in the very words of Dr. J. W. Alexander of New York, and we here quote a few sentences of his illustration of that sentiment:—"We need not dwell a moment (he remarks), on the great and simultaneous conversion of multitudes on the day of Pentecost; but we may well give attention to the fact, that from that time forward, until Christianity had reached its almost limits, there was a succession of similar awakenings. In other words, the increase of the church, during the first two centuries, was by the rapid accession of great numbers rather than by the gradual adding of a few at a time, after long intervals."

"Let us not, (he adds), conceal the truth, that similar effusions of grace in many succeeding centuries, have had analogous, if not equal effects. It would seem that whenever God looks down in special mercy on his church, the rays of his countenance produce a vernal increase, and when the people are willing in the day of his power, converts are like the dew drops of the morning. It was so from

time to time in the different countries in which the gospel won its way. It was eminently so in the thirteenth century, when the Evangelical servants of God increased so mightily, that in Bohemia alone there were in 1305 reckoned no less than 80,000 of those witnesses for the truth. It was so in the fourteenth century when John Wickliffe, the morning Star of the Reformation, heralded the day-spring in the land of our forefathers. It was so in the fifteenth century, under the labours of John Huss and Jerome of Prague, and most signally was it so in the great revolution by means of Luther, Zwingle and Calvin."

What was that great revolution but a glorious revival of religion. It included the breaking off the bonds of Papal tyranny and the establishing of Protestant Christianity on the foundation of justification by faith. It was a great doctrinal reform, truly, but its mighty power over the individual man, and over nations, must be traced to the spirit's application of divine truth to the hearts and consciences of men, producing wide-spread excitement and the conversion of many souls to God.

"Then at God's presence shook the earth
Then drops from heaven fell;
This Sinai shook before the Lord,
The God of Israel."

None will peruse the lives or the works of the more prominent Reformers without the conclusion remaining, that they were greatly occupied with cases of conscience, and the solving doubts and difficulties which ever come up in times of religious excitement, and which disappear when the church goes to sleep. Truly, then, the reformation of the sixteenth century was accomplished by an outpouring of the spirit, under which the mountains flowed down at his presence with a converting power which was acknowledged by tribes and nations.

The puritan age, or the seventeenth century, affords many illustrations of the same principles. We cannot read the lives, times or works, of the Baxters, Bunyans or Owens, without knowing that the hearts of men were moved and stirred by more elevating influences, than the perils of the times or the contentions of opposing parties.

The eighteenth century presents a valley of dry bones. But the reign of death was not universal, nor was it allowed to continue undisturbed. Who can estimate the mighty influences which were granted from above, in connection with the movements of the Weleys and Whitefield in England, of the Erskines and their co-adjutors in the Secession, of the faithful ministers in the Establishment, who were honoured as the instruments of revival at Cambuslang and other places of the Tennents, the Dickinsons, the Davies, and others who followed up Whitefield's movement in the United States?

These movements ushered in the missionary enterprise of the nineteenth century. We have seen it remarked, and with truth, that this last revival can be duly estimated only by considering the days of darkness which preceded it—the prevailing formalism of the pulpit and of the pew, (which called forth the zeal and labours of the Haldanes), and the inroads of French infidelity which caused Christian hearts to tremble for the ark of God.

We will not pause to name the agents whose labours the divine spirit blessed for dispelling the gloom on both sides of the Atlantic; but will add the remark that our little Province was not forgotten by the God of all grace. Religion did receive an impulse from the early labourers of that age, from the Rev. Wm. Black, the father of Wesleyanism in Nova Scotia, and the Hardings among the Baptists in the west; and from the labours of our own fathers in the ministry of the Presbyterian Church of Nova Scotia in the central and eastern counties; men whose hand-writing, as the agents employed by the Holy Spirit, is still legible, yea gloriously visible in the few pillars yet standing, to attest the blessed nature of the work in which they were engaged.

We leave it to the impartial to say whether that genuine revival has been prosecuted by their sons with becoming zeal and energy; or whether there has not been a spiritual declension with all its appropriate but melancholy symptoms.

We hold then that *revival is now the crying want of our congregations*. We are increasing in members and resources, but unless we are largely blessed by the Spirit of God, our progress will be little to the advantage of people or Province. Multitudes among us are living without God. Multitudes have no household altar. Multitudes have frequented our preaching for twenty years and have no earnest feeling, no deep impressions; but alas! are skeptical as respects the converting agency of the spirit.

Revival in the churches is the want of the country. It is required as a safe-guard against the influx of careless and worldly emigrants and settlers likely to follow the introduction of Railways. It is demanded as the best preservative of our Protestant liberties and privileges, and constitutes our only hope of bringing the benighted and deluded slaves of the Papacy to the enjoyment of the light and freedom of divine truth.

Revival is demanded by our contemplated Union. The union with the Free Church will be precious, enduring and productive of great good, if it prove a union of hearts consecrated to the work of the Lord. The people of the churches were, during the last year, united in defence of our Protestant privileges. Let them add to this during the present year *union in prayer*, and the diligent use of scripture seems to promote the work of the Lord, so that in another year we may be called to rejoice over more abundant and delightful manifestations of the Saviour's gracious presence.

We feel thankful to be able to add that *there are hopeful indications* in our churches, that the people are giving increased attention to religion, and showing a growing desire to go and pray before the Lord. We know of a congregation whose meetings for prayer on week evenings are like the assemblies of Zion the Lord's day for number, and last year its increase of membership amounted to forty. We know another which, during the winter months met thrice weekly, for prayer meeting or Bible instruction, and its increase for the half year previous to last communion, amounted to eighteen. We have heard of two others, and the addition in one section of the congregation in each case amounted to eighteen in one case, and fifteen in the other; the increase in both cases being, we think, only for the

preceding six months. We heard another pastor say that there was an extraordinary increase of late in the attendance and interest of the different prayer meetings existing in his congregation. Ought not these indications cause us to thank God and take courage, in using special efforts that our young people may be led to Jesus, and that our churches may walk in the fear of the Lord, enjoy the comfort of the Holy Ghost, and be multiplied? Is the glory of the Redeemer involved in this subject? Is the salvation of friends and fallen countrymen from sin and misery to holiness and glory involved in it, *and shall not every Christian heart be stirred?*

We will make, before closing, a few suggestions, or recommendations.

First.—We may confidently appeal to every Christian reader for his prayers. But we go farther; we ask him to go with his brethren to pray before the Lord. Thus we acknowledge our need and our dependence. We acknowledge our dependence on divine agency, and give glory to the Lord God. In this our hour of need, it behoves us to remember the years of the right hand of the Most High, and to call on Him who planted this vine by the agency of our fathers, that He would revive its languishing branches and cause it grow to bud and blossom, and to be fruitful.

Secondly.—We may surely without offence, ask for an increase of ministerial prayer. We fear that many sermons delivered in our pulpits during the year, are mainly efforts of mind. Ought not the whole subject to be steeped in prayer? Brethren in the ministry would we not be more likely to win souls to Jesus if we sought from Jesus direction, respecting the choice, the illustration and delivery of weighty truths which we are called to proclaim.

Thirdly.—We trust we may be allowed to remind brethren of the advantage of *taking aim*, of preaching truth with a particular direction. There should be an end of the “getting up” of discourses on the Saturday, which involves the grasping, convulsively as it were at general topics which can be “spoken to” or “spoken about” without any careful preparation. We must lay out our strength in preparation, if we would prove ourselves wise in winning souls to Christ. If we are not prepared to do this we should choose some other employment.

Fourthly.—In lieu of other directions, we would express our hope that the Synod at its present Session, may acknowledge the subject—mark its sense of its magnitude and importance, and encourage the inferior courts to give it *special* and *early* consideration. Were this done we would anticipate very valuable results! We would then expect to see or hear of every Presbytery and every Session the body convened for the sublime purpose of being animated and renewed in zeal and power, to carry out the benign and glorious purposes of the Great Master. We should then look hopefully and even confidently for the enjoyment of “times of refreshing from the presence of the Lord.” We feel persuaded that if these suggestions are practically adopted, such of us as may be allowed to attend the Synod of 1860, will previously have had reason to say “Faith is he that promised,” for that saying has been verified, “And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear.”

THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 10.

JULY, 1859.

No. 7.

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FOREIGN MISSIONS.

NEW HEBRIDES.

LETTER FROM MR. GORDON.

Erumanga, Jan'y. 31st, 1859.

MR DEAR MR. BAYNE:

I have now been for a long season without having a line from you; the last was by the "John Williams."

The latest news from Tana, a few days ago, is of a mixed nature—upon the whole rather favourable. We are much rejoiced to hear of the improving state of Mr. Matheson's health. This will be good, very good news for you all. Although alone on this island, among these wicked heathen, who have shed European blood on every beach of this island, we nevertheless, feel very anxious to have that connecting link which now by Tana between these islands. As I stated, I think, to you before, I had not the least confidence in any statements through teachers, especially the Aneiteumese, of the state of that island, and the letters from the missionaries there will afford you the correctest information about the real state of that island. I know nothing so calculated

to deceive as the statements which are sometimes made about Lotu men. The Lotu men and women of Erumanga, as some call them, are just simply heathen, men and women, like all their neighbours, who are not prevented by any chief from coming occasionally on the Sabbaths to listen to instruction or make ~~herote~~ *herote* for us, as they say, for which they still ask to be paid; and then go away and indulge in all the abominations of heathenism. I do, however, sincerely hope that some of these natives at least, will soon be constrained by the truth to abstain from evil and believe the gospel. They will have it in Sydney that I am preaching to *Christians of Erumanga!* What a great mistake. I know not till April who will again present offerings of the first fruits to their gods and who will not. I was greatly disappointed in this matter last year.—The fact is, my dear Mr. Bayne, that some have said about this island what will not bear any examination. If a missionary comes to this island to-morrow he will just find the natives for the most part as Capt. Cook found them.—There will be this advantage now, however, when a missionary succeeds in

getting a large congregation in one place, the natives of another part of an island like this, will readily assemble likewise for a new missionary—the operative principle is rather a spirit of rivalry than a regard for truth or desire for it. I do hope to be joined by Mr. Johnston or a missionary from the Free Church.

The natives of Dillon's Bay are now quite stirred up to come to us on the Sabbath at least. The cause is quite natural. I have been to that charming place, Portinia Bay, and have got a small house built, and am preparing for another. Three chiefs favour me there—not one yet in Dillon's Bay. The chiefs there who are much superior to the chiefs of this side say they wish me to go there. For what? to preach the gospel? No. They wish me to protect them from some foreigners whom they fear. Some of them, however, may have a desire for the word of God. The natives of Dillon's Bay say, "this will never do; what will we do when we are sick, if Missi leave us?" and last Saturday several of them came from distant settlements carrying wood to make houses near to us to barricade us, and yesterday I suppose more than 200 of them came to our school house. None of them say that they wish us to stay and preach the gospel to them. The great question seems, "what shall we do when we are sick?" They wont allow even a little girl to stay with Mrs G., and she has consequently no regular school yet. They have not yet quite confidence enough in us to do this; but we hope and pray that they soon will. *There is a cause which makes our hearts bleed.* There has been much fighting of late, and several cannibal feasts. A Tana woman has just been killed and eaten here. Brethren, remember Tana and Erumanga at this important time.

Mrs. G. enjoys pretty good health in general in our highland residence, but occasionally suffers from the climate, but is seldom interrupted in her work.

Yours, very truly,

GEO. N. GORDON.

POSTSCRIPT.

February 21st, 1859.

MY DEAR MR. BAYNE:

Through the carelessness of one person, our letters did not leave by a vessel that left for China last month, but we have an opportunity to-day by a

vessel going to New Caledonia; the captain and several of the crew of which have just been murdered at Malicolo. It seems that the mate and some of the crew were on the reef when the vessel was seized and the captain and all on board cruelly murdered and the vessel plundered.—The mate and a few men who were with him have succeeded in securing the vessel from them. It is worthy of notice that the excellent Bishop of New Zealand holds friendly intercourse with all these islands. I have just had a letter from Mr. Paton, and rejoice to inform you that the missionaries are all pretty well on Tana, and progressing in the midst of great dangers and hardships. The natives of Port Resolution manifest no interest in them, but oppose them. This is just what I expected. They have had the same difficulties in getting land as ourselves. Although we have served the natives of this island in sickness and in health, there are not a half a dozen of them who manifest any real interest in us yet, as far as we know, excepting a few of them who believe that we can do them good in sickness. They steal from us and will not give us a few cocoa nuts for our fowls. We have just been witnessing disgusting sights among them here. Oh for the quickening spirit of the living God! Several foreign natives have died here. Quite sickly at present. Mrs. G. was ill but is convalescent.

Yours, in the best Lord,

Rev. J. Bayne.

G. N. G.

EXTRACTS FROM A LETTER FROM HER
MATHESOM.

Tana, Nov. 8th 1859

My very dear Mamma:—

Hoping that another opportunity may occur before the commencement of the rainy season, I write you a few lines, I know you will feel anxious to know where and how we are settled.

We left Aneiteum on Friday morning and in the evening arrived at Port Resolution; this was considered a good passage; but sufficiently long for Mr. Paton and me, for we were both very seasick.

The native teachers welcomed us very heartily, and we remained in the house ^{all} night, In the morning we

went to Mrs. Patons' house to remain until Monday.

On Sabbath a service was held with the natives. A number came and conducted themselves in a very pleasing manner during the time of worship.

In the afternoon, Mrs. Paton and I remained at home, while the others went to the Teachers' house, to hold a service with the Aneiteum natives.— Upon looking out at the window, an old man shook his club at me, but as I betrayed no signs of fear, he soon went away. On Monday, Uncle and I left in the John Knox for our station which is on the south-east side of the island, Mr. Matheson having gone before us in a boat with a number of boxes.

Our house not being nearly finished, we came to the Teachers', where we will remain until our own is habitable. The situation of our house is a very lovely one, and I should suppose, very healthy, as it is the wind-ward side of the island,—we have a breeze continually. Upon a clear day we can see Aneiteum distinctly. The only disadvantage we have, seems to be the difficulty in landing.

We met with a favorable reception from the natives here, and prospects at present look bright,—a number of them assisted in carrying boxes and bringing lime for the house. There are a number of fine looking young women here, two of them have been almost constantly about us since we arrived. I have given them needles and thread, and with my help one of them made a garment; the others' is not quite finished. I think they have learned to sew very quickly, they seem very fond of it.— Their faces are painted, and they look a little wild; but getting them covered will be one step toward civilization.— They seem a much finer looking race than the Aneiteumese.

No boat is over here just now,—he speaks the language very well, and seems to have some influence. Uncle

speaks of allowing him to remain here during the rainy season.

You have no idea of the degraded appearance of those natives. I hope these may be the beginning of brighter days on this dark island.

I am considered a perfect wonder, as they have never before seen a white female. Many of them are afraid to shake hands, and some run away. We had a service with them in our new house yesterday, and notwithstanding the rain, and the risk of spoiling their hair, which is done up in the same style as on Aneiteum on former days, and of which they are exceedingly proud, a great many came,—two rooms were crowded, and the other which is not nearly finished, contained a great many.

We sang the "Old Hundredth" to some verses composed by Mr. Turner while upon this island many years ago. The natives were delighted, and paid great attention.

We considered this a nice way of opening the new house, and to day we are making preparations to remove in and occupy the finished rooms. Mr. Matheson is much better, and working busily at the house. I am perfectly well, and waiting anxiously until we are perfectly settled, to try and get some young girls, to teach them sewing, &c.

I must apply to my friends for assistance, in the shape of gay calicoes, old bonnets, ribbons, scissors, thimbles, pens, pencils, slates and paper, &c. It is better not to send anything made up, except coarse shirts,—they are always required. * * * *

Remember me kindly to my Pictou and New Glasgow friends,—and now, dear mother, good bye for the present, never be anxious about me,—remember me in your prayers, and that God may give you every blessing and happiness, is the earnest desire of your

loving daughter

MARY.

NEWS OF THE CHURCH.

MEETING OF SYNOD.

The Synod of the Presbyterian Church of Nova Scotia met in James Church, New Glasgow, on Tuesday, 18th ult, at 11 o'clock. The opening

Sermon was preached by the Rev. J. Allan, the retiring Moderator, from 1 Peter iii. 8, first clause, "Be ye all of one mind." The sermon was an admirable exhibition of the nature and

importance of Christian union. We need not describe it more particularly, as it will soon appear in the Instructor.

The roll was called, and the numbers present marked. We may observe that a larger number were in attendance than on any previous meeting, the whole number being 38 ministers and 20 elders.

The Presbytery of Pictou reported that since last meeting of Synod they had ordained Mr. John McKinnon to the pastoral charge of the congregation of West Branch East River, and that they had inducted the Rev. James Watson to the pastoral charge of the congregation of New Annan, and that their names had been added to the roll of Presbytery. Also that they had dissolved the pastoral relation between the Rev. David Honeyman and the congregation of Antigonish, and between the Rev. James Waddel and the congregation of River John. Farther, that they had licensed Mr. J. D. McGilray to preach the gospel, and had received Mr. Thomas Downie, licentiate of the United Presbyterian Church, as a preacher in connexion with this Church.

The Presbytery of Truro reported that they had received the Rev. W. S. Darraeh and the congregation of Goose River, in the County of Cumberland, formerly in connexion with the Reformed Presbyterian Church of the United States, into connexion with this Church, and that his name had been placed on the roll of Presbytery, and that they had licensed Mr. S. F. Johnston to preach the everlasting gospel.

The Presbytery of Halifax reported that they had ordained Mr. James A. Murray to the pastoral charge of the congregation of Annapolis and Bridgetown, and that his name was now on the roll of Presbytery. Also that they had licensed Mr. Thomas Sedgewick to preach the glorious gospel of the blessed God.

The Presbytery of P. E. Island reported that it had pleased the Great Head of the Church to remove by death, while attending his Professorial duties, the father of their Presbytery, as of the Synod, the Rev. Dr. Keir of Princetown, and that his name had been removed from their roll, also that they had dissolved the pastoral relation between the Rev. John McLeod and the congregation of St. Eleanors and Grand River, in consequence of his accept-

ance of a call from the congregation of Newport,—and farther, that the Rev. Henry Crawford having demitted his charge of Western St. Peters, that session of his congregation had been set apart as a separate charge. Also that they had licensed Mr. Robert Laird to preach the gospel of Christ.

Proceeded to the choice of Moderator. The Rev. Isaac Murray was moved and seconded, but requested to be excused, when the Rev. Professor Smith was unanimously chosen, and took the chair accordingly.

A committee consisting of Rev. Messrs. Patterson and Murray were appointed to prepare a testimonial to be inserted in the minutes, expressive of the Synod's respect for the worth of Dr. Keir and appreciation of his services.

The usual committees were appointed after which the Synod adjourned.

The first part of the afternoon sederunt, was spent in devotional exercises, conducted by the Moderator, the Rev. James Thompson and Allan Fraser, after which the Rev. John I. Baxter read the report of the Committee of Colportage, from which it appeared that 4356 volumes had been added to the stock during the past year, and the business conducted as formerly, with the exception that during part of the year the Colporteurs had been paid not by salary, but by a per centage on the sales, security being given for the safety of the property in their hands. The report was received, when after discussion it was agreed, "That the books be circulated by the Committee of Colportage, must in all cases, be in accordance with the standards of our church." The Revs. Messrs. Baxter, Smith, Cameron and Currie, and Messrs. Logan and Joseph Crow, were appointed the Committee on Colportage. A committee was appointed to audit the accounts of the committee and also report on the propriety of continuing the per centage system of sales.

The Rev. John McCurdy, afterwards given, moved a resolution to the effect that all the duly ordained ministers of the church labouring under the Presbyteries and Board of Missions be recognized as members of the Higher Jurisdictions.

The hour of adjournment having arrived, the discussion was postponed to the next sederunt, when Mr. McCurdy drew his resolution in the meantime.

The Rev. George Patterson read the report of the Board of Home Missions, which showed that during the past year three Missionaries have been removed from the control of the Board by ordination or induction, three have been licensed as preachers, one has been received from the United Presbyterian Church of Scotland, and one minister by the cession of his charge has been placed under their direction, and that on an average there have been seven missionaries employed during the year. There were six self-sustaining congregations vacant at the date of last report, three have become vacant since, and two new ones have been organized, which two had obtained pastors. Of the Mission Stations, Annapolis and Bridgetown have obtained a settled pastor, and Mr. Murray has entered upon his labours with encouraging prospects of success. Harmouth has relieved the funds of the supplement which it formerly received. The other stations have received supply in a very limited degree.

A committee was appointed to examine the contributions of congregations to the Mission Board and Seminary card.

Agreed that the Home Mission Board directed to take into their early and favorable consideration the application for a supplement from the congregation of the Clyde River and Barrington, about to be disjoined from the congregation of Ellburne.

The Synod resumed its sittings at 10 o'clock on Wednesday morning. The report of the Seminary Board was next read by Rev. E. Ross, the Secretary, in which it appeared that the last year of the classes Philosophical and Geological, had been held in the new buildings in Truro, which had proved, according to the testimony of the Professors, admirably adapted for the ends which they were provided,—that 36 students had been in attendance upon the Classical and Philosophical classes, of these being for the first time.—During the past year there have been 12 in a junior, a second and a senior in Greek, 5 in the first, 24 in the second, and 7 in the senior Greek class. Sixteen have studied Logic, and 12 Philosophical. There have been 11 in the junior Latin classes, 11 in the senior, while 16 have studied Mathematics. There were 12 attending the Theological Hall. The

report was received and the diligence of the Committee approved. The subject of classes being brought before the Synod by the Board, it was on motion agreed, after long and careful consideration, that a fee of Two pounds for the Sessional Ticket, exclusive of the necessary expenses, be required from all students attending the Classical and Philosophical classes.

The afternoon sederunt was chiefly occupied with the Report of the Committee on Union with the Free Church. The report was read by the Convener, the Rev. P. G. McGregor. It contained a full account of the proceedings of the United Committees, at their different meetings, and submitted the Basis of Union, which with entire unanimity, they had agreed to, and recommended for the adoption of the two bodies.—The Convener also submitted legal advice respecting the effect of union on the security of incorporated property of the two Churches, which was favorable to its security. The following extract of the minutes of the Free Church Synod, at its late meeting, containing its action on the subject of Union, was then laid before the Synod.

“The Synod having resumed the subject of Union with the Presbyterian Church of Nova Scotia re-appoint Committee, and appoint Professor McKnight Convener, in the room of the Rev. Professor King, whose resignation of the Convener'ship has been accepted of, but who still continues a member of the Committee. Further, having entered upon a consideration of the minutes of the joint committees on Union, it was, after mature deliberation, moved, seconded, and unanimously agreed to:—

“1. That the Synod do adopt simpliciter the Basis formerly agreed to in 1846, and now recommended as a Basis between the two bodies.

2. That the following be proposed to the Synod of the Presbyterian Church of Nova Scotia as a Formula that secures the principles embodied in our standards and in the basis of union; and the adoption of which would, in our opinion, place us in circumstances to receive at once all duly accredited ministers from other denominations of Presbyterians who would wish to join the united body, and who might be prepared to subscribe the Formula:

“I—, do hereby declare that I do

sincerely own and believe the whole doctrine contained in the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland in 1847, to be the truth of God; and I do likewise own the purity of worship presently authorized and practised in the Presbyterian Church of the Lower Provinces of British North America, and also the Presbyterian government and discipline thereof, which doctrine, discipline, and church government, I am persuaded, are founded on the word of God and agreeable thereto. I likewise sincerely and heartily hold the principles respecting the supremacy of Christ over His Church, and her subjection to Him as her only head, and the freedom from secular contact in the management of the affairs of Christ's House belonging to her in the virtue of His institution which are set forth in in the basis of union agreed on and subscribed by the ministers and elders constituting the Synod of the Presbyterian Church of the Lower Province of British North America. I approve of all other declarations and provisions of the said basis; and I promise that through the grace of God I shall firmly and constantly adhere to the same, and to the utmost of my power, shall in my station, assert, maintain, and defend the said doctrine; worship, discipline, and government of this church, together with its exclusive and final spiritual jurisdiction, and its independence from all external control and interference. And I promise I shall follow no divisive courses from the principles and constitution of this church, renouncing all doctrines, tenets, and opinions, whatsoever contrary to or inconsistent with the same."

3. That while the Synod are satisfied with the proposed designation in as far as Nova Scotia proper is connected, yet they would prefer the designation.—"The Presbyterian Church of the Lower Provinces of British North America," inasmuch as there are congregations belonging to one or other of the two churches in each of the Provinces embraced in this designation, and it does not interfere with the designation of any existing church.

4. That the above mentioned basis of union with the accompanying and relative recommendations and resolutions be sent down to the Presbyteries and Kirk Sessions of the Church for their

consideration, and their report thereon.

5. Instruct the Committee to ascertain how far the property of the church—whether belonging to her directly or through her interest in her various congregations—may be affected by the proposed changes, and to provide for the security of the property as belonging to the church upon the proposed basis.

6. That, considering the loss which the Presbyterian Church of Nova Scotia has sustained in the death of the late venerable Professor of Divinity, Dr. Keir, and the difficulty which may consequently be felt in making immediate provision for the theological training of their students, this Synod do declare that they welcome to their College in Halifax, and on the same terms with our students,* any of the students of the Presbyterian Church who may find it convenient to attend their theological classes next winter.

7. That the following be appointed a Deputation to wait upon the Synod of the Presbyterian Church of Nova Scotia to be convened at New Glasgow next week, and to lay these resolutions before them."

On motion it was unanimously agreed "That the Synod receive the report of the Committee, highly approve of the diligence, and agree to record their gratification at the unanimity of the two Committees, and their gratitude to God of Peace for the favorable prospects of a cordial union between the two bodies.

The Synod then took up the article of the basis *seriatim*, when the whole was unanimously approved of. It is as follows:

"The Synod of the Presbyterian Church of Nova Scotia, and the Synod of Nova Scotia adhering to the Westminster Standards recognising each other as Churches of Christ, and deploring the differences which have hitherto existed between them, and desirous of forming a Union, agree to the following statement of principles as a basis of union."

I. That whatever designation was adopted by the united Church, it shall in all respects free and completely independent of foreign jurisdiction and interference may hold friendly intercourse with Churches whose soundness in the faith whose ecclesiastical polity accord with the sentiments of the united body.

II. That the great object of the

* These terms are—certificate of qualification and recommendation from their respective Presbyteries, and payment by a candidate of a fee of three dollars.

shall be the advancement of the Redeemer's glory by a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervent piety, devoted zeal, and practical Godliness, and subordinate thereto the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian, and other heresies, as these have been exhibited in past ages, or are now manifested under the garb of the religion of Jesus, and the providing by the combined exertions of the United Body of a duly qualified ministry for an efficient dispensation of Gospel ordinances within our bounds, and for the enlargement and permanence of the Church, and the preparation of a platform of discipline for the sake of obtaining uniformity in the proceedings of Ecclesiastical courts.

III. That the Standards of the United Church shall be the Westminster Confession of Faith, with the Catechisms Larger and Shorter;—the following explanations being enjoined, in reference to the statement in the Confession, regarding the power of the civil magistrate *circa sacra*, as limited by the act of the General Assembly of the Church of Scotland, 27th August, 1647, and excepted by the Presbyterian Church of Nova Scotia.

1st. That the United Body disclaim as scriptural, all right on the part of the Civil Magistrate to regulate or review the procedure of the Courts of Christ's Church, maintaining that the Church is a free institution, under law to Jesus, and to be ruled entirely by his authority, and furnished by him with ample power to meet, deliberate, and consult in his name whenever, and as often as, the rights or interests or government of his house may require.

2d. That while recognising magisterial authority as an ordinance of God for good to do, and holding in the language of the Associate Presbytery that "it is peculiarly incumbent on every civil state wherein Christianity is introduced to study and bring to that civil government among them, run agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ and to the interests of true religion," a principle clearly founded on the supremacy of the Lord Jesus Christ over the Church and over the nations, the United Body reprobates the idea of attempting to enforce belief or profession of Christianity by the power of God, as alike contrary to the will of Christ, the spirit of His Gospel, the dictates of conscience, and the liberties of man.

3d. Finally, while recognising the responsibilities of the civil magistrate to God, and praying for the time when kings shall be nursing fathers and their queens nursing mothers to the church, the Synod finds that in question as to the mode in which the civil magistrate may discharge his responsibility, is one in which, in their circumstances, they are not called upon to come to any determination.

The Clerk next read a formula which the Synod of the Free Church proposed to this Synod for the admission of ministers from other Presbyterian bodies who may seek connexion with the united body, on subscription to which and without any further examination they might be received.

On motion, it was agreed unanimously, "That the Synod approve of the mode proposed for the reception of ministers coming from the churches, by their assent to a special formula, and approve of the formula, with the exception that the first paragraph be amended by the insertion after the words "1647" the following—"and as explained in the Basis of Union of this church."

After a good deal of discussion as to the name of the united body, it was agreed to adopt that proposed by the Free Synod, viz: "The Presbyterian Church of the Lower Provinces."

The making provision for the security of the property of the congregations of the united body was remitted to the care and diligence of the joint committees.

In the evening the business connected with union with the Free Church was resumed, when it was agreed that the future arrangements for the management of the two Seminaries be remitted *simpliciter* to the committees, no synodical action appearing necessary for the present. The clerk was directed to acknowledge courteously the offer of the Synod of the Free Church for our students to attend their Theological on the same terms as their own students, and to state that the synod appreciates their kindness.

A deputation from the Free Church was then announced, when the Rev. John Stewart of New Glasgow, and the Rev. G. Sutherland of Charlottetown, were received by the Moderator, and their commission presented and read. The clerk also read a letter from the Rev. Neil McKay, expressing deep regret that unexpected circumstances rendered it impossible for him to be present, and his cordial concurrence and ardent wishes for the realization of the contemplated union.

The Rev. Mr. Stewart expressed regret at the absence of Mr. Blair, and explained the causes, after which he addressed the Synod at length and was followed by Mr. Sutherland. Both addresses were listened to with deep inter-

est by the whole Synod and responded to by Rev. Professor Ross, Messrs. Sedgewick and Christie, when the hour being late, it was unanimously agreed that the Moderator be requested in the name of the Synod to reciprocate the friendly congratulations of the brethren from the Free Synod, and to express our hope that the union in prospect may be successfully accomplished. The Moderator did so in appropriate and affectionate terms, and then in prayer commended the brethren present, and the ministers and people of both synods to the gracious care of the Great Head of the church, when the Synod adjourned.

On Thursday the Synod resumed, when the committee on union was re-appointed, and the Basis of Union, together with the Formula, were then sent down to the Presbyteries and Sessions for their careful consideration, to report to Synod at its next meeting.

FOREIGN MISSION.

[There appears to be an omission of part of the proceedings in the report, which the publisher, in the absence of the Editor is unable to supply.]

On motion, it was resolved that the report be received and the diligence of the committee highly approved, and that 3000 copies be printed for circulation. It was further agreed that the Synod place on its minutes a grateful acknowledgement of their obligations to ministers and members of the U. P. Church in Canada for the contributions received from that quarter. It was further agreed that the Synod do now acknowledge with devout thanksgivings to God the manifold tokens of Divine favor resting on the mission from its inception, and particularly during the past year, when the Rev. John McCurdy, by request of the Moderator, led the devotions of the Synod in special thanksgivings to God.

On motion it was agreed in reference to the departure of Mr. S. F. Johnston, whom the Board have accepted as their fourth missionary, that the determination of the time and other arrangements connected with it, be left to the Board.

It was agreed that the Board be authorized to vary the amounts allowed for outfits of outgoing missionaries as the necessities of different cases may require.

At this point there were handed over to Mr. Bayne two letters from the Rev. George N. Gordon, which were read to

the Synod, giving information of the welfare of Mr. and Mrs. Gordon, of improvement in health of Mr. Matheson, and of the welfare of the other missionaries; but at the same time giving most melancholy details of cruelty and bloodshed on Erumanga and Malicolo, and either of apathy or opposition on the subject of Christianity on the part of the natives of Erumanga and Tana.

On motion it was unanimously agreed that the Rev. John Inglis be invited to visit the churches under the charge of the Synod, when he makes his visit to Britain.

The Board was reappointed with the addition of the Rev. John McKinnon, and his Presbytery elder.

At the afternoon sederunt, the report of the committee to examine the contributions generally to the different schemes of the church, submitted their report, which was read by the Rev. George Walker, the Convener. A number of congregations being found to be deficient, the Moderator enquired from the ministers and elders present the causes of such deficiencies. These were immediately given, and were for the most part satisfactory. On motion it was resolved, that while the Synod regard the number and amounts of the contributions as upon the whole satisfactory they would recommend sessions to give a due share of attention to all the schemes of the church.

In reply to a reference for advice from the Presbytery of Pictou, it was agreed that the Home Mission Board be directed to pay to the Rev. James Waddell, the supplement conditionally promised to the congregation of Riverview John.

The Committee appointed to examine and report upon replies of Presbyteries and Sessions, to the question of excluding from the communion of the Church those who are engaged in the liquor traffic, gave in their report. It appeared that two Presbyteries, those of Halifax and Pictou, had given their opinions both against the passage of a positive law for their exclusion, and in favor of the Synod's resolution passed in 1848. The last mentioned Presbytery being against proceeding further for the present, the first mentioned recommended the Synod to recognize most distinctly the right and duty of Sessions to exclude those who persist in the traffic. Two Presbyteries had not reported.

further appeared that 25 Sessions have reported, 8 of which recommend exclusion unconditionally, 5 conditionally, while 12 of these are against exclusion. The report was received, and the diligence of the Committee approved, when the Synod entered upon the discussion of the subject, and continued until the hour of adjournment.

On the following morning the discussion was resumed. It was moved by the Rev. J. L. Murdoch, and seconded by the Rev. James Bayne:

"That this Synod reaffirm the principles already set forth in their resolutions respecting Temperance, we would solemnly impress upon the minds of the people under their charge, the duty of refraining from the use of intoxicating liquors, and enjoin upon Sessions to use diligence in pointing out to such as are engaged in the traffic, the unpropriety of their conduct in order that they may be induced to forsake it, and that a pastoral letter be issued by the Synod on the subject."

Moved in amendment by the Rev. George Patterson, seconded by Mr. James Stalker.

"That the Synod reaffirm the resolution of 1853, That as the ordinary traffic in intoxicating drinks is one involving the most destructive consequences, the Synod are of opinion in these days of light, those who follow it, pursue a course inconsistent with the solemn engagements and important ends of a Christian profession, and that Sessions be directed to use diligence in bringing the Church to a higher state of purity in this respect, and whereas doubts have been expressed as to the extent to which Sessions under this resolution are authorised to exercise their power, it is declared that the Synod recognize it to be the right and duty of Sessions to exclude from Church fellowship those who after faithful dealing persist in the practice.

The discussion on these continued until the hour of adjournment had arrived. Rev. John McCurdy having stated that he must leave the Synod before the close of next sederunt, asked permission to give in the report of the committee appointed to examine the minutes of the Presbyteries of Halifax and Pictou, which was granted, when he read the report, stating that the ministers of both Presbyteries were accurately kept and business regularly conduct-

ed, with a few exceptions which were specified. The report was received and the diligence of the committee approved.

At the afternoon sederunt the Synod resumed the consideration of the subject of Temperance, when after further discussion the question was taken between the motion and the amendment, when then repeated for the motion 14, for the amendment 22. By request the names were then taken down.

Rev. I. L. Murdoch protested against the decision in his own name, and in the name of all who may join with him for reasons subsequently to be given in.

The Synod next took up an appeal from Mr Michael Geddes of Upper Musquodoboit against a decision of Halifax Presbytery, by which the Presbytery refused to investigate charges against the session of Musquodoboit, preferred by him, on the ground that he was not a member of that church. Parties were fully heard, after which, being removed, it was agreed that the decision of the Halifax Presbytery be sustained. On motion it was then agreed that the brethren of the Halifax Presbytery, the Rev. Professor Ross, Rev. Messrs. McCulloch, Bayne, Thomson and the Moderator be appointed to meet with Rev. Mr Sedgwick and Mr Geddes and to try and bring the latter to a reconciliation with the Musquodoboit session. This committee afterward reported that they had been successful in accomplishing this object.

The Convenor of the Committee on Statistics presented a table carefully drawn out. It was found that several Sessions have not reported. Agreed that these should be directed to report before the first of August, and the clerk was directed to perfect and publish the table as usual.

The Committee to whom was referred the mode of conducting the colportage, reported in favor of the per centage system.

The Convenor of the Committee appointed to examine the minutes of the Presbyteries of Pictou and P. E. Island reported that they found on examination, the minutes accurately kept and business regularly conducted.

The Revds. James McLean and Allan Fraser gave in reports of their proceedings, in behalf of the Special Effort. Their diligence was highly approved.

Rev. A. L. Wyllie reported that on commencing his tour he found tha

such was the state of trade that it was desirable if not necessary to postpone the work to a more propitious season.

Rev. John Curry stated that the reason why he had not fulfilled his appointments, viz: that the Presbytery could not provide supply for his pulpit. The reason was deemed sufficient.

The Rev. Professor Ross reported his proceedings. He had persecuted it in part. That in P. E. Island he found the people taking a lively interest in the Seminary, but it was also found that the pressure of the times arising from commercial depression rendered it desirable to postpone the opening of subscriptions to another time.

The report was received and Professor Ross's diligence highly approved, and the brethren who have not been able to fulfil their commission were re-appointed with permission to choose the time with which they judge on enquiry best adapted to secure success.

At the evening sederunt it was remitted to Sessions to collect the subscriptions in the various congregations to the special effort.

The Committee appointed to examine the minutes of the several Boards reported that they had found the minutes of all the Boards faithfully and accurately kept.

The business of the Seminary was resumed, when the Secretary read a paper from the Rev. Professor McCulloch, recommending the commencement of a Museum, in setting forth the advantages which would result from such a collection of natural objects. The Synod approved of the object, remitted the matter to the Board, expressed thanks to Professor McCulloch for his paper, and allowed the Board to appropriate a small sum from the funds to fix the room, and further directed them to appropriate to this object, such sums as the liberality of the church or the friends of science, may place at their disposal for the purpose.

In regard to the Hall it was resolved that on the view of the present state of negotiations for union with the Free Church, the chair of systematic Theology be not filled up in the mean time, but that Professor Ross be appointed to take charge of the class for the present year.

On Saturday the Synod resumed business at the usual hour. On motion it was agreed that the Truro Presbytery

be appointed to meet at Upper Stewiacke, to ordain Mr. S. F. Johnston, as a missionary to the New Hebrides, and that the Board hold such farewell services as they may think proper in any of the other Presbyteries; and the Truro Presbytery were directed to meet and make their arrangements accordingly.

The Rev. George Patterson from the committee appointed to propose a memorial of Dr. Keir, to be inserted on the minutes, reported the following which was approved, and a copy ordered to be sent to the widow of the late Professor:

The Synod in removing the name of the late venerable Professor Keir from its roll, feel it their duty to place on their records an expression of their esteem for his character, and their sense of his services to the cause of God in this part of the world. Deeply anxious for the promotion of the glory of God, he in early life, in the true spirit of Missionary devotedness, responded to the appeals of the fathers of our church for some time to take part with them in their labours; and for many years endured arduous toils and severe privations in preaching the gospel, especially through P. E. Island. The Synod having at its meeting in 1844 recorded their sense of the labours of the other fathers, would here add that Dr. Keir's name deserves to be associated with them, as one of a kindred spirit and performing the same good work. What they were in other portions of the church he was in P. E. Island, and the same success attended his labours. The Synod would also record the sense of the efficiency and zeal with which he discharged his duties as Professor of Theology, the results of which appear in the number of those who received an important part of their training under him, who now occupy important stations of usefulness in the church at home, and in the Mission field abroad. The Synod would also express their esteem for his personal excellencies as a man and as a Christian minister. As a Christian he was distinguished both by fervency of devotion and activity in labour; all crowned by unfeigned humility. As a minister of Christ, he preached the doctrines of grace with faithfulness, earnestness and power, in his going out and coming in, his conduct was radiant with the beauties of holiness, and in his intercourse with his

brethren he was animated by the spirit of love and peace.

The Synod feel grateful that the Great Head of the church that he was permitted to labour so long in the vineyard on earth and that his health was preserved; so that when called by the Master to occupy the highest room after the long period of fifty years' service in the ministry he was still at his post and actively engaged in the discharge of its duties. "Blessed is that servant whom his Lord at his coming shall find so doing."

A reference from the Halifax Presbytery was taken up, requesting the Synod to recommend the church under their charge to aid the congregation of Bridgetown and Annapolis in their laudable efforts to erect places of public worship. It was agreed unanimously that the Synod highly approve of the object of the reference from the Presbytery, and recommend a favourable consideration of the case by the ministers and people of our congregations.

The Presbyteries of Pictou and Truro were appointed to supply Professor Smith's pulpit each, two days during the Session of the Hall.

After notice given, Mr. Sedgewick moved that the Synod adopt such measures as may appear necessary and congruous for celebrating the centenary of the Reformation in Scotland in May, 1860. The Synod approved of the object and agreed to appoint a committee to correspond with other Protestant bodies to secure united action in the celebration. Rev. Messrs. Sedgewick, Murdoch and McGregor, and Mr. C. Robson, were appointed a committee for this purpose, and it was remitted to the Presbytery of P. E. Island to make arrangements if necessary, for such a celebration on the Island.

Mr. Murdoch on the part of the protesters against the decision on the subject of those who traffic in intoxicating drinks, stated that owing to the pressure of Synodical and Presbyterian duties, they had not been able to prepare their reasons of dissent. Time was granted after the rising of Synod, and Rev. Messrs. Patterson, Roy, Walker and Thomson, were appointed a committee to prepare a reply.

On motion by the Rev. P. G. McGregor, seconded by Rev. Mr. Sedgewick, it was resolved that the Synod recognized with devout thanksgivings to God the various tokens of the divine

presence manifested in our congregations during the past year, and would affectionately urge upon our people to abound in earnest prayer for more abundant displays of the power of the holy spirit in the conversion of souls and revival of the church, and direct Presbyteries at their first ordinary meeting, or at a meeting specially convened for that purpose, to consider carefully and to adopt such measures as may be best adopted to further the great end contemplated within their bounds.

It was also agreed that the members of Synod, whose prior arrangements do not prevent, shall spend some time in conference and prayer; and hereafter, that the Synod shall after the close of business devote sometime to devotional exercises, and request its members to make such arrangements as will enable them to attend to this matter.

The report of the Synod's Treasurer was then read, which showed that there were about £400 in the Foreign Mission fund, about £40 in the Home Mission, and about £90 in the Seminary fund.

At the afternoon sederunt, on motion of Mr. McCulloch, it was agreed that the Synod issue a distinct recommendation respecting the existing connexion between the periodical of the church and the synod, and it was ordered that the paper of last year be published. It is as follows:—

The Register and Christin Instructor originated in and are intended to supply a deeply felt necessity of the body; they are intended to be the channels of communication between the Executive departments and the humblest member in the most secluded section;—to diffuse throughout the body correct information respecting the principles, the operations and the necessities of the church in order to elicit and guide its sympathies, its contributions, and its prayers,—and to be the exponent and advocate of these principles. They must therefore be considered as faithfully reflecting the views and sentiments of this Synod in all matters in which agreement is necessary in order to close communion. But in all matters in which difference of opinion may exist without impairing the essential unity of the church, in their comments on passing events and on the conduct of other bodies, civil or ecclesiastical these periodicals are to be considered as expressing merely the individual views and

sentiments of the Editor for which this Synod is not to be held responsible. In no case is the Synod responsible for the opinions of Correspondents.

The usual items of Synod expenditure were then voted; also a vote of thanks to the members of James and Primitive Churches for their hospitality

to the members of Synod at the present meeting.

Rev. Alex. Cameron was appointed to assist the Rev. John McCurdy at the Sacrament on the 3rd Sabbath of August.

The Synod then adjourned, to meet in Prince Street Church, Pictou, on the 3rd Wednesday of June, 1860.

OTHER MISSIONS.

PRESBYTERIAN CHURCH, VICTORIA. CONSUMMATION OF THE UNION.

The union of the several Presbyterian bodies in the colony of Victoria into one Church, under an Act of the Colonial Legislature, past last session, was formally consummated on Thursday, the 7th of April, in the Rev I. Hetherington's Church, Collins Street, Melbourne.

Thursday, the 7th April, 1859, will long be a memorable day in the history of Presbyterianism in Victoria, and, it is to be hoped, in the history of Christianity itself in this Southern hemisphere. On that day four Synods blended in one in happy cordial union. Negotiations, with a view to this, had been going forward for a number of years, and, through the blessing of the Great Head of the Church, they at length reached a successful issue. The event had been looked forward to by many with the most profound interest. The large numbers that gathered together in the Rev. Mr Hetherington's Church during the day, and in the Exhibition Building in the evening, attested how wide and intense that interest was, and how highly the union was appreciated by our people generally. The proceedings on Thursday were appropriate and impressive. Heart seemed powerfully drawn to heart, and all felt as though bound together by the golden chain of charity and love. The scene will live in many a memory while that memory holds its place in the bosom. It was felt to be worth living a lifetime to take part in such a solemnity. It would have been well could all the members of our Churches have been present to participate in the occasion. It was truly a beautiful and impressive illustration, of the sentiment of the Royal

Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity."

PREPARATORY PROCEEDINGS.

A brief narrative of negotiations, with a view to union, on the ground of the basis which has been finally adopted, may be useful.

The negotiations, on the old basis, came to a termination with the separation that occurred in the Synod of the Free Church in April, 1857.

Towards the close of 1858 negotiations were resumed on the present basis.

In accordance with the recommendation of the conscience, the new basis was sent down by the different Synods for the consideration of the congregation under their superintendence. It was found necessary also to initiate measures, with a view to carry a bill through the Legislature, whose object should be to give legal effect to the union, or in other words, to enable the united body to hold the property of the various congregations entering into the union, as it was then held, by the respective Synods to which these congregations belonged. The state of the law in reference to the property of the Synod of Victoria, as also the property of the Free Church Synod, created the necessity for this. A bill was accordingly prepared and introduced into the House of Assembly by the Hon. Attorney General, D. Chapman, Esq.

Three of the Synods met, according to agreement, on the first week of February—viz., the Synod of the Free Church the Synod of Victoria, and the United Presbyterian Synod of Australia. A conference of the members of these Synods took place in the Rev. Mr. Hetherington's church on the Thurs-

day of same week. It was stated by ministers, on behalf of the different Synods, that the congregations had reported favourably of the contemplated Union. During the conference, the moderator of the United Presbyterian Synod of Victoria entered the meeting and handed a letter to the chairman, from the Rev. Robert Hamilton, clerk to the Melbourne Presbytery of said Synod, stating that the congregations that had considered the matter of union, in their connection, had reported favourably. Mr. Hetherington mentioned that this Presbytery had requested that the name of the United Presbyterian Synod of Victoria should be inserted in the bill.

It was felt that ecclesiastically, everything was ripe for the consummation of the union. The only desideratum was the passing of the Popery Bill. As it was expected that it would be carried through both Houses some time during the month of February, at the latest, it was agreed that arrangements should be made, with a view to the consummation of the union at the meetings of the Synod in April. A committee was charged with these arrangements, composed of Revd^s. A. Love, Dr. Cairns, I. Hetherington, James Ballantyne, J. Cooper, and D. Mc Donald; and James Bennie, David Ogilvy, and Henry Budgo, elders—Rev. I. Hetherington, convener.

It was agreed that the Conference should stand adjourned to the evening of Wednesday, the 6th of April. At this date the conference met, according to arrangement. The Rev. James Ballantyne was called to the chair. The chairman requested the Rev. Mr. Moir of St. Kilda, to engage in devotional exercises. The Rev. John Tait, Clerk of the Conferences having made up the order of the day, the Chairman called up Mr. Hetherington, Convener of the Conference Committee, to give in his report. Mr. Hetherington stated that, after much opposition, the Property Bill had been successfully carried through both Houses of the Legislature, and that the committee had prepared a plan of arrangements for the consummation of the union, which would be submitted to the meeting. This was submitted accordingly, and, after some slight alterations, was unanimously adopted. Mr. Hetherington stated that the Rev. William Hamilton of Mortlake, a Presbyterian

minister not connected with either of the Synods, was present in the Conference. Mr. Hamilton was invited to state his views, and, having done so, it was agreed that he should be received into the Synod of the new body immediately after the consummation of union on the following day. The Rev. John Ballantyne, on behalf of the United Presbyterian Synod of Australia, wished to know if it was distinctly understood that the new Synod should not receive, either in its corporate capacity or through its official head the moderator, any State grant for religious purposes, as he and his brethren wished to occupy a clear and well-defined position in reference to this matter. It was unanimously conceded by the Conference, in reply, that in order to protect the United Presbyterian brethren from any compromise of principle on this point, a small committee should manage the grant on behalf of those congregations still wishing to continue the reception of it. The formula for the united body was then discussed and agreed to. The special acknowledgements of the Conference were given to the Rev. Irving Hetherington and the Rev. D. Mc Donald, because of their distinguished services in connection with the Property Bill when before the Legislature. The Conference then terminated.

CONSUMMATION OF UNION.

The following day, at noon, was the time appointed for the meeting of our Synods, with a view to the consummation of the union. The places selected for the services was the church of the Rev. Irving Hetherington, corner of Russell street and Collins street. The interest that was manifested on the occasion was great. Long before twelve o'clock, groups of well-dressed people might be seen collecting at the church, and shortly after the hour of meeting, the beautiful and commodious edifice was filled with a select and attentive auditory. A feeling of more than ordinary solemnity pervaded every bosom.

At a few minutes past twelve the members of the various Synods entered the Church, and took their places in the pews that had been covered for the observance of the Communion. The four Moderators occupied chairs in front of the pulpit.

The Rev. Wm. Fraser, of the Free Church, as senior moderator, commen-

ced the proceedings by giving out the cii. Psalm, second version, commencing at the 16th verse, four stanzas of which were sung by the congregation. Mr Fraser then offered up an appropriate and fervent prayer for the Divine presence and blessing.

The Rev John Cooper, moderator of the United Presbyterian Synod of Australia, being second in point of seniority, read a portion of the Word of God, taken from the iv. chapter of Ephesians and the xvii. chapter of the Gospel according to John.

At the call of the Moderators, the Clerks of the different Synods read the last minutes of their respective bodies, as follows:—The Rev. John Tait, read the minute of the Free Church Synod; the Rev. John Ballantyne read the minute of the United Presbyterian Synod of Australia; the Rev. Hugh S. Seaborn read the minute of the United Presbyterian Synod of Victoria; and the Rev. James Megaw read the minute of the Synod of Victoria.

The Rev. Ballantyne, of the United Presbyterian Synod of Victoria, as third moderator in point of seniority, gave out the cxxxiii. Psalm which was sung by the audience. The Rev. Geo. M. Reed, of the Synod of Victoria, as fourth moderator, offered up a brief and earnest prayer.

ELECTION OF MODERATOR.

The Rev. John Story, of Castlemain, rose to nominate the oldest minister of the Presbyterian Church in this colony as the first moderator of the New Synod. Some years he (the speaker) was present at a Synod which was torn by dissensions. On that occasion he wept bitter tears at the divided state of the Church. To-day he could weep tears of gratitude at seeing these dissensions healed. Here they were met as children of the same Father to celebrate their union, and mingle their affections at the table of the Lord. He was pleased to be able to nominate a minister who had long been known in this colony, and who had been not less than forty three years a minister. He was, in fact, the oldest minister in the church in this colony. He (the Rev. Mr Clow) was ordained before he (the speaker) was born. In addition to the respect due to the hoary head, he felt for the rev. gentlemen that reverence due to a life well spent. From the feeling that

pervaded the friends assembled in Conference last evening, he was satisfied the gentleman who he had nominated would meet with their cordial support; that gentleman was the Rev. Mr Clow.

The Rev. James Nish, of Sandhurst, expressed the sincere pleasure which he felt in seconding the nomination.

The Rev. Mr Clow then took his seat in the Moderator's chair. Having constituted the Synod by prayer, he spoke as follows:—It affords me great pleasure to be able to congratulate you, my brethren, upon the consummation of this union. The consummation, upon which we have solemnly and repeatedly implored the blessing of God, is one which the Church has sanctioned. The position in which we are now placed is much more advantageous than that we formerly occupied for the advancement of Presbyterianism in this colony, and thereby the advancement of the religious interests of our fellow-colonists, and especially those of our own nation. Much, very much, will depend upon ourselves as to the amount of good the Church shall accomplish; but we are all, at the same time, deeply sensible of the importance and necessity of imploring the Divine blessing upon our labors, and we are prepared to impart it. It is, however, not the least necessary to cherish a conviction of the necessity of the most zealous and unwearied personal exertion, in order that those great interests committed to us may be faithfully guarded. The only point for our consideration now is the necessity of friendly co-operation in all we do. Let it be evident that we are in reality one Church, not in name only, but in Christian fellowship and union. Many are desirous of learning the result of our proceedings to-day; many are watching them; some, probably, are doing so with no very friendly feeling or desire. But let us show to whether friends or foes, that we are, and still are, sincere in our desire to consummate this union to-day—the our chief object and desire has been the accomplishment of greater good and opening up a more extended sphere of usefulness. I have now only to thank you for the high honour you have conferred upon me by electing me your Moderator; but owing to my infirmities of health, and my very limited experience of synodical forms, I am sensible that I am less fit to fill this office than

many of the brethren whom I have now the privilege and the pleasure to address. I shall rely upon the kind indulgence of you all, and especially upon the friendly assistance of those who have much more experience in the management of ecclesiastical affairs than I have had.

The Moderator announced that it had been agreed at the Conference of the Synod, the evening before, that the Rev. Wm. Hamilton of Mortlake should be received into the Synod immediately on the consummation of the union, and that Mr. Hamilton would now take his seat accordingly.

BASIS OF UNION AND FORMULA.

The Moderator then requested the ministers and elders to stand up while he read the basis and formula, and thus signify their acceptance of and adherence to the same. He read as follows:

We, the undersigned ministers and elders of "The Synod of Victoria," "The Free Church Synod of Victoria," "The United Presbyterian Synod of Victoria," and "The United Presbyterian Synod of Australia," having resolved, after long and prayerful deliberation, to unite together in one Synod and in one Church, do now, in the name of the Lord Jesus Christ, and with solemn prayer for His guidance and blessing, unite in one Synod, to be called "The Presbyterian Church of Victoria," and resolve and determine that the following be the fundamental principles and articles of the union, and be subscribed by each of the members of the new Synod.

1st. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of the Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formularies of this Church.

2d. That inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards, relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this Church, in subscribing these standards and formularies, are not to be held as countenancing persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate inconsistent with the liberty of the human conscience, or the right of private judgment.

3d. That this Synod asserts for itself a separate and independent character and position as a Church, possesses supreme jurisdiction over its subordinate judicatories, congregations, and people; and will receive all ministers and preachers from other Presbyterian Churches applying for admission on an equal footing, who shall thereupon become subject to its authority alone.

Formula.—I do hereby declare that I do sincerely accept the standards and formularies enumerated in the foregoing articles, as the confession of my faith, with the declarations and provisions contained in the second article; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same; that I shall follow no divisive councils, but in my station, and to the utmost of my power, shall assert, maintain, and defend the doctrines, worship, discipline, and government of this Church, as therein defined, renouncing all doctrines, tenets, and opinions whatsoever contrary to or inconsistent with the same.

COMMUNION.

The Rev. Dr. Cairn had been appointed to preside at the observance of the ordinance of the Lord's Supper, by the ministers and elders of the new Synod. Before proceeding with the service he invited any other elders of the Presbyterian Church who might be present to take their places at the communion table. After devotional services the communion was dispensed according to the mode prevalent in Presbyterian Churches generally. Messrs. David Ogilvy and James Bennie of Melbourne, Donald Kennedy of Glenroy, and William Robertson of Wooling, elders and representatives of the four Synods, superintended the distribution of the elements. The service was replete with the deepest solemnity and most hallowed joy. The fellowship of kindred minds—brethren united by a new and sacred bond—was sweet and refreshing. Surely the King of the feast was there, and every heart seemed to realise His blessed presence. It was truly a *feast of love*. It will be a "sunny spot" in the spiritual history of all. Memory will often recall it with refreshing power. The eye of many an onlooker glistened with tears of mingled gratitude and joy as it gazed upon the sacred scene.— Altogether the occasion was most memorable.

NOTE. The issue of the present No. of the Register is delayed ten days beyond the usual time, in order to give the report of the proceedings of Synod, which otherwise could not have appeared for a month after the meeting of that Court.

The agent acknowledges the receipt of the following sums for Register and Instructor for 1859:

From George Alexander	£7	0	0
Robert Stewart	2	0	0
Hiram Smith	0	10	0
William Harvie	0	10	0
Rev. John Cameron	5	13	9
Rev. James Smith	0	15	0
John D. McLeod	1	17	6
Rev. James McLean	8	2	6
William McNeil	0	7	6
Rev. J. McG. McKay	1	5	0
Rev. J. J. Baxter	5	10	0
A. P. Millar	0	7	6
Samuel Johnston	0	5	0
Rev. Samuel Johnston	0	5	1
Rev. John Campbell	0	13	10½

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From M. H. Goudge £5 0 0
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Pictou, 2nd July, 1859.

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Monies received by the Treasurer from 20th May to 20th June, 1859.

<i>Foreign Mission.</i>			
Collection taken P St Ch Pictou,	£25	0	0
Mr Huntly, Cascumpeque,			
P. E. I., currency	£6	2	0
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James Dawson, Montreal, C. E.,	1	0	0

<i>Seminary.</i>			
Proceeds of Soiree, St. Peters,	£12	10	0
P. E. I. cur.,	£10	8	4
Mr. Huntly, Cascumpeque,			
£3 0 0 I. cur.,	2	10	0

<i>Home Mission.</i>			
From Baddeck, Cape Breton,	£6	0	0
A Friend, per Rev. J. McCurdy,	2	0	0
Col. taken Prim. Church, N. G.,	20	7	10

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