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# The Christian Instructor,

AND

## MISSIONARY REGISTER,

OF THE

### Presbyterian Church of Nova Scotia.

#### APRIL, 1857.

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1857.

THE  
CHRISTIAN INSTRUCTOR.

APRIL, 1857.

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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—PROV. XIX. 2.  
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" THE SABBATH A DELIGHT."

AMONG the multitude of sins by which Israel provoked God to anger, the profanation of the Sabbath was one of the most flagrant. In the catalogue furnished by Ezekiel of the transgressions of his people, this is prominently put forward, "Thou hast despised my holy things," says God, "and *profaned my Sabbaths.*" Of the honor due to his holy day God has always been most jealous. Against the desecration of it he denounces the severest judgments, whilst to the right observance of it he has annexed "blessings the most precious"—"If thou turn away thy foot from the Sabbath, from doing thy pleasure upon my holy day, and call *the Sabbath a delight*, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, **THEN** shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

I. The Sabbath is a delight to the "true Israelite *when he remembers the past which it commemorates.* Many pious individuals too much overlook—almost despise the beauties and wonders of creation. They see little to admire in earth's fairest flowers, or in heaven's shining firmament. Thus they lose many a valuable lesson of God's greatness and wisdom and goodness. They profess to be taught exclusively by the inspired record. But that record itself should show them their error. It should teach them to consider with David the heavens the work of God's fingers the moon and the stars which he has ordained." And as they looked they might see as the Psalmist saw, a striking illustration at once of human littleness, and the greatness and condescension of God—"What is man that thou art mindful of him, and the son of man that thou visitest him. No! The Bible does not shut out creation. The only true coherent account of creation the Bible furnishes. It tells how God made the world—how out of nothing he produced all things. He stretched forth the heavens like a curtain. He laid the foundations of the earth. He appointed to the sun his place, and projected the planets into their orbits. He studded the firmament with stars, and strewed our world with beauty, until in the view of so much glory the morning stars sang together and all the sons of God shouted for joy. Now, "from the be-

ginning of the world till the resurrection of Christ," of all this the Sabbath was the memorial. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it."

But (not to speak of that deliverance from Egypt, which to the ancient Jew added another ray to the glory of the Sabbath. See Deut. v. 15.) this day is a delight to the christian as it commemorates a work still mightier than that of creation. The Sabbath is a memorial of a finished atonement. On this day Jesus rose from the dead. On this day the Son of Man triumphed over death and the grave. On the cross indeed he cried "it is finished." But his resurrection fitly changing the Sabbath from the seventh to the first day of the week, "to continue to the end of the world," was the grand and glorious proof that his work was not only finished but accepted. This declared him to be the Son of God with power and great glory. The death of Christ purchased the believer's pardon—but the resurrection of Christ is the proof that his death was efficacious. Hence it is said he "was delivered for our offences and was raised again for our justification." The Sabbath is a delight to the christian, then, as a memorial constantly recurring that the work on which his title to heaven rests, is all complete. To him it is the

Blest morning whose first dawning rays  
Beheld the Son of God  
Arise triumphant from the grave  
And leave his dark abode.

And remembering that in thus rising the Redeemer brought for every one who believed upon his name, "life and immortality to light," it is not wonderful that he often sings—

This is the day God made in it  
We'll joy triumphantly  
Save now, I pray thee, Lord I pray,  
Send now prosperity.

II. But "the Sabbath is a delight" to the believer in Christ when he considers the present privileges with which it is connected. All the week the christian has access to his heavenly Father. Every day the way is open to him to a throne of grace. And in his Word God is ever speaking to his children. But for six days man must labor. For six days he must be much employed in the engagements of the present life. And although it is his duty to pursue these with a constant reference to the presence of his heavenly Father, yet who has not felt how difficult a thing it is to maintain a devotional spirit amidst the cares and toils and bustle of worldly avocations. To meet this difficulty the Sabbath is provided. It is "made for man." It meets a necessity of his condition. After six days employed to a great extent in earthly pursuits it is indeed "a delight" to withdraw from these on the Sabbath,—to have one whole day in seven on which the world is to be shut out—on which the soul tied down during the week to earth may soar upward and seek communion with the skies. On this day the closet has a holier aspect and the sacred page itself a brighter illumination. On the family altar too the "fire burns" in higher flame when the household is collected to worship God. And then there is delight peculiar to this day in the public service of the sanctuary in the great congregation. For they who delight in God's Sabbath—delight also in God's temple:—"Lord, I have

loved the habitation of thy house and the place where thine honour dwelleth." The believer is glad when it is said to him, "Come, let us go up to the house of God." There is the communion of saints, in praise and prayer. There is the living voice heard in "the foolishness of preaching." And there too is oft-times spread the table of the Lord, at which to commemorate his dying love. There surely is our fellowship with the Father and with the Son Christ Jesus. There are times of refreshing from the presence of the Lord and from the glory of his power—pledges and foretastes of heavenly joy.

III. The Sabbath is a delight to the believer when he thinks of the future glory which it foreshadows. "The Sabbath is a rest from sin, business and pleasure—a day in which God is worshipped, divine knowledge improved, and holiness attained and increased—a day in which saints delightfully commune and joyfully celebrate the wonders of creation, and the greater wonders of redemption. On the Sabbath God is peculiarly present, reconciled, forgiving and sanctifying, and the Spirit of truth eminently communicates comfortable evidence of divine love, whispers peace and inspires joy. The Sabbath is therefore the day of hope and consolation, of enjoyment and triumph; the foretaste of heaven, the entrance to the glorious assembly of the blessed."

"The future rest of the people of God is divinely formed of these delightful ingredients. Here eternal peace begins its undisturbed reign over all the great kingdom of Jehovah. There immortal minds are consummated in that holiness which is the image of the heavenly Adam. Here those minds in the exercise of that holiness, with exalted friendship and pure unbosomed intercourse, commence their everlasting joy. There *God is all in all*. There he unveils his face and discloses the smiles of infinite love to the assembly of the first born. And there the Lamb, the glory of God, and the light of heaven, illumines all their thoughts, quickens all their affections, feeds them with living bread, leads them to fountains of living waters, and awakens into transport their hymns of never ending praise."—(Dwight.) The rest of our earthly Sabbath is delightful, but it is necessarily imperfect, and it is soon past: but the rest which yet "remaineth for the people of God" is complete, and it never will come to an end.

There shall "we taste unmingled joys,  
And dwell in perfect peace."

Reader! Is "the Sabbath a delight" to you? To many it is *a burden and a weariness*. They have no pleasure in God's holy day. There can be no clearer evidence of an ungracious condition—no plainer proof that the soul is under the bondage of sin. In such a soul there can be no meetness for heaven. To such a soul the service of the earthly sanctuary is altogether distasteful. If he attends upon it at all it is a relief to him when it is over. How much sooner would he weary of the sanctuary above. There the whole heaven is one vast temple—the multitudes of the redeemed one great worshipping assembly—eternity itself one uninterrupted Sabbath—the employment of the blessed unceasing praise—"They rest not day and night saying, holy, holy, holy is the Lord God Almighty, which was and is and is to come."

Reader! If you have no relish for Sabbath joys on earth bethink you what is your state of preparation for the happiness of heaven.

E. R.

## RELIGION AND POLITICS.

At the present time political questions are largely engrossing public attention. Not only in our own Province, but throughout the whole civilized world, they are become the theme of discussion in all circles. And the agitation which they occasion is likely to increase rather than diminish. Under these circumstances it becomes a question of deep interest, though it must be admitted one of considerable perplexity, what is the relation of Christianity to civil polity, or what is the duty of christians in regard to the public questions of the day. Civil Government is an Institution of God to secure the social well being of man in the present life, while Christianity opens to us a future life, and acquaints us with the means by which its happiness may be secured. Christianity finds man a member of civil society, having rights of which it does not deprive him, and owing duties from which it does not release him. We may be therefore assured that in politics, as such, there is nothing inconsistent with the strictest profession of religion.

For various reasons, however, it is sometimes considered extremely desirable to separate the two. Worldly men and even professing christians aim at having them entirely divorced. It is often said that politics and religion have nothing to do with one another. The idea of bringing religion to bear upon public movements is resented as an uncalled for interference—as bringing religion into a sphere in which she has no business—and this is sometimes said with an assumed air of respect for her sanctity, as if she would contract defilement by contact with any thing so unholy as political agitation.

Taking this sentiment in the broad manner in which it is sometimes stated we must say that we can scarcely conceive of any thing more absurd, or in a moral point of view more indefensible. It is virtually saying that there is one department of human action, and that too one which largely influences human welfare, with which God is to have nothing to do, but that it is to be left to Satan guiding the corrupt principles of the human heart.—Can those who tell us that religion has *nothing* to do with politics really mean this. If they do, we would ask in what part of God's Word is any man or set of men exempted from the controlling influence of religious motive in any sphere of action. On the contrary, does not the Word of God bring every transaction of our lives under the rule of christian motives.—“Whether ye eat or drink, or *whatsoever ye do*, do all to the glory of God.” Or if it be admitted that this is certainly our duty as christians, it may be still argued that therefore politics, which it is assumed necessarily involves conduct inconsistent with such obligations, is not a proper sphere for religious men. But we would humbly ask, in what part of God's Word is there an exemption from the authority of the divine law for politicians? Are they indeed not “made under the law?” The very statement of such an idea conveys its refutation.

As to the expressions of mock deference with which it is proposed to exclude religion from influencing civil affairs, we cannot do better than quote the language of one of the greatest of modern thinkers:—

“This interdiction comes with its worst appearance when it is put forth in terms affecting a profound reverence of religion; a reverence which cannot endure that so holy a thing should be defiled, by being brought in any contact with such a subject, as the disastrous effect of bad government on the intellectual and moral state of the people. The advocate of schemes for the improvement of their rational nature may it seems take his ground, his strongest ground on religion for enforcing on *individuals* the duty of promoting such an object. In the name and authority of religion he may press on their consciences with respect to the application of their property

and influence; and he may adopt under its sanction a strongly judicial language, in censure of their negligence, their insensibility to their accountableness, and their lavish expenditures foreign to the most important uses. In all this he does well. But the instant he begins to make the like judicial application of its laws to the public conduct of its governing authorities, that instant he debases Christianity to politics, most likely to party politics, and a pious horror is affected at the profanation. Christianity is to be honored somewhat after the same manner as the Lama of Thibet. It is to stay in its temple, to have the proprieties of homage duly observed within its precincts, but to be *exempted* (in reverence of its sanctity!) from all cognizance of great public affairs, even in the points where they most involve its interests. It could show perhaps in what manner the administration of these affairs injures these interests; but it would degrade its sacred character by talking of any such matter. But Christianity must have leave to decline the sinister compliment of such pretended anxiety to preserve it immaculate. As to its sacred character it can *venture* that on the strength of its intrinsic quality, and of its own guardianship, while regardless of the artificial limits thus attempted in mock reverence to be prescribed to it, it steps, in a censorial capacity, on what will be called a political ground, so far as to take account of what concern has been shown or what means have been left disposable for operation, to promote the grand essentials of human welfare by that public system which has grasped and expended the strength of the community. Christianity is not so demure a thing that it cannot, without violating its consecrated character, go into the exercise of this judicial office. And as to its *right* to do so,—either it has a right to take cognizance now of the manner in which the spirit and measures of States and their regulators bear upon the most momentous interests, or it will have no right to be brought forward as the supreme law for the final award upon those proceedings and those men.”\*

In regard to the duty of Christians to interest themselves in the civil and political affairs of the country, we may observe that whatever be the case of those who live under a despotism, those who live in a country enjoying representative institutions have powers entrusted to them, for the use of which they are accountable. In the days of the apostles, under the Roman government, only the shadow of power remained with the people; and Christians generally had scarcely any way of interfering in the affairs of government, except by insurrection or riot, which Christianity forbids. In a free country, however, circumstances are very different. There, interference is our lawful right. Every man, or at least every voter, has a voice in the making of those laws by which we are governed, and also indirectly possesses an influence in the selection of those by whom they are administered. This power involves corresponding duties. It is our duty to use all our influence for the repeal of bad laws, the amendment of defective ones, and the enactment of good ones. In a word: our political power is a talent for which we are responsible, and from this responsibility it is impossible to divest ourselves.

Nor is this responsibility an unimportant one. It cannot be a matter of indifference what is the nature of the laws by which we are governed, or what is the character of the men by whom they are administered. The legislation of a country takes cognizance of many of our dearest interests. Our daily business, our domestic relations, our individual interests, and our social welfare, are all concerned—both in the nature of our laws and the character of our rulers. An important trust is therefore committed to every one entrusted with political power, and he needs to “beware of burying his talent in the earth.” When important interests are concerned, instead of regarding neutrality as an honor to any man, we consider it both a weakness and a crime.

It may indeed be pled that Christianity is a spiritual religion—that Christians are members of a kingdom which is not of this world—and that as po-

\* Foster, Preface to Essay on Popular Ignorance.

litical movements belong to earthly kingdoms, therefore a christian should have nothing to do with them. The premise we at once admit, but the conclusion we deny. The christian is a citizen of a heavenly city—a subject of a spiritual kingdom; but in the present life he is as really a member of an earthly community. He does not cease to be a citizen when he becomes a christian, nor does his connexion with the Church release him from his duties as a subject of the State. His political relations stand in the same position to his religion as his trade or his other worldly interests. He does not abandon them when he becomes religious, but a new spirit is breathed into all his transactions. He does not go out of the world when he enters the Church, but he learns to “use this world as not abusing it.” Christianity was never intended to destroy patriotism. If the Bible does not inculcate it by precept, as infidels have objected, it does more—it teaches it by example.

It may be remarked, moreover, that whatever man may say or desire as to the separation of politics and religion, the two subjects are, in the present day, becoming hopelessly intermingled. Perhaps there never was a period in history when the whole world was so much agitated as at the present moment; and the attentive observer cannot help remarking that almost as universally the religious element mingles with the political. This might be shown by reference to the countries of Europe—of North and South America,—whether their religion be Protestant, Popish, or Greek Church,—and even among the stolid masses of Asiatic despotism. Religious movements were at the foundation of the late Russian war, and the religious question enters into the management of the humblest village school. The public movements of the day, then, have a *direct* bearing upon the cause of Christ, and cannot be disregarded by any friend of Zion. In this point of view, the direction of the prophets to the Jews in Babylon has an appropriateness to our time: “Seek the peace of the city whither I have caused you to be carried away captive, and pray first the Lord for it, for *in the peace thereof ye shall have peace.*”

The principal excuse, however, urged by professing christians for neglecting political affairs, is the spirit and manner in which they are conducted. The pious man turns away sick in soul from the degrading personalities—the unscrupulous acts—the pandering to the lowest prejudices, and the excitement of vile passions—the envy, malice, and all uncharitableness, which characterize party warfare;—and feels justified in neglecting public affairs altogether. But we put it to such as a matter of serious consideration,—whether by christians withdrawing from any interference in political affairs, and leaving the whole scene of public life to the ungodly, they are not perpetuating and rather increasing the evil which they lament. When such an evil spirit at present possesses political agitation, is there not the more urgent call upon christians to use all their influence to “cast it out.” Besides, the word of God,—as well as all experience,—shows that to have our public affairs in the hands of wicked men is one of the greatest evils that can afflict a nation. This is one of the evils under which the neighboring republic is suffering. There, politics has become so disgusting to right-thinking men, that a large portion of the best members of the community refuse to have any hand in them; and men who value their character for christianity can scarcely be induced to enter public life. And what is the consequence?—Why, that their general government is a sink of corruption,—as an American clergyman pronounced it to the writer, “the most corrupt on the face of the earth”—that Congress is filled with rowdies and ruffians—that scenes are enacted in the halls of legislation which bring a reproach upon the country

in the eyes of all civilized nations—that measures the most iniquitous and the most injurious to the best interests of the country, are adopted—and that every now and then the peace of the world is endangered. Their state and municipal governments are no better—whatever worse.

It is with deep regret that we have observed a tendency to a similar state of things among ourselves—that the best men are forsaking politics altogether. We cannot help regarding it as an alarming sign of the times. It will be a bad day for our country when the making and administering our laws are left in the hands of bad men.

While however we maintain the right and the duty of christians to take their part in our public politics, we do not mean to disguise that eminent peril to their religious interests attends their taking an active part in them. In this however politics is only like every other worldly concern. Their worldly business, and even the natural relations of life, may, through the deceitfulness of the heart, prove a foe to the advancement of religion in their hearts. But this does not prove that they should abandon business, retire from society and adopt monastic vows, so neither does the danger connected with political agitation justify the christian in neglecting the interests of the State.—But it warns us to be cautious, and shows the earnest necessity of watchfulness and prayer. And as we fear that this is not sufficiently felt by christians, we shall endeavour in the remaining part of this paper to point out the leading principles by which a christian should be guided in the exercise of his political rights.

In the first place, In deciding as to the part he takes in political movements, the christian should be guided by *religious motives*. In this as in every part of his conduct the will of God should be his rule. “Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.” “Whatsoever ye do, do it heartily as to the Lord and not unto men.” This we fear is not generally attended to by professing christians in the discharge of their political duties. Too often party feelings, or it may be personal animosity, worldly ambition, the desire of self-aggrandizement, or a party triumph, seems to animate their conduct. On the contrary, the christian should make this, as well as every other part of his conduct, a matter of conscience, and his conscience should be guided by the Word of God. He should study the subjects on which he is called to pass judgment, and endeavour to decide upon them as in the sight of God, and from such motives, that he can appeal to the great Searcher of hearts as to their purity.

Secondly, The christian should set his face firmly against any attempt to sacrifice morality at the shrine of party. Whether the christian can consistently become a political partizan will depend upon the light in which we understand that term. In the sense of uniting with those who entertain the same political opinions, to secure public measures in the propriety of which they are agreed, we can see nothing wrong in his placing himself in such a position; but, in the sense in which it is commonly understood, as one who seeks to promote party ends rather than what is right, and who does not scruple as to the means employed for securing them, we need scarcely say how inconsistent this is with the spirit of the gospel. Indeed we think that every candid observer must regret to perceive that the greater portion of party morality is based on something else than the law of God. With politicians the rule of action is commonly expediency. The question with them is not, what is right, but what will best promote the ends of the party. With such a mode of proceeding the christian, if he wishes to be consistent, can have neither part nor lot. He should be guided by principle and not by po-

licy, and we take leave to say in passing that politicians might find this in the long run to be the best policy. Then again how often do worldly politicians seem to regard it as lawful to use any means which they think will gain their end. How often does it seem as if their motto was "all's fair in politics." Even professing christians seem to act as if they thought the end would justify the means. No consideration should induce a christian to act in such a manner. In particular, let him set his face against all the corrupt practices which prevail in party warfare, particularly at elections. Let him discountenance the circulation of evil reports, the vilification of personal character, the use of money for improper purposes, the desecration of the Sabbath, the dealing out of intoxicating drinks, &c., &c. Let him show an example of charity, giving to others the same credit for conscientiousness which he claims for himself. It is absurd as well as unchristian to regard all in opposition to us as either knaves or fools. Let him in all things seek to follow the law of God, and were good men generally to act in this way the bad, instead of having that prominence in public matters which they now have, would soon be driven into merited obscurity.

Thirdly, Christians should set an example of moderation. In politics, as in every other sphere of action, he should let his "moderation be known unto all men." At the present time he has great need to be careful lest his mind be too much occupied with the exciting public questions of the day. He should never engage in them to an extent that will cause him to neglect any other duty, or that will hinder his religious improvement. To use the language of John Angell James, "If his attention to these matters be such as to flatten his devotional spirit, take him off from his religious duty, or diminish seriously the power of godliness and the vigor of faith; if it fill his imagination, make him restless, uneasy and anxious, disturbing the calmness of his religious peace and comfort; if it interfere more with his business than is good for his worldly prosperity, or with his family more than is consistent with his obligations to instruct and benefit them; if it injure his charity, and fill his bosom with ill will and hatred to those who differ from him; if it cause his pious friends to shake their heads and say 'I wish he were not quite so political,' we may be very sure, and he may be sure too, that although it is not easy to fix with precision the boundary that separates right and wrong on this subject, he has passed the line and is on dangerous and unlawful ground."

We fear that in this respect professing christians are in greater danger than is commonly apprehended. The following picture by the same writer is we fear too often realized:—"Not a few persons have been so far engrossed by them as to neglect their business and to be ruined for life; and still more have lost their religion in their political fervour, and in the misery of a backsliding or apostate state have cursed the hour in which they neglected the concerns of eternity for the struggles of the times." \* \* \* "What religion can live in such a state of mind as this! The newspaper supplants the Bible; the speeches and writings of politicians have far more interest for such persons than the sermons of the preacher; and the attractions of the public meeting far overpower those of the devotional service, spiritual conversation is neither relished nor encouraged, and nothing permitted, or at least welcomed, but the all engrossing subject; even the Sabbath day is not exempted from the desecration of these subjects; if they do not read the newspapers themselves, they enquire of those who do, or talk with those who are as deeply engrossed as themselves by the topic. Nothing of piety remains but the name, and even that has been in some cases abandoned. Such

are the rocks among which many of all parties, Whigs and Tories, Churchmen and Dissenters, for I apply the remark to all, have split."

Lastly, Moral or religious interests, whenever such are involved in political movements, should be regarded by the christian as of having the *first* claim upon his attention. There may be political issues which contain no moral element, but wherever there is such an element he should regard it as of greater importance than any merely political question which he is called to decide. We need not say how different is the view of worldly men. With them political questions are everything, and religion and morality are either not regarded at all or only so far as they are subservient to the advancement of political ends. In common with this, too, we consider it a matter at which christian men should aim, to have men of decided christian character filling the higher stations of the country. A question may here arise—whether a christian is authorized to vote for men who give no evidence of personal religion? This is a point of some difficulty. On the one hand, it will be at once admitted that it is extremely desirable to have men of piety in high places.—It will render their office in the highest degree a blessing to the community. And yet, on the other hand, it may well be asked, will it be for the interests of the community to entrust public affairs to the hands of incapable men, merely because they are pious? A man may be a good christian, and but a poor statesman, and should a christian vote for a man whose views of public policy he believes to be not only erroneous but deeply injurious to the interests of the country,—even although he believes him to be a converted man? We must therefore admit, that while piety is extremely desirable in public men, it is not indispensable. It is in this as in some other matters. What christian would not desire, when sickness enters his dwelling, to have a pious as well as skilful physician? But in a case of emergency, who would not prefer the most skilful, whether he were religious or not?

And yet we are very far from admitting that christians are justified in disregarding the moral character of public men. We know that it is commonly held that we should look only at their public principles, and some would have us vote for those with whom we might agree in political views, whatever their moral character. Such a sentiment we must utterly repudiate. The interests of morality we regard as of higher importance than any merely political issue that may be tried. The injury done to all the higher interests of the community by the elevation of bad men, is such, that we cannot conceive of any political interest which would justify a christian in lending his assistance to place in situations of public honor, persons of open ungodliness or decided immorality. We humbly conceive that there is need for christians making a stand here. At present, the men who press into public offices are the ambitious and the unscrupulous; and as long as christians from party feeling raise no difficulty about giving their suffrages to such, this is likely to continue to be the case. Were christians to take a firm stand against the elevation of men destitute of moral principle, the result would, in a short time, be most favorable to the interests of the country. We cannot see in what other way that state of things can be brought about, when "our officers shall be peace and our exactors righteousness."

The remarks made regarding christians, to some extent apply to the christian minister. There is, however, this difference: that the *business* of the latter is attendance upon religious services, and that therefore, in all ordinary cases, he can have no call to be actively engaged in political affairs, any more than any other worldly employment. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath

chosen him to be a soldier." Still he has not lost his political rights, and he is still accountable for them. With many of the political questions which agitate the public mind, he may be justified in giving himself no concern. In regard to them he may consider the words of our Saviour as applicable to himself, "Let the dead bury their dead, but go thou and preach the gospel." But when important political questions are at issue, our own opinion is that generally it is his duty to exercise his elective franchise. From the state of opinion among his flock it may be more prudent to abstain, but we cannot help remarking that we conceive it most unreasonable in any person to take offence at his minister for the exercise of his political privileges in a calm and christian spirit. Such a person seems to us to be putting a yoke upon the conscience of his minister, which he would indignantly throw off, if any person attempted to apply it to himself.

The passages just quoted, as well as others which might be adduced, however, plainly teach that it is generally the duty of the christian minister to avoid any active interference in political agitation. Such interference generally does injury to the political cause he designs to promote. It is apt to deaden his own spirituality, if not to produce a spirit of bitterness, the very opposite of the spirit of the gospel. He excites prejudices against the religion of Christ; he neglects the great duties of his office; and incurs the displeasure of that Master whose command is, "Give thyself wholly to them." There is only one emergency of which we can conceive, in which christian ministers would be justified in embarking upon the stormy sea of political agitation. It is when important *religious* interests are *directly* involved in the questions at issue. It was in this way that all the leading Reformers—Luther, Calvin, Cranmer, Knox, &c.—were largely engaged in affairs of State. The interests of the Church were so closely bound up with the political movements of the day, that a great portion of their lives were occupied with public affairs. The extent to which the religious element is mingling with the political in the present day, may yet render a similar course the duty of the ministers of religion. In the mean time, let us "give ourselves continually to prayer and the ministry of the word;" and to all attempts to draw us aside from this course, let us meekly but firmly say with Nehemiah—"I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?"

Two more thoughts must conclude these remarks, already too protracted. In the first place, how should the agitation of the present era lead the christian to long and pray for the delightful period when righteousness shall reign in the civil affairs of nations? This is one of the characteristics of the millennial glory of the Church—"He shall judge thy people with righteousness, and thy poor with judgment;" "The kingdom and dominion and the greatness of the kingdom under the whole heaven should be given to the people of the saints of the Most High;" "the nation and kingdom that will not serve thee shall perish;" "kings shall be thy nursing fathers, and their queens thy nursing mothers;" "I will also make thine officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise."

But secondly, Let us have our minds occupied with the grand realities of another world, and with what calm composure, if not entire indifference, may we contemplate the agitation of earthly kingdoms. To use the language of John Howe, "That lofty soul that bears about with it the living apprehensions of its being made for an everlasting state, so earnestly intends it, that

it shall ever be a descent and vouchsafement with it, if it allow itself to take notice what busy mortals are doing in their (as they reckon them) grand negotiations here below. He hath still the image before his eyes of this world vanishing and passing away; of the other, with the everlasting affairs and concernments of it, even now ready to take place and fill up all the stage, and can represent to himself the vision of the world dissolving, monarchies and kingdoms breaking up, thrones trembling, crowns and sceptres lying as neglected things."

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[TO THE EDITOR OF THE CHRISTIAN INSTRUCTOR.]

REV. AND DEAR SIR,—

During this year the *Christian Instructor* has contained numerous papers concerning the lives and labors of the fathers of the Presbyterian Church of Nova Scotia. This is, I think, as it ought to be, and such a course can only produce favorable results. It will, I trust, induce our ministers to be more devoted and more self-sacrificing in their exertions to promote the cause of our dear Redeemer.

The pioneers of our beloved Zion labored zealously and faithfully in their Master's vineyard, and their successors, by following their example, may, by the blessing of the Head of the Church, be more successful in breaking up the hardened fallow ground of the present day.

Enclosed you will find a copy of one of the papers of the Rev Matthew Dripps. I think it is well written, and may be useful in directing to the sure foundation laid in Zion. It has given me much pleasure, during my pastoral visits in this congregation, to listen to the countless testimonies respecting the faithful labors of this devoted servant of Christ. Though weak in body, yet he was a valiant and true soldier of King Jesus. "The memory of the just is blessed."

Should you deem the enclosed paper worthy of a place in the *Christian Instructor*, it is at your service.

I am yours, truly,  
GEORGE M. CLARK.

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On Monday the 25th June 1804, the Corner-stone of a new Presbyterian Church was laid in the town of Shelburne, in the Province of Nova Scotia, under the direction of the

REV. MATTHEW DRIPPS, <i>Pastor.</i>	} <i>Committee.</i>
COLIN CAMPBELL, ESQ., <i>President.</i>	
GEORGE GRACIE, ESQ., <i>Vice-President.</i>	
ARCHIBALD CUNNINGHAM,	} <i>Elders.</i>
DAVID WALKER,	

and many of the well-disposed inhabitants of that town.

On this pleasing occasion the Rev Mr Dripps delivered the following appropriate address:—

"When the great Architect of nature had formed the universe, He created man lord of this world, and endowed him with powers of mind by which he is able to imitate in miniature,—though in much imperfection,—the works

of his Creator. Both the works of nature and art are calculated to convey to our minds moral and spiritual instruction.

"The foundation of an edifice,—especially one designed for the worship of God,—ought to put us in mind of that foundation which God hath laid in Zion, as the only support of our hopes for eternal happiness.

"The solidity of the foundation demands the architect's utmost attention, as without that the superstructure can have no security; so, unless we build our hopes for happiness upon Christ—the Rock of Ages, and surety of lost sinners—we shall at last meet with a disappointment infinitely more distressing than he who built his house upon a foundation of sand.

"The corner-stone is designed firmly to unite the sides of the building, and to beautify and strengthen it. Let us direct our views to Christ—the chief corner-stone of the Church—which in Scripture is called a spiritual temple.

"He mysteriously and wonderfully unites, by His Spirit, Jews and Gentiles,—men of different nations, views, and dispositions, into one glorious assembly; adorns them with righteousness and holiness, and fits them for the heavenly state. That an edifice may answer the intention of the builder, it is necessary that it be solid and durable, adapted to the use for which it is intended, of a pleasing appearance, and that its aspect declare its design. The spiritual building to which these ideas should direct our attention is erected upon an everlasting, unchangeable foundation. It is united by a corner-stone which can never decay. It is remarkably adapted to the use for which it is designed:—the advance of the glory of God, and the happiness of its members.

"The righteousness, holiness, peace and fidelity of the true members of the spiritual temple, shew that it is designed for the noblest purposes. It presents the most delightful appearance to those who are able to view it with the eye of faith. May the King of Zion prosper this building! May He graciously reside in it when built! May this be the place where a multitude of souls shall be rescued from the slavery of Satan, and made willing subjects to Christ's kingdom! May this be the place where many shall be edified, comforted, built up and fitted for entering into the temple above by means of the glorious gospel of salvation. AMEN."

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### THROUGH DEATH TO LIFE.

"It is sown in dishonor; it is raised in glory."—1 COR. xv. 43.

The star is not extinguished when it sets  
Upon the dull horizon; but it goes  
To shine in other skies; then re-appears  
In ours, as fresh as when it first arose.

The river is not lost when o'er the rock  
It pours its flood into the abyss below;  
Its scattered force re-gathering from the shock,  
It hastens onward with yet fuller flow.

The bright sun dies not when the shadowing orb  
Of the eclipsing moon obscures its ray;  
It still is shining on, and soon to us  
Will burst undimmed into the joy of day.

The lily dies not when both flower and leaf  
Fade, and are strew'd upon the chill, sad ground;  
Gone down for shelter to its mother earth,  
'Twill rise, re-bloom, and shed its fragrance round.

The dew-drop dies not when it leaves the flower  
And passes upward on the beam of morn ;  
It does but hide itself in light on high,  
To its loved flower at twilight to return.

The fine gold has not perished when the flame  
Seizes upon it with consuming glow ;  
In freshen'd splendour it comes forth anew,  
To sparkle on the monarch's throne or brow.

Thus nothing dies, or only dies to live—  
Star, stream, sun, flower, the dew-drop, and the gold ;  
Each goodly thing, instinct with buoyant hope,  
Hastes to put on its purer, finer mould.

So in the quiet joy of kindly trust,  
We bid each parting saint a brief farewell ;  
Weeping, yet smiling, we commit their dust  
To the safe keeping of the silent cell.

Softly within that peaceful resting-place  
We place their wearied limbs, and bid the clay  
Press lightly on them, till the night be past,  
And the far east give note of coming day.

The day of re-appearing, how it speeds !  
He who is true and faithful speaks the word,  
Then shall we ever be with those we love—  
Then shall we be for ever with the Lord !

The shout is heard ; the archangel's voice goes forth ;  
The trumpet sounds ; the dead awake and sing ;  
The living put on glory ;—one glad band,  
They hasten up to meet their coming king.

Short death and darkness !—endless life and light !  
Short dimming !—endless shining in yon sphere,  
Where all is incorruptible and pure—  
The joy without the pain, the smile without the tear !

—DR BONAR.

## Religious Miscellany.

### SPIRITUAL DARKNESS.

My God, my God, why hast thou forsaken me ?" Psalm xxii, l.

Of all the sorrows which a child of God must encounter on his journey through this world to another perhaps the heaviest is the hiding of his heavenly Father's countenance. The believer feels like other men, the common woes of mortal life, nay, he sometimes appears of all men the most miserable,—but he has a promise and a pledge adapted to every such case ; there is always something in the covenant suited to his wants: and when all else seems to fail, he can at least fall back on the comprehensive assurance, " My grace is sufficient." But

when that grace appears to be withdrawn, or even turned into sore displeasure ; when the soul can no longer enjoy communion with its God, but, on the contrary, feels as if its prayer were shut out from before him, it is then that the stroke appears to be overwhelming—then that the believer would cry from all the depths of his soul, " O wretched man that I am !"

But what may we regard as the causes of this sore distress ?

First ; it may originate in the holy sovereignty of God. He may be pleased thus to try the souls of his children, just as other troubles, in different forms, come upon other men. " Thus the good pleasure of his goodness" may thus be Jeho-

vah's rule—and the lesson which he would teach may be this—"Be still, and know that I am God."

Or, secondly; the spiritual darkness which broods over a soul may be occasioned by sin committed, and the Spirit of holiness grieved.—In every case, but especially in the case of a child of God, sin is offensive to the Holy One.—He will correct us for it; He will testify his displeasure: He will make it manifest that it is an evil and a bitter thing to sin against the Holy One.

Or, thirdly; the darkness of soul to which we now refer may originate in the want of a simple faith. Instead of beholding the Lamb of God, or looking to him that we may be saved we may be turning our scrutiny inward in the hope of finding something there, on which our hopes and our happiness may repose. But it never was designed that we should find our hopes upon anything within. Other foundation no man can lay than that which God has laid, which is Jesus Christ. There all is radiant—but elsewhere, a spiritual gloom descends on us again.

And where shall we find a remedy for this evil? The expression of David, or of David's Lord, may enable us to reply. Amid all his darkness, David still clung to God as *his* God.—like the patriarch before him, the king of Israel would not let God go. His faith might be obscured and his soul in perplexity; but still he had an anchor cast within the veil. He clung to God as *his* God, whatever might befall—and so should we. Even amid trials and sorrows, such as David had to endure, we should exercise an appropriating faith,—and so be delivered from every ill.

Or, farther; if it be sin committed that has grieved the Holy One, then that should be sought out, and carried to the fountain opened for sin. No peace need be expected by the soul till that be done. In his own children at least the Holy One will testify his displeasure against the abominable thing which he hates; and whether it be the want of faith, or some positive transgression, the Judge of all the earth calls on us to cease to do evil and learn to do well.

But in contrast with these tried ones, how blessed are they whom the Lord keeps in perfect peace! By enabling them to "stay upon God," they are carried calmly through life, His kingdom within them, and Himself for their por-

tion forever. The secret of all that, is simple faith in the Saviour. In Him such souls meet and commune with the Father of our spirits. In Him they find the grace which is all-sufficient, and the joy which no man takes from them. The Sun of Righteousness habitually shines upon them, and they walk like the children of light to their heavenly home, rejoicing in Christ Jesus, and having no confidence in self. And, while such favoured ones remember that they have nothing which they have not received, how careful should they be to live to the glory of him who has done such great things for them! Surely, "the living sacrifice" should be often presented, and the "reasonable service" paid! Where such grace is working, glory should accrue to its author—and happy that soul which the Holy Spirit is thus leading in the narrow way! It is there that man walks with God and rejoices in his favor as life.—*Tweedie's Psalm from Gilead.*

#### THE DYING SOLDIER'S LAST PRAYER.

In the evening of the 15th of November, 1854, after the glorious victory of Inkermann there was found in the enclosure formed by the tents of our brave allies a large number of killed and wounded; the Russians were the most numerous. The English had already collected theirs, and were helping the French to raise their soldiers who had fallen on that bloody field. The earth was strewn with corpses. Some of the faces seemed to smile, some seemed to sleep, others looked fierce, some had received the mortal blow whilst in the act of tearing the cartridge, and still remained kneeling, convulsively grasping their weapon; the arms of some were raised, as if they sought even in dying to deal a blow, or as if they were uttering a prayer with their last breath. The wind blew strongly, and the moon, darkened every now and then by thick clouds, burst forth at intervals, and illuminated this sad spectacle, seeming to reanimate the long rows of dead bodies.

The silence of the night was disturbed by the cries of the poor creatures who writhed in the last agonies of death, and by the distant rumbling of the Russian batteries, still sending forth shots which touched only the corpses of the slain.—Here and there men bearing litters, walked over the battle-field, seeking and carrying off the survivors.

At the moment that one of these litters approached, borne and escorted by soldiers, preceded by a woman with a lantern, near a heap of bodies horribly mutilated, a voice cried feebly, "To me my friends!" It was a young foot soldier a shot had terribly torn his side; he was just about to die. "You cannot bear me hence," said he. "I know that my last moment is fast approaching, but I am glad to see friendly faces before my reason forsakes me \* \* \* \* I have a great favour to ask, and I hope that one of you will be preserved to accomplish it." Then, perceiving the woman, "Oh! Madam, God will preserve you for this mission; you will go to my poor mother, you will console her, for women alone know how to use words which can heal a wounded heart. Tell her that her son died a soldier; tell her also that he died a Christian. Take her this New Testament, which some unknown friend gave me when we were embarking. Tell my mother that this book has made of a bad person, of a swearer, of a profligate man, a new creature; it has shown him the means of salvation by the grace of God, and through faith in the merits of a Saviour, it has been a succour to him in days of trouble, and it has given him in his last moments the courage necessary to appear with calmness before his last great trial—the heavenly tribunal. You will find my mother in the market of the Innocents, at Paris. She will have received the fatal news, she will be inconsolable; but you will give her this message of peace; you will read it with her; you will embrace all my loved ones for me, and Isidore Briche will thank you for it in begging you to unite with him in his last prayer."

The hardest and most unbelieving heart could not have resisted the last request of the dying man. These soldiers who had doubtless faced without flinching the immense perils of that day, fell on their knees by the side of the sufferer.

The woman had passed her arm under the heavy head of the soldier. "O our God," said he. "Thou all good and almighty. Thou who has taught me to pray, bless Thou my mother, console her, make her forget the wanderings of my youth; grant to her the same knowledge of thyself that Thou hast given to me; grant that my brothers and sisters may learn Thy ways. Take care

of these brave men whom Thou hast sent to me in answer to my earnest prayer; keep them from the misery of living far from Thee; assist this woman in the work that I have given her to do. And now, my God. I thank Thee that Thou hast opened to me, the door of life. May thy blessing rest on those pious Christians who are distributing thy Word to the soldiers, and on those, also, who come to bring that Word into our camp. I thank Thee for Thy boundless mercies!"

He was silent, and the pale light of the moon lit up his dying but happy face; his spirit was fast passing away; the soldiers were thoughtful and silent; the woman in tears. The sufferer perceived her; he turned gently toward her, "You will remember my name," said he, "because it is written on the first page of my Testament." \* \* \* \* \* He was silent again; his features expressed the sufferings he was undergoing.—The sergeant approached him: "I shall write before to-morrow to Madam Briche," said he; "my handwriting is known to her, and will not alarm her, I shall be able by degrees to break the sad news to her; and, on our return, if God brings us back we shall be able to finish the work of consolation which you have committed to us." "Thank you sergeant; when all is over, you will take this book, for I shall keep it to the end, which is not far off. Stay near me with your wife, the rest can leave me; I cannot profit by their kind attentions; they will be more useful elsewhere." At a sign from Robert they departed, and he knelt down near his wife to assist supporting their young friend. Soon the blood began to flow from the mouth of the dying man, the death rattle was heard, delirium followed. An hour thus passed. At length his senses returned for a moment he feebly murmured, "Pardon—my mother,—thanks—my God." His head fell backwards, he was no more. The young woman leant towards him, gave him the last kiss, and took from his hands—already growing cold—the book which had led him to eternal life.

#### "THERE IS ANOTHER MAN!"

BY THE REV DR GUTHRIE, EDINBURGH.

During a heavy storm off the coast of Spain, a dismayed merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvas shelter on a

deck most level with the sea suggested the idea that there might be life on board. With all his faults no man is more alive to humanity than the rough and hardy mariner, and so the order instantly sounds to put the ship about, and presently a boat puts off with instructions to bear down upon the wreck,

Away after that drifting hulk go these gallant men through the swell of a roaring sea; they reach it; they shout and now a strange object rolls out of that canvas screen against the lee-shroud of a broken mast. Hauled into the boat it proves to be the body of a man, bent head and knees together, so dried and shrivelled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board. It is laid on the deck; in horror and pity the crew gather round it; these feelings suddenly change into astonishment; it shows signs of life: they draw nearer; it moves. and then mutters—mutters in a deep sepulchral voice, "There is another man!" Saved himself, the first use the saved one made of speech was to seek to save another.

Oh! learn that blessed lesson. Be daily practising it. And so long as in our homes, among our friends, in this wreck of the world which is drifting down to ruin, there lives an unconverted one, "there is another man," let us go to that man and plead for Christ: go to Christ and plead for that man. Let the cry, "Lord save me, I perish," be changed into one as welcome to a Saviour's ear, "Lord save them, they perish."

#### THE YOUNG OFFICER.

Some years ago a certain regiment was quartered in the parish of the dean of Ardagh, and some friends requested him to show attention to a young officer belonging to the regiment, in whom they felt much interested. In compliance with their wishes, the dean called upon him, invited him to the rectory repeatedly, and lost no opportunity of endeavouring to commend religion to him, but without success, though the young man, who was amiable and well-bred, made no opposition. One day the dean was going to a distant part of the parish, to give a cottage lecture, and asked the young officer who was then staying with him, if he would accompany him, as it was a fine day and a pleasant walk, to which he agreed. The subject of the lecture

was from Isaiah lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price;"—a passage in which the soul is invited to satiate its thirst for happiness by receiving the free salvation offered in the gospel. When the service was over and they were walking towards home, the young man said to the dean, "I hope you will excuse my saying so, but it seems to me there is no sense in telling one to 'buy without money and without price.'"—The dean tried to make him perceive the spiritual meaning, but to no effect, for the other ended by saying, "I suppose I am very stupid, for I cannot see it; I beg your pardon, but it still seems perfect nonsense to me." Soon after this the regiment was ordered to the West Indies, and the dean parted with his young friend without the slightest hope of having made any religious impression upon him. Six months afterwards he received a letter from the colonel of the regiment, informing him that lieutenant—had died of yellow fever, after three days' illness, and that he had requested the colonel to inform him of it, adding this message—"And tell the dean of Ardagh, that now I can fully enter into the meaning of 'Ho, every one that thirsteth,' &c., and that on my bed of death, it is all my salvation and all my desire."

#### SIN.

Look now at sin; pluck off that painted mask, and turn upon her face the lamp of the Bible. We start; it reveals a death's head! I stay not to quote texts descriptive of sin: it is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting—everything that man hates it is; a load of evils, beneath whose most crushing, intolerable pressure "the whole creation groaneth." Name me the evil that springs not from this root—the crime that lies not at this door. Who is the hoary sexton that digs man his grave? Who is the painted temptress that steals his virtue? Who is the murderess that destroys his life? Who is the sorceress that first deceives and then damns his soul?—Sin! Who, with icy breath, blights the sweet blossoms of youth? Who breaks the hearts of parents? Who brings grey hairs with sorrow to the grave? Who, by a more hideous me-

tamorphosis than Ovid ever fancied, changes sweet children into vipers, tender mothers into monsters, and their fathers into worse than Herods, the murderers of their own innocents?—*Sin!* Who casts the apple of discord on home hearths? Who lights the torch of war, and carries it over happy lands? Who, by division in the Church, rends Christ's seamless robe?—*Sin!* Who is the Delilah that sings the Nazarite asleep, and delivers the strength of God into the hands of the uncircumcised? Who, with smiles on her face, and honeyed flattery on her tongue, stands in the doors to offer the sacred rites of hospitality and when suspicion sleeps, pierces our temples with a nail? What Siren is this, who seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arms around our neck, to leap with us into perdition?—*SIN!* Who petrifies the soft and gentle heart, hurls reason from her throne, and impels sinners, mad as Gadarine swine, down the precipice in the lake of fire? *Sin!* Who, having brought the criminal to the gallows, persuades him to refuse a pardon, and with his own hand, to bar the door against the messenger of mercy? What witch of hell is it that thus bewitches us? Who nailed the Son of God to that bloody tree? and who, as it were, not a dove descending with the olive, but a vulture swooping down to devour, vexes, grieves, thwarts, repels, drives off the Spirit of God? Who is it that makes man in his heart and habits baser than a beast: and him who was once but little lower than an angel a devil?—*Sin!* *Sin!!* Thou art a hateful and horrible thing; that abominable thing which God hates. And what wonder? Thou hast insulted his Holy Majesty; thou hast bereaved him of beloved children; thou hast crucified the Son of his infinite love; thou hast vexed his gracious Spirit; thou hast defied his power; thou hast despised his grace; and, in the body and blood of Jesus, as if that were a common thing, thou hast trodden under foot his matchless mercy. Surely, brethren, the wonder of wonder is, that *Sin* is not that abominable thing which we also hate.—*Dr Guthrie.*

#### EVERY-DAY PREACHING.

One painful lack with some excellent ministers is the lack of knowledge of the heart in its daily acting. They are not ignorant men. They are tolerably familiar with Owen and Howe, with Poole and Turretin, and may have waded deep into Havernick, and Hengstenberg. But to the living, acting, weeping, working, tempted, and sinning world around them, they are well-nigh strangers. During the week, their parishoners have been driving a plow, or hammering a lap-stone, or pleading a cause, or have been "up to their eyes" in cotton bales, or sugar casks. When the Sabbath comes, these parishoners bring to th sanctuary their every-day wants and trials, as parents, as citizens, as men of business. They want preaching that shall tell them how to live, as well as what to believe. They want plain teaching. They want doctrine, but doctrine made practical. They hunger for truth purged of all scholastic technicalities. We once heard a young licentiate of great promise preach a sermon in which he talked about "governmental theories of atonement," of "potentialities," of "subjective feelings, and "claircised verities." We said to ourselves "Young man, you will burn that sermon up before you have been in the ministry 12 months." Such preaching saves no souls. The Sabbath teachings which are carried into the week are those which point the sinner most clearly to the Saviour—which meet the Christian in his daily struggles and temptations—which sooth the afflicted with gospel consolations—which tell the young how to shun Satan's pitfalls, and the aged how to prepare for death, and all this in the simplest language possible. A discourse which a minister would not be willing to read to his domestics and his children of 12 and 15 years of age, with a good hope that they would understand it, is not usually a safe sermon for a popular audience. It takes all our learning to make the truth simple." The preacher who never "wears out" is the one who studies most closely the Bible and the human heart in its every-day workings.—*Christian Intelligencer.*

### Children's Corner.

THE INFIDEL'S CHILD.  
The following fact, communicated by

one of our foreign correspondents, shows alike the blessings of Sunday Schools to

children, and the influence which even these "little ones" may exert upon others for good.

In the city of London, there lived a little girl, who attended for three years, by stealth, the teachings of a Sabbath School. Coming under the saving influence of truth, she became concerned for her father—a noted infidel, and active opposer of Christianity. She obtained a Bible, but knew not how to put it into his hands; for she feared his displeasure, and dreaded any prohibition which might deprive her of the prized advantages of the Sabbath School. She retired, to seek Divine guidance. Her father, passing the door of the apartment, heard the voice of his child; it was the voice of prayer—she prayed for him. He became affected, agitated, distressed. After a little, the family assembled at the tea table; the beverage was handed round, but he could not partake. "Is there a Bible in the house?" he said. "My dear," replied his wife, apprehensive of the purposed repetition of the act, "did you not burn every Bible that we had, not leaving so much as one?" "Is there any good book then?" he inquired. His little daughter, thinking that God might be answering her prayer, arose, took him by the hand, asked him to go with her, and, when they had left the room, looking into his face, said, "Father sure you won't be angry with me? I know you won't be angry with me; come with me, and I will get you one; And she brought him, and gave him the Bible, which for this very purpose she had procured. He felt deeply, and, trembling while he handed it back to her, said, "My child, I cannot read this book, will you read it for me?" She did so; and then, taking her in his arms, he kissed her, and said, "Tell me, my child, where did you get this book, and how did you obtain this knowledge of it?" She told him all, how she attended the Sabbath School, the effect upon herself, and how she became concerned for his salvation. That very evening he accompanied her to the chapel. As they entered, the minister was engaged in prayer; his manner and address made a powerful impression on the father's mind, for he seemed to walk with God; the sermon aided in deepening the impression; and it was an interesting sight when, two or three Sabbaths afterward, that father appeared in that chapel, with his wife and nine children and openly

renounced his infidelity. That was the Weigh House Chapel—the minister, Thomas Binney; and that infidel, reclaimed through the influence of Sabbath School instruction on the heart of his child, was the celebrated author of "The Every Day Book."

#### "WEEP WITH THOSE THAT WEEP."

The cold winds whistled and whistled along the narrow streets in a perfect tempest of rudeness, defying the protection of cloaks and comforters, and causing large and small to shiver at his keen and searching roughness. Little Bettie Moore was standing by the window, wrapped to the chin in a large shawl, looking out into the street at the passers by. In the room behind her burned a large fire, and her little brother was rolling on the rug before it very happy, in the enjoyment of comfortable indolence "Oh, George," said Bettie, "do come here; only see this old man, buttoned up to the chin, and wrapped to the eyes, blundering along against the wind.—Now here comes a young lady trying to walk gracefully, but she cannot for pain. See, now she stoops forward, as if to let the blast drive over her head. Ha! Ha!

"What next, Bettie?" said George "I am too lazy to come and look; i you'll tell me it will do just as well."—And with this he yawned, and stretched his feet towards the glowing fire.

"Oh, George, will you believe it? A man is coming with a little coffin in his arms! There, he has placed it on the stone step at the gate, and is looking so sad; I'll run down to the door and ask him if I can do anything for him; "and forgetting the cold, little Bettie ran down the stairs, and swinging open the front door, rushed out to the gate.

The man glanced upward for a moment, and then dropping his head on the lid of the coffin burst into an agony of tears. Little Bettie stooped down and wept also. What a scene! The little finely-clad child and the rough, half dressed man, weeping together over that small unvarnished coffin.

"God bless you, little miss; sure it must be that you are an angel that God has sent to feel for the poor and broken-hearted. May the spirit of her that's in this coffin attend you, and shield you from all evil,"

"Is it your little girl?" asked Bettie,

"Yes."

"Well, you can meet her again when you die, if you'll be good. Mamma says we'll meet our little buried sister in heaven if we love God, and tell the truth, and do to others as we would have them do to us. Oh, I'm so sorry for you," she continued, almost choked with sobs, "but you'll try to meet your little girl in heaven, won't you?"

"I will with God's help," said the man, looking at the child through his moistened lashes in astonishment. "Will you pray for me little lady?"

"Yes sir; I'll pray for you every night before I go to bed; and if you'll come to—church on Sunday, you'll hear our minister pray for you; he always prays for 'the sorrowing ones of earth.'"

"God bless you, little darling; I'll go to—church, for your sake; good bye! Run into the house; its cold for the like of you;" and the man gathered up his child's coffin and resumed his journey. Alas! alas! for friendless poverty, that must, unheeded and alone, bear its own loved to the yawning and repulsive grave! Yet, thank God there are mothers who teach their children how to go to heaven that there are ministers who never forget to pray for the bereaved and afflicted. Yes thank God that there are children who remember, and repeat, the lessons taught them.—The poor, sorrow-stricken man did go to church, the minister did pray for him and he finally joined the church, and died at last in the hope of re-union with his lost babe.

## Temperance.

### SKETCH OF A SERMON ON TEMPERANCE.

BY REV. JAMES WADDELL.

*The Unrighteous Decree.*

Ether iv. 13-16.

After pointing out the resemblance between the state of the Jews as exposed to destruction through the decree of Ahasuerus, and our position under a law which legalizes the traffic in intoxicating drinks, and thus is causing the destruction of multitudes of our fellow-countrymen, he stated his object to hold up Mordecai's position and conduct on the occasion referred to, as an example of our duty "at such a time as this." This was done in the following observations:

1. A time of imminent danger should be a time of extraordinary exertion to meet, and, if possible, avert it.

This would be acknowledged were we exposed to an invading army or the approach of pestilence, or in such a case as that of Mordecai and the Jews. But the lecturer proceeded to show how peculiarly the remark applied to that system where, for a certain sum paid into the king's treasury with the view of countervailing the king's damage, license was given in effect, if not in intention to "destroy, to kill, and cause

to perish" all that come under its fearful influence. He referred to the multitudes ruined in this way, the more terrible destruction which awaited them under the threatening of the divine law, that drunkards shall not inherit the kingdom of God, and, strongly appealed to his audience, whether this were not a case more strongly appealing for sympathy and effort than even the case of the Jews.

2. An idea of personal safety, "at such a time as this," affords no security that danger will not come; nor is it any excuse for inaction or indifference.

The Queen sympathized with the Jews, but finding herself safe, she at first did not incline to jeopardize her life by entering the king's presence. And so many persons reason, when appealed to for help, to rescue the perishing from strong drink. "Why should I say or do anything in the matter. My position is secure, I am in no danger where I am. If I move in this business I will risk my influence and my interest, and make enemies of such as are now my friends."

Mordecai, however, informed Esther that she was mistaken in supposing herself safe where she was. And just as great a mistake is committed by any one

who is ever so well fortified in his own estimate of his self-command, who thinks himself in no danger from the traffic in intoxicating drinks. And even if he were safe, what ruin may, by his example, be brought upon his family and his father's house."

3. An impression that we cannot do all the good we wish furnishes no reason why we should not do all we can.

When Mordecai first appealed to the Queen, she sent him word that she could do nothing to help him,—that she could not enter the king's presence except at the peril of her life, and that for some reason which she did not know, she had not been called into the king's presence for thirty days. Mordecai sent to remind her of her responsibility to God,—of the position which she occupied,—and the probability that God had brought her to where she was to meet the present emergency. "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther saw her duty and resolved, God helping her, to do what she could. "I will go in unto the king, which is not according to the law, and if I perish, I perish."

There are persons who imagine that their influence would be of very little advantage in the cause of temperance, and they withhold all co-operation and assistance. To such we might say as Mordecai did—"If thou altogether hold thy peace, enlargement and deliverance will come from another place." If we have not all the influence we desire, we are accountable for what we have, and if this be employed aright, God will accept it. If there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not." The man who used the two talents is hailed "well done," as well as he that had five. It was a high eulogium. "She hath done what she could."

4. An effort to avert danger, and to promote the well-being of ourselves and others, should be made in dependence upon God, and with earnest prayer for divine direction and assistance.

Esther said, "Go gather together all the Jews, that are at present in Shushan, the palace, and fast ye for me, &c. I also and my maideus will fast and so will I go in unto the king."

There is reason to fear that many of the schemes undertaken for the suppression of intemperance are undertaken in dependence on human ingenuity, and

are carried forward in compliance with the maxims of worldly policy. It is only, however, when our plans are based on scriptural principle, and conducted in a spirit of responsibility to God, and in earnest supplication to him for wisdom and direction, that we can hope to see our success complete.

5. While dependence for success is based upon divine direction and help, yet must the means of accomplishing the end in view be prudently and diligently employed.

Mordecai and Esther looked to God for success, but they did not expect him to work a miracle, and they accordingly used all the means within their reach, and in the way that prudence pointed out as most likely to secure the end. So we must not only pray for the deliverance which God alone can give, but we must be diligent in the use of means to accomplish what we seek. Duty is ours, success is with God. And "who knoweth whether" God, in putting it into the hearts of the members of our Synod to bring the subject "at a time" before the minds of all our people, may not be preparing the way for some combined, energetic effort, that will, under his blessing, be made more effective than any of the schemes that have hitherto been tried.

6. The employment of means for the accomplishment of a great purpose, directed by the word of God, and with earnest prayer for blessing, may confidently be expected to lead to ultimate success.

We have the power to do all that is required. It remains only that it be called into action. But how is it to be done?

1. Let us become impressed with a due sense of our danger, and of the evil to which we are exposed.

2. Let us endeavour to arouse the people who are exposed to ruin to see their danger and avoid it.

3. Let us not hesitate to represent the traffic in strong drinks, and its abettors and promoters in their proper character before the world.

4. Let us endeavour to induce others to join us in seeking our own deliverance, and the deliverance of others from impending ruin.

Lastly, let us take encouragement from the righteousness of our cause and the success of Mordecai in a similar enterprise.

## Religious Intelligence.

### NOVA SCOTIA.

ORDINATION AT DARTMOUTH.—The Free Church congregation at Dartmouth is once more favored with the ministrations of a settled pastor. A unanimous call from this Church to the Rev. A McKnight, having been sustained by the Presbytery, and the ordinary preliminary steps having been taken, that revered Court met on the 26th ult., in St James' Church, for the purpose of ordaining Mr McKnight to the office of the holy Ministry and inducting him into the pastoral charge of the congregation. The services commenced at half-past six o'clock in the evening. The Church was filled with a very attentive audience. Rev Professor King preached an impressive and appropriate discourse from the passage, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief." After sermon Professor King proposed the usual questions to Mr McKnight: and satisfactory answers being given, he was set apart by the laying on of the hands of the Presbytery and by solemn prayer to the office of the ministry. He was then declared a member of the court and received the right hand of fellowship. Professor King addressed a suitable exhortation to both pastor and people as to the duties and responsibilities involved in the sacred union now constituted. The Rev John Hunter then explained to the audience in a brief address the distinctive principles of Presbyterianism and their foundation in Scripture.—*Free Church Record.*

ORDINATION OF THE REV. A. W. MCKAY.—This is the third ordination performed by the Halifax Presbytery within two months.—Mr Steele for Bridgewater, Mr McKnight for Dartmouth and Mr McKay for Bermuda.

The Presbytery met for Mr McKay's ordination in Chalmers' Church, at 7 o'clock on Thursday evening. Rev John Hunter preached an admirable sermon from the words "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his blood," After sermon and the usual preliminary questions Mr. McKay was set apart to the office of the holy ministry by the laying on of the hands of the Presbytery—

Mr Hunter offering up prayer. Mr Hunter also addressed a suitable exhortation to the ordained minister and to the people. Professor King then explained the distinctive principles of the Presbyterian Church, and of the Free Church as a section of the Presbyterian body.

The audience was large and very attentive throughout.

The Rev Mr McKay left for Bermuda yesterday morning. He is to occupy Mr Thorburn's place who has left Bermuda on account of his health.—*Witness.*

The Rev Mr Christie and lady arrived here per the *America*, from Scotland. Mr Christie is a missionary of the Established Church of Scotland.—*Id.*

### ENGLAND.

SPECIAL MEETING OF THE CONGREGATIONAL UNION IN LONDON.—The special meeting of the Congregational Union, which has been looked forward to with much interest, began upon Tuesday the 20th ultimo, in the Independent Chapel, New Broad Street, London. The Rev John Stoughton presided, and delivered the usual opening address. After referring to the necessity of a spirit of charity in their intercourse with each other he stated that his remarks would be directed to correcting misapprehensions, to guarding against some dangers, and to subduing some fears, suspicions, and asperities. He denied the truth of an impression which had got abroad that the Congregational Union consisted of two parties—one contending against and the other for evangelical truth. No question of vital doctrine was, he stated, before them. "It is," he said, "of the greatest moment to our churches, to their reputation and their welfare, that this fact be kept in mind, and that the substantial agreement of this assembly in the grand verities of the evangelical faith be so proclaimed to our sister communities of other orders that they shall no longer be left in doubt concerning us." There were, however, he considered, certain influences abroad, certain methods of theological thought and moods of religious feeling which ought to be narrowly watched. A species of mysticism, attractive to many minds, threatened to cloud the horizon of the Church. The greatly revived admiration of works of taste and art, in connexion with religion and worship, called also for the exercise of much caution. There were

likewise dangers, he thought, besetting those on the other side, who were deeply anxious for the conservation of orthodoxy. There was a danger of confounding the subordinate and incidental with the supreme and essential, and of using improper means for the carrying out of righteous ends. Whilst among many there was a growing desire not to confound too much the systematic or metaphysical treatment of theology, with the original teaching of Scripture, and to view the revelation of the divine truths with increasing awe and reverence, there was, he conceived, no party among them who lost the real in the mysterious; who, in speaking of facts and persons, forgot principles; who dealt with human nature so as to cover its degeneracy; who dwelt on our human responsibility to the neglect of free and sovereign grace; or who so preached about this life as to give little prominence to the next. Such men, if they did exist among them, would be both traitors to Christ and a curse to the Church. The address was received with much favour, and the thanks of the Union were returned to Mr Stoughton.

The statement of the committee was read by the Rev George Smith. Explanations were given in regard to the postponement of the meeting to have been held at Cheltenham, and also of the reasons for summoning the present special meeting. It was recommended that the question of the future relation of the Affiliated Societies and of the Magazines [the *Christian Witness* and the *Christian Penny Magazine*, both edited by Dr Campbell] to the Union should be considered, though not hastily determined on. The approval of the report was moved by Edward Baines, Esq., M. P., and unanimously agreed to. A cordial vote of thanks was also returned to the committee, for their wise and patient conduct of the affairs of the Union, during an unusually anxious and difficult period.

The following resolution, with some important alterations, was passed after considerable discussion:—"That in the judgement of this assembly it appears desirable to appoint a special Committee of twenty-five gentlemen, ten being resident in London, and fifteen in the country, with the Secretaries of the Union, to consider the present working of the Congregational Union, in relation to its magazines and Affiliated Societies."

The discussion was renewed on the

following day, many being anxious for the immediate severance of the connexion between the magazines and the Union. A letter was produced, dated December 1, in which it was shown that Dr. Campbell had himself proposed to sever this connexion, though desirous of its being done in such a manner as to leave no room for the severance being regarded as a vote of censure. He still maintained his perfect willingness to accept such a change, if made with deliberation. The resolution was maintained in its original form.

At the close, the sub-committee recommended that the resolution passed at its September meetings should be re-affirmed as follows:—"That various charges of unfaithfulness to the sacred principles of evangelical truth having recently been made against the body of Congregational ministers, this meeting deem it incumbent to express their deep and deliberate conviction that such imputations are unfounded and unjust; and they hereby record their assurance, that the ministers of our churches as a body, maintain an unabated attachment to those great Christian principles on which they have been incorporated from the time of their formation; but, while the meeting would earnestly commend a faithful adherence to the essential truths of the Gospel, and a prominent and unmistakable exhibition of them in the pulpit, they would earnestly desire that a charitable construction should be put upon the terms in which they are expressed, and that they should on all occasions, be maintained and vindicated in a Christian spirit." This resolution was carried with applause.—*News of the church.*

#### SCOTLAND.

On the subject of Temperance, the gratifying fact may be chronicled, that, in the United Presbyterian Glasgow Presbytery, a majority of its ministers are now adherents of the Abstinence Society. Almost all the ordinations and inductions that have taken place in recent years in Glasgow have been those of abstainers. Since January, 1854, nine total abstainers have been settled in Glasgow, while, during that same period, only two non-abstaining ministers have been introduced in connection with the United Presbyterian Church. The good principle is therefore advancing, and church action must soon be taken for

the expulsion of all liquor dealers from the Church of Christ in all its branches.

—*Cor. Intelligencer.*

A meeting of office-bearers of the various United Presbyterian Churches in Glasgow, was held on Monday evening, February 9, with a view of interesting the churches in the scheme for the better support of the ministry, especially in thinly-peopled districts. The chairman recommended that £150 should, as in the Free Church, be aimed at as the minimum. It was shown in the course of the proceedings, that the liberality of the Church, during the past year, in her collections, for the Aged Ministers' Fund, and for Missions, might justify them in aiming at such a sum.

#### TURKEY.

DEATH OF REV. C. N. RIGTER.—With inexpressible pain, says the *New York Observer*, under a sense of personal bereavement and the loss which the cause of Christ has sustained, we have to mention the death of our friend and correspondent, the Rev. Chester N. Righter, Agent of the American Bible Society in the East. This event occurred at Diarbekir, December 16, 1856. We have the intelligence in a letter just received from the Rev. H. G. O. Dwight, D.D., of Constantinople. Last week, says the *Observer*, we published one of his letters, now almost literally made a record of his own fate. He commenced by saying:—"I am now upon a journey to the interior stations of the Armenian Missions in Asia Minor, and have time this morning only to write a hasty note from this most interesting place. Here Henry Martyn lies buried—that devoted Missionary in the East, who in India translated the Holy Scriptures into Hindostan and Persian, and died with fever at Tocot on his journey to Constantinople. I have this afternoon made a visit to his grave. It was just at the hour of sunset. A mild and mellow light was shedding over the scene, and I could not but feel my devotion quickened, and faith strengthened beside the last resting place of this man of God, cut off in early manhood, in the midst of his active labors, in a far distant land. Again a voice came to me—"What thy hand findeth to do, do it with thy might, for in such an hour as ye think not the Son of Man cometh." So it came! Like Henry Martyn he was cut down on his return journey, and his grave is at Diarbekir where in after years

it will be visited by travellers with melancholy interest.

#### AUSTRALIA.

RELIGIOUS DENOMINATIONS.—By a provision of the new Constitution of Victoria, the sum of £50,000 is appropriated for the support of the ministers of religion and the erection of churches, &c. The grant was during 1856 distributed in the following proportions:—

Church of England	£26,614	2	0
Roman Catholics	10,837	15	0
Church of Scotland	4,505	3	2
Free Presbyterian Church	3,203	3	7
Wesleyans	3,723	17	8
Lutheran Church	802	6	6
Unitarians	314	2	6

The clause respecting the grant has been the cause of much animated discussion. A society was formed, in anticipation of the elections, to urge on the constituencies the necessity of exacting from all candidates for the Legislature a pledge that they would seek the repeal of the obnoxious clause. To this demand a large number of the members of Assembly consented, and of the sixty members of the Lower House, the Anti-State-Aid party reckon twenty-nine as supporters of their views.

The following numbers will give an idea of the relative strength of the different denominations in Victoria:—

The Church of England is governed by a bishop, dean, and two archdeacons. There are forty-eight congregations, one of which is vacant, and four clergymen unappointed to any charge.

The Roman Catholic Church has a bishop, two vicars-general, and twenty-eight churches.

The Synod of Victoria, in connexion with the Church of Scotland, has twelve congregations.

The Free Presbyterian Church has nineteen congregations, of which one is vacant.

The United Presbyterian Church has ten congregations.

A new denomination has been founded by two ministers lately connected with the United Presbytery, the Rev. A. D. Kinninmont, Melbourne, and the Rev. David Chapman, Broad-meadows, who call themselves the United Presbyterian Church of Scotland.

The Wesleyan Methodists have twenty-two congregations.

The Independents have eighteen congregations, of which four are vacant.

The Baptists have nine congregations.

The Primitive Methodists have six congregations.

The Unitarians, Lutherans, Quakers, and Jews, have each a place of worship. The members of "the New Church" meet every Sunday; and on Emerald Hill, the Chinese have erected what is said to be a temple for the celebration of Buddhist rites.

The numbers of the principal denominations, according to the censuses of 1851 and 1854, are—

Church of England	37,493	108,002
Roman Catholic Church	18,014	45,111
Churches of Scotland and		
Presbyterian	11,608	42,317
Wesleyan Methodists	4,988	15,284
Other Protestants	4,331	18,234

The numbers of the less numerous sects are—

Independents	7790
Baptists	4724
Lutherans	3014
Unitarians	1180
Society of Friends	221
Irvingites	75
Jews	1547
Mormons	132
Mohammedans and Pagans	3009
Those who profess no religion	805

A commission has been issued for taking a census of the colony in February next, and arrangements have been made for securing its fulness and accuracy.—*Australian News for Home.*

#### PROPOSED NEW MISSIONS IN CENTRAL SOUTH AFRICA.

While the important discoveries of Dr Livingston in Central South Africa have been hailed with the deepest interest alike by the man of science, the merchant, and the philanthropist, the serious attention of the Directors of this Society has been directed to these discoveries on account of the facilities they offer for introducing the Gospel to that quarter of the world.

So long as the central region, lately traversed by Dr Livingston, remained a *terra incognita*, it would have been not only hazardous but impracticable to extend the field of operation northward; but, as the result of our distinguished traveller's accurate investigations, it has been ascertained that the high ground stretching along the north bank of the great river Zambese, situated between

four and five hundred miles west from Quillimane, would furnish an eligible and healthful site for the establishment of a Mission Station. This elevated region, unlike the lower grounds, is marked by the absence of forest and marsh. The country is open and undulating, and is peculiarly fitted both for pastoral and agricultural pursuits, producing wheat of superior quality and abundant yield, with other cereals and esculent roots in great variety.

At a meeting of the South African Missions' Committee, held the 22nd of January, Dr Livingston, in suggesting the formation of a Mission on this site, explained, that as this was the country from which, a few years since, the tribes of the Makololo had been driven out by those of Matabele, whose country lies south of the Zambese, he believed the former would readily re-occupy it if they could do so without being molested by their neighbours; and further, that in his judgment this result would be promoted by the residence of himself and Mrs. Livingston amongst the Makololo, and, with God's blessing, almost certainly secured, were Mr Moffat also to commence a mission among the Matabele, the subjects of the potent chief, Moselekatse. The Committee, after mature consideration, accordingly recommended the following measures, viz.—That two new Mission Stations should be opened—the one among the Makololo, north of the Zambese, under the charge of Dr Livingston, assisted by a Missionary from England, and the other among the Matabele, to the south of that river, under the superintendence of Mr Moffat, should the state of his health allow of his undertaking it, with the aid of at least two additional Missionaries.

At a special meeting of the Town and Country Directors, very numerous attended, held on Tuesday the 10th ult. for the purpose of considering the course recommended by the Committee, it was unanimously resolved that those measures, so far as they are found to be practicable, be carried into effect forthwith, and that, for the accomplishment of this new enterprise, a special appeal be made to the Society's friends and constituents, for the funds necessary to enable the Directors to meet the expenses which the establishment of the projected Missions will inevitably involve.

Since the way has thus been wonderfully opened, in the providence of God,

for the spread of the Gospel among the heathen tribes of Central South Africa, the Directors feel strongly impelled by a sense of Christian duty to do all in their power to meet the additional claim upon their sympathy and aid; but, on the other hand, when they reflect that the general funds of the Society have been hitherto inadequate to meet existing engagements, they feel constrained by prudential considerations to defer any decisive step, involving large pecuniary outlay, until they have ascertained that the friends and constituents of the Society will be disposed to give the undertaking their cordial countenance and liberal support.

The establishment of the projected New Missions must of necessity, in the first instance, involve a large outlay for the outfit and conveyance of the Missionaries to their remote destination, and the erection of buildings for their use and accommodation, and permanently in payment of the annual salaries and other expenses of the agents employed. It is difficult to make an accurate estimate of the cost which such an undertaking will demand; but the Directors will not feel justified in entering on it, without a realized fund amounting, say, to £5000, specially raised and appropriated to this object.

In the review, therefore, of the signal blessings which in past years have attended the labours of the Society's agents among the native tribes of Southern Africa, and from an earnest desire to extend those blessings to the interior of the country northward of the line which has

heretofore formed the extreme limit of Missionary enterprise, the Directors would now most earnestly appeal especially to opulent classes of the Society's constituency, and others of the philanthropic friends of the African race, for their contributions towards the proposed fund, to enable the Society to enter with energy and effect upon the newly explored territory, and to convey the Gospel to multitudes who are yet perishing for lack of knowledge.

Dr Livingston engaged to return to South Africa in the month of May, to conduct the natives who accompanied him to Tette (amounting to upwards of a hundred) back to their homes; and soon after that period, the insalubrity of the country, for several months, would render his return highly dangerous. During the interval our friend will be incessantly engaged in the preparation of his volume, unfolding his travels and discoveries; and the Directors trust their constituents will find his productions from the press some compensation for the disappointment involved in his early departure for the scene of his important labours.

Of course the friends of the Society will regard the measures above described as the commencement only of Missionary labour in the newly-discovered region, and, as the Directors trust, introductory to the establishment of the Gospel among the multitudinous tribes heretofore separated from the human family, and involved in all the darkness and misery of heathenism.—*Miss. Mag. and Chronicle.*

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## Editorial.

### THE LATE POLITICAL CRISIS IN NOVA SCOTIA.

IN our leading article this month it is remarked as a characteristic of the public agitation of the present day, that almost every where the religious element is becoming mingled with the political. This must be our reason for referring to the late political changes in Nova Scotia. As a mere political movement we should have deemed it beyond our province. But it is easy to see that the questions at issue have been far more religious than political, and their bearing upon our interests as Protestants imperatively calls for some notice on our part.

The most casual observer of the signs of the times cannot help remarking the prominence which the question of Popery is obtaining in almost every part of the world, and it is remarkable that just as universally the efforts o

the Romish Church are directed to the obtaining of political power. By all this we are not alarmed. We regard it as but the fulfilment of the prophetic announcement regarding the preparation, which is to be made for the great and final struggle, in which the great city Babylon is to fall to rise no more. "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the Spirits of Devils, working miracles, which go forth *unto the kings of the earth and of the whole world* to gather them to the battle of that great day of God Almighty." Could any language more accurately describe their efforts to obtain political power. These efforts are made in various forms. Jesuits are at the back of every throne in Europe. In all despotic countries the influence of Rome is secured by her direct influence over the minds of rulers and statesmen. In free countries a different place is necessary. But Rome knows how to adapt her measures to the altered circumstances. Under representative institutions, she secures her power by an adroit use of the electoral privileges of her adherents, moving them in one mass as the interest of the Church may require, and by skillfully holding the balance between opposing political parties rendering their differences subservient to her own advancement.

It was not to be expected that the colonies would continue to escape the same influences. And accordingly at this moment there is none of the British American Provinces but what is agitated on this subject. In Canada, from the prevalence of Popery in the East, it has long been "the difficulty" of statesmen, and the excitement has been for some time on the increase, and now simultaneously the Lower Provinces are thrown into fever heat. In New Brunswick at the last election, the Romanists in a mass, at the bidding of their spiritual superiors, changed the Administration. P. E. Island is astir from one end to the other, in consequence of the letter of the Roman Catholic Bishop to the Board of Education, requiring the exclusion of the Bible and prayers from the Common Schools; and at the time we write, Romish influence is *the* one question agitating every hamlet in Nova Scotia. As these lower Provinces are all under the spiritual jurisdiction of Archbishop Walsh, it is scarcely possible to resist the conclusion, that one master mind animates the whole movement.

For a length of time we have enjoyed comparative quiet on the subject of Popery in this Province. There was no doubt a large body of Romanists among us of different nationalities. Yet hitherto they and Protestants have lived together in comparative harmony, and many seemed to think that it was likely to continue. More far-sighted individuals, accustomed to scan the political horizon, have long seen the indications of the approaching storm, and though at first the cloud was but as a man's hand, its presence has been for some time unmistakeable. Those who suppose that the Crampton meeting was the beginning of the matter, are but blind observers of the signs of the Times. Before last winter the elements were at work, but it was only then that they began to appear. The "separate school" clauses of the Education Bill, as well as other matters, were indications clear enough to the public of the influences which were at work. But there was more, much more, going on behind the screen, than people were generally aware of, and this winter the storm has burst in all its fury. In our number for June we referred to the subject and sounded an alarm, but we confess, that at that time we had no idea that we would so soon have an explosion.

It is unnecessary to give a narrative of the facts of the case, as we can scarcely imagine one of our readers, great or small, to be unacquainted with

them. The undisguised sympathy of the Irish Catholics of Halifax with the Russians during the late war—the correspondence of an officer of Government with the vilest enemies of England for the purpose of defeating the recruiting of the Foreign Legion—the Railway riots—the sympathy shown by their countrymen and co-religionists of the rioters—the iniquitous manner in which justice was defeated—the complicity of the said Government officer with the measures taken for that purpose—his final dismissal—the palliation offered in the *Halifax Catholic* for deeds of blood—Mr Howe's letters—the secession of the Catholic members of the Assembly from the support of the Administration, under the threats of the Archbishop's organ, some against their own avowed convictions of duty—and the change of administration are all familiar as household words to our readers. We shall therefore merely advert to some of the moral and religious aspects of the subject.

We cannot forbear at the outset, though we may be misrepresented in doing so, expressing our tribute of admiration for the manner in which Mr Howe stood in the gap to denounce the conduct of the Romanists. The work had to be done, and it was high time for some person to do it. It is easy to attribute bad motives,—to accuse him of being influenced by personal or selfish ends. Whatever his motives, we would still commend his work; but we believe that the accusations against his motives carry their refutation on the face of the matter. His course threatened the breaking up of the party by which he had been raised to power, and upon which he was still dependant. It was risking office and all his worldly interests, and whatever may be the result just now, we cannot help thinking that the time will come when he will be more honored in Nova Scotia for what he has done in this matter than for any other portion of his public career. His merits were acknowledged by all classes of Protestants, with but few exceptions. In this we believe they expressed the sentiments of their hearts, and though at this moment a combination of Catholics and partizan Conservatives have caused his defeat, yet it is well known that this alliance is but “an organized hypocrisy,” and Nova Scotia will yet do him justice.

But what an exhibition does this afford of the demoralizing effect of party spirit. When Mr Howe's letters appeared there was scarcely a Conservative in the Province who did not express his approval of them. Many went into raptures. And yet the moment it appeared that the Catholics might be made subservient to the obtaining of political power the great body turned to the right about, and proclaimed that the Catholics had never yet had justice done them,—Condon (we are sorry that his name should appear on our pages) was pronounced to be injured innocence itself, and persons who have hitherto professed themselves desirous of being reckoned good Protestants are found flattering Papists, cringing at the knees of the Papal Archbishop, palliating every enormity of the Papal system, and pouring out their spleen upon their fellow Protestants who cannot so readily shuffle off their religious principles to secure political power.

But what astonished us in connexion with this was the deliberate declarations of the Leader of the late Opposition as to the principle, or rather the total want of principle, by which he and his friends were guided. “Our first duty is to remove the present Government.” What! we ask, before your duty to God and man, before the welfare of your country, before the interests of social order, morality and religion. We have often heard it as a reproach against politicians that they were actuated by the love of power, and that the interests of their country and other higher interests were only secondary in their estimation. But this is a reproach which we have always

seen public men anxious to wipe off. It is perhaps unprecedented, at all events our reading of history does not enable us to recall a case, of a leading statesman avowing for himself and those who acted with him that their object was power, and that they considered it their "first duty" to place themselves in office. Is it then come to this that there is no "higher law" in public affairs than self interest? Can our public men thus glory in their shame? No wonder that the public interests have suffered of late under the influence of faction. No wonder that the late Opposition refused their aid in carrying an Education Bill, introduced by the late Government, when their Leader now avows that their rule of action was not principle, or morality, or regard for any thing which good men value, but merely the lust of power. Of the same character is his declaration in regard to the recent controversy between Mr Howe and the Catholics, that either way he was sure of dominancy, and his implied willingness to unite with either as might suit his purpose. *As if there were no right or wrong in the question.* We must say that it will be a sad indication of the decline of moral principle among us if such a course continues long successful.

But what is much more to be deplored is the manner in which professedly religious men have sacrificed their religious principles to their party zeal. We are not given to entertaining high opinions of our public men, but we confess that it was with astonishment that we read the speech of Mr Johnston,—a full member of a Protestant Church, a loud professor of Protestant christianity,—in which he not only condescended to flatter the Romanists of this Province—not only vented his spleen upon other Protestant bodies for their opposition to Popery, but actually labored to palliate the darkest deeds of the Romish Church, even those acts by which millions of God's saints have been slaughtered, representing them as merely the deeds of an ignorant age, and accusing Protestants of persecuting equally with Romanists. Surely he is Protestant enough to know that if Protestants have persecuted, it has been *against* their principles; but that Rome has persecution fixed in her very principles—that those Protestants who persecuted learned the principles while in the Church of Rome, and had not attained to entire freedom from that system—that Protestant Churches now generally defend practically that religious freedom which they always acknowledged in principle,—but that Rome glories in being infallible and never-changing—that her principles are the same now as in the dark ages—and that she shows by such instances as those of the Madiai and De Mora, that it is only want of power that compels her to act differently in the present day—that not only have Catholic organs in the 19th century denounced the idea of civil and religious liberty, but some have even recently preached a crusade for the extinction of Protestantism in blood. Surely Mr Johnston can scarcely be ignorant of these things. Was his language then mere pretence for the sake of pleasing the Archbishop? Perhaps this is the most charitable view. But any way his conduct is but little credit to him.

And then when the *Christian Messenger*, the Organ of the Baptists which was loud in shouting the cry of Catholic ascendancy in 1847, is now silent as the grave regarding the aggressions of Romanism, opposes the formation of a Protestant Association, and reiterates misrepresentation against an esteemed minister for his connexion therewith, while the Editor had within his reach ample means of ascertaining the truth, are there two men in the Province who do not believe that this difference of conduct has an intimate connexion with the means necessary for the political elevation of "our beloved brother Johnston."

And what are we to say to some professed Presbyterians, whom we had hoped to see in the van of the contest against the encroachments of Popery, *refusing to join in prayer for the downfall of Popery*, and voting for the political extinction of those who dared to defend their countrymen against its lawless violence. Surely this were almost enough to cause John Knox to start in indignation from his grave.

As to the accusations of injustice done to the Catholics by the late Government, none know their falsehood better than those who make them. *They* have been the most ready to charge the late Administration with showing too much favor to the Catholics, and with truth. They saw that its members were most anxious to retain the support of the Catholics, and were ready to make too large concessions for that purpose; they rejoiced at seeing that this policy was disgusting many of the best supporters of the late Government, and they were ready to take advantage of the fact for its overthrow. In fact we cannot help believing that there was in the recent overturning of the Government something of the moral retributions of Divine Providence. No two men in Nova Scotia have done so much for the Catholics as Joseph Howe and William Young. The great fault of the public career of both has been, that they paid too much attention to the Catholics, the one from policy, the other from the unsuspecting confidence of his nature, as well as his chivalrous sympathy with those occupying an inferior social position. *They have their reward.* They have now been thrown from their elevation by the very people to whom they had long been pandering. This ought to be a warning to others. But Mr Johnston now professes himself willing to pay a higher price for their support, and we have little doubt that a similar retribution will yet be his.

In regard to the cry of Catholic ascendancy in Nova Scotia, we may say that in one view we regard the fear of it as most absurd. Enlightenment is too generally spread among our people for Popery ever to become the prevailing religion, and in the way of exercising rule, it is impossible that one fourth of the population can ever be able to domineer over the other three fourths. But if any person imagines from this fact, that there is no danger from the encroachments of Popery, we must say that they are strangely ignorant of the system and of its past history. They may yet learn to their cost that Rome triumphs more by cunning than by force—that she is an adept in all the arts of intrigue, and that if Protestants continue divided into political parties, each ready to bid for her support, it is easy for her between them virtually to hold the reins of power, and to elevate herself upon the shoulders of others. *He is either blind or very self interested, who does not admit that to this danger we are exposed in Nova Scotia.*

To meet this danger two measures have been adopted. In the first place, steps have been taken for the formation of a Protestant Alliance. This measure has our hearty concurrence. Besides this, a number of the members of the Legislature have entered into a combination to resist the efforts of Romanists to secure political power. This being a political movement, we have less to do with it, but we cannot help expressing our pleasure at it. We may indeed be told, that the men who have engaged in it have been actuated by political motives. It may be the case with some, but others we know to be among the most conscientious members of the Legislature. But even if it were the fact that they were all guided by political motives, it would not make the least difference as to the merits of the question. Indeed it would only strengthen our view. Surely the demands of Romanists must have become unreasonable when public men, alleged to be influenced not by religious feeling or religious bigotry, and whose worldly interests were in-

volved in retaining their connexion with them, preferred sacrificing their power and their places to making any farther concessions to them. We confess, therefore, that we are glad to find our public men getting their eyes opened to see the dangers of Romanism to the peace and welfare of the community.

As to the recent changes, it is unquestionable that *for the moment* it has given the Catholics a large increase of political influence. They now hold the Government of Nova Scotia at their beck. Archbishop Walsh has made the administration, and he can unmake it at his pleasure. It cannot move a finger except as he wishes. Such a position is most humbling to its members, and might well rouse the indignation of every Nova Scotian. But it may be well that it is so. It may be the readiest means of leading Protestants to see the true character of the system, and to feel the necessity of greater combination among them, to protect some of their dearest interests. These may suffer in the meantime. The obtaining a satisfactory general system of education is likely to remain in abeyance, and perhaps we may have another attempt made to tax us for the support of Romanist schools.

But this triumph will be but momentary. In fact, we are persuaded that at this moment the spiritual guides of the Catholics feel that they have made rather too bold an experiment upon the forbearance of Protestants—that they have put the screw on rather too tightly. Hence their affected moderation, now that they have the Government at their nod. They know that they have already done damage to the party to which they have lent their aid—they know that they have roused a feeling among Protestants which will not be easily allayed. They therefore feel it necessary to draw back for a little—for some time the wire pulling will be very secret. But let not Protestants be deceived. We believe they will not be—we believe that the opposition to these encroachments will increase. *The next administration in Nova Scotia will be formed in spite of Archbishop Walsh* and all the Protestants he can link to his car, and pledged to carry measures of education and public improvement in spite of their opposition. We care not of what party it may be, we wish it were formed of the best men of both parties. We should be sorry to see it perpetrate a single act of injustice to the Catholics, but we would like to see it strong enough to carry measures for the public weal without their aid, and regardless of their opposition.

It is gratifying to behold, as an effect of the late movements, its manifest tendency to draw Presbyterians more closely together. They are beginning to see that there is a necessity to unite their efforts to resist a common foe. They are learning how little dependence is to be put in our public men—that whatever professions of religion they may make, they are fostering our divisions to promote their own selfish ends; and that after riding into power upon the backs of one or other of the sections of Presbyterianism, are ready to cast them off for Papists or any body else; and that if Presbyterians would ever have their proper influence in the community, it must be by combined action.

It might perhaps be expected that we should notice Mr Johnston's attack upon our Church. But it is scarcely necessary. The past history of our Church speaks for itself. Its labors are written as with a sunbeam on the very face of the country. It has never as a Church been much engaged in political matters, but what it has done will ever redound to its credit.—When no dissenter could be admitted to the benefits of a collegiate education in Nova Scotia she, under the leadership of "the sainted McCulloch," took the lead in the contest by which the doors of the temple of knowledge were

thrown open to men of every creed, while Mr Johnston was a member of the Church of England and a defender of the monopoly. When the history of the Province in the 19th century is impartially written, we doubt not but the efforts of our Church in this matter will be considered as one of its brightest pages. But a little ago and Mr J. was proud to tell us that in his recent measures of education Dr McCulloch was his teacher and model; but now, for a good and sufficient reason, as he deems it, he turns round to revile us. The members of our Church, it is not too much to say, formed the van of the army which won Responsible Government for Nova Scotia, and therefore we are the less surprised to find that they are obnoxious to its steady opponent. Surely it is not worth while to be moved by his effusions of spleen, more particularly after he has candidly avowed that he considers it his "first duty" to get into power, and thus makes truth, morality and religion secondary to ambition. The attacks of such a man can be regarded as of no higher value than an expression of his present views of self interest. Did his interests lie in another direction, he would be as ready to flatter us and revile Romanists, as a lawyer who pours out his eloquence on one side of a cause would as readily pour it out on the other had the accident of a fee come from that quarter. But it is deplorable to see a man of standing in the religious denomination to which he belongs reviling his fellow Protestants for their opposition to Popery. Such conduct must recoil on his own head.

Having said so much upon resistance to the political movements of Romanism we would like to have referred at length to the propriety of efforts against it as a spiritual system. But we have already occupied too much space.

In conclusion, among the lessons we are daily receiving against dependence on man let us rejoice that we have a more sure dependance on the word and power of the Omnipotent, who has written the doom of the whole Papal system. "Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord that judgeth her." "Hath he said and shall he not do it, and hath he spoken and shall he not make it good."

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#### CONGREGATIONAL UNION OF ENGLAND.

UNDER the heading Religious Intelligence will be found a short account of the proceedings of the late special meeting of the Congregational Union. We have not seen a full report of the speeches and proceedings on the occasion, and therefore are unable to judge of the grounds on which the resolution regarding the state of doctrine has been arrived at. But we must say that so far as we have seen the proceedings they appear to us most unsatisfactory. They produce the impression that the matter has been hushed up, and they leave on the mind a painful suspicion regarding the orthodoxy of the body—a suspicion the more painful from the uncertainty in which the matter has been left. The *Christian Times* says that the meeting "accomplished part of its objects, but entirely failed in its main purpose, and left the angry passions that former controversy had excited as rancorous and bitter as before." The *United Presbyterian Magazine* thus discusses the whole subject:—

In this part of the country there was a general expectation, we think, that at the January meeting of the Congregational Union of England and Wales, the *Rivulet*

Controversy would be considered, and the new theology be put on its trial. Of course, we were sufficiently aware of the difference between *Presbytery* and *Independency* to know, that there would be no formal libel, no discussion of the relevancy, no probation, no judgment of court or authoritative decision. But we expected to have an opportunity of learning, otherwise than through the medium of controversial pamphlets, what are the errors which are supposed to be spreading through the ranks of the English Dissenters, *who* are the parties accused of being instrumental in the dissemination of these errors, on what evidence their orthodoxy is impeached, and what is, in the opinion of their brethren, the weight due to the charges that have been brought. It now appears that in this expectation we were misled, by transferring, with too little modification, to a Congregational Union, ideas derived from the proceedings of a Presbyterian Synod or Assembly. Such things are not consistent with the Independent form of government. So much the worse, then, we say, for the Independent form of government, if it is so feeble either in protecting good men and true from the calumnious accusations which are scattered on all sides by its own servants, or in protecting the truth from the assaults, either of a negative theology or of a negative morality. We have, indeed, a resolution passed at the close of this meeting, in which we are assured that the rumours of heresy are groundless. Had that resolution followed an investigation, such as was expected, it would have reassured the members of the Independent churches in England; it would have reassured the members of other churches which, like our own, regard the movements of the English Dissenters with a truly fraternal interest; it would have silenced the members of hostile churches, who are waiting for their halting. In the actual circumstances, what can any man make of the resolution considered by itself, except that the majority of the persons present at this meeting entertain a very favourable opinion of their own orthodoxy? Notwithstanding these objections to the form of the proceedings, we are bound to say, that the perusal of the report of the speeches delivered at the January meeting of the Congregational Union, along with the notes and comments of the editors of the *British Standard* and the *Nonconformist*, has left on our minds an impression that the progress of the negative theology among the English Congregationalists has not been nearly as extensive as we had reason to apprehend. Our impression is, that the real heretics are a small party who have been indebted more to their noise than to their numbers, for the attention they have attracted; that some who have been identified with them are waverers, who have been caught at the moment when they were meditating the first false step; that some have been actuated, not so much by a proclivity to error, as by a chivalrous regard to the rights of friendship, or a Quixotic puissance in the championship of freedom of speech; that some (we are sorry to add) have been impelled by no higher motive than personal hostility—not that they love Mr Lynch more, but that they love Dr Campbell less. The Doctor may have faults enow, nor is a man of his force of character likely to have either the disposition or the ability to conceal them. But some of his enemies hate him, not for his faults, but for his excellencies, and chiefly for his habit of speaking and writing on every occasion what he believes to be the truth, although it should be offensive to the denominational *Diotrepes*, to the metropolitan ministers, to the idol or idols of some literary coterie or aristocratic clique, to would-be poets, that have neither the vision and faculty divine, nor the accomplishment of verse, to the whole Germanic Confederation.

In selecting it as his policy to resist the encroachments of negative theology, he has proved himself to be a man that has understanding of the times, to know what Israel has to do; for it is beyond all dispute, that there has been imported among us, from Germany and elsewhere, partly in the form of philology, and partly in the form of philosophy, certain tendencies which, if they are allowed to develop themselves without interruption, will eventually undermine and overthrow the good old theology which has made the British churches what they are. It is the design of the persons in whom these tendencies are strongest or most dominant, to prepare the public mind for the adoption of false views by rendering it unfamiliar with the true views, to which they are antagonistic. Dr Campbell's publications, therefore, will serve a most useful purpose if they expose the tricks, and the spirit, and the negations of these men, so that the friends of truth may know where to look for information about this great struggle

# THE MISSIONARY REGISTER,

OF THE

## Presbyterian Church of Nova Scotia.

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

Vol. 8.

APRIL, 1857.

No. 4.

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### Home Missions.

#### THE SUPPORT OF THE MINISTRY.

As we wish to allow all the scope necessary for a fair discussion of this subject, we subjoin a letter complaining of two letters which we have already published in our columns. And also some remarks on the same by our first correspondent.

For the Register.

MR. EDITOR.—

I find in your Jany. number an article under the heading, "A few words to our vacant congregations." And again in the Feby. number, a letter from "A Lady;" both advocating an increase of ministers' stipends. In both these articles there seems to me, to be much that is objectionable; not in the object which they have in view, but in the manner in which they advocate it. In the former the burden of the song, is the necessities of the young minister. A twenty-five pounds horse, a twenty pounds waggon, and a ten pounds sleigh and Buffalo Skins is the first and greatest necessity. Further down the writer asks, "If the minister has a preaching station, five, ten, fifteen, or it may be twenty miles distant, will the people be content to wait a year for his coming

till he is able to get a horse? or if sickness or death has entered your abode, some six or eight miles from his residence will you be content to wait a year for his visit." As much as to say,—Before we can attend to your soul's salvation, and before we can hold out the hopes of the Gospel to the dying, and comfort to the bereaved, we ourselves must be comforted with buffalo Skins, and drawn gently along in twenty pounds carriages! It is rather singular that in the same paper containing the above should be found the memoir of the late Rev. John McLean, and the anecdote of the strong minded Scotchman, who could not be moved to tears by the preaching of any, but that of Dr McGregor and Mr McLean, men who were in their day more useful than one half of our present army of effeminate young men. And to this day our most useful men, are those who attach least importance to these luxuries. While the word of God holds forth high and glorious motives for giving, is the organ of our church to enforce the duty on such groveling considerations as those above referred to? The word and ordinances of God are the greatest blessings we enjoy, and we should shew our appreciation of them, by giving as God has prospered us, to maintain them among ourselves, and to send them where they are not, and at all times shew ourselves

faithful stewards of God's property. Let ministers shew the people from the word of God, that they that preach the Gospel should live of the Gospel, and that it is their duty and their privilege to give to the cause of God, and then there will be no occasion for letting the church know the expence of their Buffalo Skins &c.

Your 'Lady' correspondent is provoked with congregations who give to other objects before their minister is paid: and no doubt it is provoking! but does my dear Lady and many that think like her know? that those who give to other objects in these congregations, generally give more than enough to support their minister at home? If her Ladyship was in connection with a congregation of over a hundred subscribing members, and not being possessed of as much property as the majority of those hundred, and paid fully a twentieth part of the promised stipend, and still that the amount collected was a quarter short, would she consider it her duty to give more? As long as those who subscribe for the support of the minister and do not pay, are receiving church privileges from their respective Sessions; so long are the paying members of the congregation justified in sending the remaining part of their dedicated fund to other objects. Your correspondent considers that it would be neither just nor generous to give more than an unlikely proportion, which he already gives for the support of his own minister till subscribing never paying members of the congregation be considered either paupers or heathen, he will then be willing to give more to support a missionary among them.

I am safe in saying, that many of our congregations do not understand the nature of what is required of them; many support the man, and not the cause: that they rob God by withholding from him his silver and his gold, never enters their thoughts.

Instead of those Buffalo letters, then, let those whose business it is, to teach the people from the word of God, make known to them more plainly, their duty with regard to giving, toward the support of the gospel.

CALVIN.

February 10th 1857.

REMARKS BY OUR CORRESPONDENT.

The writer of the above professes to

concur with the object of my communication, and only to disapprove of the mode in which it is advocated. He would have ministers enforce upon their hearers, from the word of God, the general duty of supporting the ordinances of religion. To this I answer, all this has been done, again and again, from the pulpit and the press. And the general duty is universally acknowledged. How, then, does it happen that it is so imperfectly discharged? The reason evidently is, that the greater part of our people are not aware of what is necessary at the present time for the maintenance of a family. There are few who have made calculations on the subject, and men well disposed, and otherwise intelligent, are quite ignorant on the subject. Hence the necessity of laying before them facts, and as long as there are persons in our Church who think that a minister can support a family in the way that they expect him to do on £100, so long it will be necessary to inform them more correctly. I have found that the most effectual mode of arguing with such was to ask them to calculate what it would require to support their own families. Such have been astonished to find that, while they had been expecting their minister to support his family on £100 or £120, they could not support theirs on £150. Now, it was from no desire to employ "grovelling considerations," as your correspondent affirms, but merely to afford information which is greatly needed, that I wrote as I did.

While your correspondent professes to concur in the object aimed at, the spirit of a portion of what he has written tends to defeat it, particularly when he sneers at some of our ministers as "effeminate young men," and attaching too much importance to such "luxuries" as a horse and waggon. These sneers are entirely gratuitous. Our young men have never given any indications of effeminacy, and they have never sought for "luxuries." I assumed that in scattered country congregations a horse and waggon are necessary to the efficient discharge of their duties. No minister has ever sought them as a luxury to enjoy himself with, as your correspondent insinuates, and as so many of our people employ them.— They only keep them because they have to. Many of them would gladly dispense with them if they thought they could do their duty to their flocks with-  
out them.

I admit that the duty might be done in a sort of way without, but it would only be in a sort of way, and not in a way that would satisfy a single congregation. Our people expect their minister to keep them, they feel hurt if he is obliged to walk any distance, they expect this from his first settlement, and yet they do not afford him the means requisite for obtaining them. In other words, they ask him to "make bricks without straw," and therefore I thought it necessary to make the remarks I did.

Your correspondent refers to the example of Dr McGregor and Mr McLean, who travelled on snowshoes or in canoes. Surely he does not mean to have us go back to that state of things, and, if he does not, his references are irrelevant. The state of the country at that time required such sacrifices. Dr McG. says, that in Pietou, when he came to it, "you would not see a shoe for a wonder," and that there were "not a dozen of horses" in the country. People came to meeting bare footed in summer, or with untanned moccasins in winter, and when required to go on a journey Dr McG. buckled on his snowshoes and his moccasins too.—The state of the country rendered this necessary. Were the country in the same condition now I believe that many of our ministers would be willing to do the same. But now, when in our country congregations there are few who cannot drive to meeting in their own conveyances, it is positively disgraceful that there should be any to hold up the former state of things for our imitation. It is but just to say that neither Mr McLean's nor Dr McGregor's congregations exhibited this spirit. The former fixed their minister's salary at £200, not having learned the modern notion that £100 would do for a young man; and so soon as the roads in the county of Pietou become fit for a wheeled carriage Dr McGregor's congregation made him a present of a gig costing £80, the first on the East River. And when he adopted this more efficient mode of conveyance in the discharge of his duty, they did not sneer at him as "effeminate" or "attaching importance to luxuries," although not a man in his congregation could drive in his carriage to meeting.

Your correspondent refers to the prices I have set upon some of the articles of a minister's outfit. If I have set any of them too high I am willing to be

corrected, but I do not see that I have. As to a £25 horse, your correspondent can scarcely be ignorant that such a horse as could be bought ten years ago for £15 will now readily bring £25 or £30. I still therefore hold out the problem for solution.—How can a minister on £100 do what his congregation expect him to do and be an honest man?

It is not necessary for me to become the champion of "a Lady," but even in the extreme case assumed by your correspondent I maintain that he is wrong. Suppose that he were one of three sons upon whom an aged father and mother were dependant. But his two other brothers prove scamps. Is he therefore justified in giving only a third, or even only a half, of what is necessary for the maintenance of his parents, and give the rest to religious and charitable purposes, pleading that he has done his share or more? I trow not. It is a hard case I grant, but the conscience of every man will decide what is duty. So is it with a man's minister. If some others do not do their duty at all it is no man's duty to fold his arms, saying I have done my full share, and leave his minister either to suffer, or cause him to remove elsewhere, and thus deprive his flock of the word of life.

I entirely concur with your correspondent as to the inconsistency of granting Church privileges to those who do not do their duty to their minister. When the apostle enjoined the Church to separate from the "covetous," as well as the fornicator or the drunkard, did he mean that the man who paid nothing, or did not pay according to his means, was to be held as a good member of the Church? Is not the precept, "Let him that is taught in the word communicate to him that teacheth all good things," as imperative as "Thou shalt not steal," and should not Sessions attend to the violations of the one as well as of the other?

#### THE LIBERAL SUPPORT OF THE MINISTRY.

A public meeting was held in the City Hall, Glasgow, Scotland, for the purpose of hearing addresses in connection with the scheme recently inaugurated in Edinburgh for the erection of additional manses, and the extinction of debt remaining upon the Free Church property. Dr. Guthrie, one of the ablest

Free Church ministers, made an address from which we give an extract.

Rev Dr Guthrie said :

Look across the Atlantic to America and you find they are complaining that all the energy, talent, and power of the rising youth of that country are going to other professions and mercantile business instead of the Church. Look across the Irish Sea, and you will find the same thing in Ulster. Look to your own city of Glasgow, in which I am told, there is a singularly small number of students coming out for the ministry of the Free Church. That is to me a most melancholy fact. But I do not wonder at it; I am at liberty to devote myself to poverty, if I choose; but I don't know that I am at liberty to devote my family to the poverty ministers must lay their account with. I do not want wealth in the Church; I do not want the Free Church to be a rich Church; I do not want the attractiveness of wealth set up; but I want the repulsiveness of poverty removed. People talk of ministers being spiritual men, but I wish to know if they think I can keep up a body of six feet two and a half inches on air.

It is very easy to talk about ministers being men of spirituality—I wish we were more so than we are but—I would pray such talkers to remember that we are men of like passions with themselves and men of infirmities too. My doctrine is, "Lord, lead us not into temptation;" and I want every christian parent to be delivered from the temptation to which I know some have yielded, of turning away the aspirations of their children from the ministry, and directing them to more lucrative occupations. And I want our young men of talent to be delivered from the temptation of seeing their brethren made comfortable in other professions while they are ground down with difficulties. And I don't want our ministers to be doing, what I know some of them are doing, maintaining themselves on their private means on what does not belong to them, but to their children. I tell you that I have heard it said in my own ears, in my own house, by two most respectable ministers of our Free Church, that the very last profession on earth to which they would rear a son was that of a Free Church minister. That is a sad and melancholy state of matters, which will be injurious to our Free Church ministers who have not that in their power though they have

it in their wish. I once entered a lovely Free Church manse. The minister, a most devout, excellent man, who would be an honour to any Church, was from home, and his lady in conversation told me that she had a son who had been attending Edinburgh College. I said I would be most happy to see him, and presumed, on learning that he had not been up at last session, that he was in bad health. When I sympathized with her on that understanding, a most painful expression passed over her face, and I seeing it was a painful subject, dropped it. I thought to myself, now, that son has turned out to be a mother's heart-break; like other sons he has gone away with a mother's prayers and tears on his cheek, and a father's blessing on his head and become the victim of some of the vices of our large towns. But I began to think again, is it possible that that young man may have been kept there at home and lost the best year of his life because of the difficulty of sending him to college? so after conducting worship in the inn where I was living, I slid the conversation on to the manse and said, "By the-by the minister's son was not at the college last session, do you know the reason why?" Upon which, to the credit of the man's kindly feelings and delicacy, he drew his chair to mine as close as he could, and whispered "They were not able to send him." I don't know a better test than that of whether our ministers are adequately provided for. I know there are some people who do not care what a minister gets.

Some people think, I have no doubt that when Dr Candlish or I go to the pulpit, we have nothing to do but to open our mouths, and out comes the sermon like water out of a pump. Some people think that all other professions may be respectable but that it is quite reasonable that a minister should be a poor man. I know a small town where a dancing master, who spends five weeks of the year, carries away, for teaching the children to kick up their heels, more money than two worthy ministers of the place get all the year around. Some think that a minister is all the better for being kept poor. There was a friend of mine, who was assistant to his father, a Seceding minister, and got eighty pounds a year, while the father got one hundred pounds. After his father's death, the question was, whether the minister should be kept at his old allowance

of eighty pounds, or get the one hundred pounds like his father. Whereupon an honest man stands up in the congregation and said, "Moderawtur, Aw'm clear for keeping the lad tae the aughtly, and my reason is just this, that the Church never had ministers since she was a Church, like them she had when they went about in sheep's skins and goats' skins, and lived in holes an' caves o' the earth." Well, that is all very well; but I would like to know what the Edinburgh people would think of Dr Candlish and me if we were seen walking in Prince's street, my worthy friend in a goat's skin, and your humble servant in the clothing of a sheep? I meet that old, narrow-minded, worthy man, by the high authority of Matthew Henry, and I am disposed to leave the whole question in his hands. He said, and I believe the experience of the world will prove it, that a scandalous maintenance makes a scandalous ministry. Poverty and piety are not identical things. I have high ideas of the office of the ministry. With Paul, I would so magnify my office, that I would like to see the finest genius and the noblest talent in the country devoted to that noblest office. Of course, I desire piety—that is the first thing; but I

am not one of those who think that God generally works by the weakest instruments; though he may do so to show his power. For that cause God called forth the wisdom and statesmanship of Moses, the poetry of David, the imagination of Isaiah, the burning fervor of Ezekiel, the pathos of Jeremiah, the logic and eloquence of the Apostle Paul—for that cause God sent down his own angels from heaven; and more than that, and above that, for that cause God sent down his own blessed Son. I set the pulpit in the highest position which any man can occupy on earth; and I desire, piety being granted, to see the first genius and noblest talent of our country consecrated to the service of my blessed Master. I do not speak for myself and existing brethren. We will be very soon mouldering in the dust. But I am exceedingly anxious for the fate of our Free Church, that the vexations and annoyances of debt and difficulty be taken out of the way of the rising ministry, and God grant such liberality to you and others that our youth may see no obstruction in the poverty of the ministry in coming to lay their noble talents at the feet of Jesus!—*Pres. Herald.*

## Foreign Missions.

### LATER INTELLIGENCE FROM ANEITEUM.

We are happy to intimate to our readers that since our last, letters have been received from Mr Geddie up till the 10th October last, brought by a vessel to China, conveying the gratifying intelligence of the continued health of the Mission families and the continued prosperity of the Mission. We subjoin Mr Geddie's letter to the Board. Long extracts from his journal have also been received, portions of which will appear in our subsequent numbers.

ANEITEUM, NEW HEBRIDES,  
Oct. 19th, 1856.

DEAR BROTHER,—

I send this and other letters addressed to you by a vessel which has called at this island on her way from Sydney to China. I am sorry to say I have nothing to acknowledge from you of later date than Nov. 28th, 1854. A ship bound

for this island was wrecked at the Isle of Pines about two months ago which Dr Ross informs us contained packages of letters, magazines, &c. for Mr Inglis and myself. It is probable that there were letters from you and other friends in the unfortunate packages, but we must acquiesce in the dispensations of providence. The disappointment to us who seldom hear from home is greater than you can imagine.

We are informed by Dr Ross that the "John Williams" sailed from England in June and that Mr Gordon took a passage in her. She ought to be at Sydney about this time. It will be four months at least from the time she leaves Sydney before she comes here, as she first visits all the missions in Eastern Polynesia. I trust that Mr Gordon may be able to procure a passage direct to this island and spend what time he has with us. I regret to learn that Captain Morgan does not return in the ship. He was an ami-

able man and an excellent christian. No missionary in these seas was more devoted to the work of evangelization than he was. The London Missionary Society has lost one of its best servants. Mr Williams, the present captain of the "J. W.", was formerly mate. He is a skillful seaman and his heart is in the missionary work. He is well acquainted with the islands and after years of intercourse with the natives must know a good deal about native character. He is a plain man without any dash about him, but I have no doubt time will show that the appointment of captain Williams to the charge of the mission ship has been judicious.

I have not received any letters in answer to my appeal for aid to purchase a mission schooner. My associate Mr Inglis has been more successful. He has just received letters announcing upwards of £300 sterling in Scotland\* and New Zealand, and he has the promise of additional aid from the latter place. It is more than probable that he will have £400 sterling as his share of the "John Knox." I should like to know what has been done in Nova Scotia for this object. An effort ought to be made to equal the liberality of our friends of the Reformed Presbyterian Church. If your subscription lists are not closed let them be kept open until this is done. The friends in New Zealand who have contributed to the purchase of a vessel, strongly oppose our getting one of the size originally contemplated, and call for one of sufficient size to explore new fields of mission labour and to undertake a voyage to New Zealand, if the failing health of the missionaries should require a change of climate. Their idea is a correct one. A vessel of 40 tons would come up to the idea of our generous and large-hearted New Zealand friends. Had we such a vessel with a competent captain to take charge of her, we would engage to provide and support a native crew of able seamen. Every day convinces Mr Inglis and myself more and more of the necessity of such an appendage to our mission. Such a vessel, while it would add greatly to the security of the lives and property of missionaries and teachers on heathen islands, would at the same time enable us to open up new fields for missionary oper-

ations. I fondly hope that the aid we require will not be withheld. Who, that knows the state of these islands, would not do something to ameliorate their condition. With the exception of Aneiteum, murder, cannibalism and all the abominations of heathenism are practised on the islands of the New Hebrides group. We possess the remedy for all these evils, but alas! we cannot extend it to them.

Our island is again visited by white men. For some years past our foreign population consisted of two Tahitians and one English and one American sailor, all of whom are married to native women. We have now two sandal-wood establishments on the islands with five vessels attached to them. What effect the presence of our own countrymen on this island will have on the missionary work remains to be seen. The only evil of which we have yet to complain is the drawing away of some of our young men to a sea-faring life. The natives of the island being accustomed to the sea from their earliest years seem to have a natural inclination for it, and they make good seamen. In this part of the world where seamen's wages are enormous, it is a great object to captains to get a few natives among their crews. In the sandal-wood vessels they are almost indispensable for on some of the islands white men can scarcely venture ashore without taking fever and ague. We have less objection to their going in sandal wood, than in other vessels, because they are not entirely removed from our guardianship, but we regret to see them go to sea at all.

I ought to mention to you the kindness of R. Towns, Esq., one of the merchant princes of Sydney, to this mission. He is the owner of between 40 and 50 ships, several of which are employed in these seas. His instructions to his captains are to be kind to missionaries whenever they meet them and to do nothing to frustrate their labours. I may state that our supplies usually come from Sydney in his vessels and in one or two cases they have called at the island expressly to land them when bound elsewhere. In no instance has he charged freight for my supplies. We are under no ordinary obligations to him for his kindness.

I received some months ago a bill of lading of "1 package Oliphant" shipped by Mr Stacy of the Mission House, Lon-

\* We believe that this includes the £150 sterling sent from our church.

don, in a ship bound for Sydney more than two years ago. The package, I presume, contained the periodicals of the United Presbyterian Church, which you were so kind as to order for me, but it has not reached me. I have written to Dr Ross making enquiries about it, but have not heard from him yet.

I feel glad to inform you that the mission families are well. My old enemy fever and ague keeps at a welcome distance from me this year. For the measure of health and strength we all enjoy we cannot be too grateful to God.

I have heard that we may expect another vessel bound for China in a few weeks, so I hope soon to write to you and other friends. It is quite probable that our opportunities of sending letters may be more frequent than they have been for some years past. You would oblige us by more frequent and full correspondence. A letter is truly grateful and refreshing in this distant land. I must now close my letter as the vessel which takes it will soon leave.

I remain, ever yours, &c.,

JOHN GEDDIE.

REV JAMES BAYNE, Sec. }  
P. F. M. P. C. N. S. }

LETTER FROM REV. MR. INGLIS.  
TO THE REV. JOHN SPROTT.

*Aneiteum, New Hebrides,*  
Sept. 11, 1856.

MY DEAR SIR,—

Your kind letter of February, 1855, I received about three months ago: it had lain a long time in the Sydney Post Office. When you write me again address my letters to the care of the Rev Dr Ross, Sydney. We were glad to learn that you and your family were well, and that you were still able for the arduous duties and important labours of the pulpit. The love of fatherland increases with your years. An increasing love for all that is good marks a growing fitness for the kingdom of heaven. That must have been a solemnizing communion at Stonykirk to which you refer, when the stillness of the Sabbath was broken by the booming of the cannon across the Channel, during the famous Irish rebellion. No wonder that thoughtful men were earnest when war with all its horrors was so near at hand, and the arm of God alone could turn the battle from the gate.

We live in a world of changes. Since

I wrote you two years ago my aged and beloved mother has gone the way of all the earth. She died on the 23rd of June, 1855, aged 86 years. She was born about a mile from the village of Moniaive, close beside three martyrs' graves, and she died within sight of Renwick's monument. She entertained through life a profound veneration for our persecuted and martyred forefathers. She was one of the "quiet in the land," one of the "peaceable and faithful in Israel." The last thirty years of her life were passed in solitary widowhood: but like the Shunamite she "dwelt among her own people," and all that kind, godly neighbours could do, they did to promote her comfort. I trust she has exchanged a world of sin and sorrow for a state of perfect holiness and songs that are ever new.— At the time of her death Dr Bates, of Glasgow, the Secretary of our Mission, was assisting at Penpont sacrament.— He kindly waited till her funeral was over, and very appropriately, from his relation to the Mission, supplied my place in performing the last offices of respect to my venerated parent, and in committing her remains to the place appointed for all living.

Our excellent friend and brother, Mr Geddie, handles the pen of a ready writer, and keeps you well informed respecting the progress of the Mission. I am quite certain however that a few brief statements from me will be not the less, but all the more acceptable on that very account; as by the pen of two witnesses every fact will be established.

I am happy and thankful to say that my wife and I are both well. Mr and Mrs Geddie and their two children are also all well. Our winter months are now past; and at present spring, with a grateful alternation of showers and sunshine, is making the whole face of nature to rejoice: foliage, flowers and well formed fruits please the eye and cheer the heart; every morning the woods are vocal; and the natives are all busy on their plantations, digging under the influence of new motives, and planting under the impulse of new hopes. For eight or nine months in the year this is a delightful climate: and now that we know the nature of the diseases peculiar to the island, and some of the best means of preventing or removing them, no one need be afraid but that, by the blessing of God upon the use of proper precautions, a fair average measure of good health

may be enjoyed. It was different in the first years of the Mission when all was new, untried and unknown, and sickness prevailed extensively in the Mission families. This we consider a great point established; and removes what at one time appeared to me the most formidable obstacle to the evangelization of this group. The progress of the Mission, through the divine favour, continues highly encouraging. The four Gospels, the Acts of the Apostles, the half of Genesis, and some other smaller portions of Scripture are translated into this language. We have now an excellent new printing press and a fount of fine large (English) type. We owe the press to the active zeal of your friend Mrs Symington of Glasgow. Your friend, Mrs Stewart of Glasgow, daughter of your old friend and pastor the Rev James Reid of Newton Stuart, headed the subscription for the press with £10. The brother, Mr James Reid, Ironmonger, Glasgow, sent me out a fine new bell for my Church about two years ago. "The seed of the righteous" are themselves heirs to the promises made to their believing ancestors. Mr Walker, of Paisley, one of professor Symington's elders, has lately sent me an elegant and substantial baptismal and communion service. Since the arrival of the new types, Mr Geddie has lost no time in order to get the Gospel of Matthew printed. He has now finished twenty chapters. The types have all been set up and the sheets worked off by the native printers whom Mr Geddie has trained. Mr Geddie superintends and corrects. The type is the largest, so far as I know, used at any mission press on the Southern Pacific. I enclose a specimen. Mr Geddie deserves great credit for what he has effected in the printing department.

We have lately obtained, partly by exchange and partly by payment, a five ton boat, with which to obtain intercourse with our teachers on Fotuna and Tana. This boat we call the "*Columba*", after the famous primitive missionary of Iona. The *Columba* is not to supersede, but to prepare the way for the "*John Knox*." While we have only teachers on the neighbouring islands the *Columba* will do; but the *John Knox* will become indispensable as soon as we are joined by more missionaries. We have now seven teachers on Tana and three on Fotuna. The *Columba* visited both islands about two months ago. The teachers were all

well, and the intelligence brought back, especially from Tana, was highly encouraging.

We are here far from the land of John Knox; but we are trying to make this land as like the land of the reformer as we can. His great object was to leaven the community with the word of God; by means of preaching and teaching, by the aid of churches and schools, to extend and perpetuate the knowledge of God's holy word; and he secured these two objects more effectually than perhaps any man in Europe. God is wonderfully inclining the hearts of this people to abandon the absurdities, crimes, and abominations of heathenism. With the exception of about 200, the whole population of Aneiteum, nearly 4,000 have renounced heathenism, professed christianity and placed themselves under our instruction. We have four places of worship, two on each side of the island, capable of containing about 2000 worshippers. We have about fifty school-houses, in several of which public worship is also conducted on Sabbath.—The Church members at both stations are now upwards of a hundred, I have 44 and Mr Geddie has nearly twice that number. With a very few exceptions, the conduct of all our church members has been consistent and exemplary. We have upwards of fifty candidates for church-fellowship. Mr Geddie is just finishing a new printing office, and I am busy with the erection of a large building for our Teacher's Institution, which is to be the germ of a College. So great has been the demand for teachers, that both Mr Geddie and I have been obliged to send forth the most active and trustworthy men we could find, although their education was very limited, but we are anxious to prepare a body of men with higher attainments, to carry forward the work of education which the others have so hopefully begun.

In the late famous Bible burning case tried in Dublin it was fully established by Mr Justice Crampton that *the Bible is the common law of England*. Our civil constitution and our national institutions can hardly be said to be formed; but we are got thus far—that idolatry is entirely abolished—christianity is the national religion—the Sabbath is universally observed as of divine appointment—slavery is prohibited by statute—and *the Bible is recognized as the common law of Aneiteum*. Our chiefs often declare

at public meetings, "We have no king but Jesus. His word is above all." The chiefs here are not by any means so influential as they are in many islands, but as a body they have taken the lead in the work of reformation. As far as our little island is concerned we have fully settled the question of national education. There is now established over the whole island a complete system of popular education, territorial in plan and Scriptural in principle. Every village or district, however small, is provided with a school and a schoolmaster, and in most instances with a schoolmistress.—The Scriptures are read in all our schools. The qualifications required of our teachers are christian character, competent knowledge, and aptness to teach. Our schools are all opened and closed with prayer and praise; sacred music is practically taught in all our schools, and the natives learn to sing well. Mrs Geddie has rendered good service to the Mission in this department. We have been long expecting the arrival of Mr Gordon. Mr Geddie has been preparing a new house for him, and doing every thing in his power that he may be speedily and advantageously settled; but we have heard nothing of him for ten long months.

With your remarks on the advantages of missionaries visiting home I quite concur. But, alas! how is Mr Geddie or I to get away? Ministers at home can get their pulpits filled and their places supplied, but how are we to get substitutes here? Were Mr Geddie or I to leave this island for a year or two at present it would peril the whole Mission. How slow the young men are to come to our aid! I do wonder why they are so backward: of what are they afraid?—

What have we suffered that ought to deter any man with the smallest portion of love to Christ in his heart, or compassion for the perishing heathen in his soul, to come to our help? There was no lack of men for the Crimea or the Baltic.—Are the soldiers of the cross alone craven-hearted and cowardly? I am afraid the Church is not so hearty in the war waged against Satan and heathenism as the nation was in the war waged against Russia and despotism, or we should have more prompt and vigorous assistance.—Do not aim at low attainments. When we apply for married missionaries do not send us word that you are advertising for mechanics and unmarried female teachers. When the Duke of Newcastle informed Lord Raglan that he had 2,000 recruits ready to be sent to Sebastopol the British Commander said that raw recruits were of no use to him—that he preferred waiting till he could obtain veterans. Mr Geddie and I are fully of opinion that missionary mechanics and unmarried female teachers are not a suitable agency for this group. Do not squander your funds on unsuitable agencies. Both Mr Geddie and I prefer to wait till you can send us fully qualified missionaries, who will be able to create or organize all the necessary assistance out of the materials they can find on the spot.

And now, my dear sir, do not cease to pray for us, that as, through God's great mercy, we have seen this people brought from heathenism to christianity, so we may see them all brought, by the same grace, from sin to holiness. With very kind regards to you and Mrs Spratt,

I remain, yours truly,  
JOHN INGLIS.

## Other Missions.

### UNITED PRESBYTERIAN CHURCH.

DESIGNATION MEETINGS CONNECTED WITH THE SENDING FORTH OF THE SEVEN FOREIGN MISSIONARIES.

When the Holy Ghost said to the teachers of the church in Antioch, "Seperate me Barnabas and Saul for the work whereunto I have called them," it is stated, that "when they had fasted

and prayed, and laid their hands on them, they sent them away." This example of the mode in which the two first missionaries were set apart to their great work, warrants the office-bearers of the church in ordaining missionaries for the preaching of the gospel to the heathen; and hence it was that the seven brethren whose names were given in the last Record, were, as there intimated, ordained

by the respective presbyteries to which they belonged. But, as this example shows also that the sending forth of missionaries is a time for special prayer, the Mission Board wished to give as many of the members of the church as possible an opportunity of meeting with these seven brethren, and of uniting in earnest supplication, that the Lord would pour out on them the richest influences of his grace, go with them on their great errand, and make them the messengers of light, life, and salvation to those among whom they are going to labour. Three meetings were held, of which we shall give brief notices.

*The first meeting* was with the Board of Foreign Missions. This took place, at the regular monthly meeting, on the afternoon of the 3rd of February, when, after a pleasant season of friendly intercourse, singing Psalm xlv. 3-5, and reading 2 Cor. iv. 1-15, the Board engaged in prayer,—the Rev. John Cooper of Fala leading their devotions,—and commended these esteemed brethren to the guidance, protection, and blessing of the Lord of missions.

*The second* was a public meeting, held in the Rev. Dr. Peddie's church, Bristo Street, Edinburgh, on the evening of the 3rd of February,—William Duncan, Esq., the chairman of the Mission Board, in the chair. The spacious church was densely crowded, many being unable to find admission. As it was the day for the meetings of the Board of Missions, and of the Presbytery of Edinburgh, there was a very large attendance of ministers, among whom was the Rev. Dr. Duncan, one of the professors of the Free Church. Psalm lxviii. 9-11 being sung, the meeting was opened with prayer by Rev. J. R. McGavin of Dundee. The chairman, in addressing the meeting, drew a comparison very happily between the appointment of the seven deacons, as recorded in the sixth chapter of Acts, and the sending forth of these seven missionaries,—marking that, besides other features of likeness, as of the former, six were Jews and one a Greek, so of the seven before them, six were of this country, and one a native of Africa. After Dr. Somerville, the mission secretary, had explained the circumstances which gave rise to the sending forth of seven foreign missionaries at this time, the venerable Dr. John Brown, who evinced the deep interest which he took on the occasion by coming out in the

evening, offered up THE DESIGNATION PRAYER, a peculiarly fervent, rich, and impressive service. Hymn 284, beginning,

“Speed thy servants, Saviour, speed them.”

being sung, the Rev. Dr. George Johnston addressed the seven missionaries in a very affectionate, fervid, and suitable manner: urging upon them to keep in view the salvation of souls as the grand aim of their mission; to preach, as the means of securing that end, the truths connected with Christ crucified; and to do this in the spirit of love, and with a continued dependence on the promised presence and blessing of their Divine Master; and then, turning to the Rev. Tyo Soga, he said, “You do not make, in one sense, the same sacrifice as your other brethren do. You are going home to your fatherland, and to the tents of your own people. You came amongst us a stranger, with your heart filled with love to God. You have studied in our college and in our hall, in order to prepare yourself for the great and glorious work of the ministry; and your career through our college and hall has been most honorable to yourself, which I am sure your fellow-students are ready to testify. Now that you are about to return to your own land to proclaim the unsearchable riches of Christ to your countrymen, I am sure that every heart in this assembly is beating with the deepest interest toward you, and sending up the earnest prayer in your behalf that you may secure the hearts of your countrymen—that you may be the means of converting thousands of men to the faith of the gospel—that you may be honoured to be the founder of an enduring and prospering church in Caffraria—and that generations yet unborn may arise and pronounce the name of Tyo Soga with blessings on his head.”

To this address the Rev. Tyo Soga replied, in behalf of himself and of Mr Johnston, who are going to Caffraria; and the Rev. Daniel McLean, for himself, and those who are going to Jamaica and the Caymanas. The Rev. William Reid then addressed the audience in a very telling speech, dwelling chiefly upon the gratitude which is due to God for the gift of these seven devoted brethren; upon the progress which has recently been made in the mission cause, stating, that by the close of this year, our church will have, since 1845, sent out to the colon-

ies and to foreign parts about seventy missionaries; upon the duties which those who sent these brethren owe to the Divine Master and to them; and upon the special need that there is at such a time for united, fervent, and importunate prayer. After Psalm lxxii. 18, 19, had been sung, the Rev James Jarvie, Kelso, concluded the services by prayer, and pronouncing the benediction.

The third meeting was in the Rev Dr Beattie's church, Gordon Street, Glasgow, on the evening of 4th February—John Henderson, Esq., of Park, in the chair. Though the evening was very inclement, the large church was completely packed in every part, many being unable to find access. There was also a considerable attendance of ministers. The services were conducted in a similar manner, and the same psalms and hymn were sung. The Rev Dr Robson presented the opening prayer. The chairman, in a few appropriate remarks, expressed the deep interest which he felt in this occasion; mentioned the important fact, that this is the first time, in the history of our church, in which we have in one year sent out seven missionaries to the foreign field; and gave it as his conviction, that one of the best evidences that a church can furnish of its vital power and prosperity, is the increasing efforts which it makes in the spread of the gospel. After Dr Somerville had made a number of explanatory remarks, the Rev Dr Lindsay offered up, in very earnest and comprehensive terms, THE DESIGNATION PRAYER. The Rev John Ker addressed the missionaries in a peculiarly felicitous and thrilling strain, pointing out chiefly the encouragement which they had to engage in the great work before them;\* to which address the Rev Robert Johnston responded for himself and Mr Soga, and the Rev William Whitecross for himself and his four brethren, who are going to the West Indies. The Rev G. M. Middleton addressed the audience in a very effective manner, adverting to topics similar to those which Mr Reid had urged at the meeting in Edinburgh, and remarking, that the interesting spectacle before them showed that the union of the Secession and Relief churches

was now bearing rich and precious fruit. The Rev J. S. Taylor then concluded the services by prayer, and pronouncing the benediction.

All these meetings were peculiarly hallowed and delightful occasions; a fine devotional feeling seemed to pervade them; and the evident interest in the proceedings which appeared on all countenances, indicated that all present felt it good to be there. It is to be hoped, that the sentiments uttered, and the feelings excited at these meetings, as well as at those connected with the ordinations of these seven brethren, will, by the sealing energy of the Holy Ghost, be followed by a large increase of the missionary spirit. It is not, perhaps, too much to say, that of the four thousand persons who attended these two meetings, not one had ever before seen seven ordained foreign missionaries designated at one time. This fact has an humbling as well as a cheering aspect. When we reflect that there are in the heathen world six hundred millions of our fellow-men living without the gospel, and that of these twenty millions are every year passing into the eternal world, without God and without hope, it is a sad reflection, that this is the first year in which, at one time, a church of five hundred congregations has designated seven missionaries to the foreign field. But the fact, whilst it humbles, should also cheer us. It shows that we are making progress. We have now a considerable staff of missionary agents labouring in the colonies and in foreign parts; and to these, as was stated in our last number, we will this year, reckoning from May last, add at least thirteen. It is a ground of much thankfulness to God, that the men whom we have hitherto sent, both those that have ceased from their labours, and those that are yet in the field, have, generally speaking, been distinguished for talent, piety, faithfulness, and devoted zeal; and that those whom we are now deputing, will be in these respects fit successors or associates of those who have gone before them. Devoutly would we say, with the ancient church, both with regard to the past and the future, "The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron." But we must aim at still higher things. The precepts and the promises of God authorise us to do so. if the prayers that were offered at these

\* Mr Ker has, at our request, kindly allowed us to present this eloquent and beautiful address to the readers of the *Record*,

meetings shall be continued throughout all the church—if the statements of privilege and of duty, then inculcated, shall be carried into practice—and if the feelings which were excited shall be embodied in works of faith and labours of love, the Lord will meet us with a corresponding increase of grace and spiritual prosperity; and when that is done, the time will soon come, when we shall send forth our missionaries to the heathen in scores and in hundreds, and looking back to the present occasion, shall wonder that the mission of seven brethren excited so much interest and remark in the church. These seven, and those that have preceded them, have gone but as it were to spy out the land: they will gather, we doubt not, rich clusters, and bring these into the congregation of the Lord; but it is only when all who bear the name of Christ, united under Jesus, their leader and captain, shall give themselves, "with one accord," to the work of spreading the gospel, that the conquest of the heathen nations shall be achieved, and that the church, delivered from her wilderness state, shall enter on the long-promised possession of the entire world.

#### THE SEVEN: A MISSIONARY LYRIC.

The Rev John Edmund of Glasgow, who, in 1849 wrote the exquisite song on the Mission ship called "The Calabar," has sent to us the following extremely beautiful song on the sending forth of the seven missionaries, which, he says, "was conceived on the night of our very pleasant meeting in Gordon Street Church." We understand that the Rev William Beckett of Rutherglen, who has a genius for music, has composed a tune for it.\* The event is worthy of the highest efforts of poetry and music; and should the music be equal to the poetry, the effect of the two combined will be specially thrilling and delightful. The lyric muse, which has had no small influence in forming the characters and the habits of nations, has, in past times, been generally devoted to the singing of war, of love, and of heroic achievements; but surely it is a higher and a nobler exercise of this rare gift, when the man who is endowed with it, consecrates it, "baptized with the Holy

Ghost," to the celebration of the exploits of these soldiers of the cross who, in the mission field, have done valiantly for the Lord their God. Let the members and the young people of our church learn this "spiritual song," which so happily embodies the sentiments and the feelings expressed at our designation meetings; and as young David strung his harp to the sweet hymns of Zion, and nursed that love for God and for his house, which distinguished him in his after life, so let them glow over the stanzas of this fine lyric, till they catch the true missionary spirit which it breathes, and thus prepare themselves for doing great things in the cause and the service of him who is their Saviour and their King.

#### THE SEVEN.

Brothers, to the swart race sent!  
 Brothers, to the Lord's work lent!  
 Go the way your Master went,  
 By the Spirit driven;  
 To the desert and the war;  
 To the kloofs and isles afar  
 Where the Spoiler's strongholds are,  
 Valiant go, ye seven!

By the blood the blest One shed,  
 When He bowed to death his head;  
 When the pierced limbs streamed red

And the side was riven;  
 By the bursting of his grave,  
 Signal of his might to save;  
 By the living Fire he gave,  
 Conquering go, ye seven!

He who once from Olives' crest,  
 Parting to his glorious rest,  
 North and south, and east and west,  
 Sent his own eleven,—

Bade them, swift as couriers, run  
 Publishing salvation won,  
 Widely as the circling sun,  
 Sendeth you, His seven.

Fear not earthly bonds to sever;  
 He forsakes His servants—never;  
 I am with you, lo, for ever—

So the word was given:  
 Leaning on the promise sure,  
 Underneath his shield secure,  
 Strong to do, and dare, and dure,  
 Joyous go, ye seven!

Long have veterans, from the field,  
 Bending weary o'er their shield,  
 Brave, but few, for help appealed;  
 Patient have they striven:  
 Now be grateful succours sped!  
 Step where stood the honoured dead,  
 Where the pioneers have led,  
 Follow on, ye seven!

\*. The music is given in the *United Presbyterian* and in the *Juvenile Magazines* for this month.

Hark they call you o'er the wave,—  
 Sons by fallen warriors' grave;  
 Children of the exile-slave;  
 (Be the wrong forgiven!)  
 Haste, then, herald-sons of peace,  
 Bid the mourner's wailing cease;  
 Sound the captive soul's release;  
 Speed ye brother's seven!

As you toil, this thought will cheer,  
 Sevenfold love has linked you here;  
 And when summons late or near,  
 Calls you first to heaven,  
 There shall He, in white robes drest,  
 As He mingles with the blest,  
 Whisper, mindful of the rest,—  
 I am one of seven.

Rod from Erkskine's root!  
 Branch from good Gillespie's shoot!  
 Twined, and clustered now with fruit,  
 Like the cedar thrive;  
 Happy Church, united, free,  
 Bless the King that blesseth thee;  
 Prospered aims, adoring see,  
 Sending forth thy seven.

Pledge them, honoured as thou art,  
 Pledge them open hand and heart,  
 Pledge them prayer, when far apart,  
 Offered morn and even,  
 Till in Eden bloom shall smile  
 Caffre glen and Indian isle,  
 Sending blessings back the while,  
 Seventy fold for seven.

#### OLD CALABAR.

The intelligence by last mail states that Dr Hewan and Mr Bailie had been visited with fever, but were both better; and that Mr Wylie, teacher at Creek Town, was about to return home in order to recruit his health.\* Our readers will be specially gratified to learn that Mr Waddell had baptized two female converts at Creek Town, and that Mr Anderson had baptized a young man at Duke Town.

*Baptism of Two Female Converts at Creek Town.*—The Rev Mr Waddell says, —*Sabbath 14th December.* To-day I had the high satisfaction of receiving into the church by baptism two women, domestics of King Eyo, named *Ebok Ekpenyong* and *Aqua Ibitam*: the former, an elderly woman of his outer yard, a considerable woman in her position; the other, a young woman of his inner yard. The relation in which the latter especi-

ally stood to him is now necessarily changed. It has been changed, indeed, for a year past, since they both joined the class of catechumens, and professed their desire to follow the Lord. They have been impressed, by the word preached, for three years. For more than two years they have been more particularly known to Mrs Waddell, from attending her women's class; and for a year past, as already stated, have been in the class of catechumens, and been frequently instructed and examined by Mr and Mrs Goldie, Mrs Waddell, and myself; and we have all been impressed with convictions of their sincerity, as well as of their intelligence and growing knowledge.

Without being able to attend school they have both worked away at their books, till they can now read our Efik books, and, therefore, the word of God in their own language, pretty freely, and with a very obvious desire to understand what they read, and to profit thereby, May the Lord give his Holy Spirit to teach them.

I need not repeat here former events which took place in the king's yard, when they made known their desire to follow the Lord. They are past, and, I trust, will not return. But I may mention, that for their sakes, I deemed it proper to call on the king on Saturday, and make known what they and I had in view, that I might be able to converse with him on some matters connected therewith, which concerned both him and them. The Lord granted me a favourable opportunity for a private conversation in an easy way, and inclined his heart to give me good answers on the several matters which I had to talk about, matters that need not here be detailed. The interview was quite satisfactory.

Furthermore, I was particularly gratified to-day to learn from themselves, that when they went yesterday afternoon, to tell him that they would be baptized to-day, he answered them in a really fatherly and kindly, and I might say, Christian manner, so as to give them poor things, great comfort and encouragement. He showed no displeasure, but commended their design; was glad, he said, that they were determined to be God people, and hoped that they would never go back into any bad ways, to disgrace themselves, and make other women laugh at them. What shall we say

\* Mr Wylie has reached Glasgow; his own complaint is bronchitis.

to all this? Surely Divine interposition appears in answer to the prayers of his people, yours and ours. Let us pray more and more earnestly for him and them, and for all that many more trophies of Divine grace may be seen in this dark land of Calabar; that many more women may escape from the bondage of corruption in which they are held; that we may have many Mary Magdalenes and other Marys to follow our Lord, if it be to his cross, and to watch at his tomb.

*Baptism of a Young Man at Duke Town.*—The Rev W. Anderson says,—The baptism of a young man named Effiong, took place on the 11th of November. Effiong has been a sort of retainer of the mission for six or seven years—was one of our sawyers at one time; has had, time after time, severe illness, which, I believe, has been blessed to him; is now unable for much work; has had faithful warning that his ailment and his life may both terminate together suddenly some day ere long; and he appears, on the whole, to be looking forward to, and preparing for his change.

### CAFFRARIA.

GOOD NEWS, OR THE SANCTION OF GOVERNMENT GIVEN TO THE RE-OPENING OF THE MISSION AMONG THE GAIKAS.

In the *Record* for October last, it was stated that Sandilli, the chief of the Gaikas, was willing that the missionaries should resume their labours among his people, and that the Rev Mr Cumming was waiting for the sanction of the Governor. Our readers will be much gratified to learn, from the following letter of Mr Cumming, dated 20th October, that this sanction has now been granted, and that the way is fully open for the resumption of the mission. This good news, coming, as it does, just when the Revs Tiyo Soga and Robert Johnston are preparing to go forth to that region, is fitted greatly to encourage both them and us. We accepted the offered services of these esteemed brethren, in the persuasion that the Lord would find for them in Caffraria a suitable place of labour; and it is to us an exceedingly cheering circumstance, to be assured that the field is now ready, and is waiting for them to occupy it. This, and various other considerations which might be noticed, induce us to indulge the expect-

ation that our brethren are going out with evident tokens of the divine favour, and that this mission is about to be resumed, in the new locality to which the Gaikas have been removed, in circumstances that are full of promise.

“I have much pleasure in transmitting to you a copy of the communication which I have at length received respecting the establishment of our mission among the Gaikas. The hearts of princes are in the hands of the Lord. Since the period when the people as well as the teachers of that mission were scattered by the desolating powers of war, an interval of much trial and anxiety has been, I believe, endured by both. All, indeed, who have in any way been interested in the existence and support of that same mission, must in a measure, have participated in feelings of a like anxiety. The cloud which has so long hung over it is now beginning to disperse; and I trust that in due time the scene will shine with a brightness more cheering and more beautiful than on any previous period of its history.

When the messenger brought the communication, it was accompanied by a pressing letter from Dunkwana, in name of the people of our mission now living at Peulton, to me, to visit them immediately, and take steps for securing the object so auspiciously granted. Their joy is exuberant that the Lord's time for favour has now apparently come. Sandilli has been inquiring why it is that I have been so long in building the hut upon the Engwali, that seals the occupation of our mission to that place. The delay connected with the Governor's sanction to his consent was the reply given to this query. The season for sowing has commenced, and many of the people desire to break up ground at the new station. Responding to the general desire thus expressed, I have made arrangements (D. V.) to go into Caffreland next week with the waggon, accompanied with Mrs Cumming.

### ARRIVAL OF THE REV. WILLIAM ELLIS AT MAURITIUS.

We have the pleasure to announce that our esteemed friend Mr Ellis reached this Island in safety, on his return from Madagascar, the 2nd December, and from his latest communication, dated the 27th of that month, it appears that he had made preparations for leaving Mauritius about the 8th of January, *en route*

for England, where he expected to arrive during the present month.

Full particulars respecting Mr Ellis's important visit to the capital of Madagascar are, of necessity, reserved until his return, but, in the meantime, it may gratify our friends to learn the following facts.

On the 5th of August, our friend, accompanied by some of the native officers, deputed for the purpose, left the Port of Tamatave for the capital, and, after surmounting the difficulties of the journey, he entered Antananarivo on the 25th of that month. Here he met with a most cordial reception from the Prince Royal, and the principal nobles and officers vied with each other in manifesting their respect and good-will to their visitor. During his stay Mr Ellis also enjoyed many opportunities for meeting the Christians, and ascertaining highly interesting particulars regarding their past history and future prospects. He was also favoured with an audience of the Queen, and partook of the hospitalities of the court. Everything in fact was done by the authorities, and especially by the Prince, to manifest their appreciation of the visit, and their desire to render it agreea-

ble. The invitation, however, had been strictly limited to a month, and Mr Ellis most thankfully embraced the favourable opportunity for becoming personally acquainted with the excellent Prince and the native Christians; but he found with regret that he would not be permitted to extend the period of his stay, and consequently at the end of the month he took leave of his hospitable entertainers, and with the same marked courtesy and attention that had been shown to him on his journey down to the Capital, he was accompanied back to Tamatave.

Whatever may be the result of Mr Ellis's visit, as a means in preparing the way for the ultimate resumption of Missionary operations in Madagascar, it is certain that much valuable information has been obtained respecting the people and the circumstances of the country, which could not have been acquired otherwise than by personal inquiry and inspection; and whenever, in the good providence of God, Madagascar shall again be thrown open to the free spread of the Gospel, the agents to be employed in the good work will thus be enabled to go forth under circumstances of peculiar advantage.—*Ibid.*

## News of the Church.

**OPENING OF THE SEMINARY.**—The Philosophical classes of the Synod's Seminary were opened on the 3rd ult. A heavy snow storm prevented the attendance of the members of the Committee; and Professor McCulloch, owing to the state of his health was not able to deliver the introductory lecture. The total number of young men in attendance is sixteen, of whom however two are only attending the languages, preparatory to entering as regular students. Of the fourteen regularly enrolled students, seven are in the first year of the course, five in the second and two in the fourth.

**PRESENTATION TO MR MCKAY.**—We have much pleasure in recording that the young people of Parrsboro' and Maccan have presented to their pastor, Rev James McG. McKay, as a New Years gift, a superior sleigh and a very fine Buffalo Robe. Such evidences of the appreciation of pastoral services must be extremely gratifying to the min-

isters of whose care, and diligence in discharging the duties of the ministerial relation they afford such strong proof.

**CALLS.**—Mr John Currie, preacher of the Gospel has accepted a call from the Congregation of Maitland.

The congregation of Economy and Five Islands have given a unanimous call to Mr Alexr. Cameron, preacher of the Gospel.

### Notices, Acknowledgments, &c

Monies received by the Treasurer from 20th February to 20th March, 1857:—

<i>Foreign Mission.</i>	
Feb 22. Hugh McDonald, Esq, St River. Antigonishe	£2 0 0
Mar 5. J W Dawson, Profes- sor McGill's College, Montreal	1 5 0
<i>Home Mission</i>	
Mar 9. Annapolis, per Rev J L Murdoch	5 7 6

J & J Yorston acknowledge receipt of

3s 1½d from William Fraser, teacher,  
Scotch Hill, for the Foreign Mission.  
Pictou, March 20, 1857.

Robert Smith, Truro, acknowledges the  
receipt of the following:—

Annual Missionary collection,  
Truro congregation £24 0 0

*Foreign Mission.*

Ladies of South Branch, South  
Side, Upper Stewiacke, omit-  
ted last fall, 30 yds flannel 1 17 6

Mrs Wm Dunlop, South Branch,  
Stewiacke, 12 yds print 6 0

Mrs R G Rutherford, 8½ yards  
cloth 12 9

Mrs R H Smith, 6 yds flannel 7 6

The Rev J Cameron acknowledges the  
receipt of the following sums in aid of the  
Seminary, received from the Nine Mile  
River section of the congregation since  
last meeting of Synod:—

John Fisher £1 5 0

Donald McDonald, senr 1 0 0

Wm Fisher, 1st 1 10 0

Alexander Thompson, Esq 1 0 0

Evan McDonald 10 0

Terance Canty 4 0 0

Alexander Ferguson 2 10 0

Joseph Caldwell 2 10 0

Alexander McPhee, Esq 1 0 0

James Fraser 1 0 0

James Thompson, junr 1 0 0

Alexander Grant 1 0 0

Mrs Wm Fisher 7 0

Primitive Congregational Financial Re-  
port for year ending 23rd February, 1857:

Paid for congregational pur-  
poses £206 1 2

Paid for other religious pur-  
poses 119 15 1

A present of a new dwelling  
house to their pastor 355 0 0

£680 16 3

New Glasgow, 18th March, 1857.

**ACKNOWLEDGMENTS**—Received from  
Shubenacadie. 40s; from Rev James Mc-  
Lean, 10s; from Mr Sommerville's con-  
gregation Western Cornwallis, and others  
friendly to the cause, in aid of the Bazaar  
to be held at Cheverie in autumn toward  
finishing the Presbyterian Church, £10 6s  
6d.

The Agent acknowledges receipt of the  
following sums for *Christian Instructor* and  
*Missionary Register* for the current year:—

Rev J L Murdoch £3 6 3

Rev J Cameron 5 16 3

Mrs P Stewart 1 6

John Burton 5 0

George Blanchard 5 0

Robert Marshall 19 0

George McCarty	1 6
Samuel Tupper	5 0
Mrs Morrison	5 0
Donald Murray	5 0
James B Oxley	5 0
George P Oxley	5 0
Wm Graham	5 0 0
Miss Mitchell	5 0
Miss Bremner	5 0
Rev James Waddell	3 0 0
Jonathan Blanchard, 1856	5 0
John Miller	7 1 3

**Boards, Standing Commit-  
tees, &c.**

*Board of Home Missions.*—Rev Professor  
Ross, Rev Messrs Patterson, Watson and  
Walker, together with the Presbytery  
Elders of Green Hill, West River, and Pri-  
mitive Church. Rev George Patterson, Se-  
cretary

*Board of Foreign Missions.*—Rev Messrs  
Baxter, Kier, Roy, Walker, Bayne, Wat-  
son, and Waddell, and Messrs Ebenezer  
McLeod and Daniel Cameron, of West  
River; A. Fraser, of New Glasgow, and  
John Yorstou, of Pictou. Secretary, Rev  
J. Bayne.

*Educational Board.*—Chairman, Rev J.  
Bayne. Treasurer, Abram Patterson, Esq.  
Secretary, Rev James Ross.

*Seminary Board.*—The Professors, ex  
officio. Rev Messrs McCulloch, Baxter,  
E. Ross, Wyllie, Cameron and McKay,  
and Messrs Robert Smith, David McCur-  
dy and Isaac Fleming. Mr McCulloch,  
Convener.

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

*Committee of Correspondence with Evan-  
gelical Churches.*—Rev Messrs E. Ross,  
Baxter and Wyllie. Mr Ross, Convener.

**Terms of the Instructor and  
Register.**

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

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

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