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THE CHRISTIAN INSTRUCTOR

AND MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

JUNE, 1859.

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THE

CHRISTIAN INSTRUCTOR.

JUNE, 1859.

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

"JERUSALEM—AS A CITY."

1. *A very populous City.*—The true Israelites have indeed been always hitherto, "a very small remnant." Christ himself addressed his disciples as "a little flock." Nevertheless, the Redeemer shall see of the travail of his soul until "he is satisfied." "They of the city shall flourish like the grass of the earth." A countless multitude—which no man can number,—ten thousand times ten thousand and thousands of thousands make up the population of the Jerusalem on high. Among the many mansions,—not one will remain untenanted.

2. *A well stored City.*—The inhabitants need fear no want. "Their bread shall be given them, and their water shall be sure." Living bread—living water. The true bread that come down from Heaven—the better manna—more than angels' food. And water from that fountain beneath the throne of God and the Lamb, flowing down through the city,—permeating every street—and every lane—and every alley, until each lowliest citizen can drink and be satisfied.—"Wine and milk too, without money and without price. "Feasts of fat, things full of marrow and offatness," so that the dwellers there "hunger no more, neither thirst any more, for the Lamb that is in the midst of the throne doth feed them, and lead them by fountains of living waters."

3. *A strongly fortified City.*—A city of defence. Walk about Zion—go round about her—mark ye well her bulwarks—consider her palaces, "Salvation is her bulwark sure, against the assailing foe."—Her grand defence is the presence of her King in his own royal city. And this, whether we regard the church as here militant or as hereafter triumphant, makes overthrow impossible. "God is in the midst of her; she shall not be moved; the Lord will help her, and that right early."

4. *A well guarded city.*—There are sentinels on her watch towers, whose duty it is to give notice of every approaching danger. And terrible is the doom denounced against that watchman, through whose faithfulness the blood of citizens flows. Such blood will be required of the watchman's hands. And yet who of us is always, or even nearly always faithful? But failing the subordinates—the chief

watchman is ever wakeful, His EYE is never heavy—His ear is always open. “Behold He that keepeth Israel, neither slumbers nor sleeps.”

5. *A city of exceeding splendor.*—Such was the Jerusalem of David and Solomon. Singularly favoured as to the natural position—“Beautiful for situation; the joy of the whole earth is Mount Zion, on the sides of the north, the city of the Great King.” And there were splendid porticoes—gorgeous palaces—a magnificent temple.—But John saw Jerusalem that is above, excelling in glory,—with gates of pearl, and streets of gold, and foundations of jasper and sapphire and emerald. The church now has indeed little that appears to the “carnal eye,” grand or imposing,—there is about her as about her master, no “outward pomp.” Yet even here she is built up of stones, “living stones,” more precious than topaz or chalcedony, that shall shine forever in the light of heaven, “our beautiful city.”

6. *An eternal city.*—All the famous cities of antiquity have perished from the earth. Rome, the Rome of the Cæsars, proudly calling herself “the eternal,” has passed away forever. “Babylon the Great has fallen—has fallen,”—Nineveh is best known to us now by her ruins. But this city “hath foundations.” Her stability is not affected by the changes of time. She will outlast time itself. The sun may grow pale with age—the moon may cease to reflect his beams—but the light of this city shall not go out. She hath “no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.”

7. *A city of refuge.*—And this after all is our grave concern with it. What avails it to us that her population is so vast, if among her citizens we ourselves are not numbered? What advantage to us that she is a city so “well stored,” if from all her abundance we receive no supply? What boots it to us that she is fortified so strongly, if in that salvation which is her bulwarks, we have no personal interest? Wherein are we profited that she is so well guarded, if against every cry of her watchmen, our doors are closed. In vain to us all her splendour, if we never behold her magnificence. Her eternal duration is as nought to us, if from her bliss and her glory we are eternally excluded. But as a city of refuge, she attracts the sinner’s gaze—as a city of refuge, she becomes the sinner’s hope.

We were as a whole race of man-slayers. The guilt of blood was upon our person—the stain of blood was upon our hand—the price of blood was upon our head—the avenger of blood was upon our track,—the city was prepared for our salvation—fleeing into it we are safe. Without its walls “we stand in jeopardy every hour.”

Are we citizens? Then all is well. Present peace—eternal happiness—heaven itself are ours. Ours is the hope of glory while we live, and the fulness of joy when we die.

Are we aliens? Then all is ill. Whatever else we possess, without citizenship here, we are “poor and miserable and blind and naked.” But the gate stands open—the way of approach, is clear “yet there is room,” room for all that seek refuge. Let us flee then to the strong hold as prisoners of hope, nor once look back, nor turn aside, nor halt, until as citizens, rejoicing in the privilege of their citizenship “our feet stand within thy gates, O! Jerusalem.”

WESTMINSTER ASSEMBLY.

In these days, when Popery appears to be manifesting signs of renewed vitality, combining all its forces and exerting all its powerful influence to crush independence of thought, and annihilate civil and religious freedom, in order to regain its once cruel and despotic supremacy; when we see the arrogant assumptions of Archbishop Laud, or Puseyism, as modernly termed, unblushingly advocated by so many determined and influential supporters, a brief sketch of the illustrious Westminster Assembly, so effective under the guidance of Divine Providence, in terminating the barbaric cruelties of the one, and successfully resisting the unbounded pretensions of the other, may not be regarded as improper or inexpedient.

To this Assembly of divines are we, as Presbyterians, indebted for the subordinate standards of our church, the Confession of Faith, and the Larger and Shorter Catechisms. These exhibit the fundamental doctrines of revealed religion, in a manner that has defied criticism and unsparing assault, and commanded the assent and admiration of the most pious and intelligent among Christians.

The reformation in England was only a kind of half measure, a compromise between Popery and Protestantism. The King's supremacy was substituted for that of the Pope's. This assumption of ecclesiastical supremacy by the King led to innumerable dissensions, bloody persecutions and violent wars. All who refused spiritual submission to the King were prosecuted with pains and penalties.—The independence of conscience was denied and religious toleration disallowed. The church order and form of government were assimilated as nearly as possible to the Romish model. The whole order of prelatial hierarchy, from the Archbishop down to the poor and laborious Curate, was retained. Many of the vestments and ceremonies of Popery were adopted and enjoined with unrelenting and blood-thirsty severity. The most tyrannical and cruel legislative enactments were sanctioned by the Established Church and enforced with despotic violence. The Sabbath day was desecrated, and profane and immoral books, such as "The King's book of Sports," were ordered by Episcopal authority, to be publicly read in churches on the Lord's day. To these impious commands obedience was enforced upon the clergy by threatened ejections and civil penalties. The Bishops advanced the most arrogant pretensions, such as the divine right of prelacy, their own co-ordinate jurisdiction with, and perfect independence of, the civil power, in matters secular as well as ecclesiastical. These unreasonable and unscriptural pretensions had the effect of checking the growth of piety within the prelatial establishment, and rousing the whole nation into antagonism,—to rebellion against the usurped authority. So much so, that in the month of September 1642, a Bill was passed through the House of Commons, and in the same month, though the House of Lords, entitled "An Act for the better abolishing and taking away all Archbishops, Bishops, their Chancellors and Commissaries, &c., and ordaining that after the 5th of November, 1643, there shall be no Archbishops, &c., including the whole array of dignitaries and Cathedral functionaries, and all their jurisdictions, and offices shall cease and determine, and become absolutely void, that their possessions should return to the King,

that the property of Cathedrals should be vested in Trustees, who should give a stipend to their late possessors, and out of the remainder support preaching ministers, both in towns and through the country where required." Thus the whole prelatie hierarchy of England, as an ecclesiastical establishment, was overthrown by an injured and indignant people; and that too, by a Parliament containing a large number of Episcopalians. This national recoil against an unscriptural, oppressive and intolerant ecclesiastical system, was just the natural and necessary consequence of carrying despotic influence beyond the limit of endurance. England then, for a time, was without a recognized national system of religion. But England was not without religion. True piety was *not* extinguished or even injured. A national established church and the church of Christ were not always, and in every respect identical. Generally they have been, and in this instance were specially so, antagonistic. And so long as the governments of this world will be as they have been, and still are, to a fearful extent, influenced by the spirit of irreligion and infidelity, it is difficult to believe that any church, however perfect in organization, can sustain a state connection with them, pure and unaffected. History and universal experience contradict such belief. The same malignant poison which vitiates them will most assuredly permeate her holy institutions, disorder and corrupt them. And as constitutional governments derive their legislative and executive powers from the people, so must all moral and religious reformations begin with the people and work their way up to the highest civil department. It is unreasonable, therefore, to expect that any government will ever introduce any reforms into the church. But it is the duty of the church to reform the government. This she can never do while fettered by state influence and connection. The only legitimate and beneficial connection that can ever exist between the governments of this world and the church of Christ is, that of all government officials, from the highest to the lowest functionary, be consistent members of the church and guided in their public administrations as well as their private life, by the divine principles which she inculcates. This idea has never yet since the introduction of Christianity at least, been realized, and never shall be realized, "the kingdoms of this world become the kingdoms of our Lord Saviour, Jesus Christ." Pure religion, and undefiled before God the Father, does not depend for its evidence upon state recognition, support or control, nor yet upon prelatie sanction. We have the promise that "where two or three are met together in the name of Christ that He is in the midst of them, to bless them, and to do them good."

In the age of which we write, the opinion was almost universally entertained, that a uniform, national, ecclesiastical system was indispensable to the successful operation of Christianity in the kingdom, and that it was the duty of the civil rulers, to exercise their power and influence, in order that such a system might be devised and adopted. In accordance with this opinion, the English Parliament on the 12th June, 1643, issued an Ordinance, summoning three hundred and fifty-one of the most distinguished among the clergy and laity, for piety and learning, in the whole nation, to meet in General Assembly on the first of July, at Westminster, for the purpose of devising a national form of church government, on a scriptural

serious and solemn protestation not to maintain anything but what he believes to be the truth, in sincerity, when discovered to him.

4. No resolution to be given upon any question the same day wherein it is first propounded.

5. What any man undertakes to prove, as necessary, he shall make good out of scripture.

6. No man to proceed in any dispute after the prolocutor has enjoined him silence, unless the Assembly desire he may go on.

7. No man to be denied to enter his dissent from the Assembly and his reasons for it in any point, after it hath been first debated in the Assembly, and thence (if the dissenting party desired it), be sent to the House of Parliament by the Assembly, not by any particular man or men, in a private way, when either House shall require.

8. All things agreed on, and prepared for the Parliament to be openly read and allowed in the Assembly, and then offered as to the judgment of the Assembly, if the major part assent; provided that the opinions of any persons dissenting and the reasons urged for them be annexed thereunto, if the dissenters require it, together with their solutions, if any were given to the Assembly to these reasons."

To these general regulations the Assembly also added a few special ones for their own private guidance.

It was resolved that every member before being admitted to a seat in the Assembly should make the following vow, or promise:—"I do seriously promise and vow in the presence of the Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in print of doctrine but what I believe to be most agreeable to the word of God; nor in point of discipline, but what I shall conceive to conduce most to the glory of God and the good and peace of the church." "This protest was appointed to be read afresh every day morning, that its solemn influence might be constantly felt."

For the sake of order and expedition in the dispatch of business the whole Assembly arranged itself into three standing committees. The divines were divided into committees according to the order of their names in the ordinance, and in like manner, the Lords and Commons according to their order. Each committee had its own chairman. Thus, at the time, the best conceivable arrangements were adopted, so that the business might be conducted harmoniously and satisfactorily. The Assembly met on every day of the week except Saturday. It generally sat from nine in the morning until three in the afternoon. It opened and closed its sittings each day with devotional exercises, and frequently during the whole session it voted a whole day to fasting, humiliation and special prayer. The arrangements adopted for preserving order and facilitating business, the searching investigation to which every proposition introduced was subjected, and the deep toned earnestness which characterized all their deliberations, unmistakably evidenced that all the members of this Assembly were deeply conscious of the solemnity and magnitude and mighty importance of the business entrusted to them. They felt that in one sense, they held the destiny of the nation in their hands, and that posterity would either bless or execrate them according as they proved faithful or recreant to their trust. The beneficial influence which the result of their deliberations

ever since exerted upon the nation in particular, and upon Christianity in general, clearly attest the fidelity with which they completed the important and sacred work which they were summoned to undertake. Here despotism received a death-blow, and civil and religious liberty were established upon an immovable foundation. Here the fundamental doctrines of our most holy religion were defined and successfully defended. Here was erected a standard for truth, and a banner unfurled which in bloodless triumph should continue to wave until the "kingdoms of this world become the kingdoms of our Lord and His Christ."

(To be continued.)

RELIGIOUS MISCELLANY.

LIGHT IN THE SHADOW OF DEATH.*

The physician told her with delicacy, but with entire frankness, that her left arm was much diseased, and that he could only palliate her ailment, but do nothing toward a cure. She heard his announcement with perfect calmness, and said, with a smile, "I thought it most likely." She spoke many times afterward of her sentence that morning. She felt that the doom of death was upon her; but she said, "As plainly as with the eye of heaven I did I see the Saviour look down into the depth of my sin, weakness, and disappointment, and His voice saying, 'Innumerable tenderness, 'Thou art mine, I have redeemed thee.'" This assurance buoyed her up to a height of joy and blessed anticipation she had never before experienced, which never left her. At another time she said, "I never had such happiness compressed into such a period, as during the time, after I left the doctor's house.—I seemed to let go life, and every interest but Jesus Christ. I said in words, almost aloud, 'Now shall I prepare for eternity!' Happy the answer, 'My dear, you must do it for me!'" While in a railway carriage, on her way home, she talked with a little girl, who told her that her brother had consumption. She answered, "So have I." Her little companion looked surprised, but added, "My brother is very ill, and is going to die." Again did Belle almost echo her words, and said, "And I am very

ill, and am going to die;" and this utterance seemed to bring such a full wave of gladness over her soul, that she could hardly refrain from telling her fellow-traveller of her joy. Nor was this a temporary excitement. This experience, that "the joy of the Lord was her strength," never ceased for an instant while life lasted. She fully exemplified the case of those who are enabled to fulfil the command, "Only believe." Never was there on earth a happier creature; yet, quick as were her consideration and sympathy for all around her, never for one moment was she beguiled into linking herself with any purpose save that of dying. She used to say, "I never read a verse in my Bible, that I do not feel as if I had received a letter from my Lord." She said one day to a dear cousin, "Sometimes, during the night, my anticipations of heaven have been so vivid, I have seemed to see so far into the glory that I have been obliged forcibly to turn my thoughts to earth; my poor body was too weak to bear it. The brightest and best feature of all its freedom from sin, and nearness to Christ." And again, "Only think of the moment when the conviction will rush over me in its fulness—safe—finished! It is too much! What am I? Why was I, of all my family, first chosen for this blessed experience? To lay down the burden of life, ere I felt it to be such, now, while my heart is so buoyant and cheerful! I have known no crushing sorrow, no decayed joy, no light. A life of mercy, everything that love, wisdom, and abundance could do for me, has been done—every advantage of education and

*A Sketch of Isabella S. Wilburn, New York, for private circulation.

taste—taught of God from my infancy—led by the Spirit to Jesus as my sure refuge—redeemed—forgiven; and then, to die, with life only begun, lying about me in all its flush of beauty! Oh, it is wonderful! Why, O why, am I thus favoured?" and thus, "in death's face her's flushed up and smiled."

It is impossible to convey an idea of the cheerfulness with which she would entertain her friends, even upon the theme of her leaving them—so heart-breaking, when left to their own contemplation of it. Such was her content with her circumstances, her vigorous conception of what awaited her, and the magic influence of her words upon those who listened to her, that she seemed to work in them a kindred mood; and, together, her going away would be spoken of most cheerfully. One lovely summer evening, after a day of great debility, she revived, in the cooler hour of twilight, sufficiently to be removed to her chair, a cluster of loving friends surrounding her. The conversation, under her inspiration, became animated and playful. One said, "Your gift of music is the one I should like you to leave for me;" another said, "Leave me your gift with the needle;" and another, some other gift; still another, deeply impressed, even at that hour of almost mirthfulness, with the Divine sustaining power, said, from her soul's depths, "Belle, give me your faith." "My faith?" she quickly answered; "oh, no, I cannot spare that! I want that every moment until I die. But you have your own faith." When you read the Bible promises, and they say 'you,' they mean you; and when I read them, they mean me; and thus all are provided for by the riches of Divine grace."

On one occasion, when her aunt was bidding her, tearfully, good night, she said, "Auntie, dear, do not, oh, do not weep; would you keep me from our Saviour?"

On awaking one morning, her mother asked her how she felt, and she answered, "It is hard to be patient, when one hears the rippings of Jordan." It was early, and the summer birds were swelling their joyous lays, when she said, "The birds seem to know I have lost my voice, and are giving praise for me;" and immediately repeated verse after verse of thanksgiving, as if they had sung it for her.

When asked if the doctrine of election ever troubled her, she said, "I have always felt that was God's business, not mine; but now it is the greatest comfort to me. When I think of a place prepared for me, before the foundation of the world, I am not going away upon an exploring expedition, but to my home. If myriads should enter heaven at the same time, no one could have my place; no confusion, no jostling there; all the heavenly company will know where I belong, and I shall be truly welcomed."

When asked by her father how she felt in view of so soon leaving him, and all those so dear to her, she replied, "Much as I felt, on my return from abroad, some years ago. It was a most delightful visit to me; but I was far from my home. When the appointed time of my return drew near, what joy filled my heart! and when my eye at length rested, in the distance, on the mountain-tops of my own native land, oh, how my heart beat with delight! The day was bright, and never did my eyes rest on so blessed and lovely a land while my heart bounded with loving anticipation. The first familiar face, as we neared the port, was yours—my father's; and when I heard your voice and felt your arms about me, and I long sat with you amid the loved circle at home, my happiness was complete. Well, dear father, I now feel, in view of my speedy departure to my heavenly home, similar anticipations of delight. My life has been short, but happy; I have sweet foretastes of the more blessed state—many precious commendations of the love of my Saviour. I know that the first sweet, smiling face that shall recognize *there*, will be His. He will receive me with open arms. My relationship to Him will give me the same right to my own well-known seat in heaven, that that of child gave to me a seat in my father's house on earth."

In the midst of a time of extreme suffering, Belle said to her mother, "I can know, as we can, dear mother, God the Father, God the Son, and the Holy Ghost, have dwelt in my chamber during the last year." Her friend she wrote, "When our heavenly Father sees fit to use the rod with always blossoms, so that the stroke is muffled; and each blow forces the fragrance of His mercy to exhale, so that the bruised and aching hearts may be healed." In the same letter, she

with some alteration, the sweet apostrophe to heaven:—

"Oh, heaven! bright heaven!

No sickness there; no weary wasting of the frame away;

No fearful shrinking from the midnight air;

No dread of summer's bright and fervid ray;

No hidden grief; no wild and cheerless vision of despair;

No vain petition for a swift relief;

No tearful eyes, no broken hearts are there!"

Belle delighted in the love of her friends—shown by the continual gifts of fruit and flowers, etc., which were sent to her chamber of suffering. She said, when speaking of these unflinching attentions, "I have been like an altar, on which they have laid their offerings for the Saviour. It has been for His sake I have been so petted. An altar may be made of sticks or stones,—it is the offering and incense that consecrate it; that will be accepted." These gifts seem to come from God, and yet are given to God."

When her illness was very near its close, after a night of uncommon anguish, as she lay panting in exhaustion, some one entered the room, bearing for her a large cluster of exquisite white roses, buds and full blossoms, dripping with dew, and fragrant in the morning air. She seized them with a wonderful expression of affectionate haste, saying, "God always sends me something sweetest, when I have suffered most. These say, 'Whom the Lord loveth he chasteneth.'" To the question of her mother, whether she would change her circumstances with any one, she eagerly replied, "Oh, no! not for gold or coronets. This entire submission to the will of God is perfect bliss." And again, "I will not change places with any one on the face of the earth, no matter how healthy, happy, good, or useful; for God has said to me, 'Thou art Mine, I have redeemed thee.' I shall soon go to Him: I could not know a more bitter disappointment than to get well—to turn back and commence to live again; but know Jesus will not give me that lot." She remarked, "I have no more shrinking from the grave, than if I saw you take one of my old dresses from the wardrobe and bury it. Nothing engrosses my thoughts now, but that *I shall be with Jesus.*" On the last night but one before her death, she joyfully exclaimed to a dear friend who entered, "Yes, I am positively dying now;" and then, with a look of awe, "Just think, in twelve hours, certainly in twenty-four,

I shall see God!" To the doctor she said, "This is death; I know it; *death*—the very sweetest word, excepting *life* in Christ. One other night of weary, restless tossing—gradually subsiding into insensibility—then the dark lashes fell on her fair cheek, and the long struggle was ended. On the white stone above her grave are these words of hope, which she claimed as her soul's portion:—"Fear not, for I have redeemed thee: I have called thee by thy name; thou art Mine."

NOT FAITH, BUT CHRIST.

"Thus you argue—'My judgment is already convinced, and my heart desires to be wholly cast upon the Lord Jesus Christ for salvation; but, in the act of doing this, I always fail.'" What reasoning is here! How directly contrary to the spirit of the Gospel! You are looking not at the object of faith, at Jesus, but at your faith. You would draw your comfort not from Him, but from your faith; and because your faith is not quite perfect, you are as much discouraged as if Jesus was not a quite perfect Saviour. My dear friend, how sadly does the sly spirit of bondage deceive you! For what is your act of believing? Is it to save you? Are you to be saved for believing? If so, then you put acts and works in the place of the Saviour. Faith, as an act, is, in your view, part of your salvation. The free grace of the covenant you turn into a work, and the well-doing of that work is the ground of your hope. What a dreadful mistake is this, since salvation is not to him that worketh, but to him that believeth.

"You are looking at your act of believing. What is this for? Why certainly, that you may be satisfied with your faith, and being satisfied with it, what then? No doubt, you will rest in it, and upon it, satisfied now that Christ is yours because you are satisfied with your faith. This is making a Jesus of it, and is in effect taking the crown of crowns from His head, and placing it upon the head of your faith. Lord grant that you may never do this any more.

"By this great sin, the sin of sins, you are robbed of the sweet enjoyment of the God of all comfort. You lose what you seek; and you lose it in your way of seeking. You want comfort,

and you look to your faith for it. If faith could speak, it would say, I have none to give you; look to Jesus, it is all in Him. Indeed, my friend, it is. The Holy Ghost, the Comforter, will not glorify your faith. He will not give it the honour of comforting you. He takes nothing to comfort with but the things of Christ,—and His things not as used by you, but as given from Him, who is all yours. This lesson, I think, He is teaching you, although you pervert it. He is bringing you off from looking legally at your faith. He intends that you should not regard, as you have done, *how* you believe; but to settle you in believing. I have been long at this, and have learned but very little. I can say my lesson, but when I come to practice I find I am a dull scholar. The Spirit of Jesus has been teaching me to draw my comforts, not from how well I believe, but from Jesus, in whom I believe; not from there being no failing in my act of faith, but that I do act faith on Jesus, though failingly.

“It is not faith, but Christ: it is not my hand, but the thing received into my hand, that saves me. The way to get much faith is not to look at it as you do, but at the Saviour; not how you hold Him, but that He is yours, and holds you and your faith too; and, therefore, you shall never perish, but shall have everlasting life.

“After I had observed these errors in your looking at the act of faith, I did not wonder at the following parts of your letter, such as your not being pleased with your faith, and, therefore, not pleased with your state, nor your graces, nor your attainments, nor your righteousness; but you thought everything made against you. This is still the same teaching of the Spirit, but you pervert it. Have you nothing to look at but Jesus? That is right. Then look unto Him, and be saved. What! can you see nothing to rest on of your own? Are you forced to renounce the goodness of your faith as an act? and do you experience that you cannot be saved for it? Very well; hold fast there.—Stick to this. No grace, as acted by you, can save. Follow this blessed teaching and cleave with full purpose of heart unto the Lord Jesus. You must learn to make Him *all* in your salvation. He must save you from your faith as well as from your unbelief; faith, as you act it, being full of sin. If

the highest and best act of your faith were to be weighed in the balance of the sanctuary, you would deserve a thousand deaths for it. So much corruption would be found in it, that you could not escape the damnation of hell. Turn about then. Take your eyes off from your acts of faith. Look at Jesus. Expect to be received as a poor helpless sinner, nor for great and high believing. Come to be saved from your faith as an act. Follow Him, as all your salvation is laid up in Him. Take comfort from Him. See yourself in Him. Trust Him, not yourself, not your acts; and learn to discern spirits, and to know Divine teaching by this,—that what tends to humble you, is from the Glorifier of the Saviour.”—*Romaine*.

AN INSTRUCTIVE INCIDENT IN A GOOD MAN'S LIFE.

“And the Lord turned the captivity of Job, when he prayed for his friends: also, the Lord gave Job twice as much as he had before”—*Job xlii. 10.*

It may profitably be contemplated under four aspects. A *saint*; a *sufferer*; a *scholar*; and a *suppliant*. The opening page of his history proves the first, for God Himself attests that he was “a perfect and upright man, one that feared God and eschewed evil.” The succeeding chapters exhibit his trials from God, his temptations from Satan, and his torments from mistaken friends. But all this time he was at school learning invaluable lessons of wisdom. In this last chapter we may hear him repeating the lessons which he had learned: and what a numerous auditory has he had, ago after age, to listen! His testimony refers to himself and to God. “I am vile.” “Thou art perfect.” “I can do nothing.” “Thou canst do everything.” He had learned the important lessons of his own insufficiency and God's all-sufficiency by *heart*, and not merely by *heart*.

The Lord, who had taken so much pains with His scholar, listened attentively to his contrite confession, and the Divine answer to the humbled man shows God's favorable estimate of Job's words. This is presented in a testimony against his three friends—“Ye have not spoken of Me the thing that is right, as a servant Job hath.” Of course God does not here commend *all* that Job had said in his various replies to his friends:

perhaps He refers chiefly to Job's penitent confession, as recorded in Job xl. 3-4, xliⁱ 1-6, closing with the well-known words,—“I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes.” How does this testimony to Job prove the truth of Psalm li. 17—“The sacrifices of God are a broken spirit; a broken and contrite heart, O God, Thou wilt not despise.” Having testified His approbation of Job, God now calls him to the honorable work of intercession for others. To Job's three friends God thus spake;—“Therefore take unto you seven bullocks and seven rams, and go to My servant Job, and offer for yourselves a burnt-offering; and My servant Job shall pray for you: for him will I accept, lest I deal with you after your folly, in that ye have not spoken of Me the thing that is right, as My servant Job hath.”

These words exhibit, very strikingly, the ancient patriarchal priesthood, and show how God raised Job to honor in the sight of his friends. They had called him, whom God avowed as his *servant*, a hypocrite, a wicked man, and other hard names; and yet to this calumniated man they must go with offerings in their hands, in order that, as priest, he might pray for them. We may learn from this passage, as also from Job i. 5, that Job and his friends well knew that an atonement was necessary in order to make repentance acceptable to God, or intercession prevalent with Him.

By putting Job in this position, and calling him to this office, the Lord, doubtless, intended to bring Job to a right state of mind respecting his friends. It is clear that his temper had been somewhat ruffled toward them—he had thrown back their hard words with considerable violence. Such is generally the course and consequence of personal controversy on religious subjects; beginning (as one says) with “My dear brother,” and ending with “Sir,” or something worse. Now, God having set all matters right between Himself and Job, would do the same thing as regards Job and his mistaken friends. Forgiven of God, he must forgive them. The best proof we can give of our having really and freely forgiven those who have offended us, is our possessing a spirit of prayer for

them; and if we have fallen out with God's people, we should be anxious not to *stop short of this*. Job did this. He made no excuses—he delayed not. The victims bled, the prayer ascended, sins were confessed, and “the Lord accepted Job.”

And now mark what followed:—“The Lord turned again the captivity of Job;” and mark especially the *connection*—it was “when he prayed for his friends.” Are we not here taught the connection between enlarged blessings from God upon ourselves and a right state of heart toward others, especially a spirit of prayer for them? No doubt, by the indulgence of the evil passions of envy, malice and unforgiveness, the Holy Spirit is often grieved, and soul's prosperity hindered. If when we “stand praying, we do not forgive,” our prayers cannot enter heaven, and so answers will not come down. On the contrary, a loving, forgiving spirit will push out in fervent prayer, which will issue in much soul prosperity.

Another important point is taught us by the incident in Job's history. We learn that, from his experience, God can constitute a new epoch even in a good man's life, so that his past attainments and possessions shall be cast into the shade. “God blessed the latter end of Job more than the beginning.” This was true, in temporal possessions, family prosperity, and worldly honor. We may conclude also, in spiritual blessings, and in the influence he put forth on others for good. Let the latter be our aim and desire. God can so revive us, and renew our strength, that we shall start afresh in divine things, and bring forth more fruit in old age than even in our youth. This is the design of all His wise discipline and kind instructions. It is sometimes “by terrible things in righteousness” that God answers us; and it is through fire and “through water that we pass into a wealthy place.” All is well if we get near to God, are more like Jesus, and become more fully the willing instruments of the Holy Spirit.

BIBLE THOUGHTS.

MATT. xxviii. 7. “Behold, He goeth before you into Galilee.”—Is not this one of the many illustrations which might be given of the *Shepherd leading His Sheep, and their following Him?*

It is the risen Shepherd *going before* His flock, and leading them to the green pastures, and making them to lie down by the still waters? How blessed both to them and to Him, that season of sweet retirement and communion by the sea of Galilee, before His ascension! The sheep heard His voice, and He called them by name, and led them out; "He went before them, and the sheep followed Him, for they know his voice" (John x. 3, 4). And how like the Shepherd's voice was that which was heard on the shore of that sea, "Children, have ye any meat?" How tender was the Shepherd's love! how affectionate the Shepherd's care! How quickly did John recognize the Shepherd's voice, saying, "It is the Lord!" and how eagerly did Peter leap into the water at the sound of the well-known voice! Peter could not have forgotten his sad denial; yet, with a confidence which seems to us almost incredible and unaccountable, he is the first to hasten to his Lord. What thorough understanding of his Master's character, his Master's grace, his Master's forgiving love! He felt that the bond between them was still unbroken. The Shepherd was the Shepherd still. Jesus was Jesus still. Sin had not altered His feelings towards His poor disciple. "Many waters could not quench His love, nor could the floods drown it."

WHY DON'T YOU SEND FOR THE MINISTER?

I am not gray-headed; but the case I now give is only a sample of many more that have come under my own eye. In making a number of pastoral calls one day, I knocked at the door of a widow lady. I found that she had been very unwell for more than a fortnight, but was recovering. We were living within five minutes' walk of each other, but I had not heard of her illness. She told me her case, and I expressed my sympathy. I soon perceived, however that her chief ailment was now mental. "All the time I was ill, my minister never came to see me." I tried to soothe her mind, but she began again: "I had the doctor attending me nearly a fortnight; I was very ill; and it was unkind of Mr — not to come near me." "You had the Doctor a fortnight? I suppose he was passing

one day, and happened to call in and find you ill." "No; I sent my servant for him, of course." "But you don't mean to say that you sent for the doctor?" "Yes, I did: we always call in medical men; else how should they know we are ill." "Exactly: when you are sick, and need a doctor, you very reasonably send for one: and when you are ill, and wish to see your minister, why don't you send for him? St James says, 'Is any sick among you? let him call for the elders of the church.'" I reasoned with the lady at some length in this style, and succeeded, I think, in convincing her that it would have been as reasonable to lie in bed ill day after day, expecting the doctor to come without being sent for, and grumbling at him because he did not come, as to be ill for a fortnight and complain that her minister did not visit her, when she had not even let him know that she was ill.

There once lived in the town of Bethany a man whose name was Lazarus. One day he fell sick. He had two sisters living with him, and they three were honored with the friendship of the Lord Jesus. He loved them all. Now, when Lazarus was taken ill, his sisters did not depend upon the conscience and kindness of the Saviour. They did not say, he knows very well how sick Lazarus is, and He will be sure to come and see him. No; but "his sisters sent unto Him, saying, Lord, behold, he whom thou lovest is sick." They thought, as I suppose; that as they wished the Lord Jesus to come and see their brother, the least they could do was to send Him word that Lazarus was ill.

TRUST THE PILOT.

"Several years since, being at a small seaport, one of those easterly storms came on, which so often prove fatal to vessels and their crews on that coast. The wind had blown strongly from the north-east for a day or two, and as it increased to a gale, fears were entertained for the safety of a fine ship which had been for the commencement of the north-easter lying off and on in the bay, apparently without any decision on the part of her officers which way to direct her course, and who had once or twice refused the offer of a pilot. "On the morning of the Sabbath, many an old weather-beaten tar was

seen standing on the highest point of land in the place, looking anxious at her through his glass, and the mother listened with trembling to his remarks on the apparently doomed vessel. She was completely landlocked, as the sailors say (that is, surrounded by land, except in the direction from which the wind blows), as between her and the shore extensive sand-banks intervened; her destruction was inevitable, unless she could make the harbour. At length a number of resolute men, perfectly acquainted with the intricate navigation of the bay and harbour, put off in a small schooner, determined if possible to bring her into port. A tremendous sea was rolling in the bay, and as the little vessel made her way out of the harbour, the scene became one of deep and exciting interest. Now lifted up on the top of a dark wave, she seemed trembling on the verge of destruction; then plunging into the trough of the sea, was lost from view, not even the tops of the masts being visible, though probably twenty feet high; a landsman would exclaim, "She has gone to the bottom." Thus alternately rising and sinking, she at length reached the ship, hailed and tendered a pilot, which was again refused. Irritated by the refusal, the skipper put his little vessel about, and stood in for the harbour, when a gun was discharged from the labouring vessel, and the signal for a pilot ran up to the mast-head.

"The schooner was laid to the wind, and as the ship came up, he was directed to follow in their wake until within range of the light-house, where another sea would allow them to run alongside and put a pilot on board. In a few minutes the vessels lay side by side, and the pilot springing into the ship's chains, was soon on her deck.

"The mysterious movements of the vessel were explained. She had taken a pilot some days before who was ignorant, but who persisted in his efforts to take the ship in. When first hailed from the schooner the captain was below; but hearing the false pilot return the hail, went on deck and at once reversed his answer by firing the signal gun.

"The new pilot having made the necessary inquiries about working the ship, requested the captain and his trustiest man to take the wheel; gave orders for the stations of the men; and charged the captain, on the peril of his

ship, not to change her course a hand-breadth but by his orders. His port and bearing were those of a man confident in his knowledge and ability to save the vessel; and as the sailors looked at each other, and said, 'That is none of your landsharks,' it was evident that confidence and hope was reviving in them.

"All the canvass she could bear was now spread to the gale, and while the silence of death reigned on board, she took her way on the larboard tack directly toward the foaming breakers.—On, on she flew, until it seemed from her nearness to the breakers that destruction was inevitable. 'Shall I put her about?' shouted the captain in tones indicative of intense excitement, '*Steadily,*' was the calm reply of the pilot, when the sea was boiling like a cauldron under her bows. In another moment the same calm, bold voice pronounced, 'About ship,' and she turned her head from the breakers, and stood boldly off on the other tack. 'He knows what he is about,' said the captain to the man at his side. 'He is an old salt, a sailor every yarn of him,' was the language of the seamen one to another, and the trembling passengers began to hope. The ship now neared two sunken rocks, the places of which were marked by the angry breaking and boiling of the sea, and seemed to be driving directly on them; '*full and steady*' was pronounced in tones of calm authority by the pilot, who stood with folded arms on the ship's bows, the water drenching him completely, as it broke over her bulwarks. She passed safely between them, the order was given for turning on the other tack, and again she stood toward the fearful breakers. Nearer and nearer she came, and still no order from the pilot, who stood like a statue, calm and unmoved amidst the raging elements. The vessel laboured hard, as the broken waves roared around her, and seemed just on the verge of striking, when '*about ship,*' in a voice like thunder rose above the fury of the tempest. Again she stood upon the starboard tack, and soon entered the harbour and cast anchor in safety. One hour later she could not have been rescued, for by the time she reached her anchorage no vessel could have carried a rag of sail in the open bay. Ship, crew, and passengers, more than a hundred in all, must have perished. When

the order was given to 'back the fore-topsail and let go the anchor,' a scene ensued, which baffles the description of painter or poet. The captain sprung from the wheel and caught the pilot in his arms; the sailors and passengers crowded around. Some hung upon his neck, others embraced his knees, and tears streamed down the faces of the seamen, who had weathered many a storm and braved untold dangers. All were pressing forward, if only to grasp

the hand of their deliverer in token of gratitude.

"And now for the application:—*The ship's crew had faith in their pilot.* He came out of the very harbour into which they sought entrance. Of course he knew the way.

"*Their faith was simple and practical.* They gave up the ship to his discretion. Reader! Take Jesus for your pilot, and put your soul into His hand.—*Cox.*

CHILDREN'S CORNER.

THE STORM AND ITS USE.

At midnight the storm burst which had for so long been gathering and muttering in the distance. At one tremendous crash, whose very noise seemed to shake the cottage, as it rolled and reverberated through the sky, Willy awoke. Flash after flash of lightning dazzled his eyes, and lighted up his bed-room, and like a waterspout the rain poured down, splashing upon the pebbled walks and increasing the noise. And when the storm seemed passing away, and the lightning flashes were followed more slowly by the thunder peals, and these died away in more distant echoes, rolling in low grumbings until they were lost to sound, it again increased its vigour, flash, succeeded flash, and thunder-claps of renewed violence made the child hold his breath for terror. At last, with morning light, the clouds had discharged their electricity, a light breeze scattered the heavy masses, shook the branches of the trees, and the air felt cooled and relieved by the storm. And when at last the early sun rose, and the day awoke clear and beautiful, as it often does after a tempest in the night, Willy was glad to open his window and dress himself, that he might feel refreshed after his disturbed sleep.

Willy wondered if others had felt afraid, but when he saw Mrs. Hamilton coming down to breakfast, looking calm and untroubled, he did not like to ask her, for he felt ashamed to say how frightened he had himself been. But Mrs. Hamilton saw that the boy's face was less rosy than usual, and she had watched his quiet manner on the previous evening; and though the last person

to foster ignorant fears by indulgent attention to them, she yet well knew that kind reasonings and a little forbearance are the only means of surely eradicating them.

So, when breakfast was finished, and the Bible opened for the morning lesson, while Willy was sitting by her side, waiting to hear what subject would be chosen for the day, the old lady put her hand upon his head, and said,—“Hear attentively the noise of God's voice, and the sound that goeth out of His mouth. He directeth it under the whole heaven, and His lightning unto the ends of the earth. After it a voice roareth: He thundereth with the voice of His excellency, and He will not stay them when his voice is heard. God thundereth marvellously with His voice; great things doeth he, and is yet not acknowledged.”

“Is that in the Bible?” asked Willy.

“Yes, they are Elisha's words to Job: but they are for us also, for whose learning all things aforetime were written and when we are afraid of the storm and feel our hearts beating with fear, it is well to remember who divideth a way for the lightning and thundered with His voice. For He whose ‘wonderful works to the children of men’ calleth forth the Psalmist's praise, has made ‘lightning with rain’ as tokens of His vengeance, but in loving-kindness has sent them to remove from the earth the hurtful vapours, and to render the earth green, and healthful, and beautiful.”

Willy did not understand this. He had never been taught the use of storm and he had for so long considered the

as signs of anger of God, and had feared them in consequence, that he could not understand Mrs. Hamilton, and he looked up for an explanation.

The old lady saw the doubt: she had expected it, and was prepared to remove it. "Do you remember how sultry the air has been lately?" she asked.

"Oh yes! you said you could hardly knit, it has been so warm."

"Yes, it has been most oppressive.— Now the reason of this close atmosphere is that it is full of hurtful vapours, exhaled from the earth by the heat of the sun. This evaporation has produced electricity in the clouds, and when this is accumulated it discharges itself in what we call lightning. Then the air is cool and wholesome as it is this morning, and the rain which fell during the storm carried back to the earth the sulphurous matter which had made the air so stifling and oppressive, but which has thus enriched the soil and strengthened the plants."

How full of wonder for little Willy! He could scarcely even now believe it. So long had he regarded the storm with terror, that he could hardly at once bring his mind to see in it another proof of the goodness of God—another beautiful arrangement for the comfort and welfare of man.

"But the thunder?" he asked; "I am afraid of the thunder!"

Mrs. Hamilton took no notice of his acknowledgement of fear; she wished to have the child's confidence, and she well knew that only by perfect freedom of communication she could hope to eradicate long-grounded evils, and become herself intimately acquainted with the waverings and doubtings of that little mind in its daily developings.— Besides, when Willy spoke of fearing the thunder, she could well understand the child, who had never learned its uselessness, would be afraid of its tremendous roar pealing overhead, as if heaven itself were rent asunder with terrific violence. To him it was far more fearful than the lightning, because the flash was sudden and short, but when it had passed he held his breath, feeling the thunder-clap bursting with its amazing force, as though the armies of heaven were meeting in fight, and earth were hearing the noise of the conflict. How astonished then was little Willy, when Mrs Hamilton ex-

plained to him that thunder was nothing more than the noise made by the air as it closed after the passage of the lightning flash—a noise prolonged and irregular, because sometimes the lightning-cloud is a long way off, and the vibrations of the air reach the ear at different times.

"I will never be afraid again," said Willey.

The child had heard that his fears were groundless, but he has yet to learn a surer way of keeping the mind calm: "though the earth be removed, though the waters roar, and the mountains shake," if "the Lord of hosts is with us, the God of Jacob is our refuge." Surely, if we could all realize more his protecting presence, our hearts would not quake with fear nor our courage fail.—*Nature's School, by F. E. Bennett.*

LITTLE SUSY'S TRAINING.*

Susy did not always use her little hands rightly. At first she knew of no other use of them but to slap and scratch her face; then she found out that they were nice play things. But I am sorry to say, she did what little babies often do, before they are taught better, she raised her hand to slap her dear kind mama, because she was going to wash her. The moment Susy's hand had given the slap, she saw that her mama's face became grave and displeased. Then she was sorry; and she made haste to kiss the place she had hurt, and the tears rolled down her cheeks. But very soon, when something vexed her, she lifted her little hand, and tried to strike with it again—Her mama caught it in hers, and looked at it gravely, and said, "Naughty little hand." Then Susy cried so much that her mama had to wipe away the tears with her handkerchief. Almost every day for a time the little hand was naughty in this way; but at last Susy's mama cured it by always tying a red mitten on it whenever it slapped. It did not like to wear a mitten at all, because then it could not pick up its toys so well. . . . By and bye Susy learned what she must, and what she must not do. When she was three

* From "Little Susy's Six Birthdays," etc., a book which, by its truthful simplicity, must fascinate every child of six birth-days. Nisbet and Co.

years old, her mama could leave her all alone in the parlour with a few toys, and be quite sure that she would touch nothing she had been forbidden to touch. The scissors might lie on the table, and the sharp knife open by her side; the good little hands would not touch them. Nor would the obedient little feet now take Susy near the fire, where she could so easily have been burned. If Susy promised to do a thing, she always did it. . . .

So day after day passed away, and one or another of Susy's little servants was always busy in doing something for her pleasure. Either her hands played with pretty toys, and learned to help mama a little, or her eyes looked at beautiful pictures, and kind, loving faces; or her ears listened to sweet music, or pretty stories; or her feet carried her up and down, here and there, and everywhere. That would she have done without even one of these little servants! I daresay you know some little boy who cannot hear or talk; or some pale little girl who cannot run and play. And if God has been so very good to you as to give you what he has not seen best to give them, how you ought to thank Him! And how happy you should be if you ever can lend a book, or give a flower, or do any kind act for the deaf and dumb boy, who never heard his mother call him "Darling," no matter how many times she may have said it. If you be what the Bible calls "feet to the lame;" if you run to pick up that lame girl's ball if she drops it, or run for your old grandmama's spectacles or work-basket when she wants them, would not that be making your own little servants useful and very happy? And if you ever happen to be where there is a blind child, would you not like to lend it your eyes now and then? And as you cannot do that, you would surely love to take it by the hand, and lead it about; and if you are old enough to read, you would read stories to it.

There was once a dear little boy, not much more than two years old, who became very ill. One day his papa said to his mama, "I do not believe our little Charlie will ever get well. I think that Jesus will soon take him up to heaven. I mean to talk to him a great deal about Jesus, so that the moment he gets to heaven, he will be happy to be near such a dear kind Friend." So

Charlie's papa often took his poor little boy in his arms, and let him lay his head on his shoulder, while he walked gently up and down, talking about Christ. He told him all those sweet stories from the Bible; how Jesus picked sick people, and how he cured them, and how many lame men He made to walk, and how many blind to see. So one day, after he had been talking so he had to give Charlie to his nurse while he went out for a little; and Charlie lay with his head on her shoulder just as he had done on his papa's, till all at once he lifted it up, and said "Mary, did you know that Jesus had any eyes?"

"Oh! yes, Jesus had eyes," said Mary.

"He had some once; but He gave them to a poor blind man," said Charlie. You see Charlie was such a little boy, that he thought when his papa told him that Jesus gave eyes to a blind man, that he had to give him his own.

Little Charlie is in heaven now, and has been there a great many years. And he has long known more about the goodness of God than anybody who lives in this world. And if he could speak to you, he would tell you that it is better to be without eyes, and hands and feet, than not to love Him who is willing rather to die, than that we should not know and love Him.

LITTLE SARAH.

Little Sarah's mother died when she was four years old. Then her papa took her home with her, and she lived in her grandfather's house, with her kind aunt to take care of her. She was a very thoughtful, affectionate, obedient child. Sarah's grandfather was a minister, and other ministers used to come to his house frequently, for a few days.

One night, after she had gone to bed, a minister came, an old man, who had often been there before. When the family were sitting together in the parlour, they heard little Sarah call her room. She had waked, and was afraid. Her aunt went up to her and soothed her, so that she fell asleep again. In the morning the minister came down to the parlour, and called her to his side. He took her hand in his, he said,

what made you cry last night?" "I was afraid, sir," she answered. "Will you remember this verse, my child? 'What time I am afraid I will trust in Thee.'" Raising her bright eyes to his, while the color deepened on her cheek, she answered in a low voice, "I will try, sir."

And she did remember it. She put her trust in God from childhood to womanhood, and it seemed as if she was never afraid of anything but sin. And God took care of her, and when she came to die, she said, "I am so unworthy, perhaps I ought to have some fears about dying, but I can't find any." God had taken them all away. She had loved Him, and kept His commandments, and He kept her from all other fear, and took her at last to live with Him, where fear, and sickness, and sorrow, and sin, and death can never enter. *Church of England Sunday Scholar's Magazine.*

A CHILD'S PRAYER.

"God ought to give him some eyes," said a dear little boy less than three years old, as I told him a sad story of a blind boy who had never seen the sky, the pretty birds and flowers, the beautiful stars, or the dear faces of papa and mama. His little heart touched, and tears stood in his own bright eyes as he asked, "Why didn't you let him see?" Carefully and soothingly

as I could, I explained to the little one that God knew best, and for some good reason, which we could not understand, had made some poor children blind. He seemed satisfied; and when I asked him if he did not love the good God who had given him eyes to see so many beautiful things, he replied, in his sweet, lisping way, "I do love God, and I want to tell Him thank you now;" and, slipping from my arms, he knelt on the carpet, and whispered in low, soft tones, "O God in heaven, I thank you for making me see. Please give the poor blind boy some eyes too, for Christ's sake. Amen." In a moment he climbed to my lap again, with so sweet and happy a look on his face, that I could not but believe the gratitude expressed in that simple prayer was sincere and heartfelt as it was beautiful. "Tell me another story now, please, and another." I talked to him until the long lashes drooped heavily over his dear blue eyes, and at last rested quietly each on a rosy cheek. I carried him to his little crib, laid him gently on its cool pillows, and with a kiss was about to leave him, when a bright smile dimpled around his parted lips, and he murmured softly, "God in heaven."

Precious babe! May God in heaven make thee a lamb of His own fold, and ever keep thee "pure and unspotted from the world."

RELIGIOUS INTELLIGENCE.

TURKEY.

FROM REV P. CONSTANTINIDES.

Constantinople, Jan. 30, 1859.

DEAR SIR;

It is a great pleasure I take this opportunity to inform you that after all I arrived safely here a week ago, and have commenced already my missionary labors. I wrote you last from Malta, and I dare say you have received the same. I spent about ten days in Malta, and had very happy success. I preached four times for the Free Church minister of Malta. I consider my father in heaven. I cannot express the feelings

that overwhelmed me when I found myself speaking to that congregation, a member of which I had been for six years,—where first I learned to love and fear God, and where the earnest desire to go and publish his glorious salvation, which still burns within me, took hold on my boyish heart.

We left Malta for Constantinople on the 18th inst., and called at Syra by the way, where we remained eight hours. I went on shore with two of my fellow-passengers to see what could be seen of the place. It was the first time that I put my foot on Grecian ground. Here again my heart was filled with a mysterious joyful melancholy, as I breathed

the clear atmosphere of the land of the departed glory of my forefathers. There are great and many indications of the rise and progress of civilization amongst the Greeks, but the "one thing needful" is utterly unknown. The first accents of my mother tongue that saluted my disaccustomed ears after some years were a bitter curse from one of the boatmen to his companion. I shuddered,—it appeared to me like a dream; it did not require much however to assure me that it was the stern reality, and that I was amongst the very people with whom in the future I should have to do. I and my companions wended our path along the cleanly paved and narrow streets of the town, and were looking after sights of interest when our attention was attracted by a large and elegant edifice in process of building, which proved to be the church of St. Nicolas, the guardian saint of the sea. We approached the building and admired its elegant style and its simplicity. Every new Greek church is simpler than an older one, and many of the pictures and superstitious are omitted. This looked more like a Roman Catholic Church than any I have ever seen. A few steps farther stood the old chapel, and we saw a crowd of people advancing towards it. Nine filthy looking urchins clad in tatters, over which they wore a priestly garb of green damask down to the knees, with the ensign of the Church in their hands, following a policeman in the Albanian attire, preceded the procession.—They went in order. First came three with three large lanterns, then followed other three, the middle one lifting up an immense silver Greek cross, and his two companions, one on either side, held up the two Marias carved in the middle of a silver disc fixed on the top of a stick. Then followed the last three with three tapers of a huge size. A dozen priests clad in white came next, holding unlighted tapers in their hands, and then two singers, all chanting in an unmusical strain some unintelligible words. A coffin appeared now, borne by four persons clothed in green. The coffin consisted of a wooden box fitted up like a bed, on which lay the corpse dressed up in the best possible manner, with the ghastly face exposed to view, and the hands folded and holding a bunch of flowers. The relatives and friends of the departed followed on either side

of the hearse, singing a mournful dirge. Then last of all came a large body of light, thoughtless people. The sight was so strange to my companions that they were at a loss what to make of it. But as most of the ceremonies and rites of the Greek Church are borrowed from the Old Testament, they soon concluded that this must have been a Jewish funeral, and had it not been for the cross I would have had hard work to persuade them that it was a Christian company on the way to consign to the abode of the dead one of their number.

We soon left Syra, and in two days anchored at Constantinople. I went at once to my father's house, and found all well. I arrived here on Saturday. Being unprepared, and owing to some other circumstances, I did not preach on the following Sabbath. My father preached to a very small congregation of Evangelical Greeks. After the service I addressed them, and announced that your Church had sent me to take them up. It was affecting to see some of them, and one or two aged men, moved to tears at the thought that now, after all, their wanderings are over, and that they shall be no longer like sheep without a shepherd. I was grieved to see the little flock scattered so much. Some of the young men have left Constantinople, and others, owing to the being so long neglected, have wasted. The American chapel also—the place in which we used to meet—has been taken away from the Americans, the Greeks betook themselves to place at Galata in connection with the mission of the Free Church of Scotland to the Jews here.—Now this place not only utterly unknown and inconvenient for the Greeks, but also it is out of our way. Owing to all these circumstances the little Greek congregation, instead of increasing since I left it two years ago, is almost broken. I preached last Sabbath, and was glad to see that while first Sabbath there were 15, next Sabbath there were 20, and I hope next Sabbath we shall be more.

I stay at present with my father in an Armenian and Jewish village far from the scene of my future labours, but (see V.) I intend to take a house at Constantinople among the Greeks there, where some of my experienced friends here advised me to settle, and where there is a great deal to be done. Owing to the present

an immense number of foreigners and Europeans that have settled here since the Crimean war, and to the occurrence of a great many fires, houses are very scarce, and the rents enormous. I offered £80 a year for a small stone respectable house, and, after much trouble and loss of time, failed to get it.—As I could not afford—not to say more than that—even that, I arranged with my father to come and spend the spring and summer with me, and, although Pera will be out of his way, yet he has agreed to come. We are about to get a little wooden house for something like £80 a year, but as fires occur every day, a wooden house, after all, comes to be one of the most uncomfortable dwelling places of the city.

In connection with our mission here a school is indispensable. Not only a few of the Greeks here urge me to establish a school, but also this is the opinion of all my experienced friends, and of the Rev. A. Thomson the most valuable missionary of the Free Church of Scotland to the Jews here. In fact, a school is the life of a mission. If I had a school I not only could preach to the children daily, but also could have access to their parents through them. A large room, therefore, in Pera, to be used as a school room through the week and as a public place of worship on Sabbath, is indispensable.

There is a stupendous work to be done here, but we want the means. The small Evangelical Greek congregation that exists here is owing to the indefatigable zeal and labour of love of the American missionaries of this city. The express mission of the Americans here is amongst the Armenians, and indeed they are more than enough to do amongst this interesting people. Whatever has been done for the Greeks by them has been done by the way—like a few crumbs that fell from the children's table." Now that we have undertaken the work, the whole burden of twelve millions of Greeks in Turkey lies upon us. We must thank the Americans for what they have hitherto done, but cannot expect much more from them. Rather they give up the Greeks to us, and now then that you have put your hand to the plow, see that you look backward. "Truly the harvest is precious, but the labourers are few"—very few. "Others have laboured and may now enter into their labour."

They have sown, you may now reap.—This is indeed a harvest-time, but if I remain in the midst of the "white fields" alone, with my hands bound and without instruments for the stupendous work, the harvest may pass, the summer—when the Sun of righteousness smiles over us—may be over, and we may after all, remain for ever far from his glorious salvation. The gloomy mist and the storm of the troubled nations of Europe begin already to cloud the horizon, and what remains for me, alone and unarmed and unprovided for, but to persevere and struggle and spend my strength in vain and expire out of the door when the door is shut for ever! Would that both you and our brethren "the Presbyterians of Nova Scotia," whose kindness I can never forget, would lay aside the strife of empty words and unprofitable disputations, and like living soldiers of the cross, arm yourselves together for the day of the terrible battle of the Lord—"of the Lord of hosts against the mighty."

Pray for me, and believe me most affectionately and faithfully,

Ever yours,

PETROS CONSTANTINIDES.

VICTORIA, AUSTRALIA.—UNION

It is well known that, for a length of time, efforts toward union among all the Presbyterians in the colony have been made, with considerable prospects of success. The following report, from the *Melbourne Christian Times*, shows that there is now every probability of the union being speedily consummated, if indeed it have not already taken place.

We have formerly intimated, that we decidedly prefer the Basis proposed in Nova Scotia, to that adopted by the Joint Committee of the two Churches in Canada; and we now declare that, in our humble opinion, the Australian Basis is incomparably the best of the three. The chief amendments which it seems to us to require are such, as those favorable to the Canadian Basis, we should think might readily admit. First we should strike out the Second Book of Discipline which probably not one minister in ten, nor one private member in a hundred, has ever seen or ever will see, which contains nothing in point of doctrine that is not sufficiently

ly provided for in the confession, which relates very much to a state of things that has passed away, which contains some rules to which neither of the Churches adheres, and which, we may add, is, with respect to the power of the civil magistrates in matters of religion, no better than the Confession, and can scarcely be worse. We should prefer also giving such a subordinate place to the Form of Church Government and the Directory for Public Worship as is assigned to them in the Canadian Basis. We do not know any Presbyterian Church in which these documents are strictly followed. Dr Robert Lee, is defending his innovations and baffling the Established Presbytery of Edinburgh just by falling back on the Directory and Form. After such a Basis as the Australian one has been exhibited, we cannot believe that the Canadian article will be adopted by the Synods. The spirit and tendency of the age reclaim against it.

MEETING OF ESTABLISHED CHURCH SYNOD.

The annual meeting of the Established Church Synod was held on the 1st December, and continued until the evening of the 3rd December. There was a large number of ministers, elders, and others, in attendance. Concerning union, nothing definite was arrived at this meeting. The committee, in whose hands it has been for a considerable time, was re-appointed. An anxious desire for it was expressed by all the members, and considerable dissatisfaction felt when stated by several influential members that their belief was it would soon be effected. It being understood that the Synod of the Free Church was to meet on the 7th December, it was resolved to adjourn until the 8th, with a view to conference with that body on the subject of union, and until then further consideration of it was postponed.

The Court resumed, in terms of adjournment, on December 8th, and proceeded to the consideration of the subject of union with the other Presbyterian bodies. Mr Hetherington, as convener of the Union Committee, reported that the committee had had a meeting for conference with the Union Committee of the Free Church, on Monday last, when he had proposed that, inasmuch as the Basis formerly agreed on by the two churches had failed to secure the object sought, a new and simple basis

of union should be substituted. The basis which he would accordingly propose was as follows:—

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

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

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

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

The Synod, after full consideration of the articles of union submitted by Mr Hetherington, unanimously adopted them, and instructed him to transmit a copy of them to the Convener of the Union Committee of the Free Church with a request that it might be submitted by him to his Synod at its present meeting, and intimated that, should substitution be accepted, the Synod was desirous that the two Synods should meet for conference on the subject.

early as possible. The Synod adjourned till seven o'clock.

On resuming at seven o'clock, it was announced that the Free Synod had favourably received the communication from the Synod on the subject of union, and was desirous that the two Synods should meet in Chalmers' Church for conference.

At eight o'clock the Synod assembled, and proceeded to Chalmers' Church. Dr. Cairns was called to the chair, and opened the meeting with prayer. Mr. Hetherington read the Basis that had been proposed by the Synod of Victoria, in room of the articles previously agreed on, and stated some of the reasons that had influenced the Synod in making that proposal. Mr. Tait read the minute of the Free Church deliverance on this matter, setting forth the approval by that Church of the terms proposed, and their resolution to consult the congregations of the body, with a view to their adoption. Various ministers expressed their cordial concurrence, and a committee was appointed to further the movement. It was resolved to meet again in conference on the first Wednesday of February 1859.

SYNOD OF THE FREE PRESBYTERIAN CHURCH.

This Synod met on the 7th December, when the subject of union with the Synod of Victoria and the United Presbyterian Church was taken into consideration. It appeared that the Synod of Victoria had experienced considerable difficulty with some of their congregations on account of the articles composing the Basis of union, and they suggested, as a reasonable way of composing all differences, that the Basis should consist of the Confession of Faith, the Catechisms, the second Book of Discipline, the venerable standards of all Scottish Presbyterian Churches. The Synod seemed well pleased with the suggested change, but resolved that no decision could be come to on so important a subject until the congregations should have an opportunity of expressing their sentiments.

A conference took place in the evening of the 9th December, largely attended by ministers and elders of the different Presbyterian bodies in the colony, with a view to expedite the union of all parties into one Church and be designated the Presbyterian

Church of Victoria. There was great cordiality among the members of conference, and a perfect unanimity in approving of the proposed Basis of union; and a resolution to consummate the union of the churches on that broad and simple ground, provided the congregation concur.

The Rev J. Tait, of Geelong read a report of his proceedings in Scotland, to which country he had been sent on deputation along with the Rev Dr MacKay, to the General Assembly of the Free Church of Scotland. The report was heard with the most earnest attention and was full of interesting details of his intercourse with the leading ministers and laymen of the Free Church, of the cordial desire of all parties in the General Assembly to promote the healing of divisions in the colony, and the union of the different branches of the Presbyterian Church on such principles as had been already agreed upon.

UNITED PRESBYTERIAN SYNOD OF AUSTRALIA.

The Synod met on the 9th day of December.

The Rev. John Cooper, the Moderator, stated that a new Basis of union among the Presbyterians of the colony would be brought under the consideration of the Synod. This Basis he would now read. Having done so, he called upon the members of Synod to express their opinions severally thereon.

The Rev James Ballantyne expressed his approval of the new Basis, and remarked that its simplicity, comprehensiveness, and definiteness, left nothing to be desired. He rejoiced in the prospect which might now be reasonably entertained of the speedy consummation of the union.

The Rev. Wm. Jarrold, the Rev. John Ballantyne, the Moderator, and the elders present, expressed a similar opinion. It was thought that a few verbal alterations might probably be necessary, but these would in no wise interfere with the principle of the union.

After deliberation, it was unanimously agreed—"That this Synod expresses its satisfaction with the articles of the Basis of the union generally, and agrees to remit the same to the sessions and congregations under their care for consideration. And further that this Synod agrees to meet on the first Tuesday

of February 1859, to hear the reports of the congregations, and take final action thereon.⁵

The Synod thereafter proceeded to the consideration of some other business.

FRANCE.

A new code is about to be introduced in France, which threatens to affect materially the interests of Protestants, and especially of dissenters. The Emperor, it is said, wishes, to bring both the Romish and Protestant churches more thoroughly under the power of the State. To the latter he will propose increased incomes, a revival of synodical power within prescribed limits, a return purely and simply to their old orthodox standards, so that Rationalism is to be quenched by imperial edict. In return, no aggressions are to be made on Romanism, and no new congregations formed by way of converts. Dissenters are not to be tolerated unless they are Frenchmen, and have besides degrees from a college of the National Church. They will thus be placed at the mercy of that church. By this edict, if carried out, Methodism, and other forms of dissent, will almost be extinguished. The particulars are not yet, however, accurately ascertained, but probably with a view to preparing the way for the action of the new law, the power authorizing new congregations has already been removed from the Prefects directly to the Imperial Council.

INDIA.

In Southern India riots have occurred by which the peace of Christian communities have been threatened. The mistranslation of the proclamation, first mentioned in a leading article in this journal in February, appears to have led the high castes to misunderstand the intentions of the Queen. It is generally understood that the Government wish to discourage all conversions, as the expressions used in the translations imply (see *News of Churches*, p. 30). The Brahmins have consequently assumed an overbearing insolence, and have attempted to obstruct Christian funerals, and to tear from Christian native women of low castes, the dress which they had assumed, contrary to caste rules, for the sake of decency. In this course

they have been encouraged by some of the authorities. It is evident that an immediate explanation of these mistranslations is urgently called for in order to allay the excitement and to convince the high castes of their mistaken views of the intended Government policy. This will be urged again, we hope, on the Government notwithstanding Lord Stanley's opposition. — *News of the Churches*.

SCOTLAND.

DEATH OF PRINCIPAL LEE.

We regret to have to record in our obituary to day the demise of a well known and highly esteemed citizen, the Rev. Dr John Lee Principal of the University of Edinburgh. The venerable principal had been for some months in failing health, and even before his confinement to his house, it was but too evident that advancing years and laborious studies had begun to enfeeble a naturally vigorous frame. Although it was generally known that the Principal's illness, was such as to leave little hope of his being restored to active life, the announcement of his death will doubtless be received by many with something like surprise as well as regret. Few to whom the streets of Edinburgh are in any degree familiar will fail to miss his well-known figure, and by his death, many both old and young have lost a sincere friend and judicious counsellor. — *Scottish Press*.

The Edinburgh Presbytery of the Established Church of Scotland assembled on April 8th, for the purpose of receiving the Report of the Committee appointed to inquire fully into the facts of the case, as to the alleged innovations in Old Gray-friars Church (Dr. Lee's) to confer with Dr. Lee and the elders and to report upon the Book of prayers, in so far as Dr Lee has admitted to be an exponent of the mode in which public worship is conducted in his church.

Dr Macfarlane gave in the Report The Committee enumerate seventeen questions which were put to Dr Lee in conference. The substance of the information given by Dr Lee in answer to these questions was as follows:—He usually read his prayers in part, the

congregation always kneeling at prayer and standing at singing. He never commanded them to depart from the ordinary postures. It was a spontaneous movement on the part of the congregation themselves, though he had on one or two occasions expressed an opinion unfavorable to the attitude of sitting to sing. He never required or asked any minister or probationer officiating for him to use the prayers in the book, but he declined answering whether he knew of any one doing so. He never employed any one to read prayers. He declined to answer the question whether any one read the prayers in the book of *Prayers for Public Worship* in his presence when conducting Divine service. He believed some of his congregation made the audible response of "Amen" at the end of each prayer; and he exhorted them all to do so at the end of each of the three prayers. When he was not himself officiating, he always kneels at prayer and stands at singing, "not, however, having set the example." He believed the book was hardly used at all by the congregation during Divine service to enable them to follow the minister in reading or reciting the prayers, and he never saw anybody using it in the church. The elders gave similar answers to those of Dr. Lee. They did not know whether the book of Prayers lay in the session-house, and said they did not believe it lay in the pulpit. The committee examined Mr Edgar, who had been named by the elders as having for some time acted as an assistant to Dr Lee. The substance of Mr Edgar's answers were as follows:—He assisted Dr Lee three months, officiating generally one-half of the day. Generally used Dr Lee's Book of Prayers. He did not do so uniformly, but sometimes read one of the forms of prayer from a book in manuscript, at other times he prayed spontaneously. He used the prayers because he thought they were very good, and better than he would have composed himself, and he was aware it was agreeable to the congregation of Dr Lee. He found the manuscript to which he referred in Dr Lee's study-house in a drawer. There were several copies of the book in the session-house. Once or twice Dr Lee conducted devotional exercises while he preached, and on one occasion he conducted

the exercises when Dr Lee preached. He had seen members of the congregation using Dr Lee's book in church in course of the devotional exercises.

The committee appointed a sub-committee consisting of Dr Macfarlane, Dr Crawford, and Dr Veitch—Dr Crawford, convener—"to report on the Book of Prayers." The sub-committee gave in a lengthened report to the committee. The "innovations" are declared to be "altogether at variance" with the Scottish Directory for public worship.

Mr Stewart of Liberton, seconded by Dr Fowler, moved that the Report lie on the table, that it be printed, and that the Presbytery meet on Tuesday the 27th ult, at twelve o'clock, for considering it.

Dr Bryce, seconded by Mr Smith (Trinity College,) moved as an amendment, that it was inexpedient to proceed further in this case.

At its meeting on the 26th ult., the Edinburgh Presbytery resolved by a majority of 23 to 20, to instruct Dr Lee to discontinue the innovations, and to conform to the present practice of the Church. Against this decision an appeal was taken to the Synod of Lothian and Tweeddale.

UNITED STATES

A REFRACTORY PRIEST.

Archbishop Hughes of New York has met with a pretty tough subject, in the person of Rev. Mr. Dayman—formerly, we believe, an Episcopal minister in England, but now a pervert to Catholicism. Mr. D. had said in a discourse—quoting St. John Chrysostom—"hell is paved with the skulls of bad priests"—and spoke freely of the shortcomings of the priestly fraternity. For this he was at once discharged from the temporary service of vice pastor in his Parish. The next Sabbath the pastor of that church pronounced, in the name of the Archbishop, an interdict against the plainspoken priest, revoking all "faculties hitherto granted for the exercise of the holy ministry in the diocese of New York." The faithful moreover were forbidden to give him food, alms or habitation.

But the priest does not yield to the Archbishop; and writes a fierce letter to

the prelate, from which we copy a few paragraphs.

"We deny, in the name of the holy Scriptures and of the Church of God, that thou hast the right or power to forbid hospitality to be shown to the faithful, and still less to deny it to priests who may have been driven to thy diocese either by the distress of times or by the mercy of that God who may send others of His servants to do, instead of thee, that for his poor which thou neglectest thyself to do.

We deny that thou hast the right publicly to defame our characters by arbitrarily suspending us from our priestly functions as thou hast done, when no canonical crime has been proven against us.

Are we heretics? (which God forever forbid!) then indeed, refuse to "eat your bread with us," by all means; but thou hast no right to take our bread from our mouths; no right to forbid the faithful to give us to eat and to drink and to take us in, when we would eat and drink separated from thee.

Ita omnes Scripturae.

How comes it to pass that thy wisdom doth not see, how comes it to pass that thy humanity doth not perceive, how is it that thy charity doth not persuade thee, that all Christians, but especially the Bishops, should be "given to hospitality," and that it is lawful for no Christian ruler to interdict to any one after the manner of the heathen, "*aqua et igni*,"—fire and water? Why dost thou thus impiously, with hunger, defamation and evil report for thy cruel weapons fight against thy own fellow laborers and fellow priests, whose crime it is to be thy poor brethren?

Didst thou not "put off" Jesus Christ when thou wert penning that horrible edict, a copy of which though proclaimed on the altar of St. John's last Sunday in thy name, we have tried in vain to obtain.

The edict against me, Alfred J. Dayman, is not the charity of a Christian Bishop, is not the equity of a just judge, but a shameful imitation of Dacian at Saragossa, and of Humeric in Africa, against the martyrs; but a scandal and stumbling block to the faithful; a joy to the devils, and a boast to our enemies, who are exulting over our public sins and our most disgraceful ignorance."—*Southern Christian Advocate.*

NOVA SCOTIA.

FREE CHURCH PRESBYTERY OF HALIFAX.

The regular meeting of this court was held on Wednesday last, Present, Rev Professors King and Lyall, Rev Messrs. Duff, McKnight, Murray and Stuart. In the absence of Rev Mr. Hunter the Moderator, Mr Duff was called upon to preside. After the transaction of ordinary business, the Presbytery granted leave of absence to Rev. Mr Hunter for three months, on account of ill health. A call from the South Eastern congregation of Cornwallis to the Rev. W. Forlong was sustained. Mr F. signified by letter his acceptance of the same. The congregation engaged to provide a stipend of £150 per annum. The Presbytery appointed the Edict of Induction to be served by Rev. W. Murray on Sabbath first—the Induction to take place on Thursday the 19th May, Rev Mr McKnight laid before the Presbytery the Statistics of the Dartmouth Church, from which it appeared that upwards of *Fifty Pounds* had been contributed during the year for ministerial support. Rev. Mr Stuart's congregation had raised for the same object about £70. At Mr Murray's request the Presbytery agreed to recommend to the Synod's Home Mission Committee to make a grant of £20 or £25 to Western Cornwallis.—*News.*

"SAYING MASS AT MY LUG!"

THE GARRISON CHAPEL.—A priest named Butler was lately appointed Chaplain to the Romish Soldiers in this Garrison. His "Co-religionists" were greatly delighted with the idea; and they and he determined that he should share the Garrison Chapel with the Rev. I. Twining. Application was accordingly made to General Trollope for permission to say Mass in the Garrison Chapel last Sabbath morning. We understand that the General at once consented; when the fact reached the ears of the Bishop Binney and other influential Episcopalians they succeeded in inducing the General to *delay* at least till the next week, to avoid the humiliation. The General accordingly referred the matter to the home authorities by this week's Mail. So far the matter gone that Capt. Smith, the Barrack-Master, received orders to clear away Sabbath School Books, and to remove a room in the Chapel, that

priests might put on their theatrical attire for the performance of Mass!

Is Romish aggression a matter to be laughed at? Has it indeed come to this? What may we look not for next! Episcopalians fought shy for the Protestant Alliance. Now they have their reward—or at least the first instalment of it.—We sympathise deeply with them. It

may be five or six weeks now ere Mass will be said in the Garrison Chapel—but *unless the efforts of gentlemen connected with the Protestant Alliance prove successful*, the dark deed will then be perpetrated. What are we coming to?—And yet our Politicians laugh at what they are pleased to call our “bugbear of Popish ascendancy.”

EDITORIAL.

MORAL AND RELIGIOUS ELEMENTS IN THE LATE ELECTION.

During the last month our Province from one extremity to the other has been agitated by the General Election, to an extent to which it probably never was on any previous occasion. However important the issues that may have been tried at former times, we think that there never was an election in this Province which excited keener feeling, or interest so universal. With the merely political issues involved we never felt ourselves called on as Christian journalists to interfere; but we have always held that the struggle going on in Nova Scotia for the last two or three years, involved matters so deeply affecting the interests of religion, that we would be recreant to our views of truth and duty, were we not to utter a certain sound on the subject. Without underrating the political and social questions discussed, we think it undeniable that the main question before the electors—the real issue upon which they were called to pass—was whether we should have a government free from the control of the priests of Rome, one which would not be at the mercy of a single Ecclesiastic of that apostate church, one which would not be obliged to shape its measures to please the minions of Rome, but which could devote itself to the promotion of the social interests of the country, without being liable to be overthrown at the dictate of a Romish Archbishop. Doubtless there were other issues involved, and we do not underrate their importance, but there were few who did not *know* that this was the main question. Laborious attempts were made to show that it was a contest about men, but the good sense of the electors generally refused to be diverted from the real question by any such ruse.

The result of the contest has been such as the most earnest Protestant could desire. All retaining any regard to truth admit, that the present Government has suffered such a defeat as no Government in Nova ever experienced before. The heart of the Protestantism of this Province has shown itself sound, and has spoken out in a manner that will be a lesson to statesmen in all time to come. The members of Government have felt themselves strong enough to set Protestant feeling at defiance, and in the insolence of power, insulted the whole intelligence of the country by declaring that there was no public opinion in Nova Scotia. They have received a lesson which

will not be lost upon public men in the future. They will learn that there is a public opinion in the Province, and however strongly party feeling may guide many individuals, that there is a moral sense in the community at large, which will not tolerate wrong doing, and which no statesman for the future can afford to disregard.

When we look at some of the details of the victory, we see more reason for congratulation. It is a curious fact that with the exception of Annapolis, the Government have succeeded in carrying no County of the Province, in which the Protestants form a decided majority. The only Counties or Districts they have carried are those in which the Catholics are either a majority of the whole, or form so large a proportion, that with a section of Protestants who prefer a party triumph to Protestant principles, they are able to secure their ends. It is a curious fact, too, that in not a single County or District have the Government been able to secure a majority of Protestant votes, so that now every supporter of the Government is dependent for his seat upon the Romanists. In some Counties the union of Protestants has been complete. In Inverness, for example, a dozen or two of Baptists were all the Protestants that could be found to support the Romanist candidates. Hereafter neither the Catholic priesthood nor our public men will count as they have done on the division of Protestants. Some of the victories of the Government have been more instructive than defeats. That Mr. Johnston who was at first returned by a majority of 700, should, even with the assistance of all the Catholics in the County, now be returned by a bare majority, and that after such desperate means as may render void his election, is a fact more instructive than many of the defeats which they have experienced.

The result that has now been achieved, we have always felt confident, would sooner or later be secured. In our number for April 1857, we remarked, "Let not Protestants be deceived. We believe they will not be—we believe that the opposition to these encroachments will increase. The next administration 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 good, without their aid and regardless of their opposition." And again in our number for May of the same year it was remarked, "Whatever form the matter may assume, however, the Protestant feeling will not continue to suffer our public affairs to be subject to the insolent dictation of a Romish Ecclesiastic." Our confidence in the Protestant feeling of the majority of the people of this Province has not been misplaced. And when we consider the means employed by the government to secure the return of a majority in its favor, particularly the manner in which the Counties were cut and carved by a new Representation Bill, in a manner of which the action of no British Legislature affords a parallel, with the express object of securing a majority, we may well congratulate ourselves on the victory that has been gained, or rather ought to make it the subject of devout thanksgiving to Him the ruler in the affairs of men. "The battle was not yours but

Lord's," and considering all the circumstances, we are not surprised, that even careless men look on the event with wonder, and are constrained like the Egyptian magicians, to say, "This is the finger of God." Nor do we wonder that in Protestant churches of different denominations, the event was made the subject of special thanksgiving.

As to the Catholics we have for months been persuaded that their leaders and all the intelligent among them, had learned that they counted too much upon the forbearance of Protestants, and had seen the folly of their Bishops in meddling with our public affairs. And though circumstances of late, particularly the new Representation Bill, encouraged them to hope that they were to have another lease of power, it has only been to make their downfall more complete and more conspicuous. They have got a lesson which will do them good for a length of time; and it is worthy of remark, that in the neighbouring Provinces they have received a check equally decisive. In our number for April, 1857, we remarked, "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, moving in a mass at the bidding of their spiritual authorities, 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 animates the whole movement." If their efforts to obtain political ascendancy were thus simultaneous, their defeat has been really speedy. In New Brunswick Bishop Connolly has made an exhibition of himself. After writing the most violent philippic against Judge Wilnot, demanding his dismissal from the Bench, and claiming that a Catholic judge be appointed, with threats of turning his 80,000 into phrenzy, and giving no obscure hints of the bloodshed," which would be the result, and after having obtained signatures in his Cathedral at St. John, and in the chapels throughout the Province, to a petition for the Judge's removal, he has found his efforts to be as harmless as a handful of peas thrown against the rock of Gibraltar. In P. E. Island, after an attempt at carving the constituencies so as to secure their success—which, though not glaring as the effort of our legislators in Nova Scotia, perhaps need to give them a hint on the subject—the Romish party have been decisively defeated, and a thoroughly Protestant Government elected. And now Nova Scotia has spoken out in an unmistakeable

As for the future we cannot say much, and with the merely political changes that are certain to ensue we have nothing to do; but in reference to the Protestant and Catholic question, we will hazard our three remarks. In the first place, we may be prepared to see the Catholics cringing again to seek the favor of the Opposition. It is senseless to suppose that they think anything more of Mr

Johnston than they do of Mr Young, or that they support the former from any higher motive than because he suits their purpose; and now that he can no longer serve their ends, we need not be surprised if they should leave him. Already through the country we find priest and laymen seeking to curry favor with the party against whom but recently all their efforts were directed; and we have not the least doubt that when Bishop Connolly becomes Archbishop, he will see the slightest hope of success, he will seek to inaugurate a new policy, and endeavor to ingratiate himself with the successful party and to make terms of peace. We should certainly feel pleased to see them spurning with a kick the unscrupulous politicians who have submitted to do their bidding. But we do not think that there is much likelihood of their accomplishing much by this means. The Opposition leaders have learned a lesson from past subserviency. But it is well to put them upon their guard. They owe their present position, not to the personal regards of the electors, but to the strength of Protestant feeling. Let them beware how they tamper with it.

At the same time, we hold that it will be the duty of the majority to show, in all their procedure, that they were not acting in the course they have pursued, from any feelings of animosity against Catholics personally,—that while they sought a Government which would be free from the insolent dictation of the priesthood, yet they would not do anything to deprive the Roman Catholics of any civil rights which their fellow subjects enjoy; and that in their administration of affairs, justice will be done to each as readily as ever. This is perfectly consistent with all that we have ever said or written on the subject. We would not hurt one hair of a Romanist head; and such a Government as we have referred to is not only required for the interests of the country, but is for the good of Romanists themselves.

One further remark we must make. Let not any person who may, from regard to the interests of Protestantism, have taken an active part in the recent struggle, imagine that the work is done. We have indeed done what is necessary to secure a sound Protestant Government. This is doubtless a matter of importance to the social interests of the country. But in the great struggle between Protestantism and Popery, everywhere begun, this is but a small matter. Our dependence for the success of our Protestant principles must not be on public men, but, under God, on the promulgation of the truth,—and our Protestant Alliances are but at the beginning of their work.

Passing from the Romish question, there is one feature of the recent struggle which we deem worthy of special interest, viz., the extent to which principle has triumphed over party ties. We have indeed, in the past, had some most deplorable exhibitions of the demoralizing effects of party connexions; and, what is worse, a considerable proportion of our public men had become so lost to their sense of right and wrong, that they actually defended the principles of doing wrong for the sake of the party. We have known, for example, a supporter of the Government, in the House, denounce the acts in terms as bitter as any member of the Opposition would; yet vote approval of every one of its measures, and justify his course

to on the plea of the tie of party. Doubtless a large amount of the same spirit prevailed throughout the Province during the late struggle; but yet nothing is more apparent than that the result is owing to the fact of so many being ready to sacrifice their party predilections for the interests of their country and the cause of righteousness. The old Liberal party, left to itself, would have been hopelessly defeated; but by a combination with right-thinking Conservatives, a majority has been returned against the Government, greater than ever sat on the same side of the House, since the House elected in 1836. We hail this as a triumph of principle over expediency. We do not say that all the supporters of the Government acted from mere party influence. Many of them were simple enough to believe their leaders, that all was right; but a great many knew better,—they knew how iniquitous were many acts of the Government, in private confessed them to be so, and yet publicly supported them, and justified their doing so on the plea of the exigencies of their party. We cannot find terms sufficiently strong to express our something of the utter abnegation of all moral principle, which such a system of expediency involves. It is easy to ascertain how the word of God regards it, from its representation of Caiaphas recommending the murder of our Saviour, to secure his political purposes (John xi. 49, 50).

A minor, though important result of the late struggle has been, to draw the members of our church and the Free Church more closely together. With few exceptions, they have stood together shoulder to shoulder, and now know the warm attachment which those feel who have been comrades in an arduous struggle. A few with whom political power is paramount, are no doubt seeking to throw obstacles in the way; but their efforts will be vain. Such is the warm feeling at present existing between the members of the two churches, that, as far as their feelings are concerned, the union might take place to-morrow. We trust that when the Synods meet, no more delay will take place than is absolutely necessary for its consummation, according to the regular forms of the church.

Perhaps it might be expected that we should notice the virulent and unblushing falsehood by which our ministers, living and dead, and our church at large, have been assailed. In this work, Mr Johnston struck the key-note, and some of his adherents followed the same strain. The latter we would be sorry to stoop to answer; and as to the former, we cannot find it in our heart to strike a fallen foe. The spectacle is deplorable enough, to see one who lately held an honorable position as a member of a Christian church, now, in his old age, sinking into obscurity, after having sampled upon every public principle that he had ever professed,—after having lent himself to be the tool of the Romish hierarchy, though the first to denounce its arrogant pretensions,—after having sacrificed his reputation for honor, truth and uprightness on the shrine of ambition,—it is deplorable enough, we say, to see him thus being off the stage of public affairs with the reproaches of his countrymen, and chiefly of those who for a time had followed his guidance, without noticing further attacks, really harmless, and which can only injure himself. Would that the evils he has occasioned in our native land could be as easily effaced.

REVIEWS.

THE PRESBYTERIAN HISTORICAL ALMANACK, and Annual Remembrancer of the Church, for 1858-9. By Joseph M. Wilson.—Philadelphia: Joseph M. Wilson.

We regret that we have not hitherto had an opportunity of noticing this work, as we should like to see it widely circulated. We require only to give a brief synopsis of its contents to show its value. In the first place it contains a report of the proceedings of the various assemblies and higher Synods of the various Presbyterian bodies in Britain, the United States, and the British Provinces. The bodies reported are no less than twenty-eight, being nine in the United States, five in Scotland, two in England, four in Ireland, three in Canada, three in Nova Scotia, two in New Brunswick. In the account of these meetings there is in most instances a sketch of the sermon preached at the opening of the court by the retiring Moderator, and in a number of instances, the history of the church in which the Sessions were held. To illustrate the work there are portraits of fourteen ministers, honored with the office of Moderator during the year, among whom are Dr. McCrie of London, Dr. Beith of the Free Church, and Dr. Scott of San Francisco, Moderator of the Assembly of the Presbyterian Church of the United States, (Old School) and also plates of twelve of the churches in which the Sessions were held. It also contains the names of all the ministers of all these bodies with their Post Office address. Of most of them it also gives statistics, embracing the Presbyteries, and congregations, the number of communicants, the accessions and revivals, the money raised for various purposes, Foreign Missions, Home Missions, congregational purposes. Besides, in some instances there are lists of deceased ministers, lists of the Colonial ministers of the Free and Established Churches of Scotland, &c., &c., the whole forming an octavo volume of 400 pages. Readers will thus see that it gives a very full account of the operations of the various Presbyterian bodies throughout the world. Moreover, as the whole is compiled from *official* documents its accuracy may be depended on. Of a few bodies the statistics are not given, simply for the reason, that they have published none officially. We learn also from the author, that he expects to furnish the volume for 1859, additional information which will add to its value. The work is admirable, and we hope will be largely patronized. Should 50 copies be taken in our Church, the publisher will give the next No. a portrait of our Moderator at the approaching meeting of Synod, and should 100 copies be taken he will give a portrait of the Moderator and a plate of the church in which the meetings were held. Orders will be received by Mr. James Patterson, Pictou, Mr. Robert Murray, Halifax, or it may be obtained through any of the booksellers.

We have lately received a number of additional works for young people, published by the Presbyterian Board of Publication. We have had occasion before to notice the series, and the additions that are making affords us an opportunity to repeat our recommendation.

Those wishing to purchase books for their Sabbath Schools, or the young in their families, will find more suitable works no where else. We proceed to notice briefly those recently received.

LITTLE JANIE; or, Sunshine in the House.

This contains an account of the life and death of a little child of six years of age, who gave abundant evidence of her being one of those "of whom is the kingdom of heaven." It is one of the most delightful books of the kind we have ever read.

THE GOSPEL FOUNTAIN; or, The Anxious Youth made Happy. By James Wood, D. D.

The object of this work is to illustrate the Doctrines of Grace in a familiar manner, suited to the instruction of the young. The author states that his aim has been to state, prove, and illustrate, in a brief, plain and scriptural form, some of the great doctrines as embodied more fully in the standards of the Presbyterian church." This he does by anecdotes and incidents, which while they tend to enliven the work, serve also to illustrate the subjects treated. In this way it forms both an interesting and instructive volume.

THE EARLY AND THE LATTER RAIN; or, The Convict's Daughter.

This is an interesting narrative of a child whose father had been condemned to the State prison, adopted by kind Christian friends, instructed in the truths of Christianity of which previously she had been entirely ignorant, and becoming a useful member of the church. It is fitted particularly to teach lessons of faith and patience.

WHAT THINK YE? or, Questions which must be answered.

This little work contains a series of appeals founded on scriptural enquiries, such as, "What think ye of Christ?" "Why will ye die so?" It is especially addressed to those who are out of Christ, and it is fitted by the divine blessing to arouse them to attention to their immortal interests.

CLOUDS AND SUNSHINE; or, The Faith-brightened Pathway. By the Author of Annandale.

JESSIE MORRISON; or, The Mission Flowers. By Harriet B. McKeever.

Two pleasant narratives, which will make a useful addition to a family or Sabbath School Library.

THE PARLOUR PREACHER; or, A short Address to those who are determined to win Christ. By W. Mason, author of the Spiritual Treasury.

This book consists of a series of short discussions, meditations on select passages of scripture, similar in style to the Christian Treasury of the same author, and like that work will be relished by the serious

Christian, as a companion of his thoughtful hours, and as a means of aiding his spiritual improvement.

THE PASTOR OF GEGENBURG. Translated from the German.

This work contains a narrative of the labors of a young minister in a place where the inhabitants were generally opposed to Evangelical religion. It is interesting as a narrative, and likely to be profitable. Young ministers entering upon spheres of labor, where they are likely at the outset to encounter opposition, will find some useful hints, especially with reference to the course to be adopted to win gain-sayers.

BIBLE STORIES IN SHORT WORDS. Written for the Board of Publication.

A book of pleasant reading for the young, containing some of the most interesting scripture narratives, with anecdotes illustrative of the lessons they were intended to teach.

LOT'S WIFE; A warning against bad examples. By the Rev. W. J. McCord, Tube's Hill, N. Y.

"Remember Lot's wife," is the instructive warning of scripture, and the lessons of her history are here forcibly exhibited.

STORIES ABOUT AFRICA; A farewell address to Sunday Scholars. By the Rev. Robert Moffat.

This contains some of the most interesting incidents of the author's missionary life, in a style which must not only fascinate the young, but deeply interest their hearts on behalf of the missionary cause.

A PERSECUTED WIFE.

ARE YOU ON THE LORD'S SIDE?

PAY YOUR CHURCH DUES.

WILL YE HAVE THIS CHRIST? By Rev. W. S. Plumer, D.D.

THE OLD MAN AND HIS GRAND-DAUGHTER AT ENVILLE. By the late Rev James Huntington Evans.

THE HEBREW ENQUIRER, or an Israelite without guile.

HEARING OR HARDENING.

FUTURE DESTINY OF SINNERS.

CHRISTIAN FORBEARANCE; or, How to Cure our Quarrels. By W. P. Carson.

THE EVILS OF INTEMPERANCE. By Rev. William T. Findley.

These are additional to the large and valuable series of tracts which the Board are publishing. They are all excellent. Those who are engaged in circulating tracts—and who should not be?—cannot find better than those issued by the Board.

THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 10.

JUNE, 1859.

No. 6.

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FOREIGN MISSIONS.

NEW HEBRIDES.

LETTER FROM MR. MATHESON.

Tana, Nov. 29th, 1858.

DEAR SIR;

As we are expecting the "John Knox" to-morrow morning, which will probably be her last trip to this Island after the hurricane season, I hasten to write you a few lines, from which you may learn that we have at length arrived safely at our field of labor. The station assigned us lies on the south-east of Tana, some 12 or 14 miles from Port Resolution. It is called by the natives *Arariker*, and is a lovely situation, though not very accessible at all seasons of the year, owing to its being on the westward side of the island.

We left Anciteum on the 29th ult., together with the Revs. Messrs. Paton and Copeland. As we had a large quantity of boxes, and other articles, it was necessary to be sent to Tana before the commencement of the rainy season, we were advised by the natives on Anciteum to charter the schooner "Hirondell," Captain Kidd, which was then lying in the harbor,

for which we paid £5 stg.—£1 13s. 4d. each.

We arrived at Port Resolution on the evening of the same day; and, as Mr. Paton was remaining at that station, the following day was spent in getting his articles brought ashore. The next day being Sablath, we remained there also, and had worship with the Tanese, both forenoon and afternoon. On the following morning, our goods having been transferred from the "Hirondell" to the "John Knox," we left for our station, and, after a passage of three hours, arrived there safely at 11½ a.m. Since our arrival, we have been busily engaged with manual labor, and have consequently as yet done little or nothing in the way of acquiring the language; but we hope ere long to have matters so arranged, that we may be able to devote more time to the acquisition of the language,—for until that is gained, to a certain extent, we can have little profitable intercourse with the natives. As we have been here so short a time, I cannot say very much respecting the manners and customs of the people among whom, in the providence of God, our lot has been cast. They appeared

very much pleased, when we landed, with the idea of having a missionary coming to live among them,—the chiefs especially, several of whom are very kind, and often send us presents of food. The chief on whose land we are living, (viz., Katis,) is still a heathen man; but he seems delighted that the house was built upon his land, and he calls us his own missionaries. He comes about the house very often, and appears willing to do every thing in his power to promote our comfort and safety. Yarisi, who appears to be the oldest chief living near us, has professed a desire for teachers and missionaries during the two last years, and is still professedly *Alaigheui*, as they say when they renounce heathenism and have a desire to embrace christianity. He has proved a very true and faithful friend to us since our arrival, and is anxious that we should soon speak their dialect, as he says he wants to know something about the word of God. I am sorry to say, that we have little or nothing useful in the way of barter with the natives, such as fish hooks, beads, knives, hatchets, shirts, &c. The former we require hourly; and, as it is necessary that we have something to attract the natives and bring them about us, could not some of our friends at home, who take an interest in the cause of God among the dark inhabitants of this island, furnish us with a supply of the above articles?—all of which will be thankfully received and gratefully acknowledged.

Yours truly,

J. MATHESON.

Rev. James Bayne.

LETTER FROM MR. GEDDIE.

Ancientum, Jan. 12th, 1850.

MY DEAR BROTHER;

As I have recently written at length to you, my present letter will be short. The mission families on this island are well, but we suffer inconvenience at this season of the year from the great heat and frequent rain. We have lately heard from our friends on Tana and Erumanga, and they are well, with the exception of Mr. Matheson, who continues delicate.

Our great work on this island at present, is the translation of the New Testament. We are anxious, if possible, to complete this work before the return of the "John Williams," about July next.

When the translation and revision is completed, it is more than probable that Mr. Inglis will go home and superintend its publication by the British and Foreign Bible Society. It is his wish to go by the "John Williams," if he can get his place supplied during his absence. The Mission Committee of his church seem desirous that he should visit his native land; and such a visit would no doubt be very beneficial to the cause. If he should go, I trust that he may be able to visit Nova Scotia also. I hope you will request this,—and I am sure Mr. Inglis will be ready to do any thing that may conduce to the interest of the mission. You should regard him as one of your own agents, and he is worthy of any confidence you may repose in him. In the event of Mr. Inglis going home, he expects Mr. Copeland to take his place.

I have just heard, by a letter from Mr. Gordon, that Mr. Johnston is not likely to come here so soon as we had been led to expect him. This information is sad, indeed, if correct. We are anxious to settle a missionary in Futuna and Nina, which islands are as prepared to receive the Gospel now as they are ever likely to be. There should also be one or two missionaries on Erumanga without delay. I have not seen Mr. Inglis since I heard the rumor about Mr. Johnston's delay; but if true, it will so derange our plans, that I fear I will not be able to leave. Amidst our disappointments, it is consolatory to know that the cause in which we labor is God's own cause, and that He can overrule all events, however discouraging to us, for the promotion of his own gracious purposes.

I have mentioned in former letters that some of my children will go home by the "John Williams." After arriving in England, their sister Lucretia will join them, and they will proceed to Nova Scotia. The Rev. G. Turner, of Samoa, and Rev. G. Gill, of Rarotonga, will be passengers home in the "John Williams," and they have kindly offered to do what they can for my children. If Mr. Inglis were going, it is possible that he might take them under guardianship all the way to Nova Scotia. I have not spoken to him on the subject, but I know that he would make some sacrifices to serve me. As we have no friends in England, and as Mr. Turner, at least, will be going to Glas-

it is probable that my children will go there also, and remain until they can proceed to Nova Scotia. If you have any instructions to communicate in reference to them, they might be sent to the charge of Dr. Tidman, or to my daughter, at Walthamstow. The "John Williams" may reach England about May, 1860.

I may inform you that we have a New Hebrides Bible Society. For several years, its members have been confined to the mission families on Aneiteum. We had a meeting in October last, when the newly arrived missionaries all joined us, and we had several donations from persons connected with the sandal-wood establishments on the island. The whole amount collected for the past year, was £20. In addition to this, Mrs. Edwards, a christian lady on Ernananga, has collected £10 on that island, and sent to us. So that we are now about to transmit £30 sterling as a donation to the British and Foreign

Bible Society. * * * * *
Remember me to Mrs. Bayne, in which Mrs. Geddie and my daughter Charlotte unite.

I remain, yours sincerely,

J. GEDDIE.

Rev. James Bayne.

P. S. — I requested last year that £50 of my salary should be sent to the London Missionary Society, and the remainder to the Treasurer of the Mission Committee of the Reformed Presbyterian Church of Scotland. I have the same request to make this year; and you would oblige me by sending £50 to London to meet my Sydney bills, and the remainder to Scotland. Our friends in Scotland have kindly offered to answer a ny orders for me.

I send you a sheet of Genesis, which book is now in the press. The type is smaller than that used for the New Testament, but it is very good.

J. GEDDIE.

HOME MISSIONS.

REPORT OF MISSIONARY LABOR.

To the Presbytery of P. E. Island.

Rev Srs.—I now beg leave to report the fulfilment of your appointment and instructions, received at the meeting of Presbytery held in Princetown, Jan. 2th, as follows:—

On the third Sabbath of January, I preached at Cornwall in the forenoon, when the attendance was much better than on any former occasion when I conducted service there. At the service at Charlottetown in the evening, the attendance was also good. On the next day the attendance at the Royal School house was small, and also at Charlottetown. It snowed considerably during the day. On Monday, I visited seven families in Charlottetown. Two other families, residing on the opposite side of the river, were also visited. I was well received.

During the week, I proceeded to Bay Fortune, which I reached on Friday. On the Sabbath, 30th Jan., I delivered two courses in the Church, when the attendance was fair, and the attention

marked. In the forenoon of the following Lord's day, I preached in the same place, to a large audience; and in the afternoon at Grand River, when the attendance was very good. On the 2d Sabbath of Feb., I again conducted divine service at Bay Fortune. In the evening, I preached at Souris, to a very full meeting.

Rev Mr Crawford, of St. Peter's, had previously given notice of his intention to preach at Souris on Tuesday evening, the 15th Feb., and at East Point the following evening; but, in consequence of the meeting of Presbytery in Charlottetown on Tuesday, he was unable to meet these appointments. At his request, I proceeded to these localities, and endeavored to supply his place. The attendance, in both places, was very good, and the attention encouraging. I gave notice of again preaching in these settlements, and returned pleased with my visit.

Next Sabbath service was held at Bay Fortune in the forenoon, and at Grand River in the afternoon. On Monday, I visited seven families at Grand River, and preached in the evening to a good

and attentive audience. My visits were well received, and my instructions apparently appreciated. The two following days were principally occupied in visiting a number of families at Bay Fortune. On these, as on all my similar visits, I endeavored to impress upon them the great importance and absolute necessity of personal religion. I also recommended family worship, and attention to some personal religious duties. I was particularly solicitous to impress on the young the great importance and advantage of remembering their Creator in the days of their youth, and of early giving their hearts to the Lord. Instructions kindly given were, I think, well received, and I trust will not soon be forgotten.

Having given notice that I intended to be at East Point on the last Sabbath of February, I left for that locality on Thursday: and preached at Souris that evening. On Sabbath morning I preached at East Point, in the Baptist meeting-house, South side. The attendance was good, but not large, in consequence, it was thought, of the state of the weather. A collection was taken up in aid of the funds of the Home Mission, amounting to 15s. 3d. I conducted divine service in the same place in the afternoon, when the attendance was larger, and the attention to the word spoken fixed and very satisfactory. On Monday, I proceeded to the North side, and preached in a private house to a very full and attentive audience. A snow storm, on the 1st and 2d March, prevented me from holding service at the South side, and at Souris, on the evenings of these days respectively, as I had appointed. Detained at the North side, I visited some families, and preached on Thursday evening. On Friday, I returned to Bay Fortune. In connection with East Point, I visited ten families. Some of these are connected with other denominations; but all received me well, and treated me kindly. Some heads of families, on parting with me, cordially thanked me for my missionary visit, and expressed their gratitude that, though in a remote part of the Island, they were not forgotten as regards the supply of the means of grace. A few individuals appear very desirous to receive supply of preaching from us. They certainly deserve our encouragement.

On the first Sabbath of March, I preached at Grand River in the forenoon, at Bay Fortune in the afternoon, and at Souris in the evening. The attendance was good at all these services. This was my last Sabbath in Bay Fortune congregation, as I had agreed to exchange the last day of my appointment with Mr Crawford. On Monday, I visited a number of families, and addressed a missionary meeting at Bay Fortune in the evening. I regret to state, respecting this locality, that I have arrived at the conclusion that religion is in a very low state. Those who adhere to our church have certainly been much neglected, and many of them appear to be in a careless state of mind respecting vital religion. Our church has certainly a solemn responsibility resting on her as regards this congregation. Here is a people looking to her for the supply of the public means of grace, yet much neglected, and evidently becoming more indifferent. Including with it, East Point, Souris and Grand River, I visited in all sixty-two families. Perhaps fifteen or twenty, adhering to the congregation, remain unvisited. Here, then, is abundant scope for the labors of a pastor, and urgent necessity for the presence of an energetic and faithful laborer.

On Tuesday, 8th March, I left Bay Fortune and arrived at St. Peter's. On Wednesday and Thursday evenings, I addressed missionary meetings in the Eastern and Western churches respectively. On Sabbath I preached in both parts of the congregation. The audience was good and attentive in both places. Thus terminated my mission to the eastern part of the Island. I saw much to lament, something to encourage, and great reason for devotedness and activity in the service of Christ.

On the third Sabbath of this month I preached in the Royalty school-house and also in Charlottetown in the evening. The attendance was good at both places. Last Lord's day, I conducted divine service at Bannoekburn, at Cornwall, and at Charlottetown. In consequence of the state of the weather the attendance was rather small at the two first named localities. Yesterday I visited five families residing in the vicinity of Cornwall. My visits were well received, affording encouragement and inciting to increased zeal and efforts.

Thus have I briefly noticed some of the most prominent parts of my missionary labors since the date of my last report. I have preached 39 times, addressed 3 missionary meetings, visited 76 families, and attended some sick persons. In this manner I have endeavored to lift up the standard of the Cross, and have attempted—at times with fear and trembling—to preach

“Christ Jesus, and him crucified.” May the efforts put forth be abundantly blessed, and may the truth spoken be sealed by the Holy Spirit to the edification of believers, and to the conviction and conversion of unbelievers.

All which is respectfully submitted.

ROBERT LAIRD.

New Glasgow, 29th March, 1859.

OTHER MISSIONS.

OLD CALABAR.

DEATH OF KING EYO HONESTY.
From U. Presbyterian Record for March.

It is with sincere regret that we announce that King Eyo Honesty, of Creek Town, died suddenly and unexpectedly on the 3d of December. The deeply interesting narratives which follow, describe the scenes of panic and excitement which immediately succeeded. King Eyo was in many respects a very remarkable man—prudent, sagacious, and industrious; faithful to his word and to his engagements; anxious for the civilisation and the improvement of his people; intelligent beyond his contemporaries, and going to the extent of his power in opposition to evil customs; ever friendly to the missionaries, and exerting his great influence in their favour: regularly attending the house of God, taking a part reverentially in the worship, doing “many things” in accordance “with the word,” and passing through not a few severe struggles between his conscience as a man and his interests as a king. The sudden death of such a man, who had been long the mainstay of order in the country, caused describable terror among his numerous dependants, both in the town and in the plantations. As his brothers and members of the family were known to be great sticklers for heathen customs, the people feared that the old practice of King persons in honour of the dead, of washing the grave with blood, would be revived; and hence the measures which they adopted to secure their safety by taking the blood oath, arming

themselves, and compelling all the chiefs to enter into the covenant by blood.—What a light do these proceedings throw upon the former state of that country!

And how terrible would have been the scenes of slaughter that would have been enacted, had it not been for the presence of the gospel! Nothing has occurred in Calabar which testifies more clearly the influence which the word of God has already got there, than the fact that, at the death of the great King Eyo, not a drop of blood has been shed. And there are some things which stand out with encouraging significance. It was the few Christian retainers of King Eyo, the young men that are members of the church, who remained when all others fled, and buried their master. The king's sons, Eyo and Eshien, refused to take the blood oath, or in any way to countenance heathenism. They swore on the Bible, and the people believed and trusted them, because they were God-men. The death of King Eyo seems to be an adverse event to the mission; but the Lord reigns, and can protect his servants. As the kingly power is not hereditary, it cannot yet be said who will be king. The election will not take place until the funeral ceremonies have been performed, which will not be till three or four months after the death; and we have therefore to request that our readers would make it a matter of prayer to God, that he may guide the chiefs to the choice of a man who shall be friendly to the mission and who shall aid, as far as it is in his power to do so, the work of reformation which is going on in that land.

The Rev. Mr. Robb says, 28th December:—No doubt Mr. Goldie has given you a narrative of the events which have happened among us during these three weeks past—events which cause us regret, but which supply abundant cause of thanksgiving to God. We feel sorry to lose King Eyo—sorry on his own account, sorry on account of the loss thus sustained by Calabar. But seeing how the Lord has, up till now, watched over his cause here, restrained the bad passions of some who would, if they could, adhere to the old time customs, we have good reason to cherish expectation, that he will bless the cause still more.

When the great Duke Ephraim died, before this mission was begun, deeds of blood were perpetrated which would almost pass belief in our most highly favoured land; and had King Eyo died in the darker time, possessed of the influence and wealth which he had at the time of his death, numberless in all probability, would have been the victims who would have been killed to attend him in the city of the dead, where Efik believed all go when they leave this world, and live in much the same manner as they live here. But not a hair has fallen from the head of one of his people. He had frequently spoken to the other gentlemen—his own brothers and others—declaring his determination to kill nobody for them, and expressing his desire that nobody should be killed for him, should he die first; and all seemed to acquiesce in his view, that it is wrong to kill one man when God takes another. King Eyo had very great influence with all his compeers; and no one can fail to see that the countenance lent by him to the new fashion has had much to do in leading the others to adhere to it. In his mind there was obviously a fear of God. One day I heard him say that, even from the time he was a boy, he did not believe in some of the superstitions of his people. At the same time, he had everything right and proper, as these superstitions required, until the word of God was brought among them, when he was led to discard them. As one of his people said to one of the ladies, a few days after his death, King Eyo did many things that might not go to the fire. On the Sunday before he died, as he was not able to come to the place of worship, I went with his son to see him; and found him lying in bed,

with a large Brown's Bible before him, open at the first chapter of Genesis.*—He was more than willing that I should read a little to him. He did not understand some which he met with in reading the English Bible, though he understood the subject when expressed in such English as he had been accustomed to. We turned to the eleventh chapter of Matthew, where our Saviour teaches the awful guilt of rejecting him, and especially dwelt upon what he, King Eyo, must do to be saved, and how he must do it—that he must come to Christ, and how he must come. He listened with his usual attention, and, after praying with him, I left. We must leave him where he and all find themselves when they die, in the hands of a righteous God.†

He was a very superior man, considering the influences under which he grew up; and he would doubtless have gone farther in changing the customs, if he could have carried the country with him. He one day said, if the word of God had been brought here many years ago, the country would have been changed; but what could he, one, do? He did all he could; and even now all the country round spoke of his people as God's people, because he went further than most in attending to his word.—How much of reproof do such words convey to those in our unspeakably privileged land, who reap in ten thousand ways the most precious fruits of the gospel, and at the same time do so little, comparatively, to glorify the Lord Jesus, and bless those dark regions of the world with that gospel which he commanded them to preach to every creature! For more than a century, our nation, and

* The Sabbath before that King Eyo was at Uwet, where Ukpabio, the first Calabar convert, had service, and addressed those present from the words, "Watch therefore, for ye know not at what hour your Lord doth come." This was the last service in public to which the king listened.

† King Eyo seems to have had a presentiment of his death, Mr. Robb says, in another letter—"Not many weeks ago, he summoned all his head people, and, pointing to his eyes, told them that they must now look on him as their father—he himself counted him as his father. He then called Imyang and the other sisters, and told them the same thing. They must not say, he was younger than they, but must count him as their father." Ekpenyong (his youngest son), he said, must go and live with Young Eyo."

others called Christian, have been making money out of Calabar, and other places on the African coast, first by the slave trade, and now by the palm-oil trade; but only twelve years have passed since "the words of eternal life" were brought to their ears.

It deserves to be mentioned to King Eyo's credit, that, after the first struggle with those young men who became Christians, in which they refused to obey a command to do something which was wrong, he allowed them full liberty to obey what they knew to be the will of their God. If a stranger came to see him on a Sabbath day, and he wanted to give that stranger a glass of rum, he would not call one of his stewards who was a Christian, but some one who had no scruples of conscience in the matter.

We have seen exciting events since King Eyo died. Fearing that the customs of the former times would be followed, unable to believe that none could be killed for so great a man, who had so many people, almost all fled who could flee, as soon as the fact of the king's death was known. The young men connected with the church all remained, and did the work requisite for the burial. Young Eyo asked the gentlemen to look at what the word of God does. While all fled whom King Eyo had made rich, and did not return till they had got some assurance of safety, not till after the burial, these young men put their trust in God, and stayed to pay the last mark of respect they could render to their late master.

directed some food to be prepared for him; and when his friends were gone, he was about to partake of it, when he was seized with the spasmodic affection, and in a minute or two expired. The following extracts from my journal will put you in possession of the knowledge of the particulars of the sad occurrence, and of the events which have followed:

Terror of the People.—Saturday, 4th December.—Last night, between 10 and 11 o'clock, Aqua Ibitam and Eyo Ngman two women from the king's yard, the one a member of the church and the other a candidate, ran up to the mission-house in extreme consternation; and so great was their terror, that they were with difficulty restrained from fleeing off into the bush. After a while they found courage to whisper the dreadful words, "The king is dead." This awful event, occurring so suddenly, struck the people with a panic, and most of his people fled from the house and the town. Throughout the whole of the night, parties of fugitives, mostly women, stole up to the mission-house, though it was only their own fears which pursued them, so that by the morning we had a crowd of them in the yard. When assembled at morning worship, I endeavoured to quiet their minds by assuring them that no one would injure them, and urged upon them the instant need of attending to the word of life which God sent to them, but which few of them cared for, though now they fled to the mission-house for protection, and though that word now threw over them the shield of safety.

Measures taken by the People for their Safety.—A considerable number of men had armed themselves, and gone out towards Ingwang Esa, the twin mother's village, and took the blood oath to stand by each other, and permit no one to injure any of them. Having bound themselves by this covenant, they took possession of this hamlet, by which they commanded the land-entrance to the town, and likewise one of the king's powder magazines. They stopped all entering into the town armed, taking their arms from them, and announced their resolution to hold the place till they exacted terms which would secure their safety. They were under no apprehension of Young Eyo, but they suspected, that now King Eyo was dead, under whose influence the old customs were departed from, some of the brothers of the king, who had blamed his

NARRATIVE OF THE REV. MR. GOLDIE.

Sudden Death of King Eyo Homesty.

—The two or three last packets have borne heavy tidings from us to you, and the present communication will not be an exception to the previous ones. An event has just occurred amongst us of the greatest importance to the country and to the mission. King Eyo is dead. The dread messenger came on the night of Friday, the 3d, suddenly and unexpectedly. The king has been once and again attacked of late by something like the spasms of the stomach, but otherwise he was pretty well, and I suppose the danger was apprehended by himself and his family. On the evening he had dinner for the members of his class, and did not partake with them, as he wished to take medicine. He, however,

conduct in so doing, might seize the opportunity to signalise his death according to former custom, the disuse of which they were far from approving of. It seems the king was not without some such apprehension himself; for he had enjoined all his particular friends to kill no one for him at his death, occur when it might. They likewise freely stated their suspicion that the king had met with foul play; and indeed, in such a case in former times, the whole town would have been subjected to the ordeal of the poison nut.

There was frequent coming and going between the armed company at Ingwang Esa and the women who had taken refuge with us; and throughout the day a good number of the refugees went off to the farms under armed escorts.

The Burial.—Mr. Robb, Mr. Timson, and I went into the town to see Young Eyo and the other chiefs. A solemn silence reigned in the deserted streets. We found all the head men had gone to the king's yard to assist in the preparation for the funeral; and when we went thither, some of them objected to our being admitted, according to their custom, absurd with regard to us, of keeping the place of sepulture of their great men secret, lest at any time a hostile party should get possession of the town and desecrate the graves, the skulls of the dead being trophies highly prized. We could only convey to Young Eyo a note of condolence and encouragement; and I doubt not this secrecy tended to increase the distrust and terror of the people. The most terrible stories were circulated amongst them, of so many graves being dug, ready to entomb as many as could be caught; and the desertion was so complete, that of all the crowds who were usually employed about him, only two or three young men connected with the church remained to perform the necessary labour of the burial. He was interred beneath his big house.

Increasing Terrors.—In the evening we went into the town again, but saw no one. The head men all still shut up in the king's yard, engaged with the funeral. Going out to Ingwang Esa, as we had done in the morning, we found the number of armed men considerably increased by accessions from the plantations. They had a small quantity of blood in a plate, which they had drawn—a drop or two from each—from those

who came to take the oath, and by tasting which they entered into the covenant. We endeavoured, as before, to quiet their fears, assuring them that no evil would befall any one of them; but many entertained the opinion that such a sudden death could not be natural, and that he or they who had brought it about would destroy some of them, now they had got rid of the king. Young Eyo went out afterwards and had an interview with them, giving them every assurance that he could, taking oath on the Bible (as being a Christian, he could not swear by mbian) that no harm should befall them; and that if any one should put hand on any of his father's people, man, woman, or child, he would call them to support him in resisting or punishing such an attempt. They did not regard a Bible oath; but it was not Young Eyo they doubted, and they demanded that Tom Eyo and the other heads of the town should take oath by mbian. Young Eyo replied, that he could not ask any to do that which was unlawful for himself to do; but it seems they were so far reassured, that a number of them returned with him into the town, and others went off to bring back the women they had sent into the farms.

Sabbath, 5th.—To-day we had a quiet Sabbath, and engaged in all our usual services without distraction. Our meetings were all very small; nor could they well have been otherwise; and were attended almost entirely by children and young folks, formerly or now connected with the school. Young Eyo and Eshien did not forego their attendance in deference to Calabar custom; but Kofey Kobhan was the only representative of the eldership of the town. In the morning meeting read and explained the 90th Psalm. In the forenoon preached from Amos ii. 6, "Shall there be evil in the city, and the Lord hath not done it?" In the afternoon spoke from the first four verses of the 21st chapter of Revelation. Mr. Robb concluding with an exhortation from Heb. ix. 27.

After afternoon's service, we went out to hold a meeting with the formerly occupying Ingwang Esa. It seems they had again become distrustful, and, after following Young Eyo into the town Saturday evening, had returned to the camping ground on Sabbath morning, so that a good number was again assembled. I addressed them on the same subject which we had before us in our

meeting in church, and they listened very attentively. We said what we could to relieve them of their fears, but they persisted in demanding that Tom and John, and the other head men, should take mbiam. This, they said, would satisfy them.

The Covenant by Blood.—While engaged in family worship in the evening, a message came from Young Eyo, requesting me to come over to Ingwang Esa, and bring a Bible. It seems he had gone thither again to try and prevail with them to disperse, as he justly feared, if they kept congregating with arms, they might be led, by evil designing men, in their state of excitement, to do things which they did not contemplate; and once and again it had been suggested to break open the powder magazine and help themselves to its contents. He wished to renew the oath he had already taken before them; and two others, Eno Eken, a head man of the king, and Basy, a free young man, had agreed to enter into the covenant of blood with them; and with this they professed they would be satisfied. I went out, and found the head men of the palaver assembled around a torch, at the upper end of the village. Ekgerpong Oku, a head man of the Ambo family, then commenced proceedings. He pulled up the skin of the wrist of the individual going to take the oath between his finger and thumb, and cut it with a razor, drawing a drop or two of blood, which was mixed with the blood in the plate; and the individual took out of the blood one of the seeds of a plant called mfang, which has a symbolical meaning amongst them, ate it, and then dipping the tips of his fingers in the blood, in their manner of eating soup, he put them in his mouth. I thought the ceremony would end here; but they proceeded to make a formal address to the blood, charging it to look for revenge, if the various engagements of the covenant, which were rehearsed in detail, were not strictly fulfilled; and giving the oath the same form and significance as the oath by mbiam. Young Eyo then took his oath on the Bible, repeating the various parts of the engagement, and promising not to forsake them as he hoped God would forsake him, but faithfully to stand against any one who would attempt to injure them. I then prayed for them shortly, and gave them a

few words of counsel to go home quietly, and seek after their various duties, thus securing their own good, and the good of the town. They declared all settled, and the greater number went into the town; but whether it was that my prayer or presence had spoiled the ceremony, a small party still refused to be satisfied, and continued in the village, while others went off to the plantations.

Efforts of the Missionaries to allay the Excitement.—Monday, 6th.—Mr. Robb and I visited the town in the morning, to see how matters were getting on, and to call on the chiefs. We saw several of them, and spoke a few serious words to them. All feel deeply the sad bereavement, and several made mention to us of the strict injunctions King Eyo had given them to kill none at his death; and now that the event has occurred, not a hair, I believe, has fallen from the head of any one, a circumstance unprecedented in Calabar, and standing out in wonderful contrast to the awful scenes which were enacted on the death of Eyamba. We found Young Eyo going out to Ingwang Esa, to endeavour to induce those who still held out there to restrain the evil-disposed amongst them from committing thefts in the town, which some of them had begun to do. We went round to call on King Cameroons; and when returning by the way on the village, we met Young Eyo, and those who had formed the dissentient party, coming into the town. We were pleased to see he had prevailed on them to do so; and as we passed through amongst them, they cordially assured us that all was settled. We passed on to the little oil village near Ingwang Esa, and found the four or five men there able to bear arms walking about with their guns, and partaking of the general alarm. We endeavoured to quiet them, and they received our assurances with considerable confidence.

In the evening Young Eyo came up to consult us on a case of conscience.—He said that his sister Inyang determined to honour her father according to country custom, and insisted on making an uquerisu, and that he did not like to commence a quarrel with her immediately on the death of their father, especially as she had command over her father's goods equally with himself. I said that if she had the power to take things out of their father's house and

make uquerisu, he did not sin in her making of it; nor did the young men in the house sin in giving her any article. if she had the power to order it of them.

Tuesday, 7th.—Mr. Robb and I again called through the town, visiting here and there. Young Eyo said he was sitting letting things take their course, as he could do nothing. In the distant farms the people had stopped all intercourse with the town, and the evil-disposed were begun to prey upon their neighbours. He had heard that some one had seized a boy of his, and sold him into the Aukauyong tribe, and he feared the strong would take advantage of the time to steal and sell all whom they could overpower.

Mr. Thomson came in the afternoon, having performed the journey from Ikunetu on horseback—the first who has ever done so. In passing through the farms, on his way, he found terrible reports prevailing of the dreadful scenes of murder being enacted in the town, and every one trembling for his life.

Thursday, 16th.—Young Eyo came up this evening, and had a long talk about the cares and difficulties in which he is suddenly involved. He heartily wishes that there had been some one to step in and take his father's wealth, and his father's place, so as to relieve him of a burden he feels too heavy for him. Were he to do as others do, matters would be comparatively easy; but as a Christian man he finds himself in antagonism with the whole country. He is anxious to pay all the oil his father owed as soon as possible. It is happily not much, and there are more goods in the hands of the king's traders than would procure it all, but he fears he will get little from them. He reports that one head man on a large plantation on the Ikunetu river had destroyed himself.

Great Meeting in Town.—Saturday, 18th.—On Thursday evening Young Eyo mentioned that some people were threatening to come into the town and administer esere (the poison nut), to find out who killed the king. I thought it might be only talk; but this morning he came up in much perplexity, saying that a number of people from Ikpa had crossed over the country to the plantations behind the town, and joining, or rather calling out the people there, they were all coming into the town to administer the esere. He said that

Tom Eyo had advised that he and Young Eyo should go out and meet them, and prevail upon them, if possible not to come into the town. I thought this a very prudent measure, and advised him to go out with Thom on this errand; but he said he had resolved not to go. He had sympathized with them when in fear of their own lives, and done what he could to assure them of safety, but now when they sought the lives of others, he would have nothing to say to them. At the same time, he suspected that this was nothing more than a display of their strength, and that they would not carry out their threat. While he was yet speaking, a messenger came to him, to inform him that the people had begun to enter the town. The armed force poured in, every man with a gun on his shoulder and a cutlas by his side, and occupied the market-place; and, on their entering, a number of townspeople, parties in the blood covenant, took their arms and joined them. Mr Robb, Mr Timson, and I went down to watch proceedings. The head men whom we saw were trembling for their lives, and had got their retainers who were in the town sitting by them armed for defence, but they evidently felt themselves powerless.

The people from the plantations, to the number of five hundred, sat quietly in the market-place, expecting some of the chiefs of the town to come out to them and enquire their matter. At length Young Eyo sent a messenger to them, and, in the discussion which followed, it would appear that they were not united in their object. The leaders appear to have come in to discover the cause of the king's death, but a good many came to obtain security for their own lives, as they did not think the oath by mbian, formerly taken by the head men, sufficed, except for those who were then present. However, after some palavering, they all went quietly away, showing a moderation which, I am sure, would not have been exhibited by any other race of men.

The King's Daughter urging the Chiefs to shed blood.—Wednesday, 22
John Eyo, to whom I read the translation of the New Testament in revisiting it, mentioned, when he came up for that purpose to-day, that Imyan daughter of the king, had been lame

thing: that the friends of her father had deserted him now, by not killing any one for him. This was reported amongst the people, and caused a number of them to run off from the town again. Young Eyo came up in the evening, and also mentioned some other foolish things which Imyang and the other female members of the family had been saying, and crying out against him in not following the customs of the country in honoring their father. He feared it might be necessary for him to withdraw from the town and take up his residence at a place of his own near at hand, where his father's people would gather to him, and where he would have quiet. We advised him to send Imyang and her companions off to their own farms, and not let them remain in the town to spoil it; but this, he confessed, was beyond his power.

Great meeting in the Market-place.— We give the description of this scene by Mr Robb, who was present. "It was agreed to have a palaver in the market-place; and as Mr Goldie was unable to be present, being lame, I went and saw the whole proceeding. Father Tom, the king's brother, was seated at his own gate, the patriarch—our Father, as the speakers called him—and near him all the gentlemen of the town, with their armed followings. The females with their following, some over 60 women and girls, were seated on the ground on the same side of the market-place; Young Eyo, with the people of his father, were grouped about the town's palaver-house and all around the market-place; while a crowd of women and girls filled up a part of the north side. The number in the market-place could not have been much under 1000. Every male, except the little boys, was armed in war fashion.

"Father Tom opened the palaver with the remark, that everything had a beginning, and requesting to be informed of the origin of this matter.

"He was answered by a head man, who stated the cause of this new combination. Then Father Tom narrated, in a very different word for word, what the males aforesaid had said to him. Old Ambo—the person to whom they went when repulsed by Father Tom—gave a similar narrative. The females were allowed to speak for themselves; Young Eyo also spoke, as did several of the gentlemen. The

utmost coolness and self-possession were manifested by all parties; and at no stage of the proceedings was the noise greater than one may not unfrequently hear in an assembly of what are called civilized and intelligent people farther north. Here were persons accused of plotting against the lives of some parties in that market-place. Any of them might have become the victims. What would an armed mob, having all in their power, have done in our own country in similar circumstances?

"Yet these people, who are so bitterly reproached by many, behaved with the most remarkable forbearance. If the whole of us there had been cut in pieces, these pieces must have been very small that each of King Eyo's people might get one. But there were no demonstrations of hatred, no threats; and, to the credit of the other parties, there seemed to be only a desire to know what would satisfy the people, in order that the assurance of their safety might be given them. They required that the other free men of the town related to Eyo's family should chop mbiam. This was at once done. Then they demanded that the female members of King Eyo's family, and one little boy, should take the oath by blood. Eshien, the king's second son, was required to give his assurance to the people also; but being, like his brother, a Christian, he was to swear by Him who made the blood, and the other things by which the rest swore. A large Bible was brought and put into my hands, and after all the rest had gone through the ceremony of the blood and of the mbiam, I went into the market-place, and put the Bible into Eshien's hands. He opened the book, and addressed the people, calling them to witness that he pledged himself to them by the God in whom he believed, and whose word he held in his hand. He protested that he had never meditated the death of any one, and, if he should, may God punish and destroy him. He then put his mouth on the page, and all declared they were satisfied. Was it not something to see such sights as were witnessed when these two brothers took a Christian oath, and that oath was respected by a people who so lately heard of the true God? Do we not see in these events gratifying evidence that God means to establish his work in

this region? May we not go on, nothing-doubting, that whatever trials may await his cause here, it shall at last prevail, and all this long-benighted region be blessed in the Saviour, and call him, blessed? It is interesting to read the journals of the brethren who were honoured to begin the work here, in the light of the events of this time. Those who yet live may thank our faithful God; and those who have gone to their rest, may perhaps know of these changes to the enhancement of their "unspeakable joy." Mr Jameson would see fulfilled the assurances given to him by King Eyo, in May 1847, when King Eyamba died, that he would take measures to put an end to a fashion which at that time Calabar would not hear of giving up.

"O let us be thankful to him who has the hearts of all men in his hand, and can change lions and leopards into lambs!

"Young Eyo has acted nobly all along. He has done his utmost to obey the will of God, and has given his sanction to nothing contrary thereto. The Lord has obviously sustained him in trying circumstances, and will, we trust, spare him and bless him more and more, that through his instrumentality this region of Africa may reap substantial benefit."

Mr Goldie adds: The above extracts will show you how we stand at present. After the event which has shaken society amongst us to its foundations, we have indeed much reason to thank God that he bestows upon us so much peace and order; and I fondly hope, that the present shaking of men's minds, will not subside without some being led to betake themselves to Christ for life.

Character of King Eyo.—King Eyo was truly an eminent man. He was much in advance of his countrymen, and was constantly labouring to drag them on after him in forsaking old heathenish customs, which were so destructive of the wellbeing of the land, and in adopting those changes which he saw were necessary to its advancement. He stood alone; no one entered heartily into his views; every step taken in advance was taken reluctantly. But for this, he would have gone much further than he did, and completely changed the state of Calabar. As to the great matters of religion, there was no more regular attendant on the preaching of the word,

and at first, and for a long time, he gave himself heartily to act as interpreter.—He knew the gospel, and did many things gladly, so far as he felt the power of the truth; but there were entanglements which kept him from following the Lord with a perfect heart. He did not learn to count all things but loss, that he might be found in Christ. You may, perhaps, be wishful to know what Young Eyo's position will be now.—There is no kingship, properly speaking, no hereditary or elective office of the kind amongst us. King Eyo's position was won by himself, and could be held only by himself. However, as the head of his father's people, Young Eyo will occupy a place of much influence in the country; and the power to which he may attain in the future, will depend on the prudent use of this influence.—But by his Christianity he is separated from his countrymen, and his present desire seems to be to withdraw from them as much as possible, for the sake of maintaining a walk and conversation becoming his profession. The king's people are very numerous, and are mostly scattered throughout the country in the various farms which he cleared and settled. They cultivated a certain quantity of yams for him, and disposed of themselves and their services otherwise as they pleased. It is not likely they will continue to give the tribute or rent to Young Eyo, to the same amount at least as they gave to his father. At any rate the connection they will have with him will be such as they themselves are pleased to maintain as their recent demonstrations show that they can choose their own position and make it good against all Calabar. The policy of the king in thus planting his people throughout the country in these farms, not only extended his own influence, but gave the people an interest in preserving the peace of the country, and in seeking its good: and this, under God, we owe our order, peace, and security, in these exciting times.

DESTRUCTION OF KING EYO'S HOUSE BY FIRE.

Mr Robb adds:—Since I began to write this letter, a great calamity has happened in Creek Town. On Wednesday, 29th, a fire, broke out in a small house near King Eyo's splendid dwelling, and

three hours consumed it, and a second large house near, with the yards around, and almost everything that was in them. It is a most remarkable providence. Young Eyo submits to the heavy loss with resignation, looking upon it as God's testimony against those who refused to be guided by the word of God at the present time. He was anxious to meet the debts due by his father to the traders. That debt does not seem to be heavy, and I trust that he will be enabled to satisfy all the claims.

Only one life has been lost, that of a man who was a thief, and who having enveloped himself with a quantity of cloth, with the view of carrying it off, was severely burnt, and died in consequence.

We have reason to fear that for some time Creek Town will not be what it has been. But the Lord works his will in his own way.

CHINA.

Of all the kingdoms and empires of the world, China presents to the philanthropist and the Christian a subject of interest the most intense and profound.

This gigantic and ancient empire, with a population estimated at a third portion of the human race, has continued for ages shut against the progress of knowledge and the blessings of the Gospel. From generation to generation the seat of her despotic rulers has been, that the laws and customs of China change not; and, to preserve inviolate this assumption, equally irrational and oppressive, nations the most enlightened in science and distinguished by religion, were denounced as barbarians, with whom no intercourse might be held.—Under the terror of this prohibition, the unknown millions of China continued, from time immemorial, ignorant of the true God, worshippers of idols, victims of debasing superstitions, and slaves of vice.

Over these countless multitudes of immortal beings, excluded from the light of life and the hopes of salvation, the search of Christ long mourned; but prayer to God was made without ceasing that He would open in China a wide and effectual door for the entrance of the truth, and the triumphs of the Sabbath; and by a course of events which human sagacity could foresee, and

which Omnipotence only could overrule for good, God has granted the petition of his servants.

By the treaty of peace with the Government of China in the year 1842, the country to a limited extent became accessible to Christian evangelists; but by the treaties just concluded with our country and other Western nations, facilities for missionary labour are greatly enlarged and more effectually secured. Henceforth our Missionaries may prosecute their labours in fourteen populous Chinese cities, under the direct protection of our national flag, while they will also enjoy the right of extending their benevolent efforts throughout the empire.

Religious freedom is also guaranteed to all Chinese subjects, so that natives may embrace the Christian faith, and labour, without penalty or hindrance, for its propagation among their countrymen.

The founders and earliest friends of the London Missionary Society regarded China with deep interest and solicitude; and for a period of nearly forty years, its successive Directors steadily prosecuted preparatory measures for her moral improvement, assured that He who hath given to His Son the heathen for his inheritance, and the uttermost part of the earth for His possession, would never exclude the strongest hold of idolatry from the triumphs of His mercy.

While China continued closed against Christian efforts, the agents of the Society took possession of Java, Penang, Singapore, and Malacca, as the nearest accessible outposts; waiting for the day when the hand of Omnipotence should throw back the gates of brass, and give access to that long-sealed territory.—When at length, in the year 1812, their hope was realised, strengthened by additional fellow-labourers from Britain, they advanced to China proper, and commenced efforts in the cities of Canton, Amoy, and Shanghai, and in the newly-acquired British colony of Hong Kong. From that period to the present they have been diligently employed in making known the way of salvation to thousands and hundreds of thousands of the benighted people, and in efforts to instruct and train the young in useful knowledge and Christian habits; while, by the labours of their medical associates, many thousands afflicted with the most fearful forms of disease have an-

nally been restored to health and comfort.

The sure tokens of the Divine approval have been graciously vouchsafed to these diversified labours. At each of the four stations a Christian church of native converts has been formed; over one of these an intelligent and devoted Chinese pastor presides; and several valuable native assistants are employed, under the guidance of Missionaries.

The translation of the Scriptures by Morrison and Milne—considered as a first attempt—effected in a short period with few aids, and amidst many difficulties, would obviously be susceptible of improvement, and require revision.—None felt the importance of this so strongly as the translators: and Dr. Morrison was meditating such a revision of his own labours as the occupation of future years, when, while yet in the vigour of his strength, the voice of God called him to his rest.

On the establishment of the Society's Missions in China proper, the Missionaries felt the necessity, without further delay, of prosecuting this important object: and Dr. Medhurst, whose accurate and unrivalled Chinese scholarship, the fruit of thirty years' laborious study, admirably fitted him for such a task, was specially appointed, together with Messrs. J. Stronach and Milne, to undertake the careful revision of the Chinese Scriptures. For six years they devoted, almost exclusively, their time and energies, sanctified by unceasing

prayer, to this great work: and at the close of 1852, with thankful hearts to the God of all grace, they witnessed the completion of their arduous undertaking. The Missionaries have also composed several works on Christianity, Education, and Science, in the Chinese language, which are extensively circulated, and highly valued.

In the meantime, the process devised and commenced by the lamented Samuel Dyer, of preparing metal type in the Chinese character, was steadily prosecuted, and in the year 1852, a sufficient variety for the printing of the whole Bible was brought into operation at the Society's Printing Establishments in Hong Kong and Shanghai.

Thus, after prolonged toil and large expense, the Sacred Volume may now be printed in a convenient form and at small cost, an object of the first importance, but unattainable by any apparatus previously employed. In the preparation of this type the funds of the London Missionary Society were expended to the amount of nearly £4000; an amount which, though large, was well applied, since it has secured blessings for China of such infinite value and vast extent.

Such are the facilities and encouragements to labour derived from former exertions, and the wonderful events which have issued in the recent treaties with the Chinese Government, as they awaken our gratitude, so they demand our redoubled energy and fervent prayer.

NEWS OF THE CHURCH.

The Presbytery of Pietou met in Prince St. Church, Pietou, on Tuesday, 24th, for Presbyterial visitation. The questions of the formula were put to the several office bearers, and most satisfactory replies elicited. Another Presbytery expressed their gratification with the state of the congregation.

Mr Thomas Downie, a Licentiate of the United Presbyterian Presbytery of Edinburgh, laid before the Presbytery a certificate of his license by the said Presbytery, and also a variety of

testimonials from ministers and laymen of that church. These testimonials were of the most flattering nature. The Presbytery cordially agreed to Mr Downie's reception as a probationer in connexion with our church, and agreed to intimate the same to the Home Mission Board. Mr Downie as a student at the U. P. Hall was in the first class he had only been licensed a few months and had the fairest prospects of a comfortable settlement in his native land but hearing of the need of preachers

the Church here, he has resolved to cast in his lot with us, and our prayer is that he may long spared to be a blessing to the church at large.

An interesting report of W. J. D. McGilveray's labors within the bounds of the Presbytery was read and approved, and ordered to be transmitted to the Home Mission Board.

The Annual Examination of the Classical and Philosophical Department of the Theological Seminary of the Presbyterian Church of Nova Scotia was held on Wednesday the 20th inst., in presence of the Board of Superintendence, and a large and apparently deeply interested audience. The examination was most thorough, extending from ten o'clock, A. M., to four, P. M., with an hour's intermission. Thirty-five students had attended, during the term, and it was evident that neither they nor their teachers had been idle. The general readiness and accuracy with which they translated and constructed some of the most difficult and advanced of the classics, (such as Juvenal and Euripides, ad aperturam Sibri.) attested their diligence and success. In the Mathematical department there was the same gratifying evidence

of proficiency. In the Logic, the Moral Philosophy, and the Natural Philosophy classes, besides the *viva voce* examination, essays were submitted by the students, which were highly creditable. Upon the whole, as no previous session had been attended with so many advantages, so neither had any closed with a more satisfactory result.—*Witness.*

ADDRESS TO REV. DANIEL MCCURDY.

The Rev D. McCurdy, who labored with great acceptance for the last three years among the inhabitants of Wallace River, Acadian Mines, Folly Mountain, &c. has recently removed from those districts of the Home Missionary field. Previous to his removal, a highly complimentary address was presented to him, accompanied with a good many things more substantial than words. The address was signed on behalf of the people of Folly Mountain and Acadian Mines by George W. Flemming, Robert Forman, James B. Smith and Mr McLean. Mr McCurdy replied in appropriate and feeling terms to the address presented to him. The space at our disposal forbids longer notice of these interesting proceedings.—*Witness.*

NOTICES, ACKNOWLEDGMENTS, &c.

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

From James McGregor,	£9	5	0
" Mr. Trencman,	0	5	0

Also the following for 1858:

From John Dixon,	£0	5	0
" Lemuel McKay,	1	12	6
" Rev Mr McCurdy, Truro,	0	6	3

CHARLOTTETOWN CHURCH.—The committee having charge of this undertaking would intimate that they are now under heavy engagements on account of it. They would therefore request that parties who have subscribed to it should forward the amount of their subscriptions as early as possible. Persons having charge of subscription lists are requested to use diligence in collecting the amounts due, so as to forward them by ministers coming to Synod.

The Synod of the Presbyterian Church of Nova Scotia will meet in James Church, New Glasgow, on Tuesday, 28th June, at 11 o'clock a. m. Sermon by the Rev James Allan, Retiring Moderator.

Presbyteries and Sessions are requested to take notice, that they are required by Synod to report on the subject of excluding dealers in intoxicating liquors from the communion of the Church.

The Committee of Bills and Overtures will meet at James Cottage, New Glasgow, on Tuesday, 11th instant, at 11 a. m. All papers intended to be laid before the ensuing meeting of Synod, must be forwarded by this date, unless special reasons can be assigned to the satisfaction of committee.

JAMES BAYNE, Convener.

The Treasurer of the Mission Education fund acknowledges the receipt of 12s. 6d from Mrs Captain Henderson, San Francisco. This notice should have appeared in February No.

May 1859.—The Treasurer of the New Glasgow Bible Society, acknowledges the receipt of £1 10s 0d from Fish Pools Prayer Meeting, and £3 1s 1d from Rev A. P. Millar's congregation, Merigomish.

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

Foreign Mission.

May 23—Fr. m Evangelical Society,			
Fish Pools, East River,	£3	0	0
26—From Rob't Smith, Truro,	47	13	1½
" " for 29 shares			
in "John Knox,"	1	0	0
" " expenses of do.	1	0	0

Home Mission.

From Rob't Smith, Truro, bal.	£20	4	10½
" Mabou congregation,	5	0	0
" Salem Church Society, for Religious purposes.	6	0	0
Ladies Penny-a-week Society, Mt. Dalhousie, per Rev. Geo. Roddick,	2	15	4

Special Effort.

Robert Smith, Truro,	50	1	1
John Murray, Mabou,	12	10	0

For Educating Mr Geddie's Children.

From Mr Robert Smith,	1	18	6
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Synod Fund.

Salem Church,	£2	10	0
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BOARDS, AND STANDING COMMITTEES, &c.

Board of Home Missions.—Rev. Messrs. Patterson, McGillveray, Walker and Thomson, together with Messrs. Anthony Collie, Colin McInnis, Hugh McKay, and Daniel Cameron, Ruling Elders. Rev. George Patterson, Secretary.

Board of Foreign Missions.—Rev. Messrs. Baxter, Roy, Bayne, Waddell, Roddick and Watson, and Messrs. D. McCurdy, John McKay, James Fraser, G. Tattrie, and George McConnell, Ruling Elders. Secretary—Rev. J. Bayne.

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

Committee of Bills and Overtures.—Rev. Messrs. Bayne, Roy and McGillveray, and Mr. James McGregor. Mr Bayne, Convener.

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

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

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

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

Committee on Colportage.—Rev. John Baxter, Rev. E. Ross, and Messrs. Isaac Logan and Jasper Crow.

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TERMS OF THE INSTRUCTOR AND REGISTER.

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

For Register, single copies, 1s. 6d. each; six copies or more to one address at 1s. 4d. each, and one additional for every twelve ordered.

Communications to be addressed to the Rev. George Patterson, Green Hill, Pictou, and it is requested that they be forwarded by the 16th of the month previous to that in which they are to be inserted. Small notices may be sent to the Publisher up to the 24th.

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

We respectfully request a prompt remittance from Agents. Those who have collected the whole, will oblige by forwarding the sums they may have on hand.

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| Union Questions | Bible Not of Man |
| “ Bible Dictionary | Kels on's Fidelity |
| Eadie on Philippians | Abbott's Young Christian |
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