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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

FEBRUARY, 1857.

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1857.

THE
CHRISTIAN INSTRUCTOR.

FEBRUARY, 1857.

“ THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD.”—PROV. XIX. 2.

THE THREE CROSSES: OR, THE DYING MALEFACTOR.

NEVER was thief so honored, so blessed, or so useful. He was honored, not in bearing the cross of the Saviour, for this is the common privilege of christians, but in being as it were borne upon it; in suffering not like him, or in imitation of him, as we may do, but with him. He felt the same bodily pangs at the same moment. The same fiendish, blood-thirsty crowd gazed upon and gloated over the sufferings of both; the same innumerable throng of celestial spirits hovered near to watch over their dying agonies in breathless suspense for the arrival of the moment when they should be emancipated from those sufferings—when heaven's portals should open for their triumphal entry and its courts should ring with hosannahs over at once the conqueror and the first trophy of his glorious victory over hell and the grave.

He was blessed in his salvation under the most unexpected and apparently the most hopeless circumstances,—and this blessing was immeasurably enhanced by the consciousness of the comforts afforded to his dying Lord in the midst of his bitterest agonies by this signal manifestation of the power of his grace. Who can estimate the goodness of the Father in giving, and the satisfaction of the Son in receiving this pledge that the wrath he bore was not personal but expiatory, and this foretaste of the infinite satisfaction he should afterwards enjoy in the salvation of myriads of those for whom he was then suffering the most terrible and accumulated woes. Surely it may be said that at that moment he “saw of the travail of his soul and was satisfied.”

But it is especially upon the *usefulness* of which this individual has been made the honored means, that we would comment at present.

It is true that the gospel message is given to all. It is not said, come this one, or that one; but “*Ho every one* that thirsteth come ye to the waters.” And these general invitations might have induced many who had not become hardened in sin to encourage the hope of salvation through grace. So also we have the instances of Paul and others who were converted after having apparently become hardened in sin. And these examples might have induced some who were even great sinners to seek in hope for mercy. But something more was needed to which the attention of eve-

ry penitent might be turned as a full and conclusive answer to that fearful temptation which Satan whispers secretly into the soul downcast with sin, "I am not worthy of salvation. I have sinned too long, too greatly. I have sinned against light and knowledge. Others may go to Christ with hope but not I." Fearful and dark is this temptation. Myriads have felt and (perhaps after years of conflict) have triumphed over its power, but myriads more, even with the crucified thief before their eyes, have found it an effectual stumbling block to their acceptance of offered mercy. But to all of these the faithful minister or christian friend has ever been able to administer a conclusive answer in the case now before us. To the converted christian it would seem sufficient to point the one cross on which Jesus was crucified in order to put to flight the foulest temptations of the evil one. Yet often has this grand argument for infinite mercy and grace been urged in vain, especially to those who felt most heavily the burden of their sins. Another has come to its aid, this glorious practical illustration of the sufficiency of Christ's merits and atonement and the efficiency of his grace. Is the cross of Christ not sufficient? Behold then by its side another cross—nay, two crosses. On one of these hangs an unbeliever, such as you will be if you resist your present impressions and refuse the now proffered grace. He may have had his moments of remorse. He may at times have enquired in a desultory and indecisive manner whether this Jesus were in reality the Christ who should save his people from their sins, and whether, if he were, he could pardon so great a sinner as he knew himself to be. But he had made up his mind. He had become not merely an unbeliever but a railer, and despite any previous symptoms of repentance we now find him endeavoring, by his avowed scepticism of the character of Jesus, to embitter his dying agonies. Fearful, most fearful, is his situation. His reprobation was voluntary, and he can have no hope of salvation from the undying worm and the quenchless fire.

But see on the other of these two crosses another malefactor whose crimes were probably not less black, whose heart may not have been less burdened by sin and unbelief than those of his companion in guilt. His eyes also are turned toward the central cross, but not with malignity or scorn. He is not even on praying ground and yet he prays. He cannot bend the knee or lift up the hand, and yet he prays. And his indignant rebuke of the scorner, the first fruit of genuine faith, mingles with the humble accents of penitence and prayer as he confesses the magnitude of his sin, acknowledges the justice of his sentence, and implores the forgiveness of his suffering Lord. Look on this scorner who had voluntarily rejected an offered Saviour dying with the mingled howl of malignity and despair and of blasphemy upon his lips! Hear his taunting exclamation, "If thou be the Christ save thyself and us." And then turn to his penitent companion, uttering even in such circumstances the breathings of a penitent and believing soul, "Lord remember me when thou comest into thy kingdom!" Wonderful contrast! the sinner's awful warning—the sinner's glorious example!

They were alike guilty, perhaps alike hardened. Yet it pleased God in his infinite wisdom that "one should be taken and the other left"—that one should be by the influence of grace specially vouchsafed in his extremest need, softened, melted, subdued, and his will brought into sweet harmony with the mind of his Redeemer, while the other in precisely the same circumstances was permitted to retain and cherish the obduracy of his heart, his sufferings tending only to increase the malignity of his hatred.

Here trembling sinner recognize and adore the sovereignty, adorned by mercy, of your God, who, while he exercises his royal prerogative of "showing mercy upon whom he will have mercy and whom he will he hardeneth," at the same time points to Jesus as able and willing to save every one—and you among the number,—who will accept his accomplished atonement and his offered pardon. You have before you on these two crosses the two alternatives between which you must inevitably choose—the despair of the reprobate and the hope of the christian. And if you want the explanation the Bible points you to the central cross, and shows you Him who hangs thereon bearing the heavy burthen of *your sin*, the weight of which increases the agony of the mangled hands and the lacerated feet. Have faith then like the dying thief. "Be not afraid, only believe."

There is something so amazing in the faith of this malefactor as evidently to mark its divine origin. That Jesus when engaged in healing the bodies of his suffering fellow men should have heard the prayer of a believing penitent, and turned aside to administer hope and comfort to a sin stricken soul, could not appear wonderful to any one who had heard the story of the woman of Samaria or the penitent Magdalene. But that at a time when we would suppose him to have been totally absorbed with his own agonies, who could have expected that he should have been able to bestow a thought on the sufferings of others, and especially on a guilty and convicted thief. And yet this man not only believed that Christ was able to save him, but that he would then and there listen to his prayer and grant him an answer which would sweeten even the pangs of the cross.—Surely this was a marvellous faith. If any thing can be more wonderful it is the fact that this faith and confidence were not misplaced, but proved, even under such circumstances, the infinitude of Christ's compassion and the truth of all his numerous promises that he will assuredly hear and answer believing prayer.

We had intended especially to comment on the peculiar encouragement which this incident gives to those who come to the Saviour at the eleventh hour, but our remarks on this point must necessarily be brief. The sinner on his death bed is haunted by the temptation that he cannot be accepted because he has spent his whole life in the service of Satan, and has now no opportunity of manifesting his repentance by his works. But even this excuse for want of confidence in Christ as a Saviour is taken away. Here is an example of a great sinner not only *hopefully*, but *certainly* converted in his last moments. It affords no ground on the part of those in health for presumptuously putting off their salvation to a dying hour, for while we have multitudes of apparent, and, let us hope, real conversions on a near approach to the grave, we have many others in which a subsequent recovery has afforded opportunity for abundant evidence that the apparent conversion was hollow and delusive. And thus one single instance exists, in the whole history of christianity, in which we certainly and infallibly know that a death bed conversion was real. Let none therefore, on account of it, postpone for a moment their eternal interests. But, though in this respect it stands alone, how inestimable is its value. But for this example the christian minister might have been left to approach the sinner's death bed armed only with faint hopes and weak consolations. But here we have the most conclusive proof that Christ will hear and will save even in the last moment. Only let the penitence be as sincere, the faith as large, and the prayer as earnest as that of the dying thief, and salvation is

not only hopeful but absolutely certain! "Cheer up then dying sinner.—Your latest breath may carry to the Saviour's ear your first believing prayer, and yet that prayer shall even then be answered in the full, perfect and eternal salvation of your never dying soul!"

And there is yet another ground of consolation. If you are justly discouraged by the knowledge that your opportunities of glorifying God by good works are all forever lost, surely this expiring thief might for the same reason have been plunged in despair. And yet his faith even there produced its legitimate fruit, for in an open confession of his faith, and in his firm but modest rebuke of sin in his infidel companion, he performed a work well pleasing in the sight of God, and eminently calculated to prove the sincerity and fruitfulness of his faith. Nor did his good works go unrecorded or unhonored. They were few, but sincere; and unknown to the penitent there were listeners near who, through grace, were enabled in part to comprehend the moral grandeur of the incident, who treasured it in their inmost hearts for their own "strong consolation," narrated it to other admiring followers of the Saviour, and proclaimed it to all the multitudes to whom they made known the wondrous story of the cross. Thus has Christ been abundantly glorified, his word enriched with one of its most radiant gems, and the number of his followers largely increased.

"Away then sinner with every doubt, with every fear; for assuredly He who saved the dying malefactor is both able and willing to save every one, under every circumstance, who comes to him with PENITENCE, FAITH and PRAYER!"

ANON.

Halifax, Jan. 1st, 1857.

THE LATE REV. JOHN McLEAN, A.M.

BY THE REV. A. BLAIRIE, BOSTON.

[CONCLUDED.]

V. III Health.

MR McLEAN's constitution was never very robust, and his habits of study early became close and arduous. While pursuing his theological studies, previous to receiving license, he was compelled, on account of the state of his health, to relax his exertions; and such severe mental and bodily exertions were too much for him to sustain. The effects of them were marked with anxiety by his affectionate partner and discussed with concern among his intimate friends; and often was he admonished that the course he was pursuing would soon destroy his usefulness by cutting short his life. Willing however to spend and be spent in the service of his Master, though he valued the warnings of affection and the admonitions of friendship, he postponed them all to the impressions which he entertained of his solemn duties. He continued to tax all his energies till, on the 6th of August, 1830, he was prostrated by a copious and repeated hemorrhage of the lungs. He had on the previous Sabbath (assisted by the Rev David Roy of Pictou) dispensed the sacrament of the Lord's Supper to his Church, and, accustomed as he was on such occasions to labour as in agony for the edification of others, he appears to have taxed his physical energies beyond the power of endurance. His life was then despaired of, and, while on him medical skill appeared for a time to be expended in vain, at intervals of ease he delighted to speak of

the things of his heavenly Father's kingdom. As his strength became partially recovered, to those around him, he literally spake "as a dying man to dying men," and deep and impressive were the lessons of instruction which he communicated.

At this time his people were often long without their sanctuary privileges, and, among others, I then visited him and preached to them three Sabbaths in December. As an inmate of his house I then had the opportunity of observing "what manner of man" he was, as husband, parent, pastor and neighbour. From the observations there made, and the memoranda taken then and during a week which I spent with him in March 1832, and from several years of general acquaintance with him, I am now enabled at a distance of nearly twenty years to state, in the absence of any autobiography or diary of his own, so many facts illustrative of his character.

VI. Travels for Health.

He so far recovered by January 1st, 1831, as to venture, by the advice of his physicians, a journey to the Southern States for the restoration of his health, and, leaving the partner of his life and the children of their affection to a covenant keeping God, he proceeded by Halifax, Boston and New York to Savannah. A few items from his letters to his wife, written on this journey, will prove interesting to the reader. Having left Halifax on the 9th of January he writes from Boston on the 15th, "Dr Sterling (of Halifax) says my chest is too contracted to allow my lungs ample room to play, and that therefore I will always be subject to a renewed attack of the debility in the chest, which I now experience, if I am not careful of myself." "I never saw the hand of God so clearly directing my ways, and preserving me from harm, as I have done since I last left home." This he mentions in relation to the exposure of his health upon the journey and voyage, and especially in being hindered from going, as he at first intended, to Bermuda.— Referring to the mercies received on the way he says, "I pray and trust that God will be as kind to you and our dear children. Commit yourself and them and me to him daily, and he will preserve us and make all our trials and afflictions issue in a far more exceeding, even an eternal weight of glory." Writing from Boston on the 29th January he says, "I have every reason to believe that I will never again stand either confinement or bodily labour as heretofore. As to this I wish to say, God's will be done. I know that he is doing all this in great mercy to my soul, and should I complain? Oh that he may make me to profit by his dealings with me. Without the influences of his Spirit to quicken, my heart will remain under all his fatherly corrections as hard as the nether millstone." "I was out at Cambridge visiting the College there. It is the best endowed Seminary in the United States, but now, alas! Unitarian from top to bottom, a deadly fountain poisoning with its streams the whole land." "The general style of preaching here is not as good as I anticipated. In the New England States there are few Presbyterians. I have not yet met with a minister of this persuasion. They abound from New York southward. I would again commit you and our dear little ones and household to God, whom I entreat daily to direct all our steps and to permit us shortly to meet again in the land of the living." On the 21st February, writing from New York mentioning to her the improvement of his health, and having as yet received no letters from home, he says, "When God is thus kindly preserving and restoring me I feel exceedingly anxious to know that he is equally kind to you and to our little babes." "There is what is called 'an extensive revival' going on in this ci-

ty. I have been endeavouring to observe its nature and watch its progress, but have been able to learn little of its true nature. I hear the ministers preaching and lecturing, and exhorting and praying, to pretty full houses, three or four or half-a-dozen times a week, if I choose to attend; but in what state the minds of the hearers are I have no chance of knowing. The preaching is not satisfactory to me. Excitement is more aimed at than instruction. Numbers of the most faithful and talented ministers of the city stand aloof and refuse to co-operate in the services. Upon the whole I regard revivals, as spoken of here, less favourably than I once did. The preaching in these States generally is not to my mind. There are many however here whose preaching is excellent. In the meantime I commit you all to the care of him who keeps Israel." From New York he reached Savannah after the short passage of four days; and, when nearly three weeks there, on the 18th of March he, after detailing to Mrs McLean the improvement of his health, says, "I wish, I long much to hasten back to the place where alone I feel at rest in the present world, and to share with you the labours and cares of domestic concerns, and to partake of the sweets of domestic joys. In all my wanderings the language of my heart is, 'there is no place like home, home, sweet home.' The present condition and prospects of the congregation are also subjects which occasion me considerable anxiety." Having heard nothing from home since he left, he says, "I wish I could just hear that you are all in good health, and that the congregation is supplied and the Sabbath Schools prospering; I would be comparatively contented in the mean time." "You will expect some account of Savannah. It is a very pretty city, regularly laid out and well planted with trees of various kinds, some of which retain their leaf all winter. There are seven or eight clergymen of different denominations here, and I hope a good deal of religion." In this city of the balmy South he not only found his strength returning, but he also encountered a new type of human degradation and wretchedness. Until he landed in Savannah he had never seen a slave.—His attention however was soon called to the subject in a manner fitted to excite the commiseration of a mind deeply imbued with human sympathy.—On surveying the city, and in front of the Exchange, he was accosted by human beings, negroes and mulattoes, begging of him, who they had supposed to be a purchaser, not to separate them as families. "Please, Massa, buy her. Please, Massa, buy us all; don't part us," and other earnest requests of a similar nature were poured into his astonished ear. His spirits sank within him, and the varied beauties of the city were lost in the scene. On inquiry he learned that they were the effects of some bankrupt planter forced under the hammer, and on returning to the spot on his evening's walk he found that its former occupants were removed by their purchasers.

This account, which I had from him in conversation, he in part states to his wife in his letter of the 18th of March, continuing from his last extract, "There is here I hope a good deal of religion. But here is slavery with all its revolting attendants and consequences. The very day I landed here I saw about two hundred and sixty negroes, mulattoes, &c., men, women, children, and infants at the breast, assembled in front of the Exchange and put up at auction and sold like as many cattle. At these sales the husband is recklessly separated from the wife and she from him for ever—children from their parents and from each other. It is by the laws of the State a crime punishable with heavy fines and imprisonment to teach either a slave or a free negro to read or write. They are allowed to hear preaching, and are taught some questions verbally at Sabbath Schools. A free negro com-

ing into the State can be imprisoned and sold. A considerable number of slaves absconded some time ago in South Carolina and concealed themselves in the woods. They were discovered and taken last fall, but twenty-seven of them were shot like as many rabbits in the struggle which they made to secure their liberty. Not long since a man was burnt to death for killing his overseer, who had treated his daughter brutally. I have many a warm argument with the people here about this system, but interest preponderates when opposed to argument however strong.* On the same 18th of March he says, "I have preached once here without any serious injury, and nothing but medical advice and a fear of the wet easterly weather of April induces me to delay longer here." "May God spare us all to meet and to be mutually a blessing to each other in the land of the living, and above all may our names be written in heaven and may we be kept unto his kingdom and glory."

Finding his health improving, he set his face homeward and reached Boston in April. In writing to Mrs McLean from that city he informs her of his prosperity, and in reference to a call made to him by the congregation of the late Rev J. Thompson, of Miramichi, N. B., he says, "I have written to Miramichi declining the acceptance of their call and directing them to look elsewhere for a pastor." Again, in relation to his health he says, "My looks indicate good health, and all will expect from my appearance that I should enter vigorously upon duty. It must be otherwise." On reading the letters from his wife, which he received in Boston, he writes, "I have endeavoured to thank God with gratitude for his continued goodness exercised towards you all, and for the hope I enjoy of shortly meeting you all again in the land of the living. Oh! that we may be disposed to praise him while we have any being for all his mercy, and oh! that we may be more knit together in the bonds of love, and more helpful to each other than we have ever yet been." "There is what is called an extensive revival in progress in this city at present, but I defer particulars until we meet. It is a time of unparalleled excitement all over the country. I have been exceedingly fortunate as to boarding. My landlady here, and the landlady with whom I lodged in Savannah, are both persons of genuine piety and both kind to me beyond description. The privileges enjoyed by christians in this country are very great; and the piety of many is of a more exalted kind than is usual among us. There is much piety in some of the Episcopalian Churches." From these extracts the reader will trace a few traits of his character.

VII. Resumption of Labours.

He returned home in May and resumed his pastoral labours. With him "the spirit truly was willing, but the flesh was weak." Many of his people lived by what is usually called lumbering, and some by shipbuilding, while others were endeavouring to reclaim from the forest a small farm. He had no facilities of coach or steam, by which to reach the scattered dwellings of his people, and in many directions in summer a horse was but of little use. The locomotive by which many of his hearers came to their place of worship in the summer was the paddle. For example, on my visit to him above mentioned (in December, 1830) I entered his field of labour at Kouchibouquach, and, after preaching there on the 2nd, I on the 3rd crossed the Kou-

* It may be necessary to explain that at that time the Abolition excitement had not commenced, and the evils of slavery were freely discussed and admitted even in the Southern States. The course which Mr McLean pursued would at the present moment, in all probability, have caused his summary expulsion from the State.

chibouquais and North West River, Deigle's Creek and Richibucto Harbour in log canoes. Such labour was enough to undermine the most robust constitution, especially if carried on in such a manner as would satisfy a heart like his, burning with love to the souls of the perishing.

In his pastoral labours, during 1832, he was frequently interrupted by a general feebleness of health and indications of pulmonary consumption. Still he continued to "testify repentance toward God, and faith toward our Lord Jesus Christ," earnestly entreating sinners "to flee from the wrath to come." As to any unusual plan of pastoral labour with the young, or any uncommon manner of conducting public worship, meetings of Session, or sacramental seasons, he had none; for he was a Presbyterian, and the four walls of the Church, necessary for her well being, all built upon the chief corner stone, namely, doctrine, government, worship and discipline, were by him, as a sentinel on his watchtower, faithfully guarded. He was an ensample to the flock, pointing to a better world and leading the way.

The privilege of hearing him conduct worship in his family morning and evening, on the visits to him above named during his season of debility, I highly prized, and regard these days as among the most refreshing times of my life. The boldness with which he came to the throne of grace, the subdued emotions of his soul, his solemn and melodious voice, the unction and fervor which adorned his morning and evening song of praise, and his profound veneration for the Word of God, were all calculated, under the Holy Spirit, to arouse attention and refresh the soul.

Wherever, during the efficient years of his ministry, he appeared and preached he was heard with earnest attention, especially when the hand of disease was upon him. Tall and commanding in person, with a voice of rich melody and of great compass, with a due attention to personal appearance, and above all having his own soul deeply impressed with the awful realities contained in his message, and its effects for weal or for woe upon his hearers, his influences on his audiences were unusually great. His instructions were clear, forcible and valuable; but in his impressions upon the soul through the affections were his peculiar characteristics exhibited. Never can I forget some of his solemn appeals to his Learners, and, in one of these, his enunciation of the twenty-second verse of the fiftieth Psalm* was among the most thrilling and impressive intonations of the human voice which ever fell upon my ear.

VIII. His Demission.

In the spring of 1833 he was attacked by pleurisy, and from its effects, combined with consumption, he never recovered. In the infant state of the congregation he could not think of being longer chargeable on its bounty when he could no longer perform the duties of his office, and he adopted the resolution to *demit his charge*. This step was the more trying to the feelings of the man, the husband and the father, inasmuch as having devoted himself exclusively to the duties of his office (not so common a course then as now) he had derived from his limited income little more than the means of immediate subsistence for his increasing family. But the conviction of duty prevailed over every other consideration, and with *Jehovah-Jireh* as his maxim, he applied to the Presbytery for a dissolution of the connection between him and his flock. Under the peculiar circumstances of the case, the Presbytery felt that it was their duty, however painful to their feelings, to

* "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

comply with his request. His demission was accepted and the Rev James Waddell was appointed to intimate the fact to the congregation. The scene that followed we shall give in his words:—

“Seldom has it fallen to my lot to be engaged in so deeply affecting a service as that of publicly announcing to the people the decision of the Church. Proofs of very deep interest in his welfare had often already been manifested by them to their minister, and when now they are informed that at his own solicitation he was to be removed, and knew that he was to be removed too to die, sorrow filled their hearts and many of them wept sore. Nor were their effusions of grief the effect of sudden ebullition of feeling or momentary excitement. They left the Church in sadness, and went mourning about the streets. One lady, in particular, to whom he had become very much endeared wept all the way from the Church to her own dwelling, and seemed to be almost inconsolable. Nor has she forgotten since his departure to the land of forgetfulness, to visit his widow and fatherless little ones, though removed to a distance, in the character of a kind and beneficent friend. Indeed, a grateful remembrance of the past has been evinced by many of his former charge, and proofs have not been wanting that his labours among them were not in vain.

“Nor can it be supposed that to a minister, situated as Mr McLean was, possessing peculiarly tender sensibilities, and cherishing ardent affection for his people, the scene to which I have referred could be any thing but painful in the extreme. The deed of Presbytery, in accepting his demission, and the commendation of himself, his family and his flock in prayer by the Moderator, to the care of the Keeper of Israel, deeply affected him even to tears: and when the announcement was to be made to the congregation he summoned all his energies to be present on the occasion. Pale and emaciated, he took a seat among the people to whom he had often joyed to break the bread of life, and with calmness and composure witnessed the pulpit, which had been his officially, occupied by another, whose business it was to tell them that it should be his no more. Though the expression of feeling evinced on the occasion could not but deeply harrow his feelings, he seemed to be quite resigned to the event; and it would have required no great effort of imagination to put into his mouth the language of Paul: “What mean ye to weep and to break mine heart?” To me it was exceedingly affecting to see him when a little relaxed after service, follow with his moistened eyes, from the window of the vestry, the beloved partner of his bosom in a visit to the grave of their first born, and to hear him remark that another trial awaited her, when she must be separated from the ashes of the dead. In himself for the time, the emotions of the minister seemed to be sovereign, and to hold in restraint, if not in suspension, every subordinate feeling.”

Before quitting the scene of his labours he once more joined with the people of his late charge in partaking of the memorials of the Saviour's death, and thus at the very spot, in which of all others, a Presbyterian clergyman would desire to part with his flock, again to meet them at the judgment seat of Christ, that spot in which all that is solemn in a pastoral relation on this side of the veil of death concentrates, that spot in which to the people of his charge he could say, this day and here. “I call God for a record upon my soul,” that “I have not shunned to declare to you the whole counsel of God,” that I have known nothing amongst you but Christ and him crucified,—at “the Lord's table” he bade them an affectionate, a solemn and a final farewell. As the Communion was then dispensed by another,* and his strength was reduced to feebleness, he could do but little more than say to the elders of his Church, as did the apostle at Miletus to the elders of the Church of Ephesus (Acts xx. 18, 19, 28), and to his people he could add but little beyond repeating the words of the same address (verses 20, 25, 32), “And when he had thus spoken he prayed with them all, and they all wept sore, sorrowing most of all that they should see his face no more.”

* The late Rev R. Douglass, of St Peter's, Prince Edward Island.

IX. Last Days and Death.

After his release from the charge of their souls, and when he had enjoyed a season of rest, his health improved a little, and during that summer he removed with his family to Nova Scotia. He was afterwards enabled to preach occasionally, and to deliver a few addresses on temperance. In this cause, as we have seen, he was early enlisted, and to his dying hour he willingly subserved its interests as a handmaid to, but not as a substitute for, religion. After the enterprise had obtained a powerful impulse both in the United States and in Great Britain, and after statistics had been collected extensively on the subject, he again advocated the cause in his native place in the form of an address, which was afterwards published. Whatever may be its merits as a production, it required but very little of that moral heroism which was demanded when he preached on the subject before the magistrates of Richibucto.

For the support of his family he opened a private Academy in Halifax. In this he was successful for two years, until overcome by disease. Having finally to abandon the hope of public usefulness, he removed his family to Pictou, where for several months he lingered under the fell consumption.—My last interview with him was in June, 1836. A spirit of submission characterised his deportment. He knew that it was good for him that he had been afflicted, and while he did not fully understand why God should keep him so long on the earth while his usefulness was gone, and he was “become as a wonder unto many,” still, in patience, “he possessed his soul,” and “endured as seeing him who is invisible.”* From the pen of his friend Patterson I have the following observations illustrative of his character, and affording some knowledge of his views of “the work of the ministry” as surveyed from a death-bed:—

“Mr McLean you know was a hard student. His sermons were the result of much reading and thought. He would not serve God with what cost him nothing. He was willing to spend and be spent in the service of his Master. He did not lose in your estimation by increased acquaintance. There are many persons whose piety appears very warm in public, but, did you know them in private, your good opinion of them would be diminished. It was not so with our friend. The more intimately you became acquainted with him the more highly you would esteem him. His conscientious attention to private duties disclosed the secret of his public usefulness. During the short time that he was spared to minister in holy things the anticipations of his friends were not disappointed. His preaching was of a highly useful and practical kind. But his career was short. His Master, in his mysterious Providence, saw fit soon to call him away from his labours here below. I saw him not long before his lamented death. Deep indeed was the sense which he then felt of the responsibilities of the ministerial office. Earnestly did he endeavour to impress it upon my mind. Oh! that we could always feel it, as in the prospect of eternity.”

Protracted as were his sufferings, yet all the days of his appointed time he readily waited until his change came.

He again saw the “sere and yellow leaf” of autumn upon the forest, and felt the chilling blast of winter in its appointed season. With the knell of

* “During the last visit which I was privileged to make to him,” says the Rev J. Waddell, “after expatiating upon the goodness of God both in matters temporal and spiritual, and giving expression to grateful acknowledgments of his mercies, he wondered what good purpose in divine Providence could be served by his protracted existence, in circumstances in which he feared he was himself reaping little profit, and in which he supposed he could be of no service to others; and then catching himself, he said, ‘Ye have need of patience, that after ye have done the will of God ye might receive the promise’ ”

the dying year around him he found his end drawing near, and waited for the salvation of his Lord. In the promises of the new covenant he found his hope in the final hour, and fell asleep in Jesus on the 20th day of January, 1837, in the 37th year of his age. "Mark the perfect man, and behold the upright; for the end of that man is peace." He left a widow, four sons and one daughter, in the care of that God who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."—Thus, having raised up and used this instrumentality in his vineyard, for a season determined upon by infinite wisdom, the King and Head of the Church again laid him aside, demanded the account of his stewardship, and called him to his reward, while by the whole circle of his acquaintances his death was deeply lamented. "He, being dead, yet speaketh," in the recollections of his hearers who survive, and in the few productions of his pen, which, scattered by the press, convey to the reader a specimen of the powers, natural and cultivated, of his intellect, the earnestness of his soul, his affection for the souls of others, and his zeal for the glory of God in their salvation. Viewed in comparison with the not uncommon length of human life, three-score years and ten, his sun went down at noon, but—

"That life is long which answers life's great end."

To our view he seemed to have "withered in all the leaves of his spring," but no! his branches were already laden with fruit, and he was only *transplanted* to take root in a richer soil, to flourish beneath a fairer sky, and to yield still richer and more abundant fruit to the praise and glory of him "in whom *the whole family in heaven and earth is named*." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever."

A SERMON,

PREACHED IN THE COURT HOUSE, RICHIBUCTO, ON TUESDAY, JANUARY 13, 1829:
BEFORE THE MAGISTRATES, JURIES, AND OTHER INHABITANTS,
AT THE OPENING OF THE GENERAL SESSIONS.

BY JOHN McLEAN, A. M.

1 COR. VI. 9, 10.—*Be not deceived:—Drunkards shall not inherit the kingdom of God.* HAB. XI. 16.—*Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou maketh lock on their nakedness!*

It is only after a very considerable struggle between personal feelings and a sense of duty that I meet you here to-day. That of a Minister of Christ, is an office of great and solemn responsibility, and an office which imposes duties often very unpleasant, and even painful, upon those who would discharge its functions with fidelity. We sustain the character of Ambassadors for Christ, to communicate the Message of Heaven to our fellow-men; a character awfully important to us and them, involving the interests of both, to an extent, which, the last day only, will fully disclose. As such we are enjoined by divine authority, not only to proclaim salvation freely to all who apply for it through a crucified Redeemer; but also, to reprove with firmness, obstinate transgressors; and solemnly to warn those who neglect the Gospel, who condemn its ordinances, and refuse to obey it in their general conduct, that they are assuredly on the road to death, and that unless they repent, and "break off their sins by righteousness," they must inevitably perish. The great commission, which God gave to the Prophet Ezekiel, he still gives in

substance to all the Watchmen upon the walls of the New Testament Church. *Ezekiel xxxiii. 7. 8 and 9.*—"So thou, O Son of Man, I have set thee a Watchman unto the House of Israel; therefore thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul."

Acting under a commission like this, I cannot stand by in silence, and see Intemperance entering like a flood among us, and sweeping away religion, morality, and everything good, in its progress; and defeating to a great extent, every scheme devised for the improvement and salvation of the present and succeeding generations, and satisfy myself that I am acting faithfully as a Minister of Religion. Nor can I see immortal beings on all sides of me, losing fast, all relish and all regard, for everything laudable, under the stupifying and demoralizing influence of strong drink; many drowning all sense of present duty, and all thoughts of future responsibility, in the cup of intoxication, and many descending utterly besotted into the lowest Hell; (for if there is truth in the Word of God, this is the inevitable allotment of every man who dies a drunkard,) and others readily and deliberately, countenancing and helping them forward in their progress to temporal and eternal ruin, and say in truth, that my hands are free from the blood of these men, while I open not my lips to warn them from danger, nor make any attempt to stop the current of intemperance, so awfully baneful to us in its progress.

A sense of duty to God, to this community, and to myself, therefore, urges me to come forward in this public manner, solemnly to protest against the present indiscriminate system of licencing and tolerating taverns and dram-shops, as a system which is doing much to demoralize this neighbourhood, and to frustrate every attempt that is made to advance its civil and religious interest; as a system also, which is furnishing individuals with the power of poisoning and ruining their fellow men, for the sake of gain, and which is drowning many in perdition: and not only to protest against it, but publically to call upon all who are not dead to every feeling of duty or responsibility, to come promptly forward and unite vigorously with our Magistrates and Peace Officers for its suppression, and for the suppression with it, as far as possible, of the evils of which it has been productive.

I know that those who are already the votaries of dissipation will be disposed to treat with indifference, if not with contempt and mockery, every thing that may be said on this subject; and that those again who love their worldly interests better than their duty, and are making gain of the temporal and eternal ruin of those around them, will affect to take offence at the statements which may be made, as the most graceful way of evading the force of the awfully solemn passages which we have now read from the Word of God. But whether it be right in the sight of God to hearken unto such rather than unto him, or to study to please such rather than to please God, judge for yourselves. To me the path of duty is obvious and I am determined to follow it. It is not with the expectation of reforming a single drunkard, that I now attempt to draw forth the sin of Intemperance before you, in its true features and awful tendency. I know that I might with nearly the same prospect of making any impression or of affecting any good, take my stand in the grave-yard, and address myself to the inhabitants of the tomb, as to persons addicted to this vice. It is with the hopes of doing something to diminish the allurements and temptations to this sin, and thus to prevent others from entering upon that road to ruin, that I appear before you on this occasion.

The two passages of Scripture which have now been read in your presence, bring before us two distinct subjects for our consideration, and solemn and important they both are. In the first of these passages, God pronounces an awful sentence, nothing less than a sentence of exclusion from the Kingdom of Heaven, against every drunkard.—In the last, he denounces a curse against all those who, designedly, furnish them with drink to become so. Permit me now to offer a few remarks on each of these particulars, in the order here adopted.

I. Consider seriously the solemn and unequivocal declaration of God, by his inspired Apostle, in the first clause of the Text: "Be not deceived . . . drunkards shall not inherit the Kingdom of God." In the v. chap. 21st verse of the Epistle

to the Galatians, the same declaration is repeated. The Apostle there enumerates a variety of sins, one of which is drunkenness, and then says—"I tell you before, as I have told you in time past, that they who do such things, shall not inherit the Kingdom of God." Let me here ask then, do you sincerely believe these declarations? Do you believe that all the drunkards in the community are on the road to Hell, and that none of them can ever possibly enter the Kingdom of Heaven, unless they repent and reform? If you do, (and you cannot pretend to disbelieve it, without charging God with falsehood,) will any have the hardened effrontery to condemn or ridicule any efforts made to apprise these unhappy beings of their guilt and danger, or to prevent others from following them on the road to death? We are not to consider this denunciation as absolute, more than others expressed in a similar way. Assuredly no person, who enters eternity in the character of a drunkard, will inherit the Kingdom of God; but there is no reason to conclude, that he who once sustained this character, but has become a penitent and reformed, may not obtain mercy. The instances of reformation, however, among persons of this description, are so very rare, that the case of such is proverbially hopeless. This is a sin which Heaven seems to have stamped with utter reprobation. Not one of a thousand who once become addicted to it, ever again takes hold of the path of life. No sooner has a person entered upon a course of intemperance, than he seems chained down in iron-bondage, incapable of making an effort to escape. The voice of conscience, that inward arbiter of right and wrong in man, ceases to be regarded, and ceases to reprove. The voices of relatives and friends, the awful denunciations of the law of God, the winning invitations of the Gospel of his Son, are alike unheeded. Property, respectability, usefulness, reason, health, comfort, and even life and salvation, successively, or together, vanish under the withering influence of this demon vice; and the unhappy victim gradually descends, from perhaps affluent worldly circumstances, to poverty and wretchedness; from a station of respectability among men, to a place among the dregs of society; from the dignity of a rational being, to a level with the swine wallowing in the mire; and ultimately, from the land of the living, into a premature grave; and from the place of hope, and the reach of mercy, into the regions of eternal night. This is no overcharged picture. You have only to look around you in Society, to see but too many held thus, as by a spell, and deliberately sacrificing health, prosperity, character, usefulness, the comfort of their families, nay more, the peace and salvation of their own immortal souls, to gratify an appetite for ardent spirits.

There is probably no vice, to which men in civilized society are addicted, which invariably carries so many, and such enormous evils in its train, as intemperance. Truly its name may be called *Legion*. Just in proportion as a man gives himself up to follow strong drink, he becomes useless to himself, to the Church of God, and to Society—indisposed and unfit to perform the duties of a present life, and negligent and regardless about preparation for the future. Can the drunkard be a dutiful husband and parent? It is impossible. The time, the abilities, and the property which ought to be devoted to the maintenance and comfort of his family, are wasted in rioting and drunkenness. He who is bound by every tie of nature and religion, to be their friend, guardian and support, becomes their worst enemy. Can he train up his family religiously? No—his life is an outrage upon all religion. Can he be a useful member of the Church of Christ? No—it would be an utter profanation of things sacred, to allow such a man the privileges of membership among the followers of Jesus. Can he be an exemplary member of civil society? No—his example is first contagious, and then ruinous to all who follow it. Can he be living in preparation or readiness for the eternal world? No—the law, with a terrible voice, thunders in his ears that dreadful sentence, "Drunkards shall not inherit the Kingdom of God;" and to complete his misery, he is cut off from prayer, the last resort of the guilty and perishing. No person, who intends only to hold on in sin, can ever pray with sincerity for deliverance; nor while he intends nothing but to hold on in sin, can a petition for pardon ever be heard. No person who places himself continually in the way of temptation, and continually rushes wilfully into vice, as the drunkard does, can ever pray with sincerity "lead me not into temptation; but deliver me from evil;" and he who cannot pray, cannot be saved. The drunkard holds out therefore, to his family and to the world, the deplorable spectacle of a sinner hastening to perdition, with his eyes closed to

the danger of the precipice on which he stands, and the terrors of the gulf which opens beneath, neither offering a prayer for mercy, nor making an effort to escape.

If intemperance be a vice thus odious, inveterate, and ruinous in its tendency; if none, while addicted to it, can possibly enter the Kingdom of Heaven, surely many among us and around us have reason to look forward to death and eternity with fearful anticipations. But so it is, that among all the unnumbered and hapless beings, who in this and every other civilized country, become the victims of intemperance, few, very few indeed, will admit that they are in the estimation of God, drunkards, or exposed to the ruin to which this vice leads! Few indeed, even of those unhappy beings who have brought themselves to poverty, to contempt, and to wretchedness by intemperate drinking; and are now with swollen eyes, bloated countenances, and trembling hands, reeling on the brink of the grave, will allow, that they are in a state of exclusion from the Kingdom of Heaven! Such is the stupifying, the besetting influence of this vice, upon the perceptions and feelings of all who become addicted to it. It is for this reason that God, by his inspired servant, begins this solemn admonition, with this caution, "Be not deceived;"—just because men are prone to form a wrong estimate of their own character in reference to this subject. Not one of a thousand of those who are really guilty of this sin, and exposed to the awful penalty here denounced against it, will believe that they are implicated, or in any danger. But is the declaration of God the less true, or will it be less certainly realized, because such persons say to themselves, "peace, peace," while sinning in the face of it? We should ever recollect, that it is not according to our own estimate, but according to the estimate which God forms of our character, that we must stand or fall.

Now God has plainly and unequivocally intimated in the text, who, by him, are accounted guilty of the sin of drunkenness, viz: every person who commits it, whether seldom or often. So common has this vice become in this and other communities, and with so much indulgence and courtesy have men learned to treat it, that to be disguised with strong drink once, twice, or half a dozen times in a year, is scarcely accounted in any degree criminal, or in any respect inconsistent with a christian character, or with membership in the Church of Christ. With such indulgence have men learned to treat it, that persons must be intoxicated monthly, nay weekly, nay almost daily, before it will be admitted that they are excluding themselves from salvation by drunkenness. But has God any where intimated, that of occasional transgressions in this way, he takes no notice; that it is only when men swell up their acts of disobedience in this way, to some certain great amount, that he holds them guilty of the sin here denounced? Far different is the case. He has here placed the drunkard, the thief, the murderer, the adulterer, and many others in the same catalogue, and warned us in the most solemn manner, that none of all these shall find a place in Heaven. Now let me ask, who do you think is accounted a murderer in the estimation of God, the man who has wilfully and unjustly taken the life of one of his neighbors, or only the man who has murdered twenty or a hundred? You will readily answer, doubtless the person who has wilfully and unjustly taken the life of but one man, is guilty of murder in the sight of God; and you will readily admit that unless he repent, and seek forgiveness with a resolution to do so no more, he cannot be saved. If I next enquire, who is a thief, the man who has stolen his neighbors goods once, or only the person who steals constantly as often as he has an opportunity—you will readily grant, that he who has stolen once, is a thief in the estimation of the Most High, and that there is pardon for him through the blood of Christ only, when he seeks it with penitence, and a determination to steal no more. You will readily make the same admission respecting adultery. But strange it is, if the enquiry be now made, who is guilty before God of the sin of drunkenness—the man who has once committed it, or only the man who becomes intoxicated every month, or every week, or as often as he has opportunity? Many will be ready to say, without hesitation, surely no person can be held guilty of drunkenness, in the sight of God, who transgresses in this way only once or twice in the course of a season; it can only be the man to whom intemperance has become habitual who weekly or daily violates the rules of sobriety, who is chargeable with drunkenness, in the estimation of God; and few even of this description, will admit that the character in the text belongs to them.

Not without good reason, and infinite wisdom, does the Most High caution us

here, not to deceive ourselves. Be assured, my friends, that the man who has made himself drunk, with ardent spirits, though it be the first time, is as truly guilty of drunkenness before God, as the man who has stolen or murdered the first time, is guilty of stealing or murder; and as truly as the latter is excluded from the Kingdom of Heaven till he repents, and obtains forgiveness, through the blood of the Redeemer, so is the former. Recollect, also, that it is in no case the man who merely confesses his sins, but the man who "confesses and forsakes them," to whom mercy is promised. We pretend not to limit the goodness of God, or to say how often a man may fall into this or any other sin and again be pardoned, if his repentance be genuine—the mercy of God is infinite. But it is absolutely certain that a man can never have pardon in any case or for any sin, whatever his prayers or confessions be, who has still no other intention, but to commit the same crime over again, whenever an opportunity occurs. He, therefore, who has once committed the sin here forbidden, and repented of it, and solemnly resolved to guard against it in future, and is again left to transgress in the same way, has reason to be doubly penitent, doubly humbled before God, and doubly watchful in future; and only when he is so, does he act as a Christian, or has he cause to expect forgiveness. But the man who repeats his offences in this way, without penitence or remorse, or an aim at abstinence in future, though it be only after long intervals, though it be but once or twice in a year, or in a number of years, is as truly excluding himself from the Kingdom of Heaven, by drunkenness, as the man who steals, or murders, or commits adultery, yearly, or once in a number of years, without repentance, or an effort to amend. None of all such, saith God, shall enter in there.

Guard against committing this sin; even *occasionally*, therefore, as one which is in every instance heinously offensive to the purity of the Most High, and threatened with an awful retribution. But guard against even the most *infrequent commission* of it also, as a vice of a most insinuating and growing tendency. Many who have never been seen to stagger, with strong drink, during their whole lives, may, from the relish they have acquired for it, and for the company of the intemperate, truly be denominated DRUNKARDS BEGUN. He who commits this sin once, is more ready to commit it a second time; and he who has repeated it a second time, feels less compunction about being guilty a third time. Thus, by degrees, the appetite for ardent spirits strengthens, the warnings of conscience are stifled, the fear of God is extinguished; with slow but steady progress the habit becomes inwrought into the constitution, the man becomes callous to shame or remorse, reels in the streets, loses the use of his limbs, his tongue, his reason—in one word, he is ruined: health, estate, character, body, and soul, ruined forever. God sums up the dreadful consequences of his departure from a life of sobriety, apparently a small matter in its commencement, in this one, this solemn denunciation,—a denunciation which should awaken alarm in the bosom of every man who in any case oversteps the laws of sobriety, or is in the way of being tempted to do so:—"Drunkards shall not inherit the Kingdom of God."

(To be continued.)

REVIEWS.

THE SOWER AND THE SEED. By John Hall, D.D. Philadelphia Presbyterian Board of Publication. 127 pp.

THIS is an exposition of the first of our Saviour's parables, viz., that of the sower. It is throughout plain and practical, bringing home to the hearers of the gospel the solemn lessons which it teaches. We cannot exhibit its character better than by an extract. The following is a portion of the author's illustration of the third class, they that received the seed among thorns:—

"The manner in which the things of this life accomplish their unfriendly end is

most graphically portrayed in the expression used by the heavenly teacher. They do not 'tread down' or 'devour' the seed as in the wayside sowing; nor 'scorch' and wither it, as it begins to appear in the stony places which had not much earth; but the thorns of the world grow up with the good seed and *choke* it, so that there is no fruit.

"How exactly this comparison represents the process, may be better seen by a few examples, made the more personal by taking the form of a direct address.

"For instance, you heard the word of the kingdom in the nursery, in the school, from the Bible, from one Catechism after another, from parents and teachers, from your pastor and his assistants, from the Juvenile books of a religious kind, which were the chief reading of your youth. Thus the early seed was scattered and received. Religion was, to a certain extent, incorporated with your daily habits.—You talked of the Bible, of sin, of heaven, of the righteous and the wicked, of God and the Saviour, as realities, and as if you thought that every one else was familiar with them and had the same childlike faith in them as yourself.

"Then you 'went forth'—forth from the childish age and its associations, its simplicities and comparative harmlessness. You took your place in an older rank.—You passed to a school, perhaps a boarding school, or college. You found older associates, new phases of life, customs different from, and some of them in strong contrast with, those of your own training. With each step of this going forth and growing up, your religious character was changing. In putting away other childish things, your christian childhood began to pass into what was considered a more advanced condition. You heard the same word as before, but your faith was not so direct and unquestioning as it used to be. You did not treat the Scripture and its subjects with the simplicity and openness you formerly did. Prayer became a mere formal act. It was sometimes suspended. You found yourself ashamed or afraid to pray. Your new company, and higher grade of reading, and new subjects of imagination, and engrossing studies, insensibly weakened the effect of former impressions, and now, God, heaven, sin, the Saviour, the distinction of righteous and wicked, and the solemnity of religious observances, though far from being obliterated, had become more dim, less prominent, actual and abiding objects.

"Surely it may be said of such a course that the seed was choked; choked by the first growth of those new cares of THIS LIFE, which, though comparatively slight, are still the beginning of its thorns.

"But you came to another stage. Manhood succeeded the youthful period.—Now came business, filling the day with its occupations and the night with dreams. Now came professional and political ambition. Now you were men; and you must be busy men, full of work and of schemes. You had your own affairs, the concerns of others, perhaps some public cares, to divide your thoughts and fill your time.—And how was it with the Bible, and Catechism, and the Sabbath, and the bedside prayer now? They were not discarded, they are not doubted; but was their influence growing with your growth? If it had been but seed, little seed once, was the fruit advancing? If the days of the childlike bud and youthful flower had gone by, was the mature tree taking their place? Ah no! The further you advanced from that earlier period, the wider became the separation between your thoughts and your habits and the truth—the word of the kingdom at first so identified with both. You became too busy, too full of other things. Those other things were close at hand. They were visible and tangible; they were demanding or alluring your constant attention. They were powerful, and conspicuous and progressive, compared with the simple religious things of childhood, which began to appear to you in the light of faded, obsolete things. Are not the causes of such a result, well named *thorns*, choking the word, and if not absolutely killing it, making it unfruitful.

"Or the cares of this life came in another shape. You had become the head of a family. A world of new 'cares' opened upon you, as a husband, wife, father, mother. You had to run a daily career of employments and perplexities. The duties arising from your children's education, training, subsistence, preparation for future life, pressed upon you. The cares arising from sickness, restricted means, reverses of fortune, brought a new variety of distractions to your mind. The common burdens of the head of a household, necessarily require much time and thought. Even to the mother of a family how often may the words of the Lord

Jesus be applied, as expressing an unavoidable burden, 'Martha, Martha, thou art careful and troubled about many things.' But, after all, they are things of 'this life,' and what is their effect on the things of the other life? Do we not say that your domestic cares give you no time to pursue the bent of the religious training, which you enjoyed at a more favorable season? Do you not complain that the troubles of your lot so perplex and weigh upon your mind that you can think of nothing else? Do you not make excuses, out of your circumstances—your being cumbered with much serving—for the neglect of the 'one thing needful' (Luke x). And has not the consequence been that you have grown, both into disuse of, and indifference to, religious duties once held to be indispensable? Is it not easy now to make, and yield to slight reasons for omitting what, in other times, you would not have dared to omit, or for doing what you once would have shrunk from?—Oh then see how plainly you are written among those who, when they have heard, go forth, and are choked with cares of this life and bring no fruit to perfection."

THE WORLD AND ITS INFLUENCES. Philadelphia: Presbyterian Board of Publication.

This is a small volume of 120 pages, on a subject of great importance at any time, but pre-eminently so at the present day. Were we called to name what we consider the greatest obstacle to the progress of religion in this age, we would unhesitatingly name the prevalence of worldliness both among professors and non-professors. It is not so much open vice that hinders men from embracing the self-denying religion of Jesus, as decent money-getting love of the world. The prevalence of this even among professing christians serves like Achan in the camp of Israel to stay the march of the armies of the living God. The present volume, however, is designed as an appeal to those who may either have chosen or may be inclined to choose the world as their portion. It consists of four chapters, severally entitled, "The world as seen by its votaries before trial," "The world regarded in the light of revelation," "The world as estimated by its votaries after a trial of its pursuits," and "The world in comparison of the better way." In these the delusive pictures which imagination draws of the happiness to be derived from this world, and of the miserable disappointment of its votaries, as well as the enduring blessings of the world to come, are presented in a style characterized both by simplicity and eloquence. One extract will afford a fair specimen of the work:—

"What the word of inspiration has so solemnly affirmed, and what Christians, who after a trial of the world have turned to higher and nobler pursuits, are ready to testify, meets with an emphatic corroboration from those who are still lured by the false glare and delusive promises of the things "which are seen and temporal." Appealing to their consciousness, if not, to their consciences, we ask—Is the libertine happy in his successes,—and do his pleasures never pall? Is his peace never disturbed by hideous scenes and reminiscences such as made Byron acknowledge that their repetition might persuade him to put an end to them and life together? Is the boisterous mirth of the reveller always sincere, the genuine outburst of a joyous heart, or is it often assumed to drown sadder feelings? Does not the exciting music of the dance often ring out gloomily, rather dirge-like than as a paean of joy? At the festive board, while luxuries regale the palate and the brimming wine cup is placed to the lips, does not apprehension often trace the mysterious hand-writing on the wall? Who, we ask, inscribed over the door of the gambler's saloon the descriptive name of "hell?" Was it done by an ignorant hand, or by those who sought in its feverish excitements an oblivion for thought or relief from previous depression? Can the theatre, amidst all its gorgeous representations, bear no testimony to the disgust and ghastly disappointment of those who have resorted to it for amusement? Is the fashionable belle, radiant in her charms,

always satisfied with her conquests, and never corroded by envy and jealousy? Are those who, being nauseated with the pleasures of one clime, have sought variety in those of another, always successful in their pursuit? How is it that solitude and ennui are equivalent terms to the pleasure-seeker? Why is calm and sober reflection so carefully eschewed? Or why should they affix so suspicious a name to their amusements as time-killers? These are not irrelevant questions. The heart will, as we well know, often answer truly and silently, while not unfrequently, an open response will be extorted. The truth is felt, if not expressed, that when the gay routine is run, there is a secret dissatisfaction which gnaws like a worm at the root. The trial may be and is repeated, only to produce a deeper conviction of the folly. The more violent the struggle, the severer the recoil. The virtue of fashionable pleasures is supposed to reside in their power to produce agreeable excitement, and to keep the animal spirits in brisk circulation; but the powers of nature flag under the exhaustive process, and the reaction is correspondingly depressive. The strength which is unduly taxed by the midnight revel, licentious indulgence, and other such exhaustive processes, staggers under the severity of the trial, and at length its recuperative power fails, and with it the capacity for enjoyment. The aching joints, the failing strength, the nerveless imbecility, cause many a fast liver to fall out of the ranks, as no longer fit for service. The world has many such spectral victims, and the grave covers many more. The devotees do not live out half their days; their path is strewed with the wounded and the slain, more thickly than the battle-field."

LIZZIE FERGUSON, or the Sabbath School Scholar, written for the Board of Publication by S. S. Egliseau. Philadelphia: Presbyterian Board of Publication.

WE are happy to perceive that the Presbyterian Board of Publication are paying increased attention to the publication of books for the young. The work is an important one in itself, and the character of the Board is a guarantee that what they publish will be superior to the flimsy publications so commonly issued as books for children. The present volume we can heartily recommend to the young. It contains a narrative (not a fictitious history) of the life and death of a little girl, who though, not one of those "faultless mortals" so often depicted in juvenile publications, was diligent in week-day and Sabbath schools, dutiful to parents and teachers, affectionate to those around her, and whose death illustrated the power and grace of him who "takes the lambs in his arms and carries them in his bosom." For the benefit of our young readers we present two extracts:—

THE GOOD DONE BY A PENNY.

"Do you think a penny is a little thing? Do you think *one* penny won't go far towards converting the heathen? Perhaps you never heard the story of how much good *one* penny did. If you listen I will tell it to you now.

"Do you know where Armenia is? It is a country situated in the north-eastern part of Turkey in Asia. All along its eastern boundary is a range of mountains, and it is supposed by many writers that one of these is the Mount Ararat where, the Scriptures tell us, Noah's ark rested after the waters of the flood had begun to subside. There are many missionaries living in that country now, and they have gathered around them many Christian churches.

"Some years ago, a good man was going to leave his own home, his native land—was going away to those Eastern countries to preach the gospel of Christ. He loved his own family dearly; it was hard for him to tear himself away from the home where he played when he was a boy, and from the old father and mother who thought their son would have been the staff of their declining years. But the Saviour called him, and he gave up everything for the Saviour's sake. He bade

his aged father good-bye, and the pressure of his mother's kiss seemed to linger still on his lips when he had left the fireside, he never expected to see again.

"Not very long before he sailed, a little boy put a penny in his hand, and wanted that very penny to be used in doing something for the heathen.

"The missionary kept the penny. He went across the sea. Many days and nights passed by, but God was raling the winds and the waves, and the missionary landed safely, at length, on the shores of Turkey in Asia. He began his work, but he never forgot the penny he had received, nor the wish of the child who gave it. So he bought a tract with it, and gave the tract away.

"The man who got that tract had come from one of the mountainous districts of Armenia. He read it. He took it home with him, and his neighbours read it.—That tract had good truth in it, and God blessed the truth so that it did its work.

"After a while, the man came back again to the missionary, desiring to obtain more tracts and testaments. When the good missionary came to inquire how the man had learned the truth, it appeared that this very tract bought with the penny which the little child had sent, had opened that man's eyes,—had enlightened his neighbours also,—and now they were seeking earnestly for the bread of life. So that, far away from America, among the fastnesses of the mountains of Armenia, that child's offering had been doing wonderful good. Don't you think a penny can do something?

"Do you say, 'O, this is something uncommon; every penny doesn't do so much good!'

"Well, I will grant that we don't often see such direct results from the gifts that we bring. But don't you know that every one who becomes a christian himself, is trying to do something to make others christians, also? And although you may only know that *one* is led to the Saviour through the book that your penny has helped to buy, although you may never hear that any one else was reached by it, yet the prayers and the offerings of that *one*, will do good in their turn—good, the extent of which you will only know when you get to heaven. Isn't this a great deal?"

LIZZIE'S DEATH.

"Did you ever read or hear that, when time is fading—when eternity is dawning—when the soul is just on the eve of its departure,—suddenly there has seemed to be a light streaming down from the upper world upon the closing eye, the notes of distant music have seemed to float by the deafening ear, and the dying one has seemed to catch a sight of the glory, a strain of the harmony of heaven? Did you ever read that the dying child has sometimes opened his eyes, while some form, unseen by others—some loved one that went up from the household band long years before, seems to beckon or call him away?

"Something like this comes over Lizzie now. Those around her are conscious of no unusual presence. To them, the room is an ordinary one—a bed is there, a sick child is there; a few persons are around the bed, and watching the child.—But Lizzie sees more.

"The veil that hides the spirit world from the mortal eye, has been drawn aside. She looks up. O, she sees something more than the ceiling of her room—something more than the walls of her chamber. She sees a baby form—the baby that went away from them a few months ago. It cannot speak, but it reaches out its little hands toward her; it beckons her, and points upwards. She sees it, and she exclaims:

"O, mother! I see Emily, and she beckons me to come—come!"

"Her eyes have shut again—her lips have closed—she breathes peacefully still, but she speaks no more.

"Another visitor is within the room. He has entered noiselessly; they do not hear his step: they do not see his form: but he is there. For three days he has been lingering outside of the door; he has crossed the threshold now.

"He passes by the group: he stands by the side of the quiet child. The father is there, the mother is there, the physician is there, but the children are not all there—they do not know that the end is so near.

"The unseen visitor pauses, and then—slowly, surely—he lays his hand upon the beating heart.

"The heart throbs slower and slower; the blood retreats from the fingers: paleness is gathering on the brow. The pulse beats faintly yet, but every beat has less and less of power. Still the cold hand presses the heart, and still the life tide ebbs and ebbs.

"The mother has turned down the sheet—she has taken the hand of her child; she looks at it—the fingers are bent and blue.

"O, doctor!" she exclaims, 'this child is dying!'

"Yes," the doctor replies, 'she is dying.'

"Like a flash of lightning, the truth has rushed upon the mother's mind; but she may not now give way to her grief. Her mother's heart is true to its instincts still, and she cannot bear to have that little form writhe in the dying agony; she turns aside for a moment; she closes her eyes that she may breathe a little prayer, that if it is God's will to take her child to himself, he will do it now, and spare her further suffering.

"Even as her prayer is offered, the answer comes; she turns again to the bedside—yes, Lizzie is gone! The body is there, but the spirit has fled away—so peacefully, so quietly; they could not mark its flight. So, she fell asleep.

"The unseen visitor has left the room, but he has done his work. The *gleaner* hireling has taken away the lamb from the hill-side, but never fear! The angels were waiting just beyond, and they carried the lamb to the Shepherd's bosom.

"The lamb is safe now."

AN EXPLANATION OF THE ASSEMBLY'S SHORTER CATECHISM. By the Rev. Thomas Vincent. Philadelphia: Presbyterian Board of Publication.

It is now about two hundred years since this little work was published, and though a number of excellent works for the instruction of youth on the Shorter Catechism have since been published, such as Fisher's, Brown's, Patersons, &c., yet it still deserves to hold a place by their side. The Presbyterian Board of Publication have done good service in adding it to their list of publications. We heartily commend it to parents and Sabbath School teachers as an important aid in the Catechetical instruction of the young under their care. The plan is to present under each question a series of questions bringing out the truths contained in each part of it connecting with these scriptural proofs. As the work is not much known among us, we think it best to give a specimen of the work. The following is the treatment of Question 34—"What is adoption?"—

Q. 1. How many ways may we be said to be the children of God?

A. We are the children of God—1. By regeneration. 2. By adoption, whereby we differ, (1.) From Christ, who is God's Son by eternal generation; (2) From the angels, who are God's sons by creation.

Q. 2. What is it for men to adopt children?

A. Men adopt children, when they take strangers, or such as are none of their own children, into their families, and account them their children; and accordingly do take care of them as if they were their own.

Q. 3. What is it for God to adopt children?

A. God doth adopt children, when he taketh them which are strangers, and by nature children of wrath, into his family, and receiveth them into the number, and giveth them a right to all the privileges of the sons and daughters of God. "And were by nature the children of wrath, even as others. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."—Eph. ii. 4, 19. "And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 18.

Q. 4. Is there any motive in any of the children of men, to induce God to adopt them, as there is in those that are adopted by men?

A. There is neither beauty, nor any lovely qualification, nor anything in the

heart, to move and incline God to adopt any whom he doth adopt, but it is an act only of his free grace and love. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John iii. 4.

Q. 5. Are the children of men the adopted children of God?

A. No; only such persons are adopted as do believe in Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John i. 12. "For ye are all the children of God by faith in Christ Jesus."—Gal. iii. 26.

Q. 6. What are those privileges which the adopted children of God have a right unto?

A. The privileges which the adopted children of God have a right unto are—
 1. God's fatherly protection of them from temporal and spiritual evils. "The Lord shall preserve them from all evil."—Ps. cxxi. 7. 2. God's fatherly provision of all needful things, both for their soul and body. They that seek the Lord shall not want any good thing."—Ps. xxxiv. 10. 3. God's fatherly correction of them. "For whom he loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6. 4. God's audience and return to their prayers. "And this is the confidence which we have in him, that if we ask anything according to his will, he heareth us; and if we know that he heareth us, whatever we ask, we know that we have the petitions we desired of him."—1 John v. 14, 15. 5. A sure title to the inheritance of the kingdom of heaven. "And if children, then heirs; heirs of God, and joint-heirs with Christ."—Rom. viii. 17.

WATCH AND PRAY. Philadelphia: Presbyterian Board of Publication.

THIS is a small four-page Tract, forming No. 185 of the series published by the Presbyterian Board. It exhibits in very brief compass the enemies against which the Christian has to contend; the nature of the defences, watchfulness and prayer, by which he is to meet them, and, earnestly press home those duties upon the consciences of professing Christians.

PRAISE AND THANKSGIVING. By W. S. Plumer, D.D.—This forming No. 186 of the same series of Tracts, exhibits in the author's peculiar style, the obligations resting on all to the duty of praise, the spirit in which the duty should be engaged in, and the benefits arising from a right discharge of it. It does not enter upon disputed points. We warmly commend it. From an extract published at the end, we give one paragraph, which exhibits the evils of a practice too common in the American churches, and which we fear is creeping in among ourselves:—

"It indicates a sad state of things in any church when the business of praising God is attempted to be performed by representation, and when one of the objects in coming to church is to hear fine music, rather than to celebrate in one united anthem, the praises of the Most High. Why, we might as well go one step farther, and depute a few of the congregation to feel all the gratitude that is due from us as well as to express it. Nothing is here intended against a choir, but only against the exclusive commitment of this part of worship to a choir."

Religious Miscellany.

STRIVE!

OF THE REV. J. C. RYLR, B. A., RECTOR
OF HELMINGHAM.

Jesus says to us, "Strive to enter in at the straight gate."

There is often much to be learned in a single word of Scripture. The words of our Lord Jesus in particular are always full of matter for thought. Here is a word which is a striking example of

what I mean. Let us see what the great Teacher would have us gather out of the word *Strive*.

"*STRIVE*" teaches that a man must ~~use~~ means diligently, if he would have his soul saved. There are means which God has appointed, to help man in his endeavours to approach Him. There are ways in which a man must walk, if he desires to be found of Christ. Public worship, reading the Bible, hearing the gospel preached—these are the kind of things to which I refer. They lie, as it were, in the middle between man and God. Doubtless no one can change his own heart, or wipe away one of his sins, or make himself in the least degree acceptable to God. But I do say, that if man could do nothing but sit still, Christ would never have said "*Strive*."

"*STRIVE*" teaches that man is a free agent, and will be dealt with by God as a responsible being. The Lord Jesus does not bid us to wait, and wish, and feel, and hope, and desire. He says, *Strive*. I call that miserable religion which teaches people to be content with saying, "We can do nothing of ourselves," and makes them continue in sin. It is as bad as teaching that it is not their fault if they are not converted, and that God only is to blame if they are not saved. I find no such theology in the New Testament. I hear Jesus saying to sinners, "Come—repent—believe—labour—ask—seek—knock." I see plainly that our salvation, from the first to last is entirely of God. But I see, with no less plainness, that our ruin, if lost is wholly and entirely of ourselves. I maintain that sinners are always addressed as accountable and responsible, and I want no better proof of this than is contained in the word "*Strive*."

"*STRIVE*" teaches that a man must expect many adversaries and hard battles, if he would have his soul saved.—And this, as a matter of experience, is strictly true. There are no gains without pains in spiritual things any more than in temporal. That roaring lion the Devil, will never let a soul escape from him without a struggle. The heart which is naturally sensual and earthly, will never be turned to spiritual things without a daily fight. The world, with all its opposition and temptations, will never be overcome without a conflict.—But why should all this surprise us?—What great and good thing was ever done without trouble? What does not

grow without ploughing and sowing.—Riches are not obtained without care and attention. Success in life is not won without hardship and toil. And heaven above all, is not to be reached without the cross and the battle. The violent take the kingdom by force (Matt. xi. 12.) A man must strive.

"*STRIVE*" teaches that it is worth while for a man to seek salvation. That may well be said. If there be anything that deserves a struggle in this world, it is the prosperity of the soul. The objects for which the great majority of men strive are comparatively poor and trifling things. Riches and greatness, and rank and learning, are a corruptible crown. The incorruptible things are all within the straight gate. The peace of God, which passeth all understanding—the bright hope of good things to come—the sense of the Spirit dwelling in us—the consciousness that we are pardoned, safe, ready, insured, provided for in time and eternity, whatever may happen—these are true gold and durable riches. Well may the Lord Jesus call on us to strive.

"*STRIVE*" teaches that ~~business~~ *business* in religion is a great sin. It is not merely a misfortune, as some fancy—a thing for which people are to be pitied, and a matter for regret. It is something far more than this. It is a breach of a plain commandment. What shall be said of the man who transgresses God's law, and does something which God says, Thou shalt not do? There can be but one answer. He is a sinner. "Sin is the transgression of the law." And what shall be said of the man who neglects his soul, and makes no effort to enter the straight gate. There can be but one reply. He is omitting a positive duty. Christ says to him, "*Strive*," and behold! he sits still.

"*STRIVE*" teaches that all outside the strait gate are in great danger. They are in danger of being lost for ever.—There is but a step between them and death. If death finds them in their present condition, they will perish without hope. The Lord Jesus saw that clearly. He knew the uncertainty of life and the shortness of time; he would fain have sinners make haste and delay not, lest they put off soul business too late. He speaks as one who saw the devil drawing near them daily, and the days of their life gradually ebbing away. He would have them take heed they

be not too late. Therefore He cries, "Strive."

Ah! reader, that word "strive," raises solemn thoughts in my mind. It is brimful of condemnation for thousands of baptized persons. It condemns the ways and practices of multitudes who profess and call themselves Christians. Many there are who neither swear, nor murder, nor commit adultery, nor steal, nor lie. But one thing, unhappily, cannot be said of them. They cannot be said to "strive" to be saved. The spirit of slumber possesses their hearts in everything that concerns religion. About the things of the world they are active enough. They rise early and late take rest. They labour. They toil. They are busy.—They are careful. But about the one thing needful they never "strive" at all.

THE SABBATH STROLLER—HIS COURSE AND END.

A young man, the son of a revered father, was born and educated in a rural district. He shared the admonitions and prayers of his parents along with younger brothers and sisters. His career while a school-boy was such as was to be expected of one enjoying such advantages; nor are we aware that he, as yet, ever gave his parents the least cause of anxiety. He was fast approaching an age when he must, at least for a time, leave his happy rural home, and procure a livelihood by his own industry. He was sometimes elated with the thought of being independent, and frequently indulged fond fancies of what he was to do for his parents and his family when he grew to manhood. The kindness of friends procured him a situation in a distant city, and he became an apprentice.

The morning of his departure was anticipated by the anxious forethought of his mother, who was busy preparing everything requisite for his comfort. On the night previous there was one in the family who slept but little, and whose waking eyes anxiously watched the dawning. It was his mother. She was first astir. The family in a little gathered round the departing boy, to get the last glance of his eye. The father's farewell kiss is pressed upon his cheek, and a mother's parting tear rolls from her eye, and drops upon his soft hand, as she shakes and presses it for the last time. He arrives in the city, and is introduced to his shopmates. They receive him with patronizing kindness, and surround him

as candidates for his friendship, offering their services to initiate him into the regulations of the shop. A week passed, and they were insinuating themselves into his confidence, and his respect for them was gathering strength. They began in a week or two to drop hints that they really thought it too much to be ever going twice to church, and twice to church, every Sabbath and every Sabbath, and more especially as they were so closely engaged all the week; and seriously advised him to take a little relaxation—one half of the Sabbath occasionally; and very kindly offered to accompany him in a walk to the country. He had never been introduced to the clergyman whose church he attended—he did not therefore fear of being missed; he consented, and went. What was the subject of their conversation? Did they reason of judgement and righteousness? *To be sure not.* They talked continually of their master's tyranny, and how they had given him such pert and clever answers; and even insinuated that they did not think it far out of the way to appropriate a little thing for their own use, *since their wages was so small.* He heard all this, his soft waxen heart was impressed, his memory was polluted, and he never could forget these Sabbath conversations.

He changed his master in order to better his situation; but still his companions clung to him, and he to them. They would make appointments to meet him at a certain place on Sabbath morning; and after being separated from him a week, would hail him as an old friend, and ask him many kind questions as to how he prospered in his new situation. He now began to think, "Can I not try some of those things which I have heard so much about? I am sure I need a few pence for pocket money as much as John or James." From that moment he began to possess himself of little things, which his master after a while began to miss; but never suspecting him, the thing went on. Once, when returning from going a message, he found the means of entering his master's desk. He abstracted a considerable sum of money. It is needless to say that this brought upon him the frown of the civil authorities, and he was lodged in jail.

One day, as his father sat reflecting on the great mystery of godliness, interrupting himself occasionally by a thought and a prayer for the welfare of his family, a

letter was handed him. It was not in his son's handwriting. He turned it over and over. He opened it. He began to read; nor had his eye traced the line half down the page, when his pale face and fast falling tears told a tale of woe. It was a letter from his son's master revealing his disgrace. He sinks in his chair with a deep-drawn sigh, and could almost cry, "My God, my God, why hast thou forsaken me?" And his poor wife! how was he to tell her? He could not, he dare not; such was the state of her health, that to tell her would have proved fatal. "A wounded spirit who can bear?" But yet this poor man had to bear it alone, pent up in his bosom, and concealed from his dearest on earth.

The time came when it could be prudently disclosed to her; and the dear, worthy, holy man, set out to visit his son. He arrived at the prison. But let neither tongue nor pen describe the meeting; it was beyond all description: no third party could endure to witness it. There is only one scene to which we could link it, viz., that in the chamber of David when he lamented over Absalom; "O my son Absalom! my son, my son Absalom! Would God, I had died for thee, O Absalom, my son, my son!"

What was the cause of all this disgrace to this young man? What was the cause of this sorrow to those worthy parents? It was strolling on the Sabbath-Day!

Some young man, on reading this, may say, "O, these are extreme cases; no eye shall ever see me in such a position; no eye shall ever see me touch my master's property; no eye shall ever see me in prison! I was respectably educated; my father is a clergyman." Ah, young man, take care what you say? many as secure as yourself have been caught and degraded. Think not to say within yourself, I have Abraham to my father; the young man whom I have mentioned was the son of a clergyman highly respected and deservedly honored!

And here allow me to urge clergymen in town and country to take a deep interest in YOUNG MEN'S CHRISTIAN ASSOCIATIONS. When a young man leaves the country without a friend or companion, let him be sent direct, by letter of introduction from his clergyman, without any ceremony, to the Secretary of the Young Men's Christian Association of

the city for which he is bound; and he holds out a friendly hand to him, and introduces him to other young men of noble mind, and pious sentiment, and so long as he conducts himself well, he has them for his friends and companions.

Had the young man last mentioned got such an introduction, by the blessing of God, his parents might have been saved all the sorrow, and he himself all the disgrace occasioned by his imprisonment.—*British Messenger.*

REBEKAH'S NURSE.

AN AFRICAN ILLUSTRATION.

The manner in which Deborah, Rebekah's nurse, is mentioned, Gen. xxiv. 59, and xxxv. 8, is in some respects peculiar, and worthy of notice. This is the only instance that occurs to me of any such person being mentioned in the sacred Scriptures; yet the mention of her is so simply incidental, arising so naturally out of the circumstances in which Rebekah was placed, and has so much the air of an ordinary occurrence as to show that it was according to custom for Rebekah to have a nurse—some trusty companion so called—and to be accompanied by her on the journey from her father's house, to that of her future husband, in a distant land.

This subject having been suggested by an occurrence in my own household, which I shall shortly relate, I searched for some information as to the precise relation between Deborah and Rebekah, but in vain; even that full and interesting illustrator, Dr Kitto, being silent on the subject. In this dearth of illustration from the higher authorities, accept something from a lower. But first, we may consider more fully, what the Bible tells us about these two eminent woman.

Though not improbably a bond servant, Deborah was obviously a person of consequence, else such special mention would not have been made of her death and burial, nor such weeping have been made at her funeral, as to give a name to the place of her interment; while, strange to say, the death and burial of Rebekah herself are never mentioned. It was probably after the death of Rebekah that Deborah attached herself to the family of Jacob, the beloved son of her late beloved mistress, to whom pertained the covenant of God, and the birthright blessings, and with whom she was dwelling at the time of her decease.

From the mention made of her in the sacred narrative, we may conclude that the name of Deborah was held in honor, even till the time of Moses, and her memory cherished as a distinguished and influential woman in the families of Isaac and Jacob. She was neither wife nor mother of any person known in Scripture, bad or good, cursed or blessed; for her own sake alone was she mentioned; and thus to the Holy Spirit has it seemed good, that the righteous, even the faithful nurse, should be held in everlasting remembrance.

It is probable that Deborah had the charge of Rebekah from a child, and had been instrumental in training her in the habits of kindness and active benevolence, such as she displayed to Abraham's servant. She had probably been herself taught of God to separate from the growing idolatries of Mesopotamia, and had also instructed Rebekah in divine truth, and produced in the mind of her young charge a distaste to the idolatrous customs of her country and a desire for increased knowledge of the great Jehovah. Thus, perhaps undesignedly, she had prepared the mind of her foster child for the distinguished station she was afterwards to fill in the families of Abraham and Isaac. It is likely that she had heard of God's gracious dealings with Abraham, and of the glorious promises made to him, to be fulfilled through Isaac; and not impossible that she had caused the fame of Bethuel's admirable daughter to reach Canaan, and be reported even in Abraham's household; for we perceive something like a reference to some particular woman in the conversation between Abraham and his headman, when the latter received his commission to go to the city of Nahor, and procure a wife for his young master, Gen. xiv. 5, 6. When, therefore, Abraham's servant appeared in the house of Bethuel, and told his errand, methinks Deborah blessed God for the fulfillment of her desires, and answer of her prayers on behalf of her young mistress.

Rebekah seems not to have consulted father, mother, or brother, as to her future line of conduct. Her nurse Deborah was most likely her adviser, and after careful deliberation, they concluded that the Lord had called her from her father's house as he had formerly called Abraham, and had opened her way to escape from a land and a people seem-

ingly determined to forsake the true God and follow idolatry. The character of her brother Laban, seems even then to have discovered the unamiable traits afterwards so fully developed towards Jacob and his own daughters. Hence, we may understand how Rebekah gave that prompt and decisive answer, on the following morning, when the question was put to her, "Wilt thou go with this man? And she said, I will go." Great must have been the influences at work on her mind, whether of repulsions at home, or of attractions abroad, which could have warranted the maiden to so prompt and bold a decision, to leave her parental home, and accompany strangers on a journey of weeks, perhaps months, into a foreign land, to be wedded to a man whom she had not yet seen. And she coincided with the stranger messenger for immediate departure, rather than with her mother and brother, for even ten days delay. Both of choice, and in duty, Deborah accompanied her, and became, in one sense, "a mother in Israel." I regard Deborah, therefore, not merely as the nurse of Rebekah, but as her confidential attendant, her friend and companion, almost as her mother, from her earliest years.

In illustration of these conjectures I observe, in this country, that children of good family are provided from childhood with persons as attendants and companions, who come in time to occupy the same relation to their young masters and mistresses, which Deborah seems to have held to Rebekah. A boy has a boy somewhat older than himself, and a girl has a girl somewhat beyond her in years. These are their companions and caretakers; they grow up together, play, work, eat and drink together. The servants have a certain charge of the young masters and mistresses, and a great influence over them, and naturally become much attached to them. It is sometimes amusing to see their positions apparently reversed, the young master following the servant, and carrying something for him, thereby acknowledging his superiority in age, and in some kind of authority. This has reminded me at times of what Paul says, Gal. iv. 1, "The heir as long as he is a child differeth nothing from a servant, though he be Lord of all." Though actually slaves, they generally obtain, if faithful, a position of authority, respect, and influence, in after life equal, sometimes superior, to that of

an elder brother or sister, inferior only to that of the father or mother. When the children come up to be men and women, these attendants become their head people, rulers of their household, and are generally consulted in matters of importance, as disinterested and confidential advisers. When the young lady gets married, her humble companion accompanies her to her new home, and retains her position there as chief of her domestics, and till death is regarded with affection, and treated with deference. Such was the relation of the renowned or ridiculed "fidus Achæas" to Eneas; such of the freed man of a later age to the Roman citizen; such it appears to me, was probably that of Deborah to Rebekah.

Now for my story, which originated the inquiries and conjectures, and elicited the information above related, though it may seem out of order to put the first last, and the last first. King Eyo has a very fine little daughter of five or six years of age, a lively pretty clever little child named *Amayau*. Mrs. Waddell wished to have her living with us that she might teach and train her, and prepare her for an honourable and useful life, and, by God's blessing, for life eternal. She got her to come to school, and wear a little frock, and by and by to our house, which the child liked to do, and then asked her father to let her live with us, which he consented to, sending at the same time, a stout girl of ten or twelve years of age to wait on her, the latter being named *Amayau Ekpri*, or *Amayau* the less. King Eyo's child soon grew fond of the house and family, and especially of another child with us, Jane, whom Mrs. Waddell had taken a year before, when a sick and perishing orphan child, with none to mind her.

The attendant that came with her soon proved a very undesirable inmate, of a sour aspect, and sulky disposition. She proved to be a thief also. At first she was admonished and instructed, but not punished. Soon she resumed her picking and stealing; and, when discovered, added lies to the offence, and, among other stories, said, that her little mistress, *Amayau*, had given her some of the things found with her. Days elapsed before she would confess the truth.

The child *Amayau* seemed affected at her girl's misconduct, and went to her

kindly, telling her not to be bad. At length she seemed sorry, and promised amendment. The improvement was but temporary: things again disappeared, and were found with her.

At length Mrs. Waddell ordered her to leave the house, and return to the child's mother in the King's yard. This opened up a new phase of the case. The girl refused to go without the child, saying, that she had charge of the child, and must be with her; and, if she went, must take the child with her. We insisted, however, on her going without the child. Soon she returned, accompanied by another girl, sent by the child's mother, to take the child away. We refused, however, to let the child go with them, as King Eyo had put her under our care, and he alone could take her away.

In the evening, Mrs. Waddell went to see both the parents on the subject. The mother was very violent, and insisted that the maid-servant must be with the child, having been bought for her, and given to her, and got charge of her. King Eyo also admitted the validity of the argument used by the mother, adding, that we should have whipped the girl when we found her stealing, instead of sending her away. However, when Mrs. Waddell made known to him that the girl had imputed her own thefts to his child, that provoked him, and he seemed to feel that it would be really injurious to his child to have such a companion; so the girl was kept in his yard, while the child came up again with Mrs. Waddell. It was easily seen, however, that the mother would rather have had the child at home with herself, than here without her maid-servant.

Next day, while the child *Amayau* was playing on the path between our house and the school-house, the servant girl, who had been lurking about, watched her opportunity, lifted her, and carried her off to her mother. This was a grievous turn in the affair, and obliged me, very reluctantly, to have recourse to the king again: it seemed as if we could not take care of his child when we had her. In a short time both *Amayau* came back, and *Amayau Ekpri*, her servant, with a note, to the effect that the latter had been reproved, and would behave better. Thus was the bad girl in a manner forced upon us, and we were content to try her again for the sake of her young and interesting

charge, in whose welfare we felt a deep interest. Ere long, however, the dear child got a sore leg; and her mother thought that no one could cure it but herself, and got her home for that purpose, where she has since been.

I could not but be deeply grieved at such an absurd and injurious custom. Here we find a child of the most promising description—an exceedingly apt and engaging child—placed under the care and virtual control of a stranger girl, bought from another country, ignorant, vicious, repulsive; and bound to that girl, because the girl is bound to her, by a bond of the closest and strong-

est kind, which may endure for life, and be productive of the very worst consequences. The one is the daughter of the first man in the country; the other is her slave. The former can command the body and life of the latter, a power she will perhaps never employ; but the latter has got command of the mind and soul of the former, and will be continually exercising her influence. If we cannot dissolve this pernicious relationship, we shall at least try to regulate it, so as, by good instruction and training, to reduce and prevent the evils so likely to spring out of it.

HOPE M. WADDELL.

Religious Intelligence.

NOVA SCOTIA.

ORDINATION OF REV. H. D. STEELE.—On Tuesday, 31st December the Free Church Presbytery of Halifax met by appointment at Bridgewater, Lunenburg County. After transacting preliminary business, the Court proceeded to the ordination of Mr Steele to the office of the holy ministry, and his induction into the pastoral charge of the assembled congregation. The Rev. John Hunter preached and presided; Professor King delivered the charge to the newly ordained minister, and gave an exposition of the Scripture grounds of our Presbyterian order. These services were listened to throughout by a large and most attentive audience. At their close Mr Steele received a very cordial welcome from the assembled people.—*Free Church Record.*

P. E. ISLAND.

The new Free Church, at Charlottetown, was opened for public worship on sabbath 14th ult. The Rev. Alex. Sutherland of New London preached, in the morning, from Ex. 29. 44; and the pastor of the congregation, the Rev. George Sutherland, in the afternoon, from Rev. 1. 13, and, again, in the evening, from Psa. 132. 18. The collection on that occasion amounted to £20 1s.

ENGLAND.

THE NEW BISHOPS.—It is now settled that Mr Bickersteth, the Rector of St Giles-in-the-Fields, nephew of the late rector of Watton, and of Lord Leighton-

and himself a preacher of no mean power in the Evangelical school, is to be the new Bishop of Ripon, in place of Dr Longley, who has been transferred to Durham. This is the fifth, if not the sixth, bishop that Lord Palmerston has made since his Premiership; and, with the exception of Dr Tait of London, and Dr Longley, now of Durham, they are all not merely men of Evangelical sentiments,—for the two excepted might be included in that description—but leaders of the Evangelical party. When Dr Villiers and Dr Baring were appointed, it was supposed that their appointments might be attributed quite as much to their aristocratic or political connections as to their religious opinions; but one would hardly say this of Mr Bickersteth or of Dean Close of Carlisle. Nor would there be much mystery in the matter if Lord Palmerston himself had strong religious opinions. But it is well known that, up to the time of his having it in his power to make those appointments, no one supposed that Lord Palmerston had any decided theological opinions one way or the other; while his celebrated Romsey speech, that all children were born pure, do not mark him out as a Churchman of the Evangelical school. We are driven, then, to other considerations to account for the varying character of his Episcopal preferences. A very common opinion, I find, attributes the appointment of the Bishops to the influence exercised over him by Lord Shaftesbury, who has married a daughter of Lady Palmerston, and who, naturally

enough, is very intimate with the Premier in domestic life. But I do not believe that Lord Palmerston is the man to allow domestic relations to influence his sense of duty. He is not likely to tie the seals of England to his wife's apron-strings. It is possible, no doubt, that, having made up his mind to give his patronage in that direction, he consults Lord Shaftesbury, whose acquaintance in clerical circles is much more extensive, as well as much more intimate, than his own, as to the individuals who may be best qualified; but that still leaves the reason of his preferring exclusively the Evangelicals to all other parties in the Church unaccounted for. And I believe the reason chiefly to be this, that his Lordship is shrewd enough to see that the Evangelicals are the rising party in the Church and in the country, which, indeed, it does not require much clearness of vision to discover. The Tractarians have contrived thoroughly to disgust the English people with their puerile inanities; while the party which has lately risen into notice under the title of the Broad Church is too dreamy, too fond of abstractions, and possessed with too little coherence among themselves, ever to exercise much influence upon the laity. I believe the Tractarians themselves have an uneasy conscience that they have forfeited all title to popular favor by the silence they maintain amid these heavy blows and great discouragements. One appointment after another comes hostile to their interests; and beyond a passing sneer on the part of their organs, no notice is taken of it. But impartial observers like the *Times* begin to be scandalized at the stream of promotion setting in, in one direction with such a steady and unvarying current; and very naturally they address a few words of caution to the new bishops, and the party to which they belong—who have, upon the whole, been rather strangers to promotion till now—to bear their honours meekly, and not to drive their antagonists into a corner, which will infallibly produce a reaction. It is but fair to say, that the Evangelicals of the present day have made considerable advances on the opinions of their fathers. They have not in any degree departed from the doctrines of Newton and Romaine, and the other worthies of the last generation; but they have grafted upon these doctrines an active anxiety for the physical and social

well-being of the masses, which was unknown to the good men of the last age. Moving with the age, they have carried the application of their social life, and are foremost in all attempts to elevate and improve the position of all working men.—*London Cor. Edinburgh Witness.*

IRELAND.

FATHER MATHREW.—Father Mathew the renowned Apostle of Temperance, died at Cork on the 9th of December. His career has been remarkable, and his influence among his countrymen in Great Britain and America will long be felt. Theobald Mathew was born in Thomastown, Ireland, Oct. 10, 1790. He was left an orphan at an early age, adopted by an aunt, and educated in Kilkenny Academy and at Maynooth. He was ordained to the priesthood at Dublin, having previously entered upon his philanthropic labours among the poor. The curse of whiskey, brought so fearfully to his notice among these wretched people, roused him to unwonted enthusiasm, and he determined upon a crusade against the demon of Alcohol. Adopting the principle of total abstinence, he commenced a series of meetings, and soon awakened the latent enthusiasm of the Irish nature to his assistance, meeting with a success beyond the wildest hopes. He travelled from town to town through all the Island. His spotless fame preceded him, and his progress was one triumphal march. The authorities unbent their dignity to do him honour, and the people followed and crowded around him with adoration. He administered the pledge to thousands at a time; at Nenagh to twenty thousand in one day; at Galway a hundred thousand in two days; between Galway and Loughrea to nearly two thousand. From Ireland he went to England, where even the phlegmatic Saxons were infected even with a corresponding enthusiasm.—Thence he came to the United States, there to shake hands with the Apostle of Temperance and receive his medal with a pledge of total abstinence was the highest ambition of every worthy son and daughter of the Emerald Isle. His warm reception and gratifying success in this country are well remembered. Through all his Herculean labour he never amassed a cent for himself, but was constantly in a state of personal poverty. When he began his good

work, his brother was the proprietor of a large distillery. He supported Theobald until his wonderful success had ruined the distillery, and reduced the owner to bankruptcy. To meet the wants of the good Samaritan, the British Government settled an annuity of £300 upon him, which sum was just sufficient to pay the premium upon an insurance policy held by his creditors as security for their claims. Since his return to Ireland, the weight of exertions of long labor have compelled his partial withdrawal from public life, and his name has been less prominently before the public. In personal address Father Mathew was courteous, benevolent and winning in the highest degree. The news of his death will be received with profound regret by every true friend of man throughout the world.

RETURN OF DR. LIVINGSTON.

The following particulars, with regard to this eminent missionary traveller, whose name is dear alike to science and to religion, are copied from the *Daily News*. "He is about forty years of age; his face is furrowed through hardship, and is almost black with exposure to a burning sun. He hesitates in speaking, has a peculiar accent, is at a loss sometimes for a word, and the words of his sentences are occasionally inverted. His language, is, however, good, and he has an immense fund of most valuable and interesting information, which he communicates most freely. He has scarcely spoken the English language for the last sixteen years. He lived with a tribe of Bechuanas, far in the interior, for eight years. He in conjunction with Mr Oswald, discovered the magnificent Lake Nigami, in the interior of Africa. He traced by himself the course of the great river Tamesi in Eastern Africa, and explored one of the extensive and arid

deserts of the African continent. In the interior of that continent, he reached the eighth degree of southern latitude, that is, twenty-six degrees north of the Cape of Good Hope, far beyond the range of any former traveller. He has explored the country of the true Negro race. He saw multitudes of tribes of Africans, many of whom had never seen a white man, until he visited them. They all had a religion, believed in an existence after death, worshipped idols, and performed religious ceremonies in groves and woods. They considered themselves as superior to white men, who could not speak their language. It is singular that the doctor has found the old maps of Africa more accurate than the modern ones. He has found a large portion of that space which is represented by a blank in South African maps, to consist of fertile countries, inhabited by populous tribes, and intersected by large rivers. It is most important to observe that the farther he travelled into the interior of Africa, the more civilized and numerous he found the inhabitants. They were less ferocious and suspicious, had better and more settled forms of government, and more wants than the tribes which lived nearer the sea-coasts. He met with tribes in the interior, who practised inoculation, and knew the medicinal virtues of quinine, although they did not administer it in the concentrated form as prepared in Europe; and, moreover, they had a tradition of Noah's deluge. The chief documents which Dr Livingston had prepared, relative to his travels and discoveries, he unfortunately lost, while crossing an African river, in which, also, he nearly lost his life; but he has stores of memoranda of the utmost interest as to the ethnology, natural history, philology, geography, and geology of the African continent." We are happy to be able to report the safe arrival of this distinguished missionary.

Editorial Review.

RATIONALISM IN ENGLAND.

OUR clerical readers at least are aware of the nature and prevalence in Germany of the system known under the names of Rationalism, Neology, &c. It was a system of concealed infidelity in the Church. It prevailed among those who professed to be the teachers of religion, the professors in the Universities and the pastors of congregations. The grand peculiarity

of the system was, while recognizing the Scriptures as the vehicle of instruction, to exclude from them every thing supernatural. The miracles were explained away as natural occurrences, and books and parts of books were rejected as not genuine, while the idea of inspiration was derided.—Fears have long been entertained lest, by the study of German works, which has become so fashionable in England and America, these views should spread in these countries. It has been easy to perceive that they have had great influence in changing the tone of infidels in these countries—particularly in leading them to conduct their assaults upon the sacred volume under a mask of respect—and thus endeavouring to smite Christianity under the fifth rib, after the manner of Joab. We confess, however, that we were not prepared to see the system making the progress in the English Churches that recent developments lead us to believe it has done. In fact, some recent disclosures on this subject, both in the Established Church and among the Dissenting bodies, are perfectly astounding, and while saying little for the honesty of the parties concerned, who have hitherto retained their position as professors of an orthodox creed, while undermining its very foundations, are fitted to alarm the friends of Evangelical truth, as to the progress among these bodies of errors affecting the very vitals of our faith. In our last we referred to the discussion at present going on among the English Congregationalists regarding the “negative theology.” This strongly indicated the poison of the system lurking in that body. It was rationalism in the bud, but in some instances lately it has appeared full blown. To these we design now to advert.

The first of the cases referred to is that of the Rev Mr Macnaught, a divine of the Church of England, who has lately published a work on inspiration. The following extract will give his views:—

“Referring Milton’s ‘Paradise Lost, or Bacon’s ‘Novum Organon’ to the man who wrote each, we describe each of these books as a ‘work of genius;’ but the far truer and grander mode of speaking would be to refer the creative power of thinking to Him who alone made Milton or Bacon to differ from ordinary writers, and thus to call their books works of the Spirit of God, written by divine inspiration.” “This seems to us to be the Bible’s own teaching, viz., that every thing good, in any book, person, or thing, is inspired, and that the value of any inspired book must be decided by the extent of its inspiration, and the importance of the truths which it well (or inspiredly) teaches. Milton, and Shakespeare, and Bacon, and Canticles, and the Apocalypse, and the Sermon on the Mount, and the 8th chapter of the Romans are, in our estimation, all inspired.” “We are, not of the number of those who believe even the prophetic portions of Holy Writ to be ‘anticipated history, as they have been styled. We do not for a moment entertain the groundless supposition, that the Scripture writers had an insight into the world’s history at all more deep than is the forecast of thought to which every studious and reflecting man may now attain.”

Throughout his work too he quotes in the most offensive way the supposed cases of contradiction, bad morality, &c., particularly of the Old Testament, as if the Bible was filled with errors and encouragements to sin. These passages were such as have formed the stock in trade of infidels from the days of Porphyry, and plainly indicated that the real termination of the author’s views was out and out Infidelity.

But the case of the Rev B. Jowett is far more dangerous from the important position he holds as one of the professors in Oxford. He has lately published a commentary in which, amid a cloud of German Metaphysical philosophy, the most thorough Rationalistic views are promulgated.—In this case the chief danger arises from the influence which he wields

from his position in relation to the rising ministry of the Church of England. The extent of this influence will appear from the following extract of a letter from a correspondent of the *Record*:—

A second cause of alarm, is that his own personal influence is becoming greater every day. The government has nominated him to the professorship of Greek, which Mr Jowett was transformed from a harmless sinecure into the most important professorship in the University. For, not content with lecturing on the Greek language,—which might have filled his lecture-room, but could hardly have given scope for the development of his views,—he has taken upon himself to supply the great deficiency in the University professoriate by lecturing on philosophy. In one point of view, such conduct is most praiseworthy; for a miserable pittance of £40 per year, he has given daily public lectures and free private tuition on subjects which form the principal item in the final examination, and in a manner which fairly rivals Hampden or Whateley. But, in another aspect, the usurpation becomes, whether intentionally or not we do not assert, a formidable attack on some of the fundamental doctrines of our Protestant Reformation, and an influence for evil on the minds of the most important section of the undergraduates.

“These are the two chief agencies at work,—the one exercised immediately by Mr Jowett himself as college tutor and University professor, the other through the public and private teaching of his disciples elsewhere. It is true that but a small part of this teaching is directly theological; but such a fact is calculated to increase rather than diminish our fears; for I must draw particular attention to the circumstance that Mr Jowett's theology is addressed especially to minds of a philosophical cast, and that philosophical training is almost indispensable, in the first place to its comprehension, in the next place to its adoption. It is this philosophical training which Mr Jowett has been labouring for fifteen years to supply: he knew well that the ground must be thoroughly prepared before it could receive the seed, and he has been content to work in comparative obscurity until the time was ripe for more open effort. Step by step the minds of the more intellectual among the students of the University have been led on to a state of fitness for the reception of the rationalistic theology. Had it been offered to them broadly and nakedly, apart from other influences and in less familiar language, there need to have been few fears for the result. But the case is altered when it is remembered that Mr Jowett's theology is but the natural supplement to his philosophy; that what he has long been teaching of Aristotle and Plato he now transfers to St. Paul; that Oxford men in reading the misty maunderings of his ‘Commentary’ feel sympathy with the ‘philosophy falsely so called’ which runs throughout them, because of its kinship to the philosophy of the schools.

But the case which has perhaps excited most surprise is that of Dr Samuel Davidson, President of Lancashire Independent College, a man who has attained great celebrity by his works in Biblical Criticism, and yet who has never till recently given anything to the British public which led to any suspicions of his holding any other views regarding inspiration than those held by Evangelical christians. Lately however the contrary has been made painfully apparent. The Messrs. Longman of London, being about to republish Horne's Introduction, employed Dr D. to edit the third volume, the first and second appearing under the care of Dr Horne himself and the fourth under the care of Dr Tregelles. In this third volume Dr D. questions the inspiration of the Old Testament, and numbers the idea among “antiquated notions.” This has brought forth a protest from Dr Horne and Dr Tregelles. And to the credit of the Messrs. Longman it may be mentioned that they are about recalling the edition of the obnoxious volume, at a loss of some thousands to themselves.

It seems however that, while the British public have been taken by surprise by this disclosure, yet that Dr D. has not been so cautious in expressing himself in America. He has been acting as correspondent of the *Bibliotheca Sacra*, published in New York. His duty as such was to report

the state of the current Christian Literature of England. The following are specimens of his notices :—

Macnaughton on the Doctrine of Inspiration.—“The writer has done good service by disproving the infallibility of writings, but he has not well discriminated the Word of God and the human.” . . . “Probably the esteemed author published too soon.” . . . “As it is, the work is a valuable contribution to the full treatment of a most difficult subject.”

Warburtonian Lectures. By the Rev. E. B. Elliott.—“A great deal of heavy, lumbering, unscriptural writing is to be found in this dull volume.”

“The pious have been delighted with the *Memoir of Captain Heddy Vicars*, who was killed at Sebastopol. Yet there is nothing remarkable either in the book or its subject, except the fact of the young man being so pious while engaged in such murderous work, and surrounded with such wicked associates.”

The Rivulet. By Thomas P. Lynch.—A little volume, containing beautiful pieces, breathing the true spirit of religion.”

Epistle of St. Paul to the Thessalonians. By the Rev. B. Jowett.—“Probably the best (commentaries) of the kind which have appeared in this country. That they are altogether satisfactory to the advanced scholar, we will not affirm; that the theological peculiarities of the Epistle to the Romans have been mastered, it were too much to say.” . . . “They have many excellencies, and not a few defects.”

History of the Canon of the New Testament. By B. F. Westcott, M.A.—“In the most perplexed part of the subject he is unsatisfactory. He has certainly not gone to all the depths of it; being evidently too *Conservative* for that.”

We may readily imagine what must be the state of opinion among those in training for the ministry under him, and we need not therefore wonder at the following scene, the account of which is from a Church of England source, yet the accuracy of which we have no reason to doubt :—

At a meeting held a short time ago in the college, over which the Rev. Dr Vaughan presided, the Rev. Mr. Kelly, of Liverpool, in moving one of the resolutions, took occasion to advert to the great mischief which had been done by the Rev. Mr. Maurice, and those who, like him, are labouring to disseminate in this country the Neological principles of Germany. The moment the reverend gentleman expressed his abhorrence of these principles, and condemned the conduct of Mr. Maurice and his coadjutors, he was assailed by hisses from the theological students. The Rev. Mr. Mellor, of Halifax, in seconding the resolution which Mr. Kelly had moved, also took occasion to condemn rationalistic principles and their advocates, and he, too, was interrupted by volleys of hisses. When Mr. Mellor had resumed his seat, the Rev. Mr. Bubier, whose pen, if report speaks truth, has long been busy in the columns of the *Nonconformist* in stigmatizing evangelical religion, and promulgating the principles of Negative Theology, rose to reply, and on eulogizing Mr. Maurice to the echo, he was greeted with what a reporter, had one been present, would have called ‘thunders of applause.’ Mr. Kelly again rose for the purpose of refuting the positions of Mr. Bubier, and in doing so had again to encounter a storm of disapprobation. It is due to Mr. Vaughan to say that he expressed himself in very strong terms respecting the indecent conduct of the students; but the rebukes he administered did not seem to produce the slightest effect on the minds of the youthful rationalists to whom they were addressed.

All this we conceive to be not only sad, but alarming in the highest degree. A great conflict of faith is about to be fought in England, and when the standard bearers are fainting we might, were our hope in man, tremble for the ark of God. We may remark, not in the spirit of self laudation, but in gratitude to Him who is “the keeper of Israel,” that no insinuation has yet been thrown out of any taint of these views attaching to any of the Presbyterian communions of Scotland; and when the day of trial comes, we doubt not that, as in former conflicts, the land of Knox will furnish her quota of men valiant for the truth, to do battle in the good cause.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

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Home Missions.

For the Register.

MR. EDITOR—

I observe that you receive a good many contributions from gentlemen, lay and clerical, but few or none from ladies. Now this seems to me a remarkable fact, especially as I know you to be a person of the most approved gallantry; and the ladies, as I have frequently heard, particularly from my esteemed friend the Rev. Mr. Waddell, of Belle Vue, have always taken deep interest in the affairs of the church.

A consideration of the above fact has partly induced me to take up my pen on the present occasion. I do so not without fear, that some things I intend to say may be deemed by you almost inadmissible to a journal such as yours; still, as you receive communications so seldom from any of my sex, I flatter myself that out of politeness, if from no other consideration, you will not deny me a hearing,—more especially, as you may rest assured the service I wish to perform is altogether disinterested, wholly a labour of love.

A writer in your last issue says, "A few words to our vacant congregations," and very reasonable and judicious words they are; but it occurred to me while reading them that a few words are quite as much needed by some of our settled congregations.

In looking over the last statistical returns, I perceive that several congregations promise their ministers a salary of

only £100; such for instance as Merigomish, River John, Tatamagouche, and others, to the number of 5 or 6! By one of these, viz., River John, the sum promised is but £90—the Presbytery, as I have been informed, drawing £10 from the Domestic Mission Board to make up even the £100.

Now, if a young man, as the writer referred to has very clearly demonstrated, cannot live on this sum with anything like comfort, respectability and honesty, how is it possible that ministers with perhaps large families can do so? Assuming that the whole sum is paid during the year, and paid punctually in quarterly instalments at the quarter day, it would be difficult to show how such a sum can be made to meet all necessary expenses.

According to the calculations of your correspondent, it costs at a low estimate £16 to keep a horse; to keep a cow, and pay for wear and tear of harness, &c., would cost at least £4 more; which, added to servants' board, wages, expenses of fuel and light, would amount to such a sum as to make a large hole in £100. Perhaps the following estimate may be found pretty near the truth:—

Keeping horse,	£16 0
Keeping cow, wear and tear of harness, &c.,	4 0
Servant's wages,	7 10
Servant's board,	25 0
Coal,	5 0
Wood,	5 0
Light,	4 0

£66 10

Thus, after defraying a few necessary expenses, there remains to the minister the handsome sum of £33 10s. to feed, clothe, and educate a family of perhaps 7 or 8.

But even tho' it be possible for a minister to rub along on such a salary by farming and other means, are these congregations coming up to their engagements? I would remind them that, to my certain knowledge, some of them at least are pledged formally and solemnly to do considerably more than they have yet done. It was never the understanding of any of these ministers, in accepting a call, or of the Presbytery in settling them, that the emolument given should continue long at so low a figure. The pledge upon which all parties acted was, that, ere long, adequate support would be raised.

It is high time these pledges were redeemed. During the last few years the expense of living has increased fully 25 per cent. This has been severely felt by all persons living on limited incomes, especially by ministers. Never was there a more favourable time; never stronger reasons for these congregations fully coming up to, and, if possible, exceeding their pledges. £150 or £130 is the very lowest sum which, in those hard times, they should aim at. If no attempt of the kind is now made, "may not the impartial world with reason say," that it is neither the intention nor the wish of these congregations ever to make it.— Let them not imagine that the Churches, either of their own or of other denominations, are ignorant of their pledges, obligations, circumstances, and doings.— Surely these things are known.

But I have as yet assumed that the small salary promised is punctually paid, quarterly and in advance, as the arrangement generally is. Now, Mr Editor, being a privileged character, I have sometimes had an opportunity of glancing over a minister's Memorandum Book, and I have ascertained that this is by no means the case in numerous instances. The quarter's salary if paid in advance is due, say on the 31st. December, 1855. But instead of being paid at the day, in one payment, by the Treasurer, and in money, according to agreement, the account will run pretty much as follows:

Rec'd Jan. 10, 1856, from A	£1	1	6
14, " " B	1	5	0
26, " " C	12	6	

Feb. 29, " " D			
20 lbs. flour		5	0
Apl. 10, 1856, from E	10	10	0
May " " F			
3½ bush. potatoes	10	6	
June 10, 1856, from E	12	0	0

The quarter's salary which was due on 31st December, 1855, is thus paid about the middle June, 1856. Meantime the good christian people are probably taking it quite coolly.

Of course, as your correspondent very justly remarks, they would "feel themselves disgraced by their minister attending his own horse," they could not think of such a thing. But how in reality must our worthy pastor be getting on? Does any one need to be told that a minister paid in such dribbles, and receiving a small pittance at the best, must be compelled, unless he either run in debt, or beg, or steal, not only to groom his own horse, but plant and build, cut wood, become errand boy, and fifty other things, in order to live. Truly a minister, in such a situation, must be careful and troubled about many things. He must take great delight in his profession to enjoy any comfort.

Congregations like these certainly never lose sight of the important truth that their ministers have bread to eat that they know not of.

How is it possible that a man placed in such a position can have either heart or time to study, to visit, or discharge any other service as he would wish?—Whoever expects it I cannot.

Being a very disinterested and benevolent person, and hence always annoyed by every thing like inconsistency or injustice, particularly in relation to ministers, I have sometimes felt provoked at the conduct of those congregations in another respect. While perfectly aware that the stipend paid is altogether inadequate, they wish to shut their eyes to the fact. Perhaps are zealous, and successful too, raising funds for other objects, as Foreign Missions, Bible Societies, and to improve and ornament their Church and the like. They can devise means to accomplish such measures while nothing can be done to make up a respectable salary for the clergyman.—Should they not strive to be just before they are generous? We often hear of Bazaars, Tea Meetings, &c., for various benevolent and religious purposes, might not the ladies in each of these weak congregations hold an annual Tea Meeting

in aid of the general funds of the Church, and by this means enable them to make up in every case a sufficient salary?

Let them continue to adopt this method, until some better can be devised, and let the amount thus realized be given, not as a donation to be trumpeted throughout the land, but as part payment of a debt justly due.

I have many other things to say, Mr Editor, suggested by a long series of observations while being a good deal about minister's houses, and often prying into matters with which I had no business, but fearing you may consider me almost "as tremendously long tongued" as the women of India, I shall defer them till some future time. In the meantime I shall indulge the hope that a favourable change, in the financial circumstances of your brethren, may soon be apparent, so that a second effort of this sort, to me very unpleasant, may not be necessary. Only a strong sense of duty could have induced me to push myself forward in this instance, and overstep, as some may think, the bounds of decorum, for I have not forgotten "women should be silent in the Church." A LADY.

Balmoral, Jan. 13th, 1857.

WINDSOR, Jan'y. 5, 1857.

To the Presbytery of Halifax,—

In compliance with a request from Annapolis, and by the advice and concurrence of as many of my brethren as could be consulted at the time, I proceeded to that place and preached there on the two last Sabbaths in September, and dispensed the Sacrament of the Lord's Supper. There were 16 communicants who sat down on the occasion and partook of the emblems of their Saviour's love. One of the leading members of the congregation was absent at St John's at the time, and prevented from returning by the irregularity of the steam-boat. Another person who I was informed expected to have been united with the Church, was prevented from the same cause.

To those who can count their Church-

members by hundreds, this no doubt will appear as the day of small things. But let us remember that this is in a place where Presbyterianism was thought to have been dead and buried for about half a century, and we may see that there is sufficient cause to thank God and take courage. The room, which will contain probably about 150 persons, was filled with attentive hearers during the day. The week-evening services also were well attended. We are not to suppose, however, that they were all Presbyterians. But there is a growing interest felt in the Word by many who do not profess to belong to us; and some who have never heard Presbyterianism spoken of but with reproach, have been heard to say on hearing for themselves, "Well, if that be Presbyterian doctrine, then we are Presbyterians."

Annapolis is one of the oldest settled places in Nova Scotia. There is no new influx of population. The present inhabitants are mostly all ranged under the banners of some sect already. No great or rapid increase of Presbyterianism need therefore be looked for. But it is not by the increase of numbers alone that we are to estimate our measure of success. When the Word is preached in purity and faithfulness, it will exert an influence beyond the pale of our own little Church, above what we can now calculate. And God has said for our encouragement, and to cheer us in times of greatest depression—"My word shall not return unto me void." On Monday after Sacrament, a congregational meeting was held and a committee appointed which was instructed to proceed with the erection of a building. We have deeply to regret our want of probationers to furnish them with a more steady supply of preaching, by means of which alone, accompanied by the Spirit of God, the Church is built. Let us therefore more earnestly pray the Lord of the harvest to send forth laborers into His harvest, for the harvest truly is great but the laborers are few.

JOHN L. MURDOCH.

Foreign Missions.

LETTER FROM MR. GEDDIE.

The following letter from Rev Mr Geddie to Rev P. G. McGregor, though of an older date than some previously

received, will still be read with great interest by all the friends of the New Hebridean Mission.

The letter bears the Sydney post mark

of date September 15th, so that it was probably sent by some whaler or trader which did not call at Sydney for some six or eight months after touching at Aneiteum.

With the letter were received seven small publications from the Press of Aneiteum, from four to twelve pages each, with a few wood cuts. Five of these are in the dialect of the Aneiteumese, one in the dialect of Fotuna, and one in that of Tana. For each of these three Islands a first Book, has been prepared and published. There is a specimen copy of each of these. In the language spoken at Aneiteum there is a Catechism, two little works consisting apparently of Scripture selections, and a small collection of Hymns. These little works are interesting as the commencement of religious literature among a people emerging from the darkness of heathenism to the light of christian truth, and as constituting part of the means by which they are to be raised from barbarism to civilization.

ANEITEUM, NEW HEBRIDES,
January 10th, 1856.

MY DEAR BROTHER,—

I received a kind letter from you about two years ago, which I duly acknowledged, and for which I feel grateful to you. Letters are very precious here, cut off as we are from the society of those we esteem and love. If our dear friends only knew how we value them, and how they seem to revive us and freshen us for our work, I think they would feel it to be a duty to write. I have often been surprised at the silence of my former acquaintances, but no doubt many letters have been written which have never reached us.

I am sure you will unite with us in thankfulness to God that he has inclined so many of these poor islanders to receive his word. Heathenism with its worst abominations has been overthrown, and christianity is now the acknowledged religion of the island. The word of God, under the divine blessing, has effected a great and happy change here. But you must not infer from what I write that the Aneiteumese are a highly religious people. We are ever meeting with cases of ignorance, superstition and deep rooted depravity, which show us that, though a great work has been done, a great work still remains to be accomplished. Yet we are so much encouraged by what

we have been permitted to see, that apart from the cheering predictions of Scripture, we cannot entertain a doubt of the ultimate triumph of the gospel in these dark isles of the sea.

In the case of this island we have an additional evidence of the power of the gospel of Christ to accomplish great moral results upon fallen man. The preaching of a crucified Saviour alone has brought down the mighty fabric of superstition among this people. I believe that missionaries will succeed among the heathen just in so far as they follow the example of the great apostle of the Gentiles, and determine to know nothing save "Jesus Christ and him crucified." This is the doctrine that truly and surely undermines the kingdom of Satan in the lands of darkness and completes its overthrow. Not long since we had a visit from some natives of Tana. I sent our chief Nohoat, who understood their language, to speak to them. I afterwards asked him what passed at their interview. He said they wished the word of God, but thought they could not make the sacrifices it required. He told them not to be afraid of the sacrifices which christianity required, that, though they now appeared hard, when their hearts were enlightened they would appear easy. When *Misi* came among us, (he said,) if he had told us to cut off our long hair, clothe our naked bodies, give up our wives, cease from fighting and feasting, we would have been enraged at him, and driven him away. But when he commenced the work of God among us, he told us of sin, salvation, heaven and hell. When he spoke about these things we listened and thought and gladly gave up our dark customs. It will be so with you Tanese when missionaries go to your island. They will tell of these things, and you will wish to forsake the things you now love. Do not reject God's word and say it is too difficult to give up your old customs, this will be easy when the light enters your hearts.

The gospel has been an unspeakable blessing to these poor islanders, and many I believe feel it to be so. The present generation prize their privileges more, perhaps, than their children will, because they are more sensible of the dark and awful abyss from which they have been rescued by it. It would be hard for persons brought up in christian lands to form any just idea of the awful horrors of heathenism. It seems almost

incredible but man, who was "made after the similitude of God," could perpetrate the deeds which are of daily occurrence on these islands. Man in a state of nature, without the softening influences of civilization and the elevating influences of christianity, is an awfully repulsive creature. I have just been conversing with the captain of a vessel which recently visited Erpirito Santo, the most northerly island of this group. He sent his boat ashore to purchase sandle wood. His mate walked up to the house of the chief from whom the wood was bought, and there he saw a pig hung up on one tree and a young woman on another, all ready for the oven. On most of the islands with which we are acquainted in this group, it is customary to eat not only persons killed and taken in war, but human beings are bought and sold as if they were inferior animals, and fed for feasts. And the island on which we reside, in addition to these dark deeds, added the strangulation of widows. And my heart bleeds when I think of the poor women and the awfully brutal treatment to which they are exposed at the hands of their inhuman husbands.

My dear brother, it is painful to live in the midst of islands where such deeds are practised without being able to aid them. We have the remedy, but we cannot extend it. You will not be surprised at our appeal for a small vessel under these circumstances. The means of intercourse with other islands would greatly facilitate their evangelization, and without this the work must go but slowly on. I trust that our appeal will meet the approbation and generous support of the friends of the cause. It is a work of humanity as well as of piety to send the gospel to these islands, and there would be no impropriety in seeking the aid of men of the world as well as professors of religion.

We feel very grateful to Halifax friends for their generous contributions to this Mission. There are various ways in which they could aid us still. I will now mention some of our wants, and you may exercise your discretion about stating them to your mercantile friends or others. For *old and dim sighted* persons spectacles would be useful. The entire adult christian population attend our schools, and we have much trouble in teaching persons advanced in years, as they are generally dim sighted. The sight seems to fail very early on this is-

land, caused probably by ophthalmic diseases, which are common. For *teachers*.—In addition to clothing we endeavour to furnish them with hatchets, knives, locks and hinges for their boxes, nails and hinges for the doors of their houses, simple tools, as hammers, chisels, &c. For *schools*.—School materials or apparatus of any kind useful, as paper, pens, large alphabets, maps, slates, pencils, &c. For presents to the *heathen* on other islands when visited.—Fish hooks, looking glasses, large beads, red binding, &c., anything in short likely to captivate a savage, for you know we must win their confidence and good feeling by acts of kindness before they will hear our message.

Mrs Geddie and our dear children are well. Of our dear absent children you perhaps know more than we do, for it is long since we heard from them. We long to hear of the arrival of our dear Lucy in England. In another year we will look for our daughter Charlotte Ann. If she is spared to reach these islands I trust she may be useful in the work. Mrs G.'s domestic and other duties, without help, must bring her down. Our dear Charlotte enjoys her health on this island she will not only be a comfort to us, but a blessing I trust to the native females. *

* * * Mrs G. unites with me in kind remembrance and christi love to Mrs McGregor and yourself. * * * esteemed associates, Mr and Mrs Inglis, are devoted missionaries, and God blesses their labor. It is no ordinary privilege in our isolated situation to enjoy the co-operation of such persons. We are, I trust, striving *together* for the faith of the gospel, and we forget our slight denomination distinctions in the nobler work of making Jesus known to the heathen. Please to remember Mrs Geddie and myself to Mr and Mrs H—, Mr and Mrs R—, and Mr L—, who packed our medicine chest so nicely, and other friends in the congregation.

I remain, my dear brother,
Ever yours, &c.,
JOHN GEDDIE.

ARRIVAL OF THE MISSIONARY SHIP AT CAPE TOWN.

We have the pleasure to announce that the *John Williams* reached this port en route for the South Pacific, on the 1st October, ultimo, the Mission families on board all arriving in good health.

The following is the translation of a

letter, describing the incidents of the voyage, addressed to the Rev Wm Gill, by *Isaia Papehia*, the young Raratongan who, after accompanying Mr G. to England, is now returning in the ship to his native island.

“On board the *John Williams*
Table Bay, Cape Town.
Oct 1, 1855.

“MY FRIEND,—I am now writing to you a letter as a sign of my remembrance of you, and my affection towards you in this our separation. We did not lose sight of England until the 31st of July. The winds were much against us, and we had to come to an anchor three or four times in the Channel. But when we got out of the Channel, the wind again was very strong and contrary, so that all the passengers were dead of sea-sickness; there was no difference; all were alike. They, however, got better; and since then we have been sailing, day and night, across the soft path of the sea. As far as I have known, all things on board have gone on well.

“On the 17th August we made the Island of St Antonio. At 5 o'clock in the morning, we were sixty miles off. It is very high land, and made me think of Raratonga. The 2nd of September we reached the Equator, where, as you know, the portions of the world are equal on either side. From this point we had a few days of contrary winds; but from the 17th to the 20th, we had a strong fair wind, which took us 257 miles in a day.

“I have written in my journal all about many things that have taken place on board since we left England, but as I cannot send it to you now, I will write from Sydney. I must, however, tell you of one sad thing that has happened. The death of *John Sands*, the ship's steward. He began to be ill in August, and on the 25th of September became out of his mind, in which state he said and did many strange things. On the 28th he went on deck; as he was going he called with a loud voice, “Good bye to all on board,” and then made an attempt to throw himself overboard, which he would have done, had I not caught him. The night after this he was very ill; and during the next day it took two others beside myself to hold him. In the afternoon he appeared a little better, but

on being left a short time he quickly ran on deck, and before we could reach him he threw himself into the sea and was drowned. We thought immediately of lowering a boat, but the sea was too rough and the wind too strong. The waves were indeed very high, and poor John sunk, and was seen no more. This made us all very sorrowful; and I shall never forget the awful words he spoke about himself, as a sinner before God. On the 29th Mr Barff preached a sermon respecting this event, when thoughtfulness and grief filled all our hearts.

“The next morning we made this land. It was first seen from the mast-head, and ten minutes afterwards it was seen from the deck. The wind at this time was blowing a gale; we could only carry three small sails on the ship. As we came near shore a pilot came off to us, and we are now safely at anchor. Many ministers and friends from shore have come on board, all of whom give us welcome. I have not yet landed, but am pleased with the appearance of the town. I hope to land to-morrow; but as I am now steward, I have not much time. I will, however, see all I can, and write you again. You will see that we were 71 days from the time we left London to our reaching this place.

“In conclusion, I think of you and Mrs Gill every day, and dream of you both every night. May God be your father and your shepherd! If possible, may we meet again in this life, but if not possible, we will meet in the heaven of God. But do return to Raratonga; yes, do return if you can; and bring Mrs Gill's father with you. My love to you all. Be sure you give my love to all the friends in England that I know, when you again visit them.

“Blessing on you from God. Amen.

“ISAIA PAPEHIA.

“To the Rev William Gill.”

“P. S. (by Mr Gill).—John Sands mentioned in the above letter by *Isaia* had been connected with the Mission ship nearly 20 years. He was an apprentice on board the *Camden*. For many years he had made a public profession of Christianity, and had maintained that profession by a consistent walk and conversation. His death leaves a widowed mother, to whom he was a kind son, and who was dependent on him for subsistence.”—*Missionary Chronicle*.

LETTER FROM MR. GORDON.

On board the *John Williams*,
South lat. 34 36, East long. 13,
Sept. 27, 1856.

REV. MR. BAYNE—

Dear Sir—I wrote a few lines from Gravesend, on Tuesday evening, the 22nd of July, acquainting you with the departure of the *John Williams*, and now hasten to give you an account of our voyage thus far, by the good providence of God. We left Gravesend early on the following morning, before the friends of the mission in that town had time to give us a visit, and made slow progress through the Downs and English Channel, for the following Friday found our barque anchored at Deal, after which we were nearly a week clearing Landsend. Deal is a small English town, but memorable in connexion with British history for having been built by free sons of Britain on the very place where Caesar first landed on the British shores 55 B. C., and met the fierce Britons who struck terror into the hearts of their armour-clad conquerors, although they were esteemed by the Romans for many years afterwards, stupid barbarians, incapable of improvement, as some Britainers believe certain heathen tribes to be in our time. Such would do well to consider how their fathers were once esteemed by the civilized, while unblesed by the gospel of true liberty—to hear the eloquent Cicero thus address his friend Atticus:—"Do not obtain your slaves from Britain, because they are so stupid and utterly incapable of being taught, that they are not fit to form a portion of the household of Atticus?" When the banner of the Cross took the place of the Roman eagles in Britain, the fallacy of this opinion was soon exposed, as it shall be in all similar cases where the heathen receive the imperishing blessings of the Gospel of the grace of God's dear son. What would Cicero now say if he were awaked from the slumbers of the tomb, to see in the Thames alone what the Gospel can do for slaves—the truth, for those whom it makes free?—to see the commerce of the world floating on one river of the little isle of the free and the brave, and on its banks a ship building, of the following dimensions:—each of her cylinders will weigh about 28 tons; her length will be 675 feet, and her height

60 feet,—built entirely of iron, and divided into water-tight compartments of 60 feet each. About 30,000 plates and 3,000,000 rivets, in all 10,000 tons of iron, are to be used in her construction. Both screw and propellers are to be used. The paddle engines are 1000 horse power, and require 60 furnaces. The paddle wheels are to be 60 feet in diameter. There will be seven masts. She is to accommodate 2600 passengers, and expects to make a voyage to Australia in 95 days. After we got out of the English channel, where nearly all the passengers came in for an ample share of sea-sickness, to which, passengers in the *John Williams* are almost certain to be treated in a rough sea, we did not make quick progress till we passed the Bay of Biscay and got into the north-east trade, which drove us rapidly as far as 16 N. lat., where we lost it, which is not common, and did not obtain the south-east trade till we got near to the Equator. I herewith send you a simple drawing of the track of our voyage thus far, by which you will see that the south-east trade drove us to nearly 35 W. long in S. lat., which made our voyage from England as long as it would have been from Nova Scotia. Sailors count almost as confidently on these trades as on the return of day and night. I may add a few words in relation to their laws, for my juvenile friends. The heat produced in the Torrid zone or hot belt of the globe, by the great number of the sun's vertical rays which fall there, so expands the air that it becomes light and ascends like smoke, while cold air from the Frigid and Temperate zones rush in to fill up the space; but as it does not possess any greater velocity in the Torrid zone than it did from whence it came, it is left behind by the earth, which it follows, in its daily revolutions on its own axis from west to east, and two motions of the air are consequently produced, called the north-east and south-east trades. If the earth were not always turning round in this manner, there would be a constant wind blowing from north to south, north of the Equator, and from south to north, south of the Equator. A very simple diagram will show that the wind in passing round the globe in 24 hours requires much less velocity at the Frigid than at the Torrid zone, on account of the greater circumference of the globe at the latter. When mariners lose these

trade winds in north and south latitudes, they hope to be favoured with westerly winds in sailing eastward, which hope is generally realized; for the light wind which the trades supplant in the Torrid zone, passes over the heavy wind towards the poles till it cools, and thus gaining weight sinks down again about two thousand miles from the Equator, and takes an easterly direction, which it acquired in the tropics; and hence, from Cape Horn to Cape of Good Hope, as from Nova Scotia to Europe, westerly winds are the prevailing winds. On several occasions sea-monsters sported themselves about our barque, spouting water into the air; and several flying fish visited us on board, but could not use their wings to return. They rise sometimes in flocks, like small species of sea-fowl, and fly more than 140 yards. We caught some *benito* before we entered the tropics over the bowsprit, with hooks baited with white rags. They are a little larger than mackerel, but not so good. They swim with great velocity, and dart before a vessel sailing 8 or 10 knots an hour, to seize the inspid morsel. We caught a small shark, but did not see any of a large size. The jaws have several rows of teeth, which have a peculiar set, so that they can easily break a man's leg with them, and perfectly secure what they have seized. As a ship skips over the mountain waves of the tropics in a dark night, the phosphorus gives the ocean about her a very grand appearance. These things are some of the wonders of God which are to be seen in the deep. Nothing can, for beauty, I think, surpass the exceeding magnificence of the setting sun in the tropics, as he wraps himself in thick garments of the skies tinged with the richest hues of royal robes, and with a gladdening countenance departs from the scene in the western horizon. When I walk on the deck on an evening after one of these splendid sights, and view Venus, Jupiter, Mars, the *Ursa Major*, and constellations, whose glory is more magnificent in southern latitudes, and the wonders of God as seen in the great deep, my soul is humbled in me, for I see every thing in harmony with the great Creator, and uttering his glory, but my own discordant thoughts and feelings; and every thing in His temple very good, pure and holy, but one foul spot—my own soul!

The arrangements on board for reli-

gious services are as follows:—The passengers and crew attend night and morning in the saloon for family worship, and on the Lord's day they meet twice to receive the common benefits of God's house, at which times Mr Barff, Mr Philip, and myself, preach in turn. The Lord's Supper is dispensed on the first Sabbath of every month, and the evening of the first Monday is devoted to a prayer meeting, as also Saturday evenings. I preached from 1 Cor. xi. 24—"Do this in remembrance of me," and dispensed the Holy Supper for the first time since my ordination, on the 7th Sept. I tried to speak of the love of God manifested towards us in the humility and unparalleled sufferings of the Man of Sorrows. I visit the sailors in the fore-castle, and am gratefully received. I hope to benefit their souls. When not interrupted, I stud. Greek—Alford and Greenfield—in the morning, and in the evening Hebrew and Koratongan in connexion with some of the Papuan dialects, and at intervals attend to general reading.

I find by the latest investigations on Ethnology, that the aborigines and races of Oceania may be thus divided:—First the Malayan race, the chief branches of which are found in Madagascar, Indian Archipelago, Malacca, New Zealand, Sandwich and Friendly Islands, &c.—Secondly. The Papuas, who inhabit New Guinea, New Hebrides, New Caledonia, part of the Indian Archipelago, and are an intermixture of the New Zealanders and other Polynesian races. Thirdly. Negritos, who are found in the Philippine and northern islands. The aborigines of Australia may, perhaps, remain the sole owners of the term—"Altoros," which Dr. Prichard and other Ethnologists apply to some Polynesian tribes. The Malays extend over nearly a quarter of the circumference of the globe, and as they inhabit many islands of the Pacific, have been rightly termed Malay-Polynesians. They speak many dialects which all have an affinity with each other, especially in Eastern Polynesia, which point to a common origin at not a remote period of the world's history. The vocabularies, therefore, of the Malays are not distinct like those of the Papuas. There appears, however, to be as near a relation between the dialects of the Papuas and those of the Malays in their construction, as between the Teutonic and Slavonic tongues. Mr. Inglis, and other careful students of Po-

lynesian polyglotism, did not suppose a few years ago that such a relation existed between them. The duel for example is complete in them all, as far as known, and the first persons dual and plural distinguish the inclusive and exclusive values, as in some South African, American, and Tartar languages. As far as I have compared the Tahitian and Rorotongun dialects with portions of the New Hebridean languages, I find the analogy quite manifest, not only in the pronouncing but also in the declension of nouns, and the laws of the articles and verbal particles; but I find the vocabularies of the latter, as far as they go, differing as much from each other as from the dialects of the Malayo-Polynesians.

The Bishop of New Zealand says that in Western Polynesia, any one dialect is not understood by more than 5000 natives. What information I may be enabled to receive on this subject in more favoured circumstances, (D. V.) I shall feel it my duty to commit to my esteemed friend Dr. Norros, of the Royal Asiatic Society.

The decrease of several branches of the Malayan race who have been favoured with all the blessings of European nations, is a sad circumstance which forces itself on our attention. In 1849 the deaths in the Sandwich Islands exceeded the number of births—2900; and the Rev. Mr. Walter in 1851 says of the Tongans, "They do not live long;—the females are women at thirteen, and grow old women before thirty. Alas, they quickly pass away and are gone!" What an argument why we should haste to preach to them the imperishable Gospel before they die, that a remnant of all may be saved according to the election of grace! There is some reason, however, to believe that the Papuas will not so fade away. Governor Grey speaks in the highest terms of the energy and durability of the New Zealanders since their contact with Europeans, and the abolition of infanticide; and Dr. Prichard says, "May not the New Zealanders owe their exemption from the fatality which appears to attend the appearance of Europeans among Polynesians, to the slight intermixture of the more energetic Papuan." There have been, however, causes besides female infanticide in operation among the Polynesians anterior to European residence, which may account for the diminution of some of these

racces—the investigation of which is now engaging the serious attention of some learned philanthropists. There can be little doubt that the Malays in their migrations spread from west to east, at which times there are many evidences extant of a commingling with other races; and when two dissimilar races unite, the result is never one homogeneous race, and decrease of race follows in subsequent generations. All recorded evidence declares mulattoes or half-castes to be more liable to disease, and shorter life, than either parent. I have no doubt that the final result of these investigations on this important subject, (which has perplexed me for several years,) will be the complete removal of the calumnies cast upon the Gospel and its servants by those who seek occasion against the word of God, by the study of this subject as they study geology and other sciences; and that the purposes of God in relation to these races will appear to be fulfilled by the operation of laws which have no connexion with the introduction of the Gospel among them; for God has said that He will enlarge Japhet, and that he shall dwell in the tents of Shem. The Gospel in its regenerating influence has already saved many of them from diseases which are connected with them.

Although we are several degrees from the Cape, we are already beginning to cast a penetrating glance towards every distant object in the eastern horizon, in hope of seeing the long-looked-for Table mountain suddenly break forth on our vision with a cheerful influence which no other object from that quarter can produce. The first land which we saw after we passed the Isle of Wight, was St. Antonio, one of the Cape Verde Islands, which lifts its majestic head 7400 feet above the level of the sea. It was first seen by moonlight during the night, and the cry of "land ho!" caused a rush on deck to see the desired object. On the following day we saw Bravo, and others of these beautiful Islands, but the clouds so settled round them that much of their beauty and natural attractions were obscured from our vision. I ran up one of the masts and gazed as intently on them while they could be seen, as an expatriated traveller would on the first sight of his native country after a long tour in foreign climes. We would have esteemed it quite a privilege to have had a walk round their shores—

not only to have seen more satisfactorily the handiwork of the great Creator in their landscape, but also to have obtained some exercise suitable to the requirements of nature, for some of us feel our knee-joints are like old locked doors, resting on their hinges. Two days after we passed these Islands, we met the brig *Athenia*, from Borneo bound to Liverpool. She came so near to us that we dispensed with the usual mode of conversing with ships at sea, by numbered flags, and used our trumpets. The captain promised to report us at Liverpool, and after hearty cheers and well-wishes were reciprocated, we soon lost sight of this welcome visitor in the distant horizon. We had the monotony of our voyage on several occasions agreeably broken by friendly salutations with homeward bound vessels. The last vessel which we hailed was a ship from *Notre Dame*, on an outward voyage like ourselves. She overtook us on the 17th inst., in S. lat 32 10, W. long 31 2, although she left port 15 days later than we did. We conversed with her by flags for about two hours, after which she sailed close by us, and wished us prosperity on our voyage, for which we heartily thanked them, returning the compliment, and soon lost sight of this friendly visitor in the eastern horizon.

While I am engaged writing, an unusual noise is heard on the quarter deck of our peaceful barque, and a general rush towards the helm: my pen falls, and I am on the deck too. I see anguish of soul depicted on every countenance, and every eye fixed on the devouring billows which mock the gazer's eye. I am ready in this distrusting moment first to ask—My God! what is the terrible cause of this change? Why are these countenances so sad, which were wont to be cheerful in beneficent acts of kindness towards their fellows? And then turning to my companions to ask them why all this—has any one fallen overboard? No! Has any one been found so wicked as to cast the object of his hate into the depth of the devouring sea? No! Oh! I fear to ask one more question: Has any one committed suicide? Yes! is the soul-chilling answer, John Sands has cast himself into the midst of the sea! He has gone down to the great deep, and the mighty sea, with her gates and bars, has enclosed him for ever! Evidences of his insapiently now

occupy our attention. He has been several years in the *John Williams*, and on her last voyage was second mate, but on this an assistant to the steward; and Mr. Barff says he often engaged in prayer at their former meetings in the ship, and was generally esteemed a good man. During this voyage, however, those who were most intimately acquainted with him, say that he was very singular in his conduct, and often spoke of his wife, to whom he has not been long married, expressing a strong desire to return to England from the Cape; but what he said made no unfavourable impression on our minds in relation to his state of mind till last Saturday night. It seems that during the night he knocked at the captain's cabin door, and obtaining permission to enter, requested him to take charge of his boxes, and said that he was going to leave. The captain thought he was quite sane, and therefore took no notice of this strange conduct. I rose early the following morning to obtain some things for Mrs. Gordon, who was afflicted during the night with a slight attack of the *tic doloureux*, brought on by cold, and was the first who met John, and I asked him for what I required, and he went away and brought me carefully all that I needed; but I knew nothing of his conduct on the past night, and observed no change in his countenance marking insanity till the evening of the same day. He called out "good bye," to the passengers in the evening, and told Mr. Barff that he would die at a certain hour. Mr. Philip, after this, persuaded him to come and hear me preach, hoping that his soul might be benefitted. He listened for a short time to a discourse from the words "Grieve not the Holy Spirit," and went away. The captain, however, believed him to be sane till 3 o'clock to-day, when he escaped from the care of Isaiah, and in a moment was gone, and the mountain waves roared over him in triumphant fury, bidding defiance to all mortal aid and sagacity to rescue the victim from their devouring grasp. Man in his best state is vanity,—but when bereft of reason, oh what a wretched being!—he is like a ship without rudder and masts dashed against the rocks by the first sharp blast which overtakes her on the ocean. We are all deeply distressed by this calamitous visitation, and hope that it will be improved for the glory of God. I endeavoured to improve it for this end

at my Bible class in the fore-castle in the evening.

P. S.—Since writing the above, we have arrived safely at Cape Town, having had a prosperous voyage thus far, in the good providence of God, and quickly met with a most cordial reception by the kind friends of the mission in this town, who are very solicitous that we remain here, at least, till after the Sabbath. There is a steamer just leaving for England, and I hasten to send a letter to Dr. Tidman, in answer to one I

have just received from him by the Rev. Mr. Thompson, of this town, and an account of our voyage to Africa—to my dear and never-to-be forgotten friends in N. S.; and will send further particulars (D. V.) before I leave Cape Town.

I may say that very important news is still being received from that indefatigable, scientific christian traveller of South Africa, Dr. Livingston.

I remain, dear sir,

Your's, in the Lord,

GEO. N. GORDON.

Other Missions.

From the New York Observer.

THE CHILDREN'S SHIP.

THE 'MORNING STAR' AND MICRONESIA.

A meeting was held in the Park-street church, Boston, Sabbath evening, Nov. 30th, on occasion of the departure of the Rev. Hiram Bingham, jr., and his wife, in the missionary packet 'Morning Star' for the Sandwich Islands and Micronesia. Besides the usual devotional exercises, conducted by Mr. Stone, Pastor of the church, and Dr. Pomeroy, the Instructions of the Prudential Committee were delivered to the Missionary and to Capt. Moore of the missionary packet, by Dr. Anderson; an address to Mr. Bingham, by his father, one of the first missionaries to the Sandwich Islands; and an address by Dr. Adams, of the Exeter-street church. The audience was very large, and the occasion one of unusual interest. The Instructions of the Prudential Committee will serve for a Report to the numerous youthful contributors for the building of the 'Morning Star,' which sailed on her errand of love on Tuesday, the second day in December. They were as follows:—

Dear Beloved Brother: In this vessel, called the 'Morning Star,' you are expected to embark to-morrow, with your chosen partner; your first designation being to Honolulu, on the Sandwich Islands; and your second, to some one of the many groups of coral Islands in the western Pacific, to which the name of *Micronesia* has been given.

Your honored father was one of the first to carry the Gospel to the Sandwich Islands; and he is present this

evening to give you the counsels of age and wisdom, in his paternal right and as a missionary of the olden times. Happy he, in having a son to go forth on such an errand, in whose qualifications for the service we will confide,—yea, happy though you be, as indeed you are, his *only son*. May you, dear young brother, live long enough to witness such results in Micronesia, as your father has been permitted to see at the Sandwich Islands.

Although our missionary brig is not of large dimensions, you will find far better accommodations in her, than your father and mother found, thirty-seven years ago, in the brig *Thaddeus*. There is every arrangement both for safety and for accommodation. Skillfully modelled, strongly and faithfully built, complete in her appointments, with an ample library for the mind and heart, and medicines enough to satisfy the most ardent believer in the healing art, and an excellent chronometer for finding the ship's longitude on the waste of waters,—all contributed by our youthful auxiliaries,—you may well anticipate a prosperous and happy voyage. We know not, indeed, what may be appointed for the vessel, or for you, in God's providence, when once upon the stormy sea, or when you are among the coral reefs and pagan savages of Micronesia; but it is, nevertheless, with superabounding hope and joy that we see you depart. And be assured, this little vessel is of the utmost importance to the mission in the western Pacific. It has been found, that we cannot yet rely, in that part of the world, on the facilities afforded by the commerce and business of the world.—

The whaler and the votary of trade are too exclusive in their objects.— In that remote sea, they afford us no possibility for communicating regularly with our mission, nor for sending stated supplies; and when they visit the islands there is too often the terrible drawback of the pollution and death they carry with them to the native inhabitants. We must either abandon our enterprise in Micronesia, or have the power of breaking up the profound solitude of the missionaries on those coral isles. Should this vessel be spared, and realize our expectations, it will make every island accessible that is ready to receive the missionary, and all we shall then need will be men, and funds, and the outpouring of the Holy Spirit.

“The “Morning Star,” with her furniture and ordinary and extra sails and rigging, cost about \$13,000. Enough to meet this has been received from the children and youth; and the excess, and what is yet on the way to the treasury from the different parts of our great country, will be reserved for future repairs, and for the cost of insuring the vessel. The property is held by the Board. It falls in, however, with the plan of operations in the North Pacific, to place the vessel under the general direction and control of the Hawaiian Missionary Society, composed mainly of those ministers and laymen residing at the Islands, who once composed the Sandwich Island Mission. To the disposal of that Society will be committed, also, the funds which the Board, and the Bible and Tract Societies of this country, shall devote to the support and culture of the gospel institutions at those islands; and it will have, moreover, the entire care of furnishing the native Hawaiian laborers in the Micronesia mission, and of providing for their support. Indeed, since a primary reason for commencing the Micronesia mission was to provide a heathful reactionary influence for the Hawaiian churches, so that they may the sooner reach the point of self-support, it will be

the earnest endeavour of the Prudential Committee to make the greatest possible use of all the facilities for prosecuting the missionary work in the Pacific.

What we propose in the island portion of the heathen world, is a speedy missionary occupation, if the Lord will, on behalf of the churches related to this Board, of the Kingsmill, Marshall, and Caroline Islands; and to occupy and cultivate them, as the Sandwich Islands have been occupied and cultivated.

When the pillar of God's Providence leads the way, we may venture to go, though it be to the utmost verge of the remotest sea. No path to usefulness and to heaven is shorter, better, safer, or more happy for us, than that which God prescribes for us. Along that path, we may be sure; lie all our spiritual consolations; for only there, in the performance of our duty, may we expect to enjoy the presence and fellowship of the Holy Spirit. In a large view of our relations, and interests as immortal beings, there is no real danger in the path of duty. Through the grace that is in Christ, we shall gain as immortals what we lose as mortals, and a thousand fold in heaven for all the sacrifices made for him here on earth. Live, then, dear brother and sister, always for the whole of your existence, and not for a mere fraction of it. God's gracious Providence, standing in grand parallel with all the seeming ills and calamities of life, will cause them to work out for you a far more exceeding and an eternal weight of glory.

“Now the God of Peace, that brought again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”

R. ANDERSON, }
S. L. POMROY, } *Secretaries.*

Missionary House, Boston, Dec. 29, 1856.

News of the Church.

The Board of Foreign Missions met at Green Hill on Tuesday evening, 13th ult. A letter was received from the Rev. John Wm. Matheson, giving an account of the course of study which he

is at present prosecuting at Pennsylvania Medical College, which was highly satisfactory. Letters were also received from Messrs. Samuel F. Johnston and James A. Murray, giving an account of

the studies which they are prosecuting at the Free College at Halifax. The Board having received intelligence of the lamented decease of Dr. Bates, of Glasgow, Foreign Mission Secretary of the Reformed Presbyterian Church of Scotland, the Board agreed to adopt a minute, expressive of their esteem for him personally—the satisfaction they enjoyed in their official intercourse with him, and their sense of the loss which their brethren of the Reformed Presbyterian Church of Scotland have sustained in his removal.—A letter was read from the Rev. John Stewart, New Glasgow, on behalf of the Foreign Mission Committee of the Free Church of Nova Scotia, asking information regarding our Mission, with the view of aiding that body in determining as to what field of labour they should select. The Board were highly gratified with the spirit of this letter, and instructed their Secretary to afford the necessary information.

The Presbytery of Pictou met in Salem Church, Green Hill, on Tuesday, 13th ult., for the Presbyterial visitation of the congregation. The Rev. James Bayne preached from Exod. iii. 2. The questions of the formula were put to the various office bearers, and generally answered in a very satisfactory manner. The Presbytery expressed themselves gratified with the general state of the congregation. They particularly commended the liberality displayed by the congregation, the sum of over £35 having been collected during the past year for objects connected with the diffusion of the Gospel beyond its own bounds, or at the rate of fourteen shillings for each family in it. Next meeting of Presbytery was appointed to be at Springville, East River, on the 1st Tuesday of March, for Presbyterial visitation.

NEW PRESBYTERIAN CHURCH, WINDSOR.—Improvement in the style, size, and elegance of the Churches recently erected in Nova Scotia is evident to any person acquainted with the Country, East or West. In no religious body is this progress more visible than among Presbyterians. The congregations at Pictou, New Glasgow, Truro, Upper Stewiack, Springville, East River, Sherbrooke and Tatamagouche, have done honor to themselves by erecting Churches which are an ornament to their respective localities, while the great

object for which they were projected has not in any case been sacrificed to mere decoration. Windsor is now to be added to the number,—the New Presbyterian Church having been opened on the 4th ult.

The style of Architecture is the Gothic, which, by general consent, seems to be regarded as peculiarly adapted for ecclesiastical purposes. The dimensions are: length, 70 feet; breadth, 45 feet; height of post, 23 feet; rise of roof, 16 feet; height of tower from the ridge, 16 feet; spire, 45 feet, from top of tower.

It stands upon high ground, on a stone basement of considerable elevation, and with its handsome tower and octagonal spire, rising from the Northern end of the building to the height of more than 100 feet, forms a most conspicuous and beautiful object on entering Windsor on the East. The whole structure appears symmetrical in proportion complete in finish, and elegant in design. The two large windows in the Northern and Southern ends, the one behind the Pulpit and the other directly opposite, are peculiarly handsome, and both within and without have a very pleasing effect.

The Pulpit is constructed of Black Walnut, highly polished, and is in style somewhat massive and imposing, without decoration or tawdry ornament. On a crimson cushion lies a magnificent Pulpit Bible the gift of a young lady.

The pews are numerous, well arranged, and very commodious, and in keeping with the windows, painted a good imitation of Oak.

The heating apparatus is constructed on the most scientific principles, and large though the area of the house be, keeps it warm and comfortable in every part.

The basement is occupied chiefly by a Lecture Room, which is, large, high, and in all respects well adapted for Sabbath School, Prayer and Missionary Meetings. Other portions of it are occupied by heating apparatus and fuel room.

The Bell is on the note G., full toned and capable of being heard a great distance and fully equal if not superior to the best in the Province.

Altogether, the workmanship appears to be highly creditable to Messrs Currie, the enterprising contractors, as the building must take rank among the superior ecclesiastical edifices in Nova Scotia. It was erected at a cost of £1,600, and speaks favourably of the spirit and

energy of the Windsor congregation, and taken in connection with other recent erections in the same places, (by the Episcopalians and Wesleyans,) augurs well for the progress of Evangelical truth in this part of the Province.

The opening services were fixed for the first Sabbath of the year. Had it not been for the severe storm and heavy snow-drifts the House would have been densely crowded. As it was, it was respectably filled. The Rev R. Sedgewick after devotional services appropriate to the occasion, preached from the Gospel by St Luke, Chap. ix, v, 33:—"It is good for us to be here," and in the afternoon from Psalm cxxxii., last verse, and last clause "But upon Himself shall His crown flourish."

The Rev J. L. Murdoch the Pastor of the United Congregations of Windsor and Newport preached in the evening from Job. ch. xxiii. v. 3, "Oh! that I knew where I might see Him, that I might come even to His seat.

The audience were deeply attentive and appeared evidently impressed with the solemn, suitable and important truths, to which during all the day they listened. Religious services were also held and discourses preached to large and delighted audiences on the Monday and Tuesday evenings following, by Mr Sedgewick.

May the building thus set apart for the public worship of God long remain the Home of a united and pious people. May many souls be there ruffed from disobedience to the wisdom of the Just, and when the Lord reckoneth up the people, may it be found that many were born there! May the congregation enjoy times of refreshing from the presence of the Lord.—*Com.*

Chatham, Dec. 29, 1856.

ABRAM PATTERSON, Esq.,
Treasurer P. C. N. S.

Dear Sir—I forward you the inclosed Four Pounds towards a Fund for aged and incapacitated ministers of the Presbyterian Church of Nova Scotia, should the Synod determine to take action on the subject. If some thoughtful and pious members of the Church, previous to the next meeting, should forward to you such sums as they might feel it a duty to give to this object, I doubt not the Synod would see its way clear to organize a scheme. In the united Presbyterian Church success has attended

such a scheme beyond the most sanguine expectations of its earliest promoters. All considerate persons know that the income of most of our ministers will not admit of their laying anything past to serve them and their families after they have become incapable of any longer serving the church.

Your very truly,
JOHN McCURDY.

New Glasgow, 16th Jany. 1857.

Mr. Editor,—

I send you a copy of a letter I received a fortnight ago, and I request you to publish it, in the hope that others of our christian brethren may be induced to do as this "Friend" has done; and enjoy the sweet pleasure of disbursing at this season of the year the contents of their "Mission Box."

GEORGE WALKER.

New Glasgow, 1st Jany. 1857.

Rev. and dear Sir,—

Enclosed is the proceeds of our Mission Box for the last year, which please dispose of as follows—

The Home Mission,	£1 0 0
Micmac Mission,	1 0 0
Education of Mr. Ged-	
dies' children,	1 0 0
Foreign Mission,	2 0 0
	£5 0 0

And oblige,

Your's, truly,
A FRIEND TO MISSIONS.

Notices, Acknowledgments, &c

We have again to request that agents and subscribers who have not yet forwarded their orders for the *Instructor* or *Register* will do so without delay to Mr James Barnes, Halifax, who has been appointed agent, as hereafter we shall only print what is necessary to supply orders. Remittances may be forwarded to him or to the Synod's Treasurer, Abraham Patterson, Esq. We would again press upon our ministers the propriety of efforts to increase the circulation of the *Instructor*. The draft upon the funds of the Church for its maintenance during the past year has been heavy, and cannot be repeated. Unless there be a considerable increase in the subscriptions it must be discontinued at the end of the present year. With an increase of subscriptions such as we think might be readily obtained it would not only pay expenses, but might be made to yield a surplus. The matter is therefore in the hands of the ministers of the Church. We would also beg

leave to remark that it is not always sufficient to give a general recommendation from the pulpit. If success is to be obtained it is by appointing persons who shall call upon the different families in the congregation personally. The following remarks from the *United Presbyterian Magazine* are to the purpose:—

"Let a small canvassing Committee be formed in each congregation, after recommendation from the pulpit to wait on every family and respectfully solicit their support, and they will meet with comparatively few refusals. Other plans have been tried in extending the circulation of denominational magazines, but no other has been so successful as that now suggested. Mere announcement will not suffice. In a case known to the Committee, it was intimated that intending subscribers might put their names in the plate on Sabbath and only two were received. But in the same Church three hundred and fifty subscribers were secured by waiting personally on the members. If this plan, or some similar one, is pursued, the desired increase will be very readily obtained."

We commend this view to our brethren throughout the Church. The matter might, we think, be managed by the elders in their several districts, or by appointing some young and active person in each section of the congregation to act as agents. Whatever plan be adopted we request that the ministers will see that personal agency, and not announcements merely, be employed to accomplish the object.

We have also to request that agents forward as speedily as possible the balances due for 1856, as we wish to close the accounts for that year.

The Board of Home Missions will meet at New Glasgow on Monday, 2nd March, at 4 o'clock, P.M.

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

Ladies of Mass Town, Rev Mr Ross's congregation, 46 yards cloth, value	£2 17 6
Mrs John Cotham, Debert River, a box sundries, value	12 6
Mrs David Carlile, East Mountain, 10 yards cloth, value	12 6
Mrs W. Carlile, 5 yds cloth, val.	6 3
Miss Carlile, 9 do	11 3
Mrs Samuel McCabe, Greenfield, 5 yards cloth, value	6 3
Mrs John H. Notting, 3½ yards flannel, value	4 9
Miss Mary Johnson, Stewiacke, 5 yards flannel, value	6 3
Mrs Hugh Moore, 6 yards flannel, value	7 6
Ladies of Hardwood Hill, De-	

bert, 18 yards cloth, value	1 2 6
Ladies of Debert Village, 31½ yards cloth, value	1 17 9
Mrs Thomas Brown, Londonderry, 4 yards cloth at 1s 6d	6 6
Mrs Thomas Dunlap, Lower Village, 5 yds cloth at 1s 8d	8 4
Mrs Ellis, Upham, Stewiacke, 2 pair socks, value	2 6
Mrs Isaac McCurdy, Onslow, 2 pair pants, value	14 6
Sabbath School children, Hardwood Hill, Debert, Londonderry, sundries, value	7 6
Mrs James McElmond, Upper Londonderry, 9 yards pressed cloth, value	1 2 6
Mrs John Brown, Londonderry, 5 yards twilled flannel, value	8 2
Ladies of Lower Onslow, 26 yards print, value	14 6
Ladies of Smithfield, collect'd by Mrs R'd. Pyke, sundries, val.	12 6
Cash from a Lady of Onslow	5 0
A Friend, Mr Wylie's congreg'n	1 0 0
Mrs Charles Hare	2 6
Mr Charles Hill, Economy	5 0
A Friend to Missions, per Mrs Dunlap, Stewiacke	1 0 0
The following received per Rev A. Wylie from Mrs John Mahan: Print and sewing materials, val.	10 0
Mrs Gray, 3½ yds homespun, val.	5 1
Mrs Patrick Hill, 6 yds worsted cloth, value	10 0
Mrs Wm. Peppard, 6 yds flannel, value	7 6
Miss Peppard, 1 pair stockings for Miss Geddie	1 4
Mrs Thomas Davison, 2nd Portipaque, 6 yards flannel, val.	7 6
Mrs Paul Kar, 2½ yards twilled flannel, value	3 3
A Friend, a blanket for Mrs Geddie	7 6
Ladies of Portipaque, 12 yards cloth, value	18 6
Mrs Samuel Wilson, Castle-reagh, 3½ yds flannel, value	4 3
Mrs George Fulton, Mrs James Johnson and Mrs William Fulton, Birchhill, 8½ yards cloth, value	10 7 6
SYNOD FUND.	
From Brookfield, per Rev J. I. Baxter	£1 0 0
SEMINARY.	
Onslow Benevolent Society, per J. P. Dickie, Esquire	£3 10 0
MISSION SHIP JOHN KNOX.	
Children of Halifax Road, per Mrs R. H. Smith	£0 12 0
Lower Village Sabbath School	1 2 11
Folly Sabbath School	1 12 0
Children of Mr P. S. Smith	5 5
Collected by Miss Jessie Morrison, Debert.	3 0

EDUCATION OF MISS GEDDIE.

Mrs R. H. Smith £0 2 6

From children of Proshytering
and Baptist Sabbath Schools,
Upper End Economy, for Mr
Gordon's field of labour—to
purchase clothing—per Mr
C. Hill £1 0 0

The Treasurer of the Mission Education
Fund hereby intimates that the entire
amount of funds contributed by the friends
of this benevolent scheme, during the past
year, amounted to £14 17s. 9d. currency,
and that this sum has been remitted to the
proper quarter, for the education of Miss
Lucy Geddie. Subsequent to this remittance
the following sums have come to
hand from Sabbath Schools in connection
with Salem Church:—Union Hall, £1 13s
7d; Cross Roads, Green Hill, 13s 3d;
Lower Settlement, Middle River, 8s 4d;
Middle Settlement, Middle River, 8s 4d;
in all, £3 3s 7d. The annual remittance
required is £25 sterling, or £31 5s currency.
It is hoped that the supporters of this
fund will not allow any such deficiency as
now appears to be drawn from the general
funds of the Board.

The Ladies' Religious and Benevolent
Society in connection with Prince Street
Church, Picton, at their annual meeting
made the following disbursements to public
purposes:—
Seamen's Bethel, South Picton £5 0 0
Church Building Fund, Anna-
polis 4 0 0
Church Building Fund, Hempt. 2 0 0

The Seminary of the Presbyterian
Church of Nova Scotia will be re opened
on Wednesday, the 4th of March, at 11 o'
clock, A.M., at West River, Picton.

The Board of Management will meet
on Thursday previous for examination of
applicants for admission to the Classes.

Monies received by the Treasurer from
20th December, 1856, to 20th Jan'y, 1857.
1857. Foreign Mission,

Jan 2. Thankoffering, dropt in
Collecting Box, Prince
Street Church £0 5 0
16. Collection taken in Pri-
mitive Church, N. Glas. 24 0 9
18. A Friend to Missions, by
Rev George Walker. 2 0 0
" A Friend, from Pied-
mont Valley, by do 5 0
20. Religious and Benevo-
lent Society, St John's
Church, Chatham, Mi-
ramichi, per Mrs W. J.
Fraser 3 0 0
Home Mission.
18. A Friend to Missions, by

Rev George Walker 1 0
Special Effort for Seminary.
6. David McCulloch, Esq. 7 10 0
Education of Mr. Geddie's Children.
18. A Friend to Missions, by
Rev George Walker 1 0 0
Fund for Aged and Incapacitated Ministers.
2. From Rev John McCur-
dy, Miramichi 4 0
Seminary.
20. Religious and Benevo-
lent Society, St John's
Church, Chatham, Mi-
ramichi, per Mrs W. J.
Fraser 2 0 0

Mr C. Robson acknowledges receipt of
the following sums for Instructor and Re-
gister for 1856:—

Thomas Archibald	£0 5 0
R. S. Copeland	15 0
Samuel S. Morrison	2 11 3
Alexander McBurnie	12 6
John Hubbard	5 0
William Graham	1 2 6
Arthur King	5 0
Rev George Clark	5 5 0
H. B. Reid	5 0
Charles M. Forbes	5 0
Rev John Sprout	5 0
Rev James McLean	16 3

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

D F Layton, Londonderry	£2 16 3
David Fulton, Bass River	3 0 0
F Peebles, Quebec, 1856-7	10 0
Captain McKenna, 1856	5 0
C D Hunter	5 0
Alex Fisher, Middle Stewiacke	7 6
Rev RS Patterson, Bedeque, PEI	2 5 0
Rev George Christie, Yarmouth	5 0
Rev J McG. McKay	5 0
Robert Davidson, Londonderry	2 10 0
Rev James Smith, Stewiacke	5 0
Dr Frances	1 6
Duncan Creelman	1 6
Rev John McCurdy, including 15s from G. K. r., Esq, for gra- tuitous distribution of Register	5 5 0
James McCallum, P. E. I.	16 3
Mrs Whittier, Sackville	1 6
John Archibald, Stewiacke	5 0
Adam Logan, T Stewiacke, 1856	5 0
Mr Joyce, Halifax, 1856	5 0
Gammell & Topper, 1856	5 0
Mrs J Creelman	5 0
Mr John Carter	1 6
A B Fletcher, Londonderry	1 3 9
James J O'Brien, Noel, 1856	2 0 0
Miss A Patterson	5 0
T A McKeen	1 7 6
Robert Laird, P E Island	5 0
Robert Gordon, do	12 6
Rev A Fraser, do	3 2 6
Rev R Sedgwick, 1856	4 0 0
E Fulton	5 0