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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

SEPTEMBER, 1856.

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1856.

THE
CHRISTIAN INSTRUCTOR.

SEPTEMBER, 1856.

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

BIOGRAPHICAL SKETCH OF REV. JOHN MITCHELL, LATE
OF RIVER JOHN.

THE biography of any man, however humble his sphere of life may have been, affords lessons of practical improvement. It is a favourite maxim with some, and one in which there is not a little truth, that every man sent into the world is sent on a particular mission. He has a particular work to do, which perhaps no other man *can* do, and which assuredly no other man *will* do. The effects which his life produces, and the impressions which he leaves behind him, when closely and minutely examined, are, in the circle in which he moved, only such as he alone could have produced or left. To use a term frequently employed by philosophers, there is an *idiosyncrasy* of life or of moral character, as well as of temper or disposition. In other words, there are peculiarities in every man's life to be met with in no other. This idea is often brought out in a variety of forms even in the commonest walks of life. How often do we hear it asserted by the humblest peasant among us, that nothing is created in vain,—that every thing has its special use,—that every flower, nay, every word, is created for some specific end, although frequently we may not be able to detect that end! The same remark we apply to the life of a man. Special powers or capabilities are brought out.—Certain functions come into operation. Peculiar effects are produced. Individual influences work, it may be imperceptibly, on those around him.—Some or all of these characterize every man. In this light the history of the humblest individual, especially if he be a christian, may be viewed as interesting. It teaches some practical lesson. It gives some special view of the goodness or wisdom of God. It illustrates some mental or moral power.—Variety, a boundless variety, shines out in all the works of Jehovah. It appears in human life too. Let the devout soul take such a view of it; and who could restrain him from exclaiming: “O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.”

We purpose, in the present article, to give a brief sketch of the life of the Rev John Mitchell, late of River John. As one of the fathers of our Church, such a sketch should be interesting. A number of papers, which have lately come into our hands, communicate some facts that should increase this interest. But it will be valuable, more particularly for giving an illustration of

the idea above referred to—that every man sent into the world is sent on a special mission. What the particular mission was, on which Mr Mitchell was sent, we shall not at present determine. But after we have given an outline of the facts of his life, and endeavoured to trace out the moving-springs of his varied doings, we may, perhaps, be able to arrive at a satisfactory conclusion even on this point.

I. HIS PARENTAGE AND BIRTH.

Mr Mitchell was born at Newcastle-upon-Tyne in England. In none of the papers, now before us, is the precise date of his birth given. But we ascertain from several incidents mentioned, and from comparing them with other dates, that it must have been in 1765. His parents were respectable, though of an humble rank. The family was numerous, but death at an early period made melancholy inroads upon it. Writing to his brother in 1796, Mr Mitchell says: "Six years are now almost elapsed since we, with a number of our relatives, sat down together at dinner. It was upon the first day of the year 1790. If I mistake not our number was then 13; now we are reduced to 9, perhaps 8. One has fallen in war; one was accidentally killed; two died a natural death; one, whether dead or alive, we know not; and we, that are left, are now separated; and perhaps will meet together no more." Mr Mitchell was the eldest of the family, a circumstance which influenced his mind not a little in reference to his duty towards the family.—Of his mother he entertained a high opinion, and felt for her the most affectionate regard. She appears to have been a pious woman, and one who, from the heart, feared the Lord. But the idea he had of his father was different. While he ever speaks of him as a kind and indulgent parent, he almost never fails in his letters to mourn over his want of piety. Several times he tells us that he had no real religion—that he never prayed with his family—never attended public worship—had not even the form of godliness—and was never connected with any denomination of christians. Christian parents can do much for their children; and how grateful should children be when they are favoured with such parents! But when God has a soul to save he can accomplish his purpose irrespective of the instrumentality of parents. Mr Mitchell became a trophy of grace; but it was a holier and a mightier hand than that of an earthly parent that led him in the way everlasting.

II. HIS CONVERSION.

Of the boyhood or early life of Mr Mitchell we can find no very particular account. Where he received the elements of education, or to what extent that education reached, we cannot determine. But it would appear that, in so far as reading and writing are concerned, he had received "a competent portion;" for immediately after his conversion, which occurred at an early age, we find him diligently reading his Bible, carefully committing passages to memory, and taking down notes of the books he read and the sermons he heard. Of his moral habits at this time he speaks with the deepest regret and the most contrite repentance. He was guilty of some open and profane sins, and his companions were those who had no fear of God before their eyes. He laments particularly his profanation of the Lord's-day. One interesting act he mentions illustrative of this. It would appear that some of the youths about Newcastle were in the habit of going "a boating" as it is called—taking a sail upon the river. The Sabbath was the day selected for this amusement. With these youths Mr Mitchell associated himself, and seems to have enjoyed the wicked sport with as much glee as any of them. On three different occasions he was nearly drowned, and on one occasion he

was saved in a manner almost miraculous. The reflections Mr Mitchell makes on these incidents are quite characteristic. "God's mercy was seen in these events. Had I perished then, I must have perished in my sins.— But ah! ungrateful wretch that I was, this mercy of God made no impression upon me; I continued in my rebellious course as much as before."— The most awful and alarming providences of God will not convert a soul, unless the Holy Spirit apply and sanctify them. These are the principal notices we have of Mr M.'s life previous to conversion.

Of this event we have fortunately a most distinct account given by himself; and no event in the life of a christian is more important than this. It is always marked as a new era. It is the starting point on the journey to heaven. This event was duly marked and chronicled by Mr Mitchell. A collection of thirty-seven long letters, occasionally on family affairs, but principally on religious topics, is now before us. In the thirty-second letter he tells us his conversion took place on the 23rd of June, 1784; when he must have been about 19 years of age. As we shall see afterwards Mr M. became a missionary in connexion with the London Missionary Society, and received his education principally from them. Previous to being received as a student in the Seminary, it was necessary for him—as it was for every candidate—to give an account of his "religious experience." A copy of the document, which, on that occasion, he presented to the treasurer of the Society, now lies before us, and is entitled: "A short account of my religious experience, call to the ministry, and confession of faith, in a letter to Thomas Wilson, Esq., Treasurer of Hoxton Academy, before I was admitted there a student." In this document we have a full account of the manner in which his conversion was effected, and we shall give it in his own words:—

"The appointed time always drew nearer when God was to manifest his sovereign and rich grace, in effectually calling me from darkness into his marvellous light. Being a little convinced of my folly, I began to attend the means of grace, and regularly attended for about one year. No persuasion or reproaches from my old companions, were able to keep me away. But, alas! I heard the minister preach and did not understand him. Still I thought all was well, if I attended the meeting; and that there was no need of so much fuss about religion. I contented myself without reading or praying, and was happy when I met with any that would join me in reproaching the true worshippers of the meek and lowly Jesus, because, I thought myself better than they were. But when God was pleased to call me by his grace, I beheld things in another light. The first time, I think, God began a saving work upon my heart, was, if I mistake not, in the year 1784. It occurred one day when I was attending the horse-races in Newcastle. Great trouble of mind came upon me (for attending them). The trouble I endured, and the happiness I felt when the race was over, I never will be able to express. From that wicked place I went with a full resolution never to return any more; and blessed be God, I have been enabled to keep it. The next day, when others were going to see the races, I went out to the fields to pray, read and meditate. The Bible became precious to me, prayer my delight, and divine contemplations exceedingly sweet to my soul. When I compared the surpassing pleasures I experienced in this new employ, with what I used to find in the races, I was lost in wonder and admiration. From that time forward I continued to retire to the fields after I was done with my work."

This is the account Mr M. gives of his conversion. He then proceeds to state the evidences he had to convince him that the change was real and scriptural. It was observed by others; it was universal, affecting every pow-

er and faculty of the soul, particularly the memory : "the change in my memory was none of the least wonders to me." It appeared also in his understanding the preaching of the gospel better. "When, after this, I attended the means of grace, I often wondered how it came about that I understood the minister so well, and found such peculiar pleasure in hearing sermons." His whole deportment, as well as his taste, was completely changed. He was deeply concerned for the souls of others, and prayed for them ; became a member of the Church ; commemorated the death of Jesus at the communion table ; visited the sick ; and joined a prayer-meeting, "Old things had passed away, and all things had become new."

It is pleasing to review the work of God's Spirit in thus regenerating a lost and sinful soul. Perhaps too little attention is sometimes given to the recording of such changes. There are some denominations, probably, who give too much prominence to the day, and place and means of conversion ; and insist to too great an extent on these being stated as evidences that a soul has passed into a gracious state. But do not we Presbyterians, often err in an opposite direction ? Have we not reason to believe that there are as many striking and remarkable conversions among us, as among other Christians ? But is it not a fact that from a false modesty or some similar cause, neither the Church nor the world ever hears of them ? On the one hand there is no need of making an ostentatious display of what God has done for our souls ; but on the other we ought not assuredly "to hide our candle under a bushel." In reading the memoirs of Presbyterian ministers and other eminent saints among us, how often for this very reason, do these memoirs appear dry and uninteresting, especially to a truly devout and experimentally exercised soul ! We read that they were born, that they were educated, that they preached or did stupendous works of benevolence, and that they died ; but no information is communicated as to the great work carried on in the inner man by the Spirit of God. Some memoirs of late must be excepted from this charge, particularly those of Dr Chalmers, Dr Heugh, and Mr McDonald, "the earnest student." We trust from the interest taken in these, the number of such will be greatly increased.

III.—HIS CALL TO THE MINISTRY.

It was long after his conversion that Mr Mitchell considered himself called to the ministry. It was no hasty movement upon his part. It was a resolution formed after much thought, frequent prayer, and earnest searchings of heart. "To preach the glad tidings of salvation through Jesus Christ to lost sinners, dead in trespasses and in sins, has been the desire of my heart for upwards of fourteen years ; and many a night and day and hour, I have spent in prayer and self-examination, to see whether or not the Lord was calling me to his work." During these fourteen years he seems to have continued steady at his trade. We find, however, that he left Newcastle and stopped at other places, for considerable periods, both in England and Scotland. This does not appear to have been altogether accidental, or merely for the purpose of following out his occupation ; it seems to have entered, at least to some considerable extent, into his religious plans. He considered that several members of his family were not converted persons ; and it was his anxious desire that he should have an opportunity of speaking plainly to them on "the one thing needful." This, it would appear, he could not well do while at home, for what reason he does not say ; probably it was modesty or want of confidence. But no sooner do we find him from home, than we find him sending them lengthy, pious, earnest letters on the need of attending to the interests of their souls. From London, Woolwich,

Glasgow, Greenock, and Gourock, numerous letters of this description were sent. They were addressed to his father, mother, sister and brothers. They are truly pious and earnest breathings of a sanctified spirit. There is no "speaking unto them smooth things;" there is no untimely "closing nor binding them up, nor mollifying with ointment," the wounds which may have been made in the conscience. But there is faithful dealing, direct and personal appeals, plain and homely truths, and striking arguments, which it must have required a stout heart to resist. In no part of his life, does Mr Mitchell appear to better advantage than during these fourteen years. Away from home, toiling all day as a common workman, we behold him sitting down at night to pen these warm admonitions to a loved brother or respected father. How often have we thought that much might be gained to the world, if many of our intelligent or pious workmen, would like Mr M., accustom themselves to commit their thoughts to writing, and give us their views on some subjects, on which they are best qualified to speak. Examining things from a different stand from those who most frequently wield the pen, they might pour in a flood of light on themes and topics, which even to the self-wise appear mysterious.

From the above extract we are led to conclude that fourteen years had elapsed from the time of Mr M.'s conversion till he applied for admission to Hoxton Academy; and that it must have been about the year 1797 or 1798, when he would have been about 30 years of age. He states the reasons why he considers himself called by God to his work. They are such as the following. (1.) God at first thwarted his wishes in the choice of a trade. He applied to two or three gentlemen about Newcastle to learn a trade different from that which he ultimately followed, but none at the time required apprentices. (2.) When he did select a trade, God overruled his motives for good. The trade which he selected was a rope maker. The reason why he made this choice, he says, was, that "he would have plenty of time to carry on his ways of wickedness." He would always be at "liberty in the summer time at one o'clock, and in the winter at four." But the very time which he intended to devote to the Devil and the Devil's work, God had resolved should be devoted to the work of Jesus. Accordingly it was spent in studying the scriptures, instructing the ignorant, and visiting the sick. (3.) From the time of his conversion, or a little after it, the desire of becoming a preacher of the gospel "had perpetually haunted him." He had often endeavoured to banish this desire from his mind, but it continually recurred. At one time, he would view it as "a delusion of the devil;" at another, "as arising from pride of heart." Sometimes he thought himself "unworthy of such an honour;" sometimes that if he were to become a minister of Christ, "he would kill himself with study and be guilty of self-murder;" sometimes that "he might be more useful to his fellow-men by writing than by preaching;" and sometimes that "it was vain for him to think of such a work, for he never would have fortitude to speak before a congregation." But still the desire returned. He could not possibly get rid of it. It was always becoming stronger. "*Go preach*"—still as it were sounded an alarm in my ears. (4.) Since his conversion, God has made him instrumental in winning souls to Jesus. Nothing afforded him greater pleasure than to teach the ignorant and to talk about the matchless excellencies of a precious Saviour." Nor had these efforts to serve his Redeemer proved abortive. Through his instrumentality one of his former companions in vice was converted, while he opened up unto him that passage of scripture.—"O taste and see that the Lord is good." (5.) The frequency with which he was urged by the Spirit of God

to write long and pressing letters to his friends and relatives in reference to the salvation of their souls; and the effects which some of the letters produced upon his brothers. These were the principal reasons which Mr M., assigned for believing that he had a call from God to the holy ministry. To the Society's Committee they appeared quite satisfactory; and if we may judge from results, neither Mr M., nor the Society's Committee, formed an incorrect estimate of them. How delightful would it be to think that every gospel minister had as clear a call for *engaging* in the work of his Master! How long Mr M., attended Hoxton Academy, we cannot tell; it seems to have been about three years; it could not be more. Neither can we determine the course of studies which he pursued; but from the wide spread fame of that Seminary, and the eminent men who have always presided over it as tutors, we have every reason to believe, it would neither be paltry nor superficial.

IV.—HIS MISSIONARY LABORS.

After having been accepted as a missionary by the London Missionary Society, and having qualified himself for his arduous work, we find that Mr M., with a Mr Benton, sailed from Liverpool, on March 24th 1800, and arrived in Quebec, on Sabbath June 1st., having been about ten weeks on the ocean. Mr M., tells us that instead of keeping "a journal of wind and weather," and the various incidents which occurred on the voyage, he employed himself in profitable reading and in writing pious reflections suggested upon the passage. Accordingly we have a kind of spiritual allegory of the voyage—after the manner of Meikle of Carnwath—occupying seventeen large folio pages, written in a small, close hand. The object which the London Society had in view in sending out these missionaries seems to have been, to give a supply to the colonists of the pure gospel of Jesus Christ; and so far the object was good: at the same time, whether intentionally or not, they were introducing the Congregational form of Church-government—a system which was not then acceptable to the colonists, and never has been since. This was one reason why the Mission may be said ultimately to have failed.

On arriving at Quebec both the missionaries were kindly received by some christian friends, a large room was hired, and for some time preaching was held in it four times each week. Mr Benton remained at Quebec, because, to use the honest, simple language of Mr M., the people "think he will suit best." From Quebec Mr M. went to Montreal, where he arrived July 28th. He found this place by no means comfortable. The gentleman to whom he had letters of introduction was a man "having no religion and no love for it." He took him to a boarding-house where a number of gentlemen boarded, but who had not "a grain of religion among them." No arrangements were made for his preaching, and there seemed to be no desire for it. After continuing for a few weeks he returned to Quebec, leaving as his testimony against this city (Montreal) the following emphatic but graphic sentences: "If ever the world was idolized, and heaven and Christ neglected, it is surely in this place. If a minister wants to be popular he must preach or read—any of the ways will do—Abernethy or Blair's sermons.—These are the sermons they like to read; and they told me they like such preaching best. The sermon, whose charming theme is a crucified Redeemer, has too much Methodism in it for them."

New Carlisle, on the Bay of Chaleur, was pointed out to Mr M. as a place well fitted for a Mission Station. Thither he went, arriving November 17th. No place of worship was here; the population was great; and the people seemed anxious to hear the gospel. They gave Mr M. a cordial welcome.

For nearly three years he laboured here with not a little success. In his journal he has registered his labours most faithfully, and these were neither few nor small. We cannot enter into a minute description of these; although it would be a pity if such materials were lost; for the very minuteness of his descriptions gives to us the most vivid idea which can be given of the country at that period. The following summary must suffice. He preached twice every Sabbath, and sometimes thrice; established a monthly lecture on the first Monday of every month; gave a weekly lecture on every Wednesday evening—illustrating in a series of discourses some of the leading doctrines of the gospel; formed two prayer-meetings, one for males and the other for females; went on a tour to Restigouche; and visited many of the villages within fifteen or twenty miles around. But one of his most successful efforts was the establishment of a Sabbath School,—an institution almost altogether unknown at that time. Deep was the interest which Mr M. took in the School himself. He has written out in full in his journal the questions which were learned and discussed every Sabbath evening; and, as might be expected, these embrace the leading doctrines of the gospel. For some time before he left New Carlisle there was a movement among the people to erect a meeting-house; but the men were so much from home at the fishing, and the settlement was so poor, it never was accomplished. When it was proposed Mr M. was greatly rejoiced, and writes in his journal—“This will be the third Protestant Meeting-house in the Province;” by which, we suppose, he means the Lower Province of Canada.

While at Carlisle Mr M. was sadly annoyed by a number of irreligious persons who had taken a dislike to him. They gave out that he was not a regular minister of the gospel; and that he was preaching without a license from the Government. They represented him as one disaffected to the Government, and as sowing the seeds of anarchy and rebellion. To such an extent was their opposition carried that they threatened to call out the Militia to seize him and cast him into prison. For this purpose they summoned a meeting and entered upon a consultation. It turned out, however, that the friends of Mr M. were more numerous than was supposed—that they had carefully watched the movements of his enemies—and had intimated that, if they did call out the military, they were prepared to meet and resist them. When they understood this the opposition gave way, after annoying him in one petty way after another. We have mentioned this circumstance to exhibit the state of society at this period. Who would think now of calling out Militia to remove a poor, friendless, but pious Congregational minister, from any of our settlements or localities?

While at Carlisle Mr M. went on an extensive missionary tour throughout Nova Scotia and New Brunswick. But, as the present article has already lengthened out beyond our calculation, we must leave this and the remainder of the memoir as the subjects of a second article.

NOTICE OF THE LATE MRS. CARMICHAEL OF NEW GLASGOW.

WHILE we consider it proper and becoming to take special notice of the death of those ministers of the gospel, who, while labouring zealously and faithfully in the work of the Lord, have “borne the burden and heat of the day;” and who have done so, amid the hardships and privations incident to

the inhabitants of a new, poor, and thinly peopled country : we also consider that the death of christian men and christian women, who have been eminent for their unostentatious piety and untiring labours in every good word and work, is deserving of something more than a mere casual notice of *their departure* from among us.

Of this class of persons the late Mrs. Carmichael of New Glasgow was an eminent example. She was one of those persons that are fast passing away, who form a connecting link between the first christians of this county (Pictou) and those of the present age. She was, indeed, a mother in Israel ; and enjoyed the privilege of living on terms of friendship and intimacy with those christian men Revs. Dr McGregor, Dr McCulloch and Mr Ross, who were the honoured instruments of feeding the souls of God's people with the "bread of life" for many years in the county of Pictou. Of these ministers, however, Dr McGregor was her favourite.

Mrs. Carmichael was born in the city of Halifax and received her education there. When young she came to reside in the county of Pictou, and remained there ever afterwards. Her attention seems to have been early directed to divine things ; she felt their importance, and, though young, publicly dedicated herself to the Lord. It is not known when Mrs. Carmichael was first awakened to a sense of the value of religion and her need of a Saviour. If ever she experienced those deep mental anxieties, and those hidden mental conflicts, which sometimes mark the operations of the Spirit of God, we do not know ; if there were any such, she was silent and kept them concealed, as subjects too sacred for any ear but the ear of God : hers was pre-eminently that faith, which, in retirement, "works by love and purifies the heart."

When 22 years of age she was married to James Carmichael, Esq., and soon afterwards she settled in New Glasgow, which was not then a village. The cause of God which she had espoused prior to that event, now engaged, if possible, still more of her attention. Perseveringly and punctually did she attend to the public and private ordinances of religion, and when her own pastor, Dr McGregor, was supplying some distant part of his scattered congregation, she, with her husband, was to be found waiting upon the teaching of Dr McCulloch at Pictou ; this continued for many years.

As I have said, Dr McGregor was her favorite minister. His Nathaniel-like spirit delighted her : his benevolent heart, ever devising means to promote the glory of God and the good of men, won her heart ; and much of that spirit that dwelt in him animated her. The esteem and respect which she felt towards her minister was fully reciprocated by him ; for in her the Doctor found a most efficient coadjutor in all his labours of piety and benevolence. Mrs. Carmichael valued the Word of God highly ; it was the rule of her life ; and when, through the agency of the Doctor and others, an Auxiliary Society was formed in the county of Pictou, in connection with the British and Foreign Bible Society, she at once became one of its most active supporters, and continued to be so until her death. Nor did she confine her labours to the spread of the gospel by means of the multiplication and diffusion of copies of the Scriptures—she was also the warm friend of the missionary of the Cross. When tidings of the labours of Judson in Burmah fell upon the ears of the Church, she heard the tale of trial and of suffering, and, along with others, she held up that man of God by her prayers : nor was this all, for entering heartily into *his work* as the work of the Lord, she did not rest satisfied until she had collected, among the friends of the Redeemer, £50 for that Mission as a *substantial* evidence of her interest in the work of

evangelizing the heathen. It need hardly be said that, to a christian of such consistency of character, the Foreign Mission of the Church to which she belonged was an object of deep interest. She hailed with gratitude the Mission of Mr Geddie, and showed a growing interest in its progress. "Yes," she has frequently said to me, "Mr and Mrs. Geddie's work and success are what first engage my attention in the *Register*:" and one morning, on the week before her death, when I called I found her very weak and worn out; she was in her rocking chair, near a small table, on which was the Bible, and in her hand the *May Register*—scarcely answering my enquiries respecting her health, she asked me with a pleasant quiet smile, "Have you seen the *Register*? Is not that a most interesting story about Mary Ann? Is it not wonderful what the Lord hath done?"

The benevolence of Mrs. Carmichael's character was as distinctly marked as her religious character. She gave largely to the poor and the needy, and much that she gave was unknown to the world. God had prospered her husband, and just as he prospered, her charity, with his entire concurrence, also increased. She seemed to be always devising some good and benevolent work, and she always took the lead in its execution. Her charity was untrammelled by considerations of religious denomination or difference of country; when the poor cried, she heard; and as she could, she answered. Her mind was most unselfish in its cast; and the comfort of others was uniformly the first consideration with her.

Such is a brief sketch of one whom the writer highly esteemed. She doubtless had her defects; but, after an acquaintanceship of eight years, he never saw any marked defect that marred the beauty of her character; and as she lived, so she died. For upwards of two years she had been more ailing than usual: she, however, again and again rallied, and seemed to gather strength—never indeed regaining her former vigour and activity. To visit her during these weeks and months of weakness was truly a pleasure—there was indeed much to cause sorrow, for we sorrowed when we saw her weakness—but we joyed to see the calm composure of her mind under all her infirmity. We all expected that she would yet come round; but during last winter many little circumstances suggested to her family and friends the fear "that this sickness was unto death." During her last illness Mrs. Carmichael had not much bodily pain; her stomach had lost its tone; her strength was completely gone, and she had become very emaciated—yet amid all this there was no fretfulness, no murmuring—but continued thankfulness to her friends, whom she ever welcomed with a smile, and gratitude to her God for the mercy he was showing her in "the day of her calamity." In all her affliction she recognized the hand of her heavenly Father, and was *entirely* submissive to his will.

Some time before her death she believed that she was fast hastening to the grave, and when, about fourteen days before she died, I asked if she considered herself dying, she, somewhat surprised at the question, looked kindly up and said, "Oh yes." In the prospect of death Mrs. Carmichael had no triumphant joy, and she had no fears. Jesus Christ was the only ground of her confidence, "the anchor of her hope both sure and steadfast." She looked upon her whole life with "*godly jealousy*;" but she looked upon the Redeemer with "*holy boldness*" and *unshaken confidence*. He was to her *then* what he had been in her sweet and calm experience, "All her salvation and all her desire."

When a much loved daughter arrived from some distance the day before she died, she felt especially thankful to the Almighty for thus granting her

the desire of her heart; and then, with her beloved husband near, and every member of her affectionate family around her—and in the midst of her sorrowing friends and relations, she calmly awaited the “call of the Master,” and gently “fell asleep” about one in the morning of 14th May, 1856. In her death the Church has lost a valuable member, and the poor a considerable friend.

W.

THE HOME.

When a river is seen gliding calmly through the landscape,—here glistening in the sunbeams,—there reflecting the dark green of hill and forest,—and everywhere improving the features of its varied banks, an observer is apt to exult at the vision of beauty and beneficence which it presents;—and ready also to indulge a joyful gratitude concerning the snows, and rains, and springs, and rivulets, which form and supply the noble stream.

Such an object, in the moral landscape, is Temperance. So beneficent and beautiful is its course;—so varied the scenes of its wanderings;—so irrespective of persons and parties are its visitations;—and so maintained in its volume, by numerous tiny but important contributions from the hills and valleys of the land.

The heart, the home, the circle of influence, are the natural gradations of all virtue and religion. The man is set right himself;—his little family-world is blessed by his example;—and then the community, the State, become the objects of his benevolent solicitude. The Temperance virtue has abundantly proved itself to be of happy, individual, domestic, and social influence;—to include self-reform, family love, and patriotism. Let us turn for a while to the Home aspect of the principle.

An exquisite and valuable charm attaches to the name of Home. It includes a volume of rich affections and heroisms and charities. Yet, as in other matters, vice may make such a pandemonium of paradise, as to cause the place mis-called Home, to become a shame and a horror. In its best sense, however, it is peculiarly the place of shelter, of rest, of personal freedom, of absolute confidence,—of heart-felt comfort, loving solace, and willing obedience.

We may take a hasty glance at an unfallen, a ruined, and a redeemed, Home; not a glance suggested by fancy, but memory,—and which affords a mere outline, only, of the realities.

The Home first alluded to, reminds of an old-fashioned lonely street,—the house old-fashioned also—roomy and rambling—but cheerful and populous with a more than usually happy family. The father, blest by Providence, blest those about him, and sat at his glowing hearth, and hospitable board, as a patriarch wise in his day, and enjoying the prospect of abundant promise for the future. The intelligent mother governed her departments with a discreet liberality, a chief object in her economy being, to make Home the most pleasant place known to the household. She joined in the sports of her children and their guests,—and her smile, in hall or parlour, was one of the best adornments of their numerous festivals.

The bounty, the comfort, the peace, the benign guardianship of the master,—the genial rule of the mistress,—the happy confidence of the children, of this house, made it a model home, to which the mind often reverted under very different experiences.

The next Home of the enumeration was one of comparative sternness, squalor and discord. Its unhappiness arose chiefly from the fatal cup of inebriation. The poor master of the two poor rooms, was not without some better characteristics. He was an exquisite workman in his department,—possessed feelings of honor and friendship and humanity,—and was mentally acute, and fond of knowledge. His occupation was in-door, and he had, for his less unhappy moments, his literary periodical, his song-bird, and his pinks and mignonette in the garden box of his back-room window.—Strong drink, however, blighted every opportunity, as the brutal hoofs of the swine-pen, might hopelessly demolish the ripening corn-field of the villager.

Vicious company and the vicious tap-room lured him from innocent indulgences and honest occupations, till they lay in pitiable wreck around him. He would go off, day after day, like an unclean spirit, seeking forbidden enjoyment, and when stern necessity caused him to bend to industry again, he found his avocation irritatingly irksome, and his lot embittered by poverty, remorse, and many malignant passions.

When out on these vicious excursions, his unhappy wife and children wished for his return, because their means depended on his labour;—but they dreaded it, because he came back like a fiend, boisterous, threatening, beating and breaking, as if to be miserable, and to make miserable, were objects of his rebellious and inflamed nature.

Often, at midnight, had they to hide, in the vicinity of their poor tenement, listening for the staggering steps of the husband and father, careful to keep out of his scowling sight, and beyond his vengeful arm, and waiting—until drunken sleep had rendered him helpless and harmless for the time being.

He might easily have risen to considerable comfort and respectability, but drink brought him down to reproach and shame;—and his dwelling-place, which under other influences he would have delighted to embellish, was made a hideous mockery of the name of home.

The other home alluded to, was one of affluence,—but its master became possessed by a fiery devil of excess in drink, until his example grew into a byword of his circle. Of generous and social instincts, harpies of the so-loon took advantage of his folly, rioted on his means, and laughed at the fearful mania which they provoked. He became the dread of his once luxurious mansion, and his family and friends even looked towards the drunkard's death, as the horrible relief from the living degradation.

But happily some Temperance enthusiasts—(fanatics—as certain levites and scribes might call such good samaritans)—went in a forlorn hope, to the possessed man, during one of his spells of exhaustion. He listened to their heaven-inspired words of christian heroism.—and a new spirit awoke under the ribs of despair and moral decomposition. He rallied, and recovered from his prostrate condition, and wisely and gratefully pressed to the front, in defence of the virtue which he found so salutary. His home had sunshine again, and soon became a centre of comfort, of elegance, of discriminating hospitality;—a source of patronage to benevolent enterprise,—of usefulness and honour in various departments of active life.

So much for these three types of numerous homes. If the vice had entered the first, it might have become like the second; the last mentioned, if the incubus had not been thrown off, might have continued worse than the poor inebriate's garret:—and the second might have become as happy as

either of the other homes, and as respectable in its way, if it religiously abjured that which bringeth woes and wounds without cause.

The instance of the ruined home—and many such, but much more aggravated, might be given—is taken from humble life, because such was the circumstance; because, also, the class to which it belonged suffers most extensively by the vice;—because it is most to be pitied, is most dependent on personal prudence and integrity,—and comprises much intelligence, skill, patient heroism, and unostentatious generosity.

Other scourges of home demand energetic opposition,—but that of the bottle is the most general, and cruel, and overwhelmingly hopeless, and productive of other evils. This vice has no plea of requirement;—it afflicts by debauching,—by making good, evil,—by changing friends and protectors into heartless despoilers. It is a man-made pest, and should be banished by human instrumentality. If not a vestige of it were left, not an atom of rational enjoyment would suffer;—all virtue would be aided by its disappearance, and all vice be deprived of a potent and malignant abettor.

Alas that the plague should ever mature beside the hearth which it curses;—that the home should ever have its tap;—that the young man, when he became a shame and a fear to the family, should ever be warranted, pointing to the domestic board and circle, in saying, “You have made me what you deplore; *there* the degrading habit was nurtured; *there* the torturing appetite, before which all honorable ambition went down, was formed and strengthened.”

History tells of a parent who brought his son to the public altar, and caused him to record a solemn vow of inappeaseable hostility to the enemy of his country. That was anti-christian, because the enemy was human, and might become placable and friendly. But the intoxicating drink enemy is a drug, it rests on a depraved appetite, and arises from an unholy traffic. It is dangerous in every degree, is insidious and despoiling in its nature, and is Legion in reference to its virulence and its train of unhappy consequences.

Well might the fathers and mothers of the land recognize the immediate duty, to self, to family, and to society, of banishing the strong drink custom totally and irrevocably from the household. Well might they teach the children whom they have in charge, to indulge a ceaseless hate against the vice, to pledge themselves sacredly to an exterminating war against its practices and influence.

Would a parent cherish a serpent by the hearth, because its eyes glistened and its scales shone?—Would he tolerate an incendiary's brand, because it gave out glittering sparks? Worse than the serpents of nature are the adders of the “unblest cup”;—to set aside is not sufficient,—dash it down, as an insult and a wrong, and let entire eradication of the evil be the remedy. Worse than a fire-brand may be at the foundation of the house;—cast forth the danger, trample it under foot, and be, to that extent, disenthralled and assured.

Homes train, for good or evil, the children who are to compose the men and women of society. Homes are the component parts of States and Empires, as grains of sand form the hill or the sea-shore. Like the particles will be the aggregate;—and from well-ordered homes spring happy communities.

One sometimes sees a neglected garden; weeds overrun its beds,—pestiferous pools settle in its hollows,—aridity and unsightliness mark its once gay terraces. Again, the hand of reform becomes busy; the stagnant accumula-

tions are drained off,—the ground is cleansed and nourished and arranged, and the flowers smile once more all over the rich parterre.

So is it, in the one case, with circles where Intemperance is allowed to intrude;—so, in the other, with those cleansed from vice and embellished by virtue. Despite of all sophistry, may the better experience steadily prevail; and may the homes of Nova Scotia be among the best circumstanced and most celebrated, in reference to the sustainment of that which is so influential for the promotion and establishment of general happiness.

Halifax, Aug. 20th, 1856.

J. S. T.

CHRIST A LIVING REDEEMER.

A SERMON

BY THE REV. JAMES WATSON, WEST RIVER.

JOB XIX. 25.—“*I know that my Redeemer liveth.*”

JEHOVAH has frequently given clear and bright manifestations of his character to individuals in the humblest sphere of life. Such manifestations have occasionally been made at times when least expected, and in places where least anticipated. The volume of inspiration affords numerous illustrations of these facts. There was not an humbler individual than Mary Magdalene, yet out of her seven demons were cast, and by the grace of God she was “translated out of darkness into the marvellous light of the gospel.” Few individuals could occupy a more lowly sphere than poor Lazarus, the beggar; for he lay at the gate of the rich man, craved the crumbs which fell from his table; and the very dogs came and licked his sores. But God had revealed himself in mercy to the soul of Lazarus; caused “the day-spring from on high” to visit his mourning spirit; and when the rich man lifted up his eyes in hell, “being in torments,” Lazarus was seen afar in the bosom of Abraham, safe from the persecutions of time and freed from the terrors of “the wrath to come.” These were humble individuals, yet to them did God condescend to manifest himself in the character of a God of mercy.

The *time* when God is pleased to make these manifestations of his character is often the season when they are least expected by his saints. Who would have thought that the hour when Zaccheus climbed the tree from a principle of curiosity to see this Christ whose fame had reached throughout the whole length and breadth of the land of Judea, was the very period fixed upon, in the councils of the Eternal, for causing the beams of everlasting light to shine in on the soul of this unregenerate man? Yet Scripture tells us, that the moment Jesus fixed his eyes upon Zaccheus was the very moment in which the proclamation was made; “Come down, for this day is salvation come to thy house.” The *places* in which God discovers himself are sometimes as remarkable as the times when, or the persons to whom he manifests himself. Sometimes it is in a prison, as in the case of the jailor of Philippi; sometimes in a desert isle, as in the case of John in Patmos; sometimes in a den or cave, when hiding from the wrath of the persecutor, as in the case of Elijah at the mount of Horeb; and sometimes when lying meditating upon our beds in the silent watches of the night, as in the case of the pious and holy David. It thus appears evident that not unfrequently does

God manifest himself, for purposes of mercy, to the humblest of men, at the most unlooked for seasons, and in places the least expected.

Job is one of the most eminent personages mentioned in Scripture. The exact period of the world's history in which he lived has not been ascertained by chronologists. Perhaps it was about the time of Abraham or some years before it. One thing certain is, he was one of the most ancient patriarchs. It is no less difficult to determine the place at which he lived. Perhaps it was near to the spot where Damascus now stands; or perhaps it was adjacent to Padan-aram. The situation or condition in which Job was, when God particularly manifested himself to him, is, however, distinctly exhibited before us. It was not when he was in the height of his prosperity; not when his sons and daughters smiled around him; not when his cattle multiplied, and his herds and flocks increased; but it was when he was the child of poverty and affliction; when "he rent his mantle, and shaved his head, and fell down on the ground and worshipped." It was during this dark period that the Almighty made revelations to him of a living Redeemer, and that he exhibited, far forward in the vista of time, visions of a coming Judge and a coming day of judgment,—of a glorious resurrection and a morn of immortality; for in the text and the words which immediately follow, the venerable patriarch says: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." All this is in conformity with the usual procedure of Jehovah in revealing himself to the meek and lowly, the afflicted, the bereaved, the contrite in heart.

It may be that there are some souls, to whom we now address ourselves, who like Job have experienced these manifestations of divine grace, at times, and in places, little thought of; and it may be that there are others, waiting and longing for such manifestations;—*waiting*, like the diseased at the pool of Bethesda for the descent of that angel, who, with one flap of his wing, troubled its peaceful waters, and they who stepped in were healed,—*longing* like the Psalmist when he exclaimed: "As the heart panteth after the water-brooks; so panteth my soul after Thee, O God." How profitable then, will it be for such individuals to consider minutely the nature of that divine manifestation which was given to Job when he says: "I know that my Redeemer liveth." Let us endeavour to help them to do so, and let us crave God's blessing on the attempt. In these words,

I. Mark the *appellation* which Job gives to Christ—he calls him a "Redeemer."

II. Mark the *personal interest* which Job claims in Christ—he says he is "*my Redeemer*."

III. Mark the *assurance* which Job possesses, that he has this personal interest in Christ—he says, "I know" it.

IV. Mark the *glorious state* in which Job contemplates Christ—he views Him as a "living Redeemer."

Each of these topics opens up before us a wide field for illustration; but we shall confine ourselves, to a few leading observations.

I. MARK THE APPELLATION WHICH JOB GIVES TO CHRIST.—*He calls Him "a Redeemer."* The scriptures very frequently speak of man in his natural or unregenerate state, as in a state of imprisonment or slavery. Hence it is that Paul, in his epistle to the Romans, assures us that "the whole creation groaneth and travaileth in pain together until now;" and that "the creature itself," is said to be "in the bondage of corruption." "Turn ye," exclaims Zecharias, "turn ye to the strong-hold, ye prisoners of hope." Hence it is, also, that the gospel is so often represented as an emancipation from

guilt and pollution, and a deliverance from prison or thralldrom. "Stand fast in that liberty, wherewith Christ hath made you free, and be not entangled again in the yoke of bondage." "If ye know the truth, the truth shall make you free." These similies are well fitted to communicate to our minds, correct and impressive views of the respective state of a sinner and a saint. The sinner is a slave—is a prisoner; is a slave to Satan, and a prisoner to "the Prince of the power of the air." The manacles, with which he is bound, are not such as those of the malefactor, which can he burst asunder in the twinkling of an eye. They are not such as those with which Paul and Silas were fettered, when they sang praises to God in the midnight watches. They are not such as those with which the poor African, or the luckless Indian is chained, when he tills the field, or plies the oar, under the eye of a merciless master. These are all of a corporeal or bodily nature. When the chains of the malefactor are removed, he is free; when the feet of Paul and Silas were released from the stocks, they themselves were at liberty; and when the fetters of the African or Indian are unriveted, he is left to roam abroad like the winds upon the mountains. But it is not so with the slave of sin and Satan; it is not so with him who is in bondage to the great destroyer. His is a spiritual slavery, a mental thralldrom. He may roam from city to city, and from one country to another, and he is a slave still. He may say to one servant, "come;" and to another, "go;" he may summon at his nod a thousand vassals around him, ready to do him homage; he may call forth to the battle-field ten thousand of the bravest warriors ever set in array against an enemy; but with all the splendid retinue and all these willing attendants, he may be in bondage still. It is the soul that is in prison; it is the immortal spirit that is a slave; and so powerful are the fetters, with which it is chained, and so close is the prison in which it is confined, that no power on earth can burst asunder the one, and no strength merely human, can throw open the other. As soon might a child have sped away over the mountains with the gates of Gaza, or drawn down around him, the pillars which supported the temple of the Philistines.

But what human effort cannot accomplish, the Son of God can effect. Jesus is a Redeemer. From the power of sin, from the thralldrom of Satan, he hath emancipated thousands and thousands more, who have returned to Zion with gladness, and songs of joy upon their heads; and this redeeming process, is still going on, and onward it will continue to go, till the whole earth is covered with the knowledge of the glory of the Lord; till every stronghold of Satan is stormed, and every prison-house is thrown open: till the battle of salvation is fought and the victory of the cross is won; till all the ransomed of the Lord shall have entered the heavenly Canaan—that land of liberty, of gospel joy, and spiritual emancipation.

The redeeming power of Christ extends to the body as well as the soul. So engrossed is the mind of the saint with spiritual concerns, that occasionally he is apt to lose sight of this prominent characteristic of Christ as a Redeemer. But it is so. Dark is the prison of the grave; strong are the fetters, with which its prisoners are bound; but dark as that prison is, it shall be enlightened; and strong as these fetters are, they shall be broken by him who is "mighty to save." "This corruptible shall put on incorruption, and this mortal immortality." He who has been confined for generations there, and he who has been confined only for a day, shall walk forth, shaking off the bonds of corruption, and laying aside the garments of death, when the Archangel shall sound his trump, and heaven above and earth beneath shall echo back the summons, "awake thou that sleepest, and arise from the dead." The

grand jubilee will then have come; the battle of heaven and hell will then have been fought; and he who is the brightness of his Father's glory, will need no longer to go forth among the nations "conquering and to conquer."

In every point of view Christ is a Redeemer. He redeems from the guilt of sin, from the dominion of Satan, from the corruption of the heart, from the prison of the grave, and from the wrath to come. Let me ask you, christian friends, does the Son of God appear to you a glorious Redeemer in all these points of view; and have you applied him as such to your souls? If so, forget not the conclusion, rich and consoling to every saint, at which the apostle has arrived on this very subject: "There is, therefore, no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit."

II. MARK THE PERSONAL INTEREST WHICH JOB CLAIMS IN CHRIST—he says, *He is "my" Redeemer.*

The general invitations of the gospel are of no utility to the sinner unless they be particularly accepted; the general promises of mercy are of no profit unless they be particularly applied; and the general fact that Christ is a Redeemer will avail us nothing on the day of judgment, or in that day when our spirits wing their flight to give in their account, unless each of us can with Job in the text say, "He is my Redeemer." The water which gushed from the rock in the wilderness refreshed none but those who approached it and drank; and the serpent which was raised up on the pole healed none of the Israelites but those who drew near and gazed upon it. In like manner "there is a fountain opened up in the house of David for sin and for all uncleanness;" but that fountain must be approached, and its waters must be drunk, before they can have a healing efficacy. There is one lifted up in the wilderness of this world, and lifted up upon the cross; but we must come and we must look upon him by faith if we would obtain salvation. That fountain which is opened up is the mercy of God; and that victim raised upon the cross is the Saviour and Redeemer of Job.

Perhaps some individual may ask the question, by what means shall I attain to this state of mind which we discover in the patriarch Job? how shall I be enabled with truth and propriety to denominate the Redeemer of the patriarch "my Redeemer?" This question can be easily answered, and it is of vital importance to know and to estimate aright the answer which should be given. This state of mind which we discover in the patriarch Job is attained to by what theological writers commonly denominate *appropriating faith*. But, as it is sometimes the case, that we rest satisfied with the sound of a phrase, without ascertaining or distinctly comprehending its meaning, it may not perhaps be improper to state in a few words what evangelical divines in general intend by this technical expression. This will best be done by a few simple examples or illustrations. When Noah built the ark he proclaimed that the flood was soon to come. His own family, as well as himself, believed this proclamation, and entered into the ark and were saved; the whole world, with the exception of this family, disbelieved it and perished. On the part of Noah and his family appropriating faith was in this case exercised. They not only heard the proclamation; they not only assented to it in the general; but every one took it to himself and acted on it. Christ is sometimes represented to us under the figure of a physician; those who believe their souls are diseased, and apply to him for a remedy or a cure, exercise this appropriating faith. Christ is represented to us by the similitude of "bread coming down from heaven; faith is said to be "eating him;" and this is nothing but a metaphorical mode of stating what appropriating

faith in reality is. For bread in abundance might come down from heaven; but unless we partook of it, unless we did eat it, it could do us no good; it could not sustain and nourish us; it could not satisfy us, if hungry. Christ is exhibited to us under the figure of a tower; those who flee for refuge to this tower, and trust to it for shelter against the coming storm, are such as truly appropriate him to themselves. But it is unnecessary to multiply examples. Every one must perceive that appropriating faith is nothing more nor less than a personal laying-hold of Christ and "resting upon him for salvation as he is freely offered to us in the gospel."

This, then, was the faith of which Job was possessed; and this is the faith of which every christian must be possessed before he can enter into the kingdom of glory. And let it be particularly remarked that it differs widely from a mere assent of the mind, or what may be denominated a general belief. Mere assent, we are afraid, is a kind of faith far too common amongst us. If you examine your souls candidly and analyse their operations minutely, you will, perhaps, be induced to admit there is too much truth in this observation. It is a doctrine of the gospel that the influences of the Holy Spirit are necessary to sanctify the heart of man,—to purify his affections and to elevate his moral feelings; but how many assent to this doctrine and yet never pray for these influences, never feel the want of them, never discover where their own inability lies. It is a doctrine of the gospel that the soul of man is naturally depraved,—that without divine assistance he cannot "cease to do evil, or learn to do well,"—and that there is a moral inability lying upon him which will not permit him to make even one move God-ward or heaven-ward; but how many give their assent to this doctrine, and yet think and act on the principle that they can become religious at any time and in any circumstances they think proper; consider their capability to resist temptation and practise holiness sufficient; in one word, they, though it may be they are not aware of it, glory in their own righteousness, their moral power, and their spiritual potency. They assent to the doctrine of human depravity, and act and think as if no such depravity existed,—as if the soul had all its original energies and unsullied purities. And just so is it with regard to the Redeemer. Men assent to all that is said about his divinity, his holy and innocent life, his magnifying the law and making it honourable, and his dying on the cross as an atonement for sin; but they do not take home these doctrines to their hearts; they do not act upon them as if they were stern realities; they do not appropriate them or make them their own; they do not consider them as involving in them issues of life and death, and of life and death to them personally. How mournfully and yet how truly of such may it be affirmed in the language of Isaiah: "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive."

Beware, christians, O beware of this general, this common, this undefined christianity: this assenting without appropriating. It has been, and still is, the ruin of thousands of precious and immortal, and, in many cases, mistaken souls. See to it that you make Christ yours. Rest not satisfied till you feel your souls leaning upon him as your only safe and sure salvation. Give no sleep to your eyes nor slumber to your eyelids till you find out a place in your hearts for the Lord, an habitation for the mighty God of Jacob, your Saviour and Job's Redeemer.

III. MARK THE ASSURANCE WHICH JOB HAD OF HIS INTEREST IN CHRIST—"I know it."

The full assurance of faith is one of the clearest doctrines of christianity;

it is a doctrine far from being contradictory to reason; and it is one well grounded, not on one or two, but many passages of Scripture. It is true that the attainment of this state cannot be secured by every individual saint; but he who does secure it is possessed of a treasure greater far than the imagination of man can picture. Paul in his epistle to the Hebrews says: "Let us draw near unto God, with a true heart, in the full assurance of faith." "The word which is here translated *full assurance* is allowed by critics to be a metaphor taken from sailing; and it is applicable to a vessel that rides with all her sails expanded before a prosperous gale." As applied to one possessed of the assurance that his soul's salvation is sure, this is a most fit and beautiful metaphor. However numerous the billows may be, and however fierce the storms, that arise on the ocean of life, he shall brave every danger, triumph over every difficulty, and with full and wide-spread sail, enter into the haven of peace. How enviable is that state of mind, which this assurance produces! He who is possessed of it, can look upon his soul, depraved and polluted with sin though it be; he can think of the thunders that rolled and the lightnings that gleamed around the summit of Sinai; he can think of the thunders that roll and the lightnings that flash in the judgments and visitations of God still; he can think of death and its thousand terrors; of passing the Jordan with its dark and troubled waters; he can look forward to judgment, and in imagination, can listen to the trump of the archangel, and figure to himself group after group rising from their graves, and taking their several stations around the judgment seat;—on all these subjects he can think and meditate, and not one ruffle come across his spirit,—not one thrill of terror shoot across his heart; for in the words of Job he can say: "I know, I am perfectly assured, that my Redeemer liveth." In Christ he sees salvation from his sins, security from all condemnation; a supply of all his wants, safety in life, victory over death, a glorious resurrection, and the everlasting enjoyment of God." Such was the assurance of the patriarchs who saw the day of Jesus afar off, and were glad; such was the assurance of David when he said: "Iniquities prevail against me; as for our transgressions thou shalt purge them away"; such was the assurance of the Old Testament Church when she confessed: "Thou, O Lord, art our Father, our Redeemer; thy name is from everlasting"; such was the assurance of Paul when he declared: "We believe that through the grace of our Lord Jesus Christ we shall be saved, even as they"; and such was the assurance of Job when he exclaimed: "I know that my Redeemer liveth".

We have said that there are only a few who reach to this assurance of salvation. Like Paul, they get a glimpse, as it were, into another world, and feel themselves transported in spirit to the Paradise of God. Like John they obtain a sight of the volumes of the Recording Angel, and see their names written in "the book of life." But although few reach to this assurance let not the people of God despair. If they are faithful and diligent in the use of appointed means, let them rather hope. Let them continue regular in the duty of self-examination, in the cultivation of the graces of the Spirit, in searching the Word of God, and in the use of such things as tend to quicken holy affections and sanctify the soul; and what they know not now, they shall know hereafter. It is the duty of all to endeavour to secure on good, scriptural grounds, this assurance. Many do not attain to it, just because they make no earnest and persevering efforts. Perfection is the only point at which the exertions of the Christian should terminate. Remember the admonition of the Apostle: "Wherefore, the rather, brethren

give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

IV. MARK THE GLORIOUS STATE IN WHICH JOB CONTEMPLATES CHRIST;—*he views him as a living Redeemer.*

The death of Christ produced a powerful sensation among his immediate followers. Not having obtained correct and complete views of the plan of salvation, they saw not the necessity of Christ's death to fulfil the obligations of the moral law—to meet the demands of justice—and to vindicate the consistency of the divine attributes. Hence it is that sorrow filled their bosoms, and that their hearts were "troubled and dismayed." There is Mary Magdalene, and the other Mary, and the pious women standing at the foot of the cross, weeping and sobbing. There is the amiable John, whose love had not deserted his master in his utmost need; and his eye catches a glance of the suffering Saviour, and his ear catches these words, as welcome as they were affectionate, "Woman, behold thy son." There is Peter, even now as he was at the apprehension of Jesus, on yon little hill, "standing afar off." Even nature herself weeps. The sun hides his brightness, and a dark and thick cloud, like that which once brooded over Egypt, envelopes in its bosom the cross, the victims crucified, and the multitude who throng the valley of Golgotha.

But if the day of Christ's death was a day of sorrow to the disciples, the day of his resurrection was a day of as much triumph and consolation. "*He lives*"—was the cry of Mary to the other disciples as she returned from the empty sepulchre in the morning. *He lives*—was the declaration of Peter when he hastened to descend into the grave, and when he saw the linen clothes lie in disorder there. *He lives*—was the confirmed proclamation of Thomas, when he thrust his hand into his side, and put his finger into the prints of the nails. *He lives*—was the intelligence brought back by the two disciples, who had journeyed away in mournful mood to the village of Emmaus. *He lives*—was the watchword passed from disciple to disciple, till it reached the ear and gladdened the heart of every follower of Jesus. *He lives*—was the shout lifted up at the tomb of Joseph of Arimathea, and it died not away till its echoes rung from corner to corner in Judah's land. *He lives*—was the song of the primitive Christians, when for their faith they were expiring on the scaffold, or consuming at the stake. *He lives—he lives*—is the hosannah of the church, which has floated down the stream of time generation after generation, till it has reached the men of our own age and our own land. *He lives—he lives and will live*,—is the hallelujah which shall be carried forward to eternity, swelling louder and louder, and rolling farther and farther, till every nation, and kindred, and tongue, and people, shall have added its note to the universal chorus. And when time shall be swallowed up in eternity, and this world shall not only have grown old, but passed away into oblivion—*he lives—he lives and shall live*,—will be the lofty and unchanging song of angels and heaven born spirits.

The purposes for the accomplishment of which Christ lives and sits at his Father's right hand, are numerous and varied. It is to subdue his enemies—to rule the Church—to intercede for his followers—and to receive the full reward of his sufferings—that joy which was "set before him," and for the obtainment of which "he endured the cross, despising the shame." All these things were, less or more, recognized by Job, when he said, "*I know that my Redeemer liveth;*" and all these things must be believed and acted upon, by every one, who, like him, would reach to "the full assurance of faith."—Tell me, thou child of God, art thou submitting thyself, thy thoughts, and

feelings, and passions, to this living Redeemer, as the appointed King, on Zion's holy hill? Tell me, art thou looking upon the triumphs of the cross, and the victories of the heralds of salvation, as the victories and triumphs of him who by eminence is entitled Prince of Peace? Tell me, art thou resting with a sure faith, that the time will come when he shall appear with his brightness, and consume his enemies "with the spirit of his mouth;" shedding abroad gospel truth and gospel glory, till every mountain top has become gilded with their radiancy, and every valley, like a sea of gold, mirrors back their splendour;—till a glorious, and an undivided, and a universal Church, shall proclaim that the days of millennial bliss and millennial triumph have come? Tell me, O tell me, art thou praying and wrestling for this advent of the Redeemer, and longing with all earnestness and sincerity for the period when the world will become thy Saviour's world, and all the kingdoms of the earth thy Redeemer's kingdom? Then mayest thou say, and say with a clear and an approving conscience: "I know that my Redeemer liveth."

In conclusion: Forget not the practical lesson which this subject reads to you. It calls upon you to "walk by faith and not by sight." It was faith: a living Redeemer that so much rejoiced the heart of Job. Fellow Christians, as Christ died, so shall ye die. This is heaven's appointment. The summer's sun shall shine upon *your* graves, and the winter's storms will rave around them, as they have done to thousands of those who have gone before you. But calmly and silently will you sleep on there, in your narrow beds. Fellow Christians, as Christ rose from the dead, so shall ye rise.—The trump of the archangel shall sound, and they who sleep shall wake.—Fellow Christians, as Jesus lives, so shall ye live. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." For ever, and for ever, and for ever will be the duration of that existence. Mock on, ye infidel ones, but ye *will* not, ye *cannot* rob the Christian of this hope. Firmly does he lift his gaze to heaven and exclaim: "In my Father's house are many mansions." Walk ye, then, by the same faith. Let nothing weaken or destroy it. Hold fast the Saviour, and he never will forsake you.—"Believe on the Lord Jesus and thou shalt be saved." Walk firmly, walk perseveringly; and soon will the day dawn, when heaven's effulgent glory shall burst upon your enraptured view: and the seraphic chorus of the sky shall fall upon your ear; and then in exulting strains will ye sing. "I know that my Redeemer liveth." Amen.

REVIEW.

THE GOSPEL IN EZEKIEL, illustrated in a series of discourses. By the Rev Thomas Guthrie. New York: Carter & Brothers.

THE name of Thomas Guthrie is familiar as household words in most parts of Scotland, and it is one deservedly dear to Scotchmen. It is associated with the history of Scottish martyrdom, and its holder is a lineal descendant of one who shed his blood for the faith once delivered unto the saints. Of humble origin, being we believe like his friend Hugh Miller, bred a Stone Mason, he has a strong feeling of sympathy with the joys and sorrows of the humble classes of Scottish society. Few living men in Scotland have distinguished themselves more by their efforts in the cause of practical benevolence. His ecclesiastical career has been characterised both by

consistency of position and catholicity of spirit. Brought up in his early days in the Secession, he has while connected with the Established Church, and now with the Free, been an example of the most large-hearted charity. He has stood forth against the exclusive views of the leaders of his own body, and while their haughty and illiberal spirit has tended to provoke the animosity of dissenters, yet his influence has gone far to allay irritation and to bind together christians of different names. His heart is in fact too large to allow him to do what many of the most influential of his own body would wish him to do, to give to a party those powers which were meant for mankind.

As a preacher Dr Guthrie ranks among the first in Scotland. Doubtless he is in many points far surpassed. To learning, so called, we would say he has no pretensions. More profound minds and greater theologians may be found in many pulpits. He is not a master of Exegesis, and either in hearing or reading his discourses one could scarcely know that he had ever read his Bible otherwise than in our received version. Neither does he even excel in the gracefulness of his manner. Tall and almost ungainly in person, and exercising his arms in a way that we are sure he learned from no elocutionist, his manner possesses only the merit of being his own. Yet is he possessed of gifts which render his preaching unsurpassed in power by any living divine of Scotland. Among the characteristics of his mind which appear in his preaching may be mentioned an exuberant and fine fancy.—Earth and sea and sky are laid under contribution to furnish images wherewith to deck his pictures. A very simple thought, on which other men would scarcely dwell, is presented in the most brilliant colors and with the richest drapery. Take as an example the following, which occurs in the introduction to the first discourse in the present volume:—

“There is a difference which even childhood may discern, between the manner in which the doctrines and duties of the gospel are set forth in the Word of God, and their more formal arrangement in our Catechisms and Confessions. They are scattered here and there over the face of Scripture, much as the plants of nature are upon the surface of the globe. There, for example, we meet with nothing corresponding to the formal order, systematic classification, and rectangular beds of a botanical garden; on the contrary, the creations of the vegetable kingdom lie in what, although beautiful, seems to be wild confusion. Within the limits of the same moor or meadow the naturalist gathers grasses of many forms, he finds it enamelled with flowers of every hue; and in these forests which have been planted by the hand of God, and beneath whose deep shades man still walks in nude and savage freedom, trees of every form and foliage stand side by side like brothers.—With the Sabbath hills around us, far from the dust and din, the splendor and squalor of the city, we have sat on a rocky bank to wonder at the varied and rich profusion with which God clothed the scene. Nature, like Joseph, was dressed in a suit of many colors, lichens, gray, black and yellow, clad the rock, the glossy ivy, like a child of ambition, had planted its foot on the crag, and, hanging on by a hundred arms, had climbed to its stormy summit; mosses of hues surpassing all the colors of the loom, spread an elastic carpet round the gushing fountain; the wild thyme lent a bed to the weary, and its perfume to the air; heaths opened their blustering bosoms to the bee; the primrose, like modesty shrinking from observation, looked out from its leafy shade; at the foot of the weathered stone the fern raised its plumes, and on its summit the foxglove rang his beautiful bells; while the birch bent to kiss the stream, as it ran away laughing to hide itself in the lake below, or stretched out her arms to embrace the mountain ash and evergreen pine. By a very slight exercise of fancy, in such a scene, one could see nature engaged in her adorations, and hear her singing, ‘The earth is full of the glory of God.’—‘How manifold are thy works Lord God Almighty! in wisdom hast thou made them all.’

“Now although over the whole surface of our globe, as in that spot, plants of all

forms and families seem confusedly scattered, amid this apparent disorder the eye of science discovers a perfect system in the floral kingdom; and just as—although God has certainly scattered these forms over the face of nature without apparent arrangement—there is a botanical system, so there is as certainly a theological system, although its doctrines and duties are not classified in the Bible according to dogmatical rules. Does it not appear from this circumstance, that God intended his Word to be a subject of study as well as faith, and that man should find in its saving pages a field for the exercise of his highest faculties?"

Allied to this character of his mind may be mentioned the gushing fountain of tender feeling which wells up so naturally in all his productions.—There seems no depth of human sympathy which he has not sounded, and perhaps this characteristic strikes the hearer the more forcibly as coming from a tall broad-shouldered man whose exterior prepares you for any gruffness of manner or coarseness of thought. We do not mean that there is any thing like maudlin sentimentalism about him. On the contrary, a more practical man is scarcely to be found in Scotland. Perhaps, however, the feature which gives his preaching its chief influence is, that it comes home so closely to men's business and bosoms. The complaint has often been made against the preaching of the present day that it does not come down to the ordinary every day business of life. Such a complaint cannot be made against Dr Guthrie. His sermons come *home* to every man. He seems familiar with every phase of society, and with every turning in the labyrinth of human love, so that his hearer feels that he is dealing not with matters of theory, but in what he has a distinct and personal concern. Till the appearance of the present work Dr Guthrie has published but little. A few pamphlets, teeming however with the riches of his fancy and feeling, embrace almost all that he has given to the public. By the publication of the present work, however, he has at once placed himself in the first rank of sermon writers. He has produced a work which is emphatically the book of the season—which is, perhaps, already read wherever the English language is spoken, and which we are persuaded the world will not willingly let die.

The work before us, however, is not an exposition of the prophecies of Ezekiel, nor even of select passages from the book. It consists of a number of discourses on the leading truths of the gospel, founded on part of the 36th chapter. From the 16th verse to the end it is generally supposed that, under reference to God's dealings with his ancient people, we have represented to us the truths as to man's fall and recovery. This is the view taken by Dr G. throughout his work. From the 16th and part of the 17th he speaks of the messenger. In the 17th verse we have man sinning. "Son of man, when the house of Israel dwelt in thine own land, they defiled it by their own way and by their doings." In verse 18th we have man suffering, "Wherefore I poured out my fury upon them," in treating or which we have a discussion of God's punitive justice. In the 21st verse man appears as an object of divine mercy, "But I had pity upon them for my name's sake." In the 22nd verse we have the object of God in man's salvation, "I do not this for your sakes, O house of Israel, but for mine holy name's sake." The author next devotes several discourses to the truth that God is glorified in man's salvation. These are founded on the words in verse 23, "I will sanctify my great name which ye have profaned." In verse 24 we have the benefits flowing from redemption. In verse 25th we have justification, for so the author interprets the words, "Then will I sprinkle clean water upon you and ye shall be clean," regarding clean water as water that makes clean or purifies according to the Jewish idea, and illustrating the view by reference to the water of purification in the types of the red heifer and

the cleansing of the leper. In the 26th and 27th verses we have man, renewed and sanctified. "A new heart also will I give you," &c. on which the author discusses conversion, its nature as author, and the new life following. In verses 28th, 29th and 30th, we have man restored to the place and privileges which he forfeited by his sins. We have our security for these blessings in verse 36th, "I the Lord have spoken it and I will do it," and the means of obtaining them in the 37th verse, "I will yet for this be enquired of by the house of Israel, to do it for them."

This outline will exhibit the plan of the work, but our readers must go to the work itself if they would have any appreciation of the accumulation of beauties which it presents. It will be seen that the truths discussed are what should form the staple of every minister's preaching, and what every gospel hearer must have frequently heard. Yet they will here see these truths set forth, if not in a new light, yet with a brilliancy of coloring unsurpassed in the English language. He will find so many new and beautiful illustrations of these truths as to give them the freshness of novelty, and it will be his own fault if he do not rise from the perusal a better man. But we must give our readers a few tastes of the book, and here our difficulty lies in the selection, for there is scarcely a page which does not contain some gem which we would fain extract. The following is from one of the discourses on man sinning:—

"*This defilement is universal.* Our world is inhabited by various races of men—different specimens, not different species. The Malay, the Negro, the race early cradled among Caucasian mountains, and the Red Indians of the New World; these all differ from each other in the color of the skin, in the contour of the skull, in the cast and character of their features."

Then, after referring to the discussions as to their origin and the arguments by which scientific men have confirmed the teaching of Scripture, he adds:—

"There is one argument which these unhired, impartial and independent defenders of our faith—these high priests of science—did not perhaps feel warranted to employ, but which presents to us the most convincing evidence of our common origin. It lies where the tests of chemistry cannot detect it, nor the knife of the anatomist reach it, nor the eye of the physiognomist discover it, nor the instruments of the phrenologist measure it. Its place is in the inner man; it lies in the depths of the soul; and comes out in this remarkable fact, that although the hues of the skin differ, and the form of the skull and the features of the face are cast in different moulds, the features, color and character of the heart are the same in all men. Be he pale faced or red, tawny or black, Jew, Greek, Scythian, bond or free, whether he be the civilized inhabitant of Europe, or roam a painted savage in American wilds, pant beneath the burning line, or, wrapt in furs, shiver amid the Arctic snows; as in all classes of society, so in all races of men, to quote the words of the prophet, 'the heart is deceitful above all things and desperately wicked,' or in the no less emphatic language of the apostle, 'the carnal mind is enmity against God.' The pendulum vibrates slower at the equator than the pole; the farther north we push our way over thick ribbed ice the clock goes the faster; but parallels of latitude have no modifying influence on the motions of the heart. It beats the same to all men; nor, till repaired by grace, does it in any beat true to God."

The following will illustrate a peculiarity for which Mr Guthrie is distinguished, a happy mode of illustrating Scripture by reference to daily events. In defending the truth that holiness is not the cause, but the result of election, and that good works are the fruit of mercy, he says:—

"Let me borrow an illustration from an asylum, which, in the form of a ragged school, opens its loving arms to the outcast, like the gospel which it teaches, and seeks to train up to God and glory the poor children whom its piety and pity adopts. On entering these blessed doors—the gate of hope to many—your atten-

tion is caught by a child, who is supported by them by the bounty of some generous christian. The boy now can spell his way through a Bible—once a sealed book to him; he knows now, and in tones fitted to melt any heart, he sweetly sings of a Saviour, of whom once he knew not even the name. These little hands are now skilful to weave the net or ply the shuttle, which once were alert only to steal or hold out in their pitiful emancipation to plead for charity; and there is such sharp intelligence in that bright eye, and such an open air of honesty in that beaming face, and such an attention to cleanliness appears in his dress and person, and such buoyancy in his whole bearing, as if hope hailed a brighter future for that poor child, that these bespeak your favor. But do you conclude that they were the child's passport to this asylum? Do you suppose that when he wandered an out-cast upon the winter streets, shoeless among the snow, shivering in the cold, it was what now so interests you that caught the eye of pity, or that to these habits and accomplishments learned under a parental roof, the child owed this adoption?—How great your mistake. This indeed were to turn things upside down. He was adopted, not for the sake of these, but notwithstanding the want of them. It was the very want of them, which, if I may so speak, caused his election. It was his wretchedness that saved him. It was his very misery—when he stood there with beggary on his back and hunger on his looks, cold, naked, wicked, wretched—which pleaded for him, and with more power than eloquence melted man's heart and gained his cause. The clean hands and rosy cheek, and lighted eye and decent habits, and arts and knowledge, and all which now wins our regard, are the consequences of his adoption, and never were or could be the cause. Even so it is with holy habits and a holy heart in the matter of redemption. 'Ye have not chosen me, but I have chosen you,' says God. Glad tidings, indeed, to sinners, for since God chooses his people, not because they are holy, but to make them so, who may not be chosen? and who should not hope? To my eye hope in that truth bends her brightest bow on life's blackest cloud, and sends a beam of light down into the guiltiest heart."

One more extract must suffice for the present:—

"The gospel belongs to no country, but to all. Every sea is not paved with pearl shells; nor does every soil grow vines and palms, nor does every mine sparkle with gems, nor do the streams of every land roll their waters over golden sands. These symbols of grace have a narrow range; but not grace itself. She owns no lines of latitude or longitude. All climates are one to her. She wears no party badge, and belongs neither to class nor color. She takes no objection to a negro's skin. He whom his white oppressor refused to worship with, eat with, sail with, or dwell with on earth, shall dwell and worship and reign where his master may never be; and when—as may often happen—the white skin is shut out, and the black man, now and for ever free, passes in at the celestial gate, it shall furnish but another illustration of the truth, 'that salvation is not of blood, nor of the will of the flesh, but of God.'

"With this truth, as by a zone of love elastic enough to be stretched round the globe, we would bind mankind together. Let it awaken in christian hearts an interest and an affection for every land. Humanity rejoices with piety in the prospects that it opens. The distant nations of the Poles and Equator shall be associated in heaven; they who have never met on earth shall meet there; and they who never could agree on earth shall agree there; the desire of our hearts shall be accomplished there; and there those who, scowled at by bigots, and pitied by many, as amiable visionaries, have sought a closer union among God's children here, shall have their fondest wishes gratified. From the dreadful wars that now shake the earth, and the hardly less painful battle-fields of Churches, it is a pleasant change to contemplate this general assembly, where—Jesus himself presiding—the representatives of all nations, tribes, languages, sects and parties, are met to sing the jubilee of universal peace, and celebrate the funeral of all their differences. Over that grave no tears are shed; beside it no pale mourners stand; all quarrels and controversies, with their weapons of war, are now for ever buried—buried without fear of resurrection, and above it heaven rises, a temple dedicated to eternal concord, 'whose builder and maker is God.'"

Religious Miscellany.

SAILOR TOM AMONG THE SHARKS.

An old negro, whose weather-beaten countenance bespoke hard service, was pacing a well-beaten path at the entry of a hedge-row, in one of the suburbs of London, when a stranger, pointing to a frigate-looking craft which was by his side, inquired who had built the little bark? "I did," replied Tom somewhat gruffly; but when its model and workmanship were praised, and deservedly so, the old man became bland and hearty, expatiating on her qualities, and happy in the thought that his genius had been so unexpectedly appreciated and acknowledged. From the model, Tom soon carried us to the original, and by historical reminiscences, identified himself with scenes of the olden times, when as a British tar in the King's navy, he had, though a negro, always done his duty.

Changing the subject of conversation, and anxious to get hold of the old man's history, we inquired, "Can you read, Tom?" "Yes, thank God," was his reply; and then we asked, "Have you read the Bible?" To which he emphatically answered, "That I have." "And what good has the Bible done to you?" "Much good," said Tom, "it drove the devil out of my heart, and I hope he will never get in again." And then Tom gave me his history thus:—

"My father and mother were slaves in the Bahama Islands when I was a boy. My father was a good man; he was a member of the Methodist church there, and we all lived on the same estate. There was a large family Bible in the cottage with pictures in it. My father used to take me beside him in the evenings and show me the pictures, and tell me all about them. One day he showed me a picture of Jesus Christ, and said that he had to become a man before he could be our Saviour, and before we could have an example in life to follow after. Then turning to the book of Daniel, he showed me Daniel in the den of lions, and told me how God had shut the mouths of the lions that they might not devour him, and how Daniel prayed to God in this den. He then said, 'Now, Tom, if you have Christ as your Saviour, and Daniel's God as your God, if ever you get into

danger, think of Daniel in the den of lions,—pray as he prayed, and God will protect you.' He then sent me to the Mission school, where I was taught the big letters, and before I was ten years old I could just read a little bit for myself.

"When a lad I was got free and went on board a ship as an apprentice. My master belonged to London, and he was a very kind man. We traded mostly on the Spanish main, and here I picked up the Spanish language. My place in this ship was the fore-castle, and the men were very kind to me. When they found that I could read a little, they set me a copy, and I learned to write. I could then send letters to my father and tell him how I was getting on. In this ship I had a Bible, and I read it, and the men of the ship were not angry with me, though they sometimes thought me too religious. I did not make much of it, but just read the book because my father told me it would make me happy.

When my time was out, I stepped on board another English vessel. But the captain was not a good man; he was rough, and swore, and kept a roaring jabble. I was a good looking black fellow, and so he did not let me stay among the sailors, but took me into the cabin to attend on himself. Here I was kindly treated, for though he was a bad man he was very kind-hearted.

"After being in the coasting trade for a good while, our ship was chartered to take a cargo of sugar, coffee, tobacco, and cotton from Havannah to London.

At Havannah we lay for some time. At length when we were loaded the owner of the cargo came down from New Orleans, and one day he dined with the captain. I had to wait table as usual, and went very smartly about my work. When dinner was over, the captain and Orlando (for that was the stranger's name) got into conversation about the blacks. 'That's a fine-looking fellow you've got Captain; will you sell him?' Perhaps I may, but how could you get him to Orleans?' 'Oh! replied Orlando, 'leave that to me, I'll manage to take him up on one of my mules, if you can only manage to leave him behind at the stores when you sail. I will give you five hundred dollars for him, and as many vegetables as will keep

your table comfortable until you get to London.' 'Done,' said the captain, 'and now I'll tell you how we shall do. When we are about to drop down, I'll call Tom, and hand him a letter addressed to you at the stores, and tell him to get up with it, and deliver it to yourself, and wait for an answer. Lay your plans to keep him until we are off, and then you may strap him up, and take him away.' All this conversation was in the Spanish language; part of it I overheard while clearing the table of the dinner-service, and the rest while getting them put to rights in the cuddy beside the cabin. They did not know that Tom understood Spanish; but so it was, and little did Tom think of what he was learning it for when at the Spanish main.

"Well, ashore I went with the letter, and the ship dropped down the stream. But instead of going to the stores, I went to Mr Mitchell, the British consul, and said, 'Theres a letter for you, sir.' Mr Mitchell looked at the address, and replied, 'It's not for me; take it to Orlando at the stores.' 'No sir, it is for you—that letter is an order to Orlando to carry me off as a slave. My master has sold me, and as a British subject I claim your protection.' Then I opened the letter, and read it to him, telling him all the story. He asked me to step aside into his private room. And then firing a cannon from the consulate, the ship was stopped and the captain ordered to appear before the consul. When he came ashore, Mr Mitchell asked him if he had got all his men on board? He said he had. 'Have you not left a black man on shore?' 'I have not,' some what confusedly replied the captain. 'Come here Tom,' said the consul, opening the door of the room where I was concealed; and then when I stood before the captain, he was speechless. Recovering his composure, he said I had been left by accident, and then the consul showed him his letter to Orlando, and held him prisoner for a time. How they settled matters I know not, but that night I was put on board of a British ship of war; the consul remarking, that he was sorry to say that was then almost the only place where a negro was safe and free.

"On board this ship I had every comfort and enjoyment. We were sent up the Mediterranean, and I had the happiness to be always on good terms with my messmates and officers. One night, when on the watch, I was leaning on

the rail, when the ship heeled a-port, and I fell into the sea. It was very dark and I was not missed. Never shall I forget that awful moment. Taught to swim like a fish, I balanced myself in the water, and taking off my boots, coat, and other heavy clothing, I sat there looking at the stern lights of our frigate, as she passed away free, and saw them dying in the distance. Now, I was not afraid of being drowned, for I could sit in the water for four-and-twenty hours, and I had every chance of being picked up in that time. But then I was afraid of the sharks! The Mediterranean is full of them, and they will scent out a man in the waters many miles off,—what then was I to do? I did what my father had bid me do, should I ever be in danger. I thought of Daniel in the den of lions,—I remembered how God shut their mouths, and I prayed to God there that he might shut the mouths of the sharks. He heard my prayer. The sharks played around me, but they did me no harm; and then, to my joy, I heard the sound of oars about midnight. I was missed when the watch was called, and this was a boat sent in search for me. They took me in, and when I was again in my berth, all my shipmates wondered how I was not eaten by the sharks; and I told them that the God who had preserved Daniel in the lion's den had saved me.

"Time rolled on, and I was at length discharged. Settling down in London, I began to make little ships, and since then I have made and sold many. I am a member of a Congregational church in the — Road, and the Lord is my portion."

How true is it that truth is stranger than fiction. Have we not here a romance of real life? And does not such a narrative teach us, not only how God rules in providence, but how wisdom may be learned at the lips of the poor? Hundreds and thousands of people had passed this old negro without once thinking of speaking a word in kindness, or reading in the book of his experience. And now that the facts of his history are known,—and that they were facts we had good reason to know,—can we but feel constrained to use this "book" more freely,—and, like John Campbell of Kingsland, profit by our "walks," not only about London, but about every town?

Parents will derive from this narrative

encouragement to fix in the minds of their children the truth of God. Let it be sent into the memory by the eye of the body and the eye of the mind. Both may be used with profit, and both made instrumental in blessing the young. Abstract truisms are seldom of much value,—practical power is to be got only in that which fixes itself by illustration in the common mind. Sailor Tom is a living example of this truth. May his history be blessed to encourage many to look up by faith and prayer, as he looked up by faith and prayer, and God will hear and answer in the hour of danger or of dread, “and preserve the way of his saints.”—*Congregational Magazine.*

CALVIN.

Of Calvin, Mr. Bancroft writes as follows: “If personal considerations chiefly win applause, then no one merits our sympathy and our admiration more than Calvin; the young exile from France, twenty-eight years of age; now boldly reasoning with the King of France for religious liberty, now venturing as the apostle of truth to carry the new doctrines into the heart of Italy, and hardly escaping from the fury of Papal persecution; the purest writer, the keenest dialectician of his country; pushing free inquiry to its utmost verge, and yet valuing inquiry solely as the means of arriving at fixed conclusions. The light of his genius scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestioned, his morals spotless. His only happiness consisted in his ‘task of glory and of good;’ for sorrow found its way into all his private regulations. He was an exile from his country; he became for a season an exile from his place of exile. As a husband he was doomed to mourn the premature loss of his wife; as a father, he felt the bitter pang of burying his only child. Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness; no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued year after year, solitary and feeble, yet toiling for humanity, till after a life of glory, he bequeathed to his personal heirs a fortune, in books and furniture, stocks and money, not exceeding two hundred

dollars, and to the world a purer information, a republican spirit in religion, with the kindred principles of republican liberty.”

CHALMERS ON CALVINISM.

“How comes it, that Scotland, which of all countries in Europe is the most signalized by the rigid Calvinism of her pulpit, should also be signalized by the moral glory that sits on the aspect of her general population? How, in the name of mystery, should it happen that such theology as ours is conjoined with perhaps the yet most uninitiated peasantry among the nations of Christendom? The allegation against our churches is, that in the argumentation of our abstract and speculative controversies, the people are so little schooled to the performance of good works. And how is it, that in our courts of justice, when compared with those of the calendars of our sister kingdom, there should be so vastly less to do with their evil works? It is certainly a most important experience that in that country where there is most Calvinism, there should be the least crime—that what may be called the most doctrinal country of Europe, should, at the same time, be the least depraved, either by their weekly profigacies or their Sabbath profanations.”

THE DEATH OF INFANTS.

Those who have never lost a child are unable to understand how great a void the death of one little one can make. There is, we think, nothing on earth that can cast so long, and wide, and black a shadow as a small coffin. It is emphatically the shadow of death which freezes the parent's heart. Small as is an infant's tomb, it sometimes is capacious enough to hold the brightest hopes and dearest joys of a whole family circle. The little child is often a focus where all the rays of gladness enter, and from which they are reflected again over happy hearts; and when this central light is eclipsed, great darkness falls upon all. How many there must be in heaven, gathered up from all climes, even from heathen shores, who have died so young as to retain no memory of earth, and to whom that world of glory seems as their native land—whose souls were washed and regenerated so early that no stain of this world was ever visible upon them! Whatever wound of sin there may have been has healed without a scar; their

every thought has been moulded by the society and scenery of heaven, and they stand continually before the face of the Father. In how large a sense may we say, "Of such is the kingdom of heaven."—*Lutheran Observer*.

THE LIGHT-HOUSE AND THE MISSIONARY BOX.—About twenty-four years ago, a poor but pious widow, the keeper of a light-house on the Kentish coast, obtained a missionary box, and resolved to devote to the cause of Christ all the money that might be given to her before 12 every Monday morning.

On the next Monday morning a gentleman visited the light-house, and seeing her in attire of a widow, gave her a sovereign.

The poor woman was perplexed; so large a sum would be of great service to her during her present pressing wants—the doctor's bill was unpaid too—she asked the advice of friends; one advised one way, another the contrary. At last

she resolved to ask God in prayer what she ought to do with the sovereign. She rose from her knees convinced that it belonged to the missions, and she at once put it into the box. God, who is a husband to the widow, and a father to the fatherless, was not unmindful of her faithfulness.

In the course of the day a widow lady of high rank, with her daughter called to inspect the light-house. She made several inquiries of the poor widow, and before she left, put a piece of gold into her hand.

Two days afterwards, one of the pages came with a letter from the lady, kindly stating that she felt interested in the family, and begged the acceptance of £25 from herself, and £5 pounds from her little daughter, who was also much concerned for their welfare.

The kind lady was Her Royal Highness the Duchess of Kent; and her little child—the Princess Victoria, now the Queen of England.

Religious Intelligence.

NOVA SCOTIA.

FREK CHURCH SYNOD OF NOVA SCOTIA.—We omitted in our last to notice the proceedings of the late meeting of this body. We now proceed to give a summary of them. The opening sermon was preached by the Rev M. Wilson, retiring Moderator. The Rev D. B. Blair was chosen Moderator. The most of the business of the first day was routine. The report on the *Record* was given in, from which it appeared that it had an increasing circulation and an increasing debt.

The principal part of first sederunt of the second day was occupied in hearing reports by the various ministers of the state of religion throughout the Church. These reports were in general of a very favorable character. The Halifax Presbytery obtained leave to take Mr Howard D. Steele on trials for license.

At the second sederunt the report on the Synod Fund was given in, from which it appeared that the receipts amounted to £66 2s. 4d., and the expenditure to £76 10s. 7½d. On the same evening the report on the Foreign Mission was given. The committee recommended Turkey as a field of opera-

tion—and that operations should commence as soon as £300 had been received. The sum of £135 had been received already. A discussion took place on the whole subject, some recommending India, and one member suggesting the New Hebrides. The Synod finally appointed a committee to gather information respecting different fields of labor,—and also the terms on which the Synod could co-operate with sister Churches. The understanding was that the Synod enter upon the work immediately after next meeting of Synod.

The third day was principally occupied with cases of appeal. The report of the Romish Mission was given in. The committee were ready to employ a colporteur as soon as one could be obtained.

On the fourth day the committee on Sabbath Observance reported. It called attention to flagrant instances of Sabbath desecration, such as fishermen setting their nets on Saturday evening, and sometimes even on the Sabbath, and curing the fish on that day; unnecessary travelling for pleasure or business; frequent lateness of the Stage Coaches, and arriving at Pictou and Halifax on the Sabbath

morning; Sabbath Markets in Halifax and Charlottetown; grogshops; drunkenness; Railway laborers trucking up provisions, &c., from the city on the Sabbath; general dissipation among the Railway laborers.

At the next sederunt the Home Mission report was given in, from which it appeared that the sum of £244 17s. 8½d. had been collected, and the sum of £118 14s. 4½d. expended. The report of the College and Academy Board was given in, from which it appeared that there had been received for the College Fund the sum of £1,165, and that the whole amount now received was £6,756 17s. 2d. The report of the committee on Co-operation with other Presbyterian bodies was given in. It principally referred to the efforts made to unite in general education. It was resolved to recommend their people to petition the legislature to remodel Dalhousie College, and a committee was appointed to co-operate with the other Presbyterian bodies in efforts to raise it to a University.

The Rev Wm. Murray gave in his report as Agent of the Schemes of the Church. He had been largely employed during the year in forming Associations in the different congregations of the Church, and in collecting the subscriptions to the Professorial Fund. His labors in these departments had been very successful. He was re-appointed.

Attention was called to the subject of sustentation of the ministry, and a committee was appointed on the subject with instructions to aim at raising the salaries to the sum of £150.

THE REV ABRAHAM McINTOSH has received a unanimous call from the St. Ann's congregation (U. B.) Free Church where it is expected he will shortly be ordained.

REV A. CLARKE of the Reformed Presbyterian Church, Amherst, took passage in the last English Steamer to visit his native land, Ireland. Mr Clarke, who is one of the most laborious and successful of ministers, has been stationed at Amherst for many years, and it is owing to his efforts, under God, that Presbyterianism is not altogether defunct there.

THE REV MR LOCHHEAD, a licentiate of the Scotch Establishment, arrived here by the last Steamer from England. Mr L. proceeded at once on his journey

to P. E. Island, which we understand to be his destination.

THE REVDS MESSRS MACRAE AND BOYD, of the Established Church of Scotland, arrived here in the *Niagara* last Monday. They are sent out as missionaries to Nova Scotia. Mr Macrae is the son of the Rev D. Macrae, one of the Pictou ministers who went to supply the destitution in the Parish Churches of Scotland immediately after the Disruption.

THE REV MR McDOWALL, of the Free Church of Scotland, arrived here in the *Niagara* last Monday. He sailed for Bermuda on Friday morning, being sent thither by the Colonial Committee to supply the chaplaincy of the 26th Regiment.

DEATH OF THE REV RICHARD WILLIAMS AND THE REV JAS. HORNE.—It is our mournful duty to record thus early in our ecclesiastical year, the decease of two of the most venerable Ministers of our Conference.

THE REV RICHARD WILLIAMS expired suddenly at his residence in Bridgetown, in this Province, on the 1st of this month.

The *Bermuda Gazette* records the death on the 10th ult., of the REV JAMES HORNE, Wesleyan Minister, in the 68th year of his age, and 42nd of his ministry. Mr Horne was extensively known and esteemed, and the intelligence of his decease will be painfully received by thousands who have benefitted by his ministry, in the West Indies and elsewhere. —*Wesleyan*.

PRINCE EDWARD ISLAND.

The Rev George Sutherland has received and accepted a call from the Free Church congregation of Charlottetown.

NEW BRUNSWICK.

Free Church.—The Free Church Synod met in St John on the 18th June. The opening sermon was preached by the Rev James Benniett. The Rev C. G. Glass was chosen Moderator. The Rev Andrew Marshall, from the Presbyterian Church of Ireland, and the Rev Alexander Stirling, from the Free Church of Scotland, presented their credentials and were duly received as ministers of the body. Reports were received of the labors of the Home missionaries in the employment of the Synod.

The Committee on Union with the Established Church of Scotland reported that they had received no answer to their communication. The Committee on Union with the Free Church of Nova Scotia reported, but it did not appear that much progress had been made.—The committee was reappointed with the view of receiving any communication from the Synod of Nova Scotia on that subject, and report to next meeting of Synod. From the Report of the Committee on Education it appeared that considerable progress had been made toward the establishment of an Educational Institute at Woodstock. The money collected for missions during the past year were divided between the Jewish Missions of the Free Church of Scotland and the Irish Presbyterian Church.

CANADA.

DEATH OF THE REV. ALEXANDER LOWDEN.

Our church in Canada has been visited with a bereaving dispensation in the death of the Rev. Alexander Lowden of New Glasgow, Canada East, which took place at Pickering, Canada West, on the 29th of May. Mr Lowden laboured for a number of years with great zeal and devotedness, among a population chiefly Popish; and had difficulties numerous and formidable to encounter. While on a preaching tour in the Western Province he was under the providence of the Head of the Church, seized with a violent inflammatory disease and suddenly removed, in his prime, from the service of the sanctuary below. I had not the privilege of his acquaintance, but he was well known as an excellent man and minister; and a suitable memoir of him from some competent pen will, I trust ere long appear in one form or other.—He has left a widow, worthy of such a husband, and five children, who are as must inevitably have been the case, exceedingly destitute. The Synod in Canada have not omitted so obvious a duty as to recommend the congregation there to make some effort for the bereaved; and it is satisfactory to learn that several of them have already responded with a liberality which would have done honor to larger associations at home, where, indeed, some kind friends of the deceased are also raising a contribution.

It is due, in the way of grateful acknowledgment to God, and is proper also, as an encouragement of its kind to

such ministers and preachers as may be thinking of offering their services for Canada, to state, that Mr Lowden's death is the first of either minister or preacher in our Canadian Church, that has taken place since that of the Rev James Roy of St George and Glen Morris, in May 1852.—*U.P. Record.*

The following on the subject of Mr Lowden's sudden decease was entered on the Minutes of the United Presbyterian Synod at their recent meeting in Hamilton, C. W. :—

Resolved,—That this Synod, under a profound sense of their dependence on the Great King and Head of the Church, into whose hands the Father hath put all things, and the Sovereign disposal of all events, for the good of his Church; are solemnly impressed with the loud call to one and all, especially of its ministerial members, to be diligent and faithful in the work of their ministry; for they know not the day nor the hour when the Master may call them to account. They would regard it as a dark providence that God, in his holy Sovereignty, should have seen meet to take away our dear brother, the Rev Alexander Lowden, from the vineyard, in the midst of health and usefulness, while on his way to be in our midst at this meeting of Synod; and they would humble themselves before the Lord. Truly His way is in the sea and His path in the mighty waters, and His footsteps are not known.

Mr Lowden had some features of character bearing marked resemblance to the Master himself. His amiability and love of the brethren were conspicuous to all who knew him. His self denial and his contentment, in regard to the things of this life, are well known to all present, and now embalm his memory in the remembrance of all who have, at this meeting, heard the report of his death. And, moreover, his being taken away from an amiable partner and five young children, in depressed worldly circumstances, touches all the cords of natural and christian sympathy, in the members of this Synod, and makes them pledge themselves to be God's almoners in visiting his widowed partner and fatherless children in this their time of need.

REPORT OF THE UNION COMMITTEE IN CANADA.

The Rev Dr Taylor, of Montreal, con-

vener of the Committee on Union with other Evangelical Churches, gave in a report of the action of the said committee, to the following purport:—On behalf of the Committee on Union with the Presbyterian Church of Canada, it was reported by Dr Taylor, the convener, that he had received a very friendly letter from Mr Ure, the convener of the Committee appointed by the Synod of the Presbyterian Church of Canada, suggesting the "expediency of calling a joint meeting of the two Committees." Dr Taylor replied in the same spirit, and proposed that a joint meeting should be held in this city on the 4th of June. Said meeting had been held, and was followed by two adjourned meetings, in all of which there had been so much harmony of sentiment, and cordiality of feeling, as furnished matter of devout thankfulness to God. The Committees had agreed to present the following minute to the respective Synods:—

"Having had lengthened conference together, in the conducting of which the Committees have reason to believe that they have enjoyed much of the presence of the Great Head of the Church, they are gratified to find, that, apart from the question pertaining to the power, obligation, and duties of the Civil Magistrate, they are perfectly at one on all the great doctrines laid down in the Westminster Confession of Faith; and further, that, on the special question above referred to, and the points involved in it, or connected with it, such as the exclusive Headship of Christ over the Church, individual liberty of conscience in religious matters, and the obligation of all men, in all the relations of life, to be governed by the authority of the Lord Jesus Christ, there was such a measure of harmony of sentiment manifested as to warrant the hope of its being found practicable to frame some declaration on these points which might be mutually satisfactory, and calculated to prepare the way for a Union of the two Bodies. They therefore agree to ask their respective Synods to re-appoint a Committee to take additional steps to advance the Union of Churches holding so many great principles in common, and especially to prepare a declaration which might be afterwards used as a basis of Union, in which the exclusive Headship of our Lord Jesus Christ over his Church, and the freedom of conscience, on the one hand, and the obligation of all men

to be governed in all their public and private relations, by the authority of Christ, in his word, on the other, may be fully maintained."

The report was received and cordially approved.—*Minutes of U. P. Church.*

UNITED PRESBYTERIAN CHURCH IN SYDNEY.

Little more than six months have elapsed since this church (the first of its kind in this colony) was formed in our city; and as it tends to note our moral and social elevation, a brief notice of it at this time will prove of interest to our readers, especially in Scotland. The first congregational meeting was held on the 10th instant, in the School of Arts, when there was a full attendance of its members. Mr John Richardson, M.L.C., was called to the chair, and stated that, although they had sent home for a pastor, a more talented gentleman than Mr Darling could not have been procured. The Rev Hugh Darling then gave an interesting account of the United Presbyterian Church in Scotland, from the time of her founders the Revs Ebenezer Erskine, William Wilson, Alexander Moncrieff, Jas. Fisher, and, at a later date, Thomas Gillespie, all of whom seceded from the Established Church, and showed the principles that govern this from all other Presbyterian Churches. After the address of the Rev Mr Darling, and a few remarks from the chairman, the secretary of the committee (Mr Fullarton) read the first report, which stated—"That the prosperity of the cause with which we are identified, and which we have this evening met to further, has exceeded our most sanguine expectations: that under the ministerial labours of Mr Darling, begun in the Court-house on the 17th day of June, the audience has gradually increased until the place is now too small; that the committee of management, after much inquiry, heard of a piece of ground in Phillip Street, belonging to Mrs Roberts, which that lady has generously given for a nominal sum for the purpose of erecting a place of worship in connection with the United Presbyterian Church of Scotland; that the congregation, with the aid of friends to the cause, had raised for the support of ordiances and the purchase of ground about £600; and that, while they had reason to thank God and take courage, the committee would impress upon the members the necessity of doing all they can, and securing the assistance of

friends to have a church erected in Sydney." Messrs William King and Alex. Douglas, Mr John Young, manager of the English, Scottish, and Australian Chartered Bank; and Mr Richardson, M.L.C.; were appointed trustees for the site. Some other business was transacted; after which the first meeting of a branch of the United Presbyterian Church of Scotland in New South Wales closed. This church holds that all State interference in religion is unscriptural, unjust, and injurious.—*Sydney Herald*.

PRESENT ASPECT OF CHINA.

(From the "Presbyterian.")

The present aspect of things in China, as respects the attempted revolution, we regret to say do not seem to promise the happy results which excited so much hope throughout Evangelical Christendom at the outset of the movement. There can now be but little doubt that the rebellion will be suppressed, and that the old dynasty will be able once more to sit quietly upon the throne for how long a time, the future alone can decide. It will be remembered that the regular correspondent of the "Presbyterian," writing from China, where he had good opportunities for forming correct conclusions, did not concur in the sanguine hopes expressed so generally. even when the insurgents were in the full tide of success. The opinions he then advanced as to the little reliance to which the insurgent chief's profession of Christianity was entitled, have been, to a considerable extent, confirmed. We understand that Dr Bridgman, though he once thought differently, now writes to friends in this country that the rebel chief is waxing worse and worse, and he has evidently lost confidence in him.

Whilst these things are adapted to act as a damper upon the bright hopes which the Christian world had indulged as to the speedy conquest of China by the Gospel, we are happy to know that the rebel movement has not been without favourable results. A gentleman who has resided for years in China, and has been there during the greater part of the time since the outbreak of the rebellion, informs us that in several respects there has been a change for the better. Amongst other illustrations of this fact, he mentioned that a very erroneous idea as to the designs of foreigners upon their country had been removed from the Chinese mind. The better informed classes having

been aware of the aggression of Great Britain in India, had become fully possessed of the notion that the British and Americans were only awaiting the favourable opportunity for seizing, as far as practicable, upon China. Hence they resisted in every way foreigners getting a foothold there. The developments of the period of disturbance have convinced them of their mistake. During the three years in which the Government has been paralyzed, when there was the most favourable opportunity for foreigners to have carried out their designs, had they entertained them, they not only made no aggressions, but in several cases were a protection against the insurgents, through the intervention of the naval forces of their respective Governments, at several of the prominent sea-ports. The effect of this in removing former prejudices has been very decided, and is leading to more correct views and a much more liberal feeling as to the foreigners generally. The result, as our informant thinks, will be of no small importance to the missionaries, in giving them much readier access to the people. The missionaries already find that difficulties which were formerly in their way no longer exist. Such was once the prejudice, as we have learned from a missionary, that he and a colleague at Canton were twice turned out of houses they had hired for their residence. The owners were either persuaded that these outside barbarians were on an errand which boded no good to the country, or the odium incurred by their having such tenants was too much for them to face. This was previous to the rebellion. At present the difficulty is not experienced. The missionaries can readily secure such accommodations as they desire.

As indications of an improvement in the prevailing ideas and feelings towards the representatives of Christian nations, these facts have a significance and importance. It is certain, too, that much of God's truth has been brought in contact with the native mind through the portions of the Scriptures so extensively circulated by the insurgent chief, notwithstanding he has appended his own blasphemous pretended revelations, for which equal authority is claimed. God can separate the wheat from the chaff. Whatever may be the result of the insurrection, therefore, in its political aspect, we feel confident that it will be made to work for the progress of the Gospel.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 7.

SEPTEMBER, 1856.

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REPORT OF THE COMMITTEE ON COLPORTAGE.

To the Rev'd The Synod of the Presbyterian Church of Nova Scotia, the Committee of Colportage beg leave to report it.

That, the fourth year of our labour having terminated, we submit the following epitome of our proceedings.

Since last report as well as before we have been endeavouring to occupy every part of the field, within the bounds of our own Church, and even to extend a little beyond, in Prince Edward Island and New Brunswick, but especially in Cape Breton. Last fall Mr Miller made another trip round the Western end of the Province, via Cornwallis, Annapolis, Digby and Yarmouth; where a supply of books had been ordered to meet him. These, numbering nearly 2,000 vols. valued at nearly £150, he circulated chiefly in that quarter, and on his way home, via Barrington, Shelburne, Liverpool and Lunenburg. Since then he has been employed chiefly in the Eastern circuit of the Province and within the bounds of the Presbytery of Pictou.

Mr Falconer has during the same period, very efficiently supplied the middle circuit within the bounds of the Presbyteries of Truro and Halifax. Several visits also have been paid and with some degree of success to the laborers on the Railway.

As Mr Baird had met with considerable success in P. E. Island, as well as some opposition from private adventurers by whom he had been obliged to take out a license for a year, we thought it

expedient to take advantage of this circumstance and send a large supply there in order to keep him employed during the winter; where he has consequently been up to the present time, where he has circulated over 3000 vols., valued at £300.

Having our eye still upon Cape Breton as an appropriate field for our operations, as well as some other Highland settlements, such as Earltown, New Larrig, and Barney's River; to which we had not been able to do justice for want of a Colporteur having the Gaelic language, since the demise of Mr McLeod; we concluded to employ one of this class. Mr James Gordon, a man of sterling piety, and zeal in the good cause, and otherwise well qualified and highly recommended by ministers of the Established and Free Churches, having offered his services was readily excepted for this field of labour. After being initiated to the work in some of the above mentioned contiguous settlements he was last fall sent to Cape Breton. He met with some difficulty both in his travels and in his labours; but yet with so much encouragement and success as to induce us to send him again in that direction, earlier in the season, which, with his previous experience, we hope will modify his labours and trials.

On the whole, therefore, on reviewing the labor of our four Colporteurs, in their fields of operation; notwithstanding their difficulties and trials, their success and encouragement have been such as to induce us "to thank God and take courage" and go forward in the noble work in which

we are engaged. We are using as we believe one of the principal means predicted as introducing "the latter day glory," of which it is said "Many shall run to and fro, and knowledge shall be increased."

During the year we have imported 12,000 vols, which together with a portion of Bibles, Testaments, Psalm-books and Tracts, have been put into circulation excepting, of course, those on hand. These have added to our liabilities to the Board of Publication, the sum of £915 15s. But during the same time we have remitted and paid expenses to the amount of £650, which including the former balance leaves £335 still due, and to be met by the books on hand. These may be about 5000 vols. and they are all that remain of 35,579 imported since 1852.

We cannot conclude without acknow-

ledging our obligations to the Board of Publication for their liberality in enabling us to carry on this good work to such an extent! And though we have been told that our intercourse may be affected by propositions now under consideration from another quarter; we hope that the Synod and the whole Church will see the necessity of making some effort to continue the stream of religious intelligence which has thus been flowing into our land; preparing the way as we trust for the latter day glory, "when none shall say to his brother know thou the Lord but all shall know Him from the least unto the greatest."

All which is respectfully submitted.

JOHN I. BAXTER,
Con. Com. Col.

Onslow, June 1856.

Foreign Missions.

DEPARTURE OF THE "JOHN WILLIAMS."

We are happy to announce that the John Williams has at length sailed for the South Seas, with the Rev G. N. Gordon, and lady on board. On her arrival in Britain in 1855, it was found indispensable that before entering upon another voyage, she should undergo extensive repairs. These have been found to occupy more time than was expected, so that she was not ready to leave dock till the 20th of July last. To meet the cost of such repairs, the Directors of the London Missionary Society appealed to the children of Britain. The appeal has been so successful that they have been enabled to put the ship in a state of complete equipment. The Directors have accepted the resignation of Capt Morgan, who after a faithful service of seventeen years, has been compelled by failure of health to decline another voyage. In his place the directors have engaged Mr Wm. Williams late chief officer, of whose christian character and professional qualifications, the most unexceptionable testimonials have been received.

Mr Gordon after leaving this country spent most of his time in London in the study of medicine, for which he had excellent opportunities, which we have every reason to believe he has faithfully improved. His sabbaths, however, were

spent in efforts to reclaim the sabbath-breakers of London. Mr Gordon paid a short visit to Scotland, where he was cordially welcomed by all bodies of Presbyterians. He also, in company with Mrs Gordon (for we presume that our readers are aware, that he has been married to an English lady a few weeks before his departure), visited Paris, with the view of visiting the Ophthalmic Institutions there. This was an object of importance as disease or weakness of the eye is prevalent in the South Seas. They are now on the stormy deep, and we trust many prayers will ascend from our readers that he who has the winds in the hollow of his hand and sets bounds to the raging of the sea, will give them a prosperous voyage to their destination.

ANEITEUM, NEW HEBRIDES,
Oct. 25th, 1855.

REV AND DEAR SIR,—

In a letter which I received from the Rev James Waddell he mentioned your visit to Scotland, for the benefit of your health. I trust that the object of your visit has been realized, and that you have long ere this time returned to your dear family and flock. Beware of over-taxing your physical energies and thus impairing and abridging your usefulness in the cause of Christ.

As you see my letters to the Board of

Missions, I need not fill my sheet with details about the missionary work on this island. I am sure your heart unites with ours in thankfulness to God, that he has inclined these poor islanders to receive his word. We hope that not a few have believed and embraced the gospel, into the salvation of their souls; whilst its indirect influence has humanized and improved society at large.

The gospel has been an unspeakably precious boon to the poor Aneiteumese. It is difficult for persons living in a christian land to conceive the state of degradation and misery in which it found them.

The crimes of heathenism must be witnessed to be known. After all that has been written about the heathen truth has not, and I think scarcely can be fully told. I never saw the effects of the fall in all its unmitigated horrors, until I landed on this island.

Many of the natives are I believe truly thankful to God for the gospel, and feel grateful to the Church by whose instrumentality it has been sent to them. They cannot look back on the dark and awful abyss of heathenism from which they have been rescued, without feelings of thankfulness for the means of their deliverance. Not a few give hopeful evidence that they value the "pearl of great price" which they have found, and that they would not part with it for any earthly consideration.

I think I may say that I never have repented and never will regret my devotion to the missionary work. If I feel uncomfortable at any time, this feeling arises from a consciousness of my utter unworthiness and unfitness for it. I love the work in which I am engaged, and while health is spared to me I shall never relinquish it.

The greatest disadvantage we have to contend with here is climate. For reasons not yet understood these islands are unhealthy. Fevers, remittent and intermittent, are common on them, and even the natives do not escape. Were the climate more salubrious it would be agreeable. After years of observation I find the highest range of the Thermometer to be 98° , the lowest range 58° , and the mean range 80° . We require to be cautious and attend to the laws of health, otherwise we could not remain long on these islands. But if the climate is unhealthy this has been advantageous to the cause. It was sickness I believe that caused the breaking up of the Roman

Catholic Mission on this island, for those engaged in it suffered almost constantly from fever and ague; and if our little island were more healthy it is almost certain that it would soon be over-run with a class of white men, whose presence would be injurious to religion and morality. All things considered I feel thankful that we have such a climate to labour in.

I beg to thank you for the interest you have taken in raising a marine fund. You will see by the paper sent by Mr. Inglis and myself to the "Board of Foreign Missions," that more help is wanted in this department. We require a small vessel to enable us to keep up frequent and safe communication with the neighbouring island. I hope this object will meet with the approbation of the "Board" and the support of the friends of the cause.

It would give me much pleasure to hear from you. Mrs Geddie and the children are well. She unites with me in affectionate remembrance to Mrs Baxter, yourself and family.

I remain,
ever yours, &c.,
JOHN GEDDIE.

Rev J. Baxter.

EXTRACTS FROM JOURNAL OF REV. J. GEDDIE.

(Continued.)

Jan. 1st, 1855.—By the goodness of God we have been brought to the commencement of another year. In reviewing the past what cause for thankfulness in relation to our work. Our trials have been few and our mercies great. The sacred cause in which we labour has made some progress and Satan's kingdom trembles. Some hopeful deaths have occurred during the past year.

I gave all my scholars new books this morning. We have recently printed a new school book, which I have been keeping in reserve for this occasion. I also presented my teachers and most advanced scholars with a small *Almanack* for 1855 in addition, which has been compiled to assist the natives in computing time. I need not say that these poor natives were delighted with their books.

Jan. 3rd.—Visited Itug to-day and settled *Nahran-hat-aiheug* and wife as teachers. The settlement is in the interior, about six miles from the sea. The way to it leads through a dense forest, with scarcely the vestige of a foot-path.

Without good guides I should never have found my way. The poor people were delighted to get a teacher. May God bless this new effort to extend his cause. The day was very rainy, but I enjoyed my visit much.

Jan. 5th.—Visited Anahparitcho to-day. This settlement is inland about four miles from the Mission Station. A school has been in operation here for a considerable time. I removed the old teacher, who is a good and well meaning man, but whose wife is entirely useless in the work, and appointed Netchai and his wife to succeed them. The change will, I trust, be productive of good. In this visit I was accompanied by Mrs. Geddie and our children. Their presence makes me still more welcome wherever I go. Our family visitations, while agreeable to ourselves, are I trust profitable to the natives.

Jan. 8th.—This morning I set out for Imkalau in my boat, about five miles distant, accompanied by Mrs. Geddie and the children. This settlement has recently abandoned heathenism, and the people are anxious for a teacher. I was surprised and pleased to find a commodious grass school-house. We had an agreeable meeting, at the close of which I gave to those present school books, as many of them go to a neighbouring school. I promised to bring them a teacher as soon as I can find a suitable person. The last time that I visited this place the state of things was somewhat different. The people were all heathen at that time, and fled and hid themselves on our approach. I sat down under the shade of a tree, while some of the chiefs and people who accompanied me went in search of the people. On looking round I saw a human skull on the ground beside me. I asked how it came there, knowing that the heathen always commit their dead to the sea. I was told, as I expected, that it was the skull of an enemy who had been eaten by the people of the place. This relic of their former barbarism was missing to-day. After a time our people returned, bringing the chief and some of the people with them. We spoke to them and urged them to forsake heathenism and receive the gospel. They promised to consider our words, and what we have seen to-day shows that they have done so. I left this place thankful to God for what I have seen.

On our way home we called at Utche

to visit and examine the school. We found the people assembled and waiting for us. The work is behind at this place, as a portion of the people have only recently embraced christianity, and a number are still heathen. In former days the cause encountered much opposition from the people of this place, and those who were christians dare not go to it for fear of their lives. In the various efforts which have been made to destroy this mission and those connected with it, the people of this place have borne a conspicuous part. Luke, the present teacher, and his wife are diligent and faithful labourers in the cause, and are evidently doing much good. After the examination of the school I went to see *Ihua*, the chief, who was lying sick in his hut. He has been an invalid for two years, and is now quite blind. He is a man in the prime of life, and, before his sickness, a fine looking native, as many of the chiefs are. He stood out against christianity after all his brother chiefs in my district had embraced it. He now looks on his affliction as a visitation of God on account of his opposition to his cause. He has recently abandoned heathenism, and, as far as we can judge, he is sincere in his desire to know the truth, but alas! his heart is very dark. After conversation and prayer I left him. Through his persuasion some of his relatives have embraced christianity.

Jan. 9th.—Came to Umetch to-day, accompanied by Mrs. Geddie and our dear children. We left home in the morning in our boat, but the wind and sea being high, we deemed it prudent to land at the nearest boat harbour we could find. We were accompanied by a number of natives, who carried our children and baggage. We reached our destination after a long, but not unpleasant walk. We design to spend a few days in this part of our district, in the hope that an occasional family visit may be useful to the natives as well as beneficial to ourselves. We find a welcome home in the house of Sakaio, the Samoan teacher.

Jan. 10.—Left Umetch this morning to visit Idug. On my way I called at Ahaitchom and examined the school. I had some idea of removing Namuri, the teacher at this place, as the time of his appointment had expired. But I found that he, and the people among whom he labours, were much pleased with each

other, so I concluded to leave him another year.

The next place in my way was Inyamet. The people were apprised of my coming and were in readiness to receive me. We met and I examined the school. The teacher Yata, a young man of promise, has been diligent, and considerable progress has been made in the school. I removed him, with the design of settling him at some place nearer my own station, where he may attend my afternoon class for young men. I appointed Kiho and his wife to succeed him.

I then went to Idug, the most remote land in my district. At this place I left Rupe, a married man, to succeed Matthew and his wife. The people had no objections against the new teacher, but they were unwilling to part with the old one. They had been crying several days before my arrival in the prospect of the separation. I was aware of this, and was in some measure prepared to meet the difficulty. After examining the school I told the people that I was about to remove their teacher and place him at a station where he could come often to me for instruction. I stated to them that unless their teacher received more instruction himself he could not be long useful to them; and I also mentioned the probability that he would return to them at a future time better qualified to teach them than he now is. After these statements they acquiesced cordially in his removal.

I left Umetch in the morning with the design of spending the night at Ithug, but as our work was over by 4 o'clock, P.M., some of the natives proposed to return. I was somewhat fatigued with the labours and oppressive heat of the day, but I consented. We set out on our journey, and a three hours' walk brought us to our destination, to the surprise of our friends who did not expect to see us.

Jan. 11.—I set out early this morning for Anumetch, a settlement in the interior, distant about eight miles. I was much pleased to find an attempt made since last visit to improve the road. The people had spent the last week working on it, though the rain was almost incessant. A great deal has been done, but there is still great room for improvement. Instead of stepping from stone to stone along the bed of a rapid stream at considerable risk, the stones have been gathered and made into level paths along the banks, and wherever the land would

admit, the river has been left and the path continued through the bush. The science of road making is but little understood here, but it must now be practised. The introduction of the gospel has brought along with it the reign of peace, and uninterrupted intercourse now exists around the whole island. I reached Anumetch with less than usual fatigue. The teachers at this place are Navalak and wife and Zupua. I removed Zupua and appointed a young man, Kanyiaata, to succeed him. The work at this place is in an advancing state. Since my last visit several persons have given up heathenism. The day was very rainy in the interior, but we had a large meeting of the people.

Leaving Anumetch I returned to Anuggi, where I had previously given notice of a meeting. I met Mrs. Geddie and the children at this place. The young men of Umetch had made a rude palankin to carry them, and had brought them thus far, a distance of four miles. Mrs. G. was anxious to see the place and meet with the women, and these were her inducements for going. The sight of a white woman and children in the interior was a novelty, and produced quite a pleasing excitement among the natives. By persons who have lived only in a christian land the beneficial results of female visitation in such a land as this can scarcely be estimated. If women on these islands are ever raised from their deep degradation it will be in a great measure through the instrumentality of the missionary's wife. And as female influence in all lands has so much to do with formation of society, the more that can be done for the improvement of the sex the better. After examining the school at Anuggi and addressing the people we returned to Umetch and reached the teacher's house in the evening.

Jan. 14, Sabbath.—Spent this day at Umetch. The people, knowing that I intended to spend the Sabbath here, assembled from other settlements, and we had a large meeting. Lecture—Matt. v. 1-11, "Is alum atimi is abinag aicu um aridjai an lolan neduon is ethi." &c. Sermon—Psa. ix. 17, "Ulpu erekhaig pan an pece has a ilpu atimi auatatimi, im lep nup ira ijih pece asega era etimiyihieva atuz ara." The people listened with much attention to the preaching of the gospel—may God open their dark hearts to receive the truth in the love of

it. In the evening I attended and examined the Sabbath-school. Sakaio, the teacher, assisted by Karahed and Yiapai, the two chiefs of the place, who are Church members, and some other active men, is doing much good.

There are few places on this island where the change effected by christianity is so visible as at Umetch. Even in the days of heathenism the people of this place were noted by their countrymen for their superior wickedness. This may be accounted for from the fact that some of their leading men were persons of much energy of character, which, unhappily, took a wrong direction.

In former days I made many Sabbath visits to this place, and, after ineffectual efforts to collect the people, have returned home discouraged, but not despairing. The people were fighting, or feasting, or fishing, or working on their plantations, or unwilling to hear the gospel. But now on the Sabbath-day books take the place of the club, the *nirak* for digging, and the fishing apparatus, and when the people assemble it is to worship God.

Jan. 15.—Left Umetch this morning to return home. Visited the school at Anauyiac on my way. Stationed Matthew and his wife at this place. They succeed Yalid, whose time is up, and whom I will settle elsewhere. Thence proceeded to Anibithai, and visited and examined the school under the charge of Kota and wife. Leaving this place we returned home after an absence of six days. Many natives were assembled on the shore to welcome us. The state of the schools and the general progress of the work is such as to cause us to thank God and take courage.

Jan. 16.—A number of christian natives from various parts of the island visited the heathen settlement of Inwait-chipthav to-day. The occasion of this visit was as follows. A small party of christians from Aneiteo went to this place yesterday to visit their heathen countrymen. They were rudely attacked with stones and spears, and one of their number severely injured. The party narrowly escaped with their lives. Intelligence of the outrage soon spread, and a visit to the offending district was resolved on by the friends of the injured party. Nothing more was contemplated by the visit than to talk kindly to the people and warn them against all acts of violence in future.

Instead of all going to the place in a

quiet and orderly manner, a number of wild fellows from remote parts of the island, glad of an excuse to do mischief, set off in the night and were at the place before the better disposed natives had left home. The people were terrified when they saw them and fled to the mountains. They now commenced destroying taro, bananas, sugar-cane, &c., and collected a large quantity of property to carry away. These outrages were committed before the body of the people arrived, who strongly disapproved of their conduct and remonstrated with them on account of it. They recovered most of the property which had been taken and left it for the owners. They also protected from insult and harsh treatment a few natives whom they found in their lurking places. The object of the visit was defeated by the imprudence of those who went before, as the people could not be found whom they wished to see.

We deeply lament that such an untoward event should have occurred, but it shows that Satan still has a strong hold of the hearts of many of the poor natives. They know as yet but little of the spirit of that religion which teaches us to bless them that curse us, and pray for them that despitefully use and persecute us. Since the introduction of christianity into this island those who have abandoned heathenism have suffered much persecution; but this is the first instance in which the conduct of enemies has been resented. The forbearance of the christian party has been remarkable, and the heathen have regarded them as persons who did not revenge evil.

The settlement of Inwaitchipthav is the only place of any importance on the island where christianity has not been embraced. Many sacred men reside there, who pretend to supernatural powers. The elements they say are subject to their control, and they profess to command wind, rain, &c., at pleasure. A desire, perhaps, to show how little they feared these men impelled some of the natives to outrages which would not otherwise have been committed. Among other acts of the day, the sacred spots and groves were desecrated and objects of worship destroyed and scattered to the winds. The people, I doubt not, will mourn the loss of their gods more than any thing else.

BOND HEAD, JUNE 10, 1856.
 To the Moderator of the Synod of the
 Presbyterian Church of Nova Scotia.

REV SIR,—

In compliance with the instructions of the Synod of the United Presbyterian Church in Canada, I have much pleasure in transmitting to you, for the information of the Synod of the Presbyterian Church of Nova Scotia, the subjoined proceedings of the former Body, at their meeting in the City of Hamilton, last week. I trust this communication may reach you in time to be laid before your Synod, at their meeting, at New Glasgow, on the 24th inst.

I have the honor to be,

Rev Sir,

very respectfully yours,

WILLIAM FRASER,

Synod Clerk.

At Hamilton, the 6th day of June, 1856, on which day the Synod of the United Presbyterian Church in Canada, met and was constituted. *Inter Alia* :

The Rev John McCurdy of Chatham, New Brunswick, and the Rev George Patterson of Green Hill, Pictou, ministers of the Presbyterian Church of Nova Scotia, being introduced the former by Mr Fraser, and the latter by Mr Cross, were cordially invited to take their seats in Synod as corresponding members.

The Rev Mr McCurdy addressed the Synod, giving a sketch of the history and operations generally, of the Presbyterian Church of Nova Scotia, and closing with the suggestion that the Synod should undertake a joint mission to the New Hebrides. The Rev Mr Patterson delivered an address, more particularly on the Foreign Mission of that Church, setting forth its history and progress, and supporting Mr McCurdy's suggestion.

It was unanimously agreed that the thanks of Synod are due, and are hereby tendered to Messrs McCurdy and Patterson, for the interesting communica-

tion made by them, respecting the state and operations at home and abroad, of our sister Church in Nova Scotia, and to record the high gratification which it affords this Synod to be informed of the increasing prosperity and brightening prospects of that Church.

The Rev Mr Jennings now read a letter, addressed to him, from the Rev John Geddie, the Missionary of the Presbyterian Church of Nova Scotia, in the island of Aneiteum, South Seas, conveying most cheering intelligence of the state and progress of the mission on that island, under his inspection, and that of the Rev Mr Inglis of the Reformed Presbyterian Church, in Scotland.

The Synod agreed to record their acknowledgment to Mr Geddie for his valuable letter, and also, their thanks to Mr Jennings for communicating to Synod the information which it contains.

It was then moved by Dr Ferrie, seconded by Mr Jennings, and unanimously agreed,—That this Synod having listened, with much satisfaction, to the addresses of their brethren from Nova Scotia, and to Mr Geddie's letter, Resolve to institute, as soon as practicable, a mission to the South Seas, to be conjoined, should it be agreeable to the Synod of Nova Scotia, with their Mission ; and that, as soon as sufficient funds are realized and a suitable missionary obtained, they shall be happy to co-operate with the sister Church, in their zealous, and, through God's blessing, already successful labours, in that interesting field.

Dr Ferrie and Mr Jennings were then appointed a Committee to take such steps as may be requisite to excite an interest in the object, among our congregations in this Country.

Truly extracted from the Minutes of Synod, by,

WILLIAM FRASER,
 Synod Clerk.

Other Missions.

OLD CALABAR.

OLD TOWN.

ILLNESS AND DEATH OF MR ALEXANDER SUTHERLAND.

It is with deep regret that we have to intimate that Mr Alexander Sutherland, teacher, died at Old Town of dysentery,

on Sabbath the 20th April, after an illness of nearly two weeks. Mr Sutherland, who was a native of Whitburn, had, in early youth, serious impressions of Divine things, and during an attack of sickness, he resolved that if the Lord would spare his life, he would de-

himself to the divine service as a missionary in the foreign field. Time weakened this resolution, but while engaged in teaching a school in Dunbar, sickness again assailed him, and the vows of his youth came back to his mind with redoubled force. Hence, when he read a notice in the *Record*, intimating that a teacher was wanted for Duke Town, Old Calabar, he made application, and was accepted. He had at that time, charge of a school in the Cannongate, Edinburgh, supported by the congregation of the Rev. D. T. K. Drummond; and the fact that he was willing to relinquish such a situation, where his services were much valued, shows how deep was the hold which the missionary spirit had taken of his mind. He went out to Calabar in the beginning of 1854, and assisted the Rev. W. Anderson in conducting the school at Duke Town. His physical constitution was not vigorous, and he had not been long in the field till the brethren began to dread that he would not be able to stand the climate. He had repeated attacks of illness, each of which appeared to increase in force. Mr Hewan, the medical missionary, and the rest of the brethren, strongly advised him with the view of recruiting his strength, either to go home for a time, or to remove to a milder region. But he persisted in remaining. His chief reason for this was, the prospect of being married to Miss Miller a very excellent person, and of taking charge of Old Town as his own station; and as the brethren hoped that these changes might operate for his benefit, they did not urge his departure. He removed to Old Town on the 8th November, was married on the 29th of that month, and seemed to be greatly improved in health. It would appear, however, that he had a very great aversion to medicine, and it was with the utmost difficulty that he could be persuaded to take it. He was seized with diarrhœa about the 6th of April, and though Mr. Hewan was living in the same house with him, it was two days before he informed him. Mr Hewan prescribed for him, and next day he was better; but on that day his supplies having arrived from England he went down to the beach and incautiously stood upon the wet sand. From this time he got gradually worse, and notwithstanding all that the medical skill and the assiduous attentions of Mrs Sutherland and kind friends could do for

him, he became weaker and weaker, till on Sabbath the 20th April, at three o'clock, afternoon, he was released from his labours, and taken home to his rest and his reward.—*U.P.Record.*

FERNANDO PO.

ARRIVAL OF THIRTY-TWO POPISH MISSIONARIES.

The members of the United Presbyterian Church, and others, who have missions on the West Coast of Africa, will be sorry to learn that, on the 14th of May, a small Spanish schooner, direct from Cadiz, arrived at Fernando Po, about 120 miles from Old Calabar, and landed no fewer than THIRTY-TWO Roman Catholic missionaries. This band of Popish emissaries consists of five priests, nine catechists, eight sisters of charity, and ten artizans and agriculturists; and is under the guidance of Don Miguel Martinezy Lauz, who was chaplain to the Queen of Spain, and who wears the star of the order. Both men and women had a very uninviting appearance; they carried their entire wardrobes on their backs; the use of soap seems to have been denied them; and with the exception of a few chairs and sofas, or "shake 'em downs," they had neither furniture nor provisions. But the lack of all these things was made up by an ample supply of crucifixes, intended doubtless for those poor Africans whom they can succeed in persuading to wear them, as the badge of their conversion. Fernando Po, with one or two other islands on the west coast of Central Africa, belongs to Spain. It has never been cared for nor colonized by that country. The British Consul for the Bight of Biafra resides there, and has acted as the governor. The Baptists of England have a mission station in Clarence, the chief town, and they have been recently directing their efforts to the Boobies, the native inhabitants of the island. Clarence has become a place of some importance since the increase of the palm-oil trade on the coast, the establishment of the monthly steamers, and the institution of missions in various localities, as most of the ships visit the harbour.—So long as there were no missions, no regular trade, and no attempt made to introduce civilization, Popish Spain left these islands to the uninterrupted influence of superstition and heathen darkness. But now that the Bible and the trading ship—the missionary and the merchant—have begun to

instruct the long neglected natives, and to develop the resources of these important regions, the man of sin, ever watchful sends his confederated bands to arrest or to mar the good work, and to cover over the dense stratum of native superstitions with a layer of glittering crosses. It is said that the Queen of Spain has devoted L.30,000 to missions for the Gulf of Guinea, and that these 32 missionaries—only the brigade—are to be followed by three men-of-war, the senior officer of which is to take the command of the island. Well may the writer of the letter that is lying before us, from which the above particulars are taken, say, "I believe the arrival of the Spaniard here will prove the greatest blow to the commercial prosperity of the Bight of Biafra, that it could have received. What will become of it God only knows, for I believe we are only at its commencement." Don Miguel is represented as a crafty and designing man, besides being a man of great energy; and when we reflect on the manner in which Popery adapts itself to the feelings, prejudices and customs of the heathen in every clime, and on what easy terms it gives the name of Christian and opens the gates of paradise to its converts,

we have reason to regard the arrival of this band on the West Coast of Africa, as a calamity of the darkest and most portentous character. Had the Protestant churches been more early in the field, or had they done their duty more faithfully to deeply wronged Africa, it might not have been permitted to take place. But still let not the friends of African missions be daunted by this intelligence, sad though it is. Let it stimulate rather than discourage. It is a sign that good is being done. Satan never sends his agents to any place, except when his kingdom is being there successfully assailed. Let Protestants who have the truth on their side, and the pledged presence and favour of the Divine Saviour with them not only emulate, but outrival the zeal, the energy and the self-sacrificing devotedness of Papists. Let them strengthen their missions, abound more in prayer for them, and surround them with their warmest sympathies and affections; and in that case such movements as the one we have described, will terminate in the discomfiture of the powers of evil, and in the more thorough establishment of the reign of the gospel of Christ among the numerous tribes of Western Africa. —*Ibid.*

FINANCE.

TREASURER'S ACCOUNTS FOR 1855-6.

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

RECEIPTS.		
July 7.	By balance of accounts at date	£149 11 5½
	" Bedeque, P E Island, 14s 3d, Island currency.	0 11 10½
17	" Springville E B East River Ladies' Society	1 0 0
	" Old Church do do	1 0 0
20	" Ladies' Religious and Benevolent Society, James' Church, N G	3 0 0
	" Evangelical Society do	3 0 0
Aug. 1.	" Ladies' Sewing Society, Pictou	1 10 0
Sep. 28.	" Mr William Chisholm, New Glasgow	2 0 0
Oct. 23.	" Mr Thomas McKean, Baddeck, C B	12 0 0
	" Thomas Ethridge, Esq. Margaree River	0 7 3½
	" Forks, Middle River, Pictou, per Rev G Walker	6 10 0
25.	" Bedeque Missionary Society, 25s 3d Isld currency	1 1 0
	" Acadian Mines, 10s 9½d; Folly Mountains, 9s	0 19 9½
	" Mr B Flemming, Wallace River	0 5 2½
	" Acadian Mines, 28s 7½d; Folly Mountain, 19s 0½d,	2 7 8
	" Mrs Crasswell, 12s 6d; West Chester, 41s	2 13 6
	" Greenfield, 9s; Annapolis, £5 15s; Digby, 20s	7 4 0
Nov. 21.	" Domestic Missionary Society, Still Water, St Marys	1 0 0
	" Greenfield, 4s 6d; Folly Mountain, 5s 3d; West Chester, 3s 1½d	0 12 10½
1856.		
Jany. 1.	" Cape Sable Island	1 10 0
16.	" Mr R Smith, Truro, quarter ending 1st January	3 19 3.

Feb. 25.	" Mrs R McKean, 5s 2½d; Mrs A McKean, 5s 2½d	0 10 5
Mar. 18.	" Collection taken in Primitive Church, N G	16 11 2
	" Mrs Redpath, Cariboo River	0 5 2½
	" Society for Religious purposes, Salem Church, G H	4 1 0
26.	" Juvenile Missionary Society, Noel, per Rev J Cameron	3 0 0
April 2.	" Mr George Roy, Pine Tree	1 0 0
May 7.	" Missy. Bible, & Education Society, Cascumpeque, £8 2 6, I Cy	6 16 3
	" William Matheson, Esq, Pictou,	5 0 0
June 14.	" Collection Prince Street Church, Pictou	8 6 3½
16.	" Thomas Ballentine, Pine Tree	0 7 6
	" West Chester, 37s 3d; Folly Mountain, 10s	2 17 3
26.	" Truro Village Missionary Prayer Meeting	3 6 10½
	" Windsor, £15 4 8½; Newport, £2 11 8½	17 16 5
	" West River Congregation	3 18 8
	" Upper Settlement, Musquodoboit	3 7 7½
	" Middle do do	3 17 3½
	" Half of collection at Bazaar	0 8 0
	" Richmond Bay & lots, 11—13—14—16—17—P E I, £5 14 8, I c'y	4 15 7
	" Bedeque, P E Island, £2 9 6, I Cy	2 1 3
	" Parsboro	1 1 0
	" Sherbrooke, 24s; Glenc'g, 53s; Caledonia, 60s; James Teat, 3s 9d	7 0 9
	" Poplar Grove Church, Halifax	11 0 0
	" Mr Robert Smith, Truro	9 5 3
28	" Nine Mile River Congregation	10 0 0
	" Upper Londonderry	5 11 0
	" Shelburne Town, 11s 3d; Clyde, 20s 7½d; Barrington, 10s; } Ohio, 3s 9d	2 5 7½
	" Gays River, Shubenacadie and Lower Stewiacke	5 0 0
	" Springville E B E River Ladies' Society, Upper Settlement	1 0 0
	" Upper Settlement do	0 10 0
	" Springville Church collection	1 16 2
	" Lower Londonderry	10 6 2
30	" Ladies' Penny-a-week Society, R Hill	2 0 0
	" Received by Mr Smith, Truro, from Mr S Johnston	2 0 0
	" Half of collection Missionary Meeting	2 13 10½
	" Returned by Rev J G McKay	3 0 0
	" Upper Congregation, Stewiacke	13 0 0
	" Mr Robert G Rutherford, do	0 5 0
July 2.	" Middle Stewiacke	2 10 0

 £374 18 2½

1855.

PAYMENTS.

July 31.	To paid Rev James Waddell	£10 0 0
Aug. 1.	" Rev George Walker, for Baddeck Church	8 0 0
Oct. 25.	" Mr Robert Grant, mission to Wallace River, etc	6 0 0
	" Mr W Keir, do Cape Sable, etc	14 0 0
	" do do P E Island	9 0 0
	" Rev J L Murdoch, expences to Annapolis	3 8 8
	" Robert Sedgewick do	5 0 0
	" Hugh Ross, Missionary service, Truro Presbytery	6 10 0
	" D McCurdy, supplying Musquodoboit	4 10 0
	" P G McGregor, Mission to Ragged Islands	1 0 0
	" Mr W Keir, Mission to P E Island	4 10 0
Nov. 2.	" Rev Hugh Ross, do Cape Breton	13 10 0
9.	" Mr W Keir, do do	9 0 0
29.	" Rev D McCurdy, do Salmon River	1 5 0
	" do do Wallace River, etc	6 0 0
	" Mr S McCulley, do P E Island	4 9 7
	" do do do	0 13 5

1856.

Jan. 3.	" Mr S Johnston, do Annapolis and Cape Sable Island	10 10 0
	" Rev J Sprott, Preaching at Railroad,	4 0 0
	" Mr S McCully, Missions Truro Presbytery	7 10 0
	" do extra expences, Mission to Harvey	3 0 0
	" Rev J McLean, supplement to Mabou	10 0 0
	" Mr S McCully, Mission to Harvey for Truro Presbytery	1 10 0

Jan'y 3.	"	Rev J McG. McKay, Mission to Harvey	6	0	0
March 1.	"	Mr R Grant, supplying Mr McKay's pulpit	3	0	0
	"	" S Johnston, expense on Harvey Mission	3	0	0
12.	"	Rev Hugh Ross, Mission to Baddeck and Margaroo	13	10	0
26.	"	Mr R Grant, Mission to Cape Breton	5	0	0
23.	"	" S McCully, do P E Island	5	2	7½
April 23.	"	Rev A McKenzie, do do	4	8	0
June 16.	"	Mr R Grant, for Missionary Services	7	0	0
	"	Mr S Johnston, Mission to Cape Breton	4	10	0
	"	" S McCully, do Wallace River, etc	4	10	0
	"	by Mr R Smith, Truro, to Mr S Johnston	1	3	11
23.	"	Mr J W Matheson, Mission to Baddeck, etc	9	0	0
	"	" Thompson in Truro Presbytery for Harvey	1	0	0
	"	Rev Wm Millar, Mabou	8	0	0
July 1.	"	Yarmouth Congregation for Mr Christie	25	0	0
	"	Rev J Thompson, Mission to Annapolis	5	0	0
	"	ditto Missionary Labors	3	0	0
	"	Rev Hugh Ross, Mission to Shelburne and Railroad	15	4	11
2.	"	Mr R Grant, balance of Mission to Sheet Harbor	2	16	0
	"	Rev W McCulloch, expense of Deputation to Harvey,	14	13	3
July 1.	"	Mr S McCully, Mission to Annapolis	5	10	0
	"	J W Matheson, Mission to Railroad	4	14	11
	"	Rev D McCurdy, Missions to P E Island	28	0	11½
	"	ditto balance due from Halifax Presbytery	1	10	0
	"	Truro Presbytery for building Church at Macan	10	0	0
	"	Rev J Sprout, Mission to Kempt	2	15	6
	"	Secretary of Home Missions	3	0	0
	"	Credited by mistake from R Smith	2	0	0
	"	Commissions on £225 4s 9d at 2½ per cent.	5	12	7
2.	"	Balance of accounts at date	27	8	10½

374 18 2½

We have examined this account and find it correct.

GEORGE WALKER,
RODERICK MCGREGOR,
ALEX. FRASER.

} Auditing
Committee.

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

1855

RECEIPTS.

July 7.	By	balance of accounts at date	£558	19	2
	"	Miss'y Soc'y U. P. C. Eramosa, C.W., per Rev W. Barrie	1	0	0
	"	A Friend, Canada West	5	0	0
17.	"	Springville, E. B. E. River, Pictou, collection	2	16	3
	"	do do	12	6	0
	"	do for translating Scriptures into Aneiteumese	1	0	0
	"	Churchville Ladies' Penny-a-week Society for Bell	1	0	0
	"	Sabbath-school Scholars for Education, Aneiteum	1	6	9
	"	Old Church collection	1	17	3
20.	"	Juvenile Missionary Society, James' Church, N. G.	8	0	0
	"	Evangelical Society, do do	4	0	0
	"	Ladies' Religious and Benevolent Society, do	3	0	0
	"	A Friend, do	3	1	½
Aug. 7.	"	Pictou Ladies' Sewing Society	1	10	0
8.	"	Rev J. Murray's congregation, per J. M'Callum, Esq.,	11	1	3
	"	£13 5s. 6d. P. E. I. c'y.			
25.	"	A Friend in New Brunswick	1	0	0
	"	Collection Primitive Church, New Glasgow	11	2	5
	"	do at Missionary Meeting held by Sabbath-school	4	4	7
	"	Scholars of all the congregations there			
Sep. 1.	"	Rev Mr Honeyman's congregation, Antigonishe	9	0	0
	"	Collection Rev Mr Christie's congregation, Chippewa, C.W.	2	10	0
	"	Missionary Box of Sabbath-school of do	1	0	0
10.	"	Bank Interest on £350 two months to date	1	15	0

Sep. 19.	" Charles Harris, Esq., Kentville, for Miss Geddie	12	6
20.	" East End Merigomish, per Mr W. C. Smith	2	16 10½
	" Barney's River, per Mr George McDonald	1	19 4½
Oct. 22.	" Fork's, Middle River, per Rev George Walker	10	0
25.	" A Wesleyan, Bedeque, P. E. I., £10 3. I. c'y.	8	6 10½
26.	" Mrs. Redpath, Carriboo River	5	0
1856.			
Jan. 11.	" Mrs. M'Coll, Guysboro', 10s. 12th., Mrs. Israel Stiles, 6s. 3d.	16	3
16.	" Mr Robert Smith, Truro, half-year to 31st December	42	16 3
	" do for Bell for Mr Geddie	8	6
	" do for Printing for do	3	10 0
26.	" A Friend, Middle River, per Rev G. Walker	10	0
Feb. 4.	" Mrs. George Grant, Scott's Hill	5	0
13.	" J. W. D., 10s.; 14th, Miss Mary Begg, M. R., 20s.	1	10 0
16.	" Evangelical Society, Fish Pools	3	0 0
20.	" Mr P. C. Clarke, C. West, per Rev George Lawrence	5	0 0
23.	" Miss E. McKeen, 5s. 2½d.; Mrs. H. McKeen, 5s. 2½d.	10	5
16.	" Hugh McDonald, Esq., S. River, Antigonishe	2	0 0
Mar. 1.	" Mrs. McNaughton, F. Pools, 6s. 6d.; Mr I. McNaughton, 2s. 6d.	9	0
	" Joseph McNaughton, 2s. 6d.; Samuel McNaughton, 2s. 6d.	5	0
17.	" Mr James Dawson, Pictou	1	5 0
20.	" Charles Harris, Esq., Kentville	1	0 0
	" Salem Church Society for religious purposes	6	10 0
26.	" Juvenile Missionary Society, Noel, per Rev J. Cameron	3	0 0
27.	" Master John W. Roy, Pine Tree, per Rev G. Walker	2	6
Apr. 2.	" Mr George Roy, Pine Tree	1	0 0
23.	" Legacy from the late Jas. Wells, Cascumpeque, P.E.I., £5 I. c'y	4	3 4
	" P. McGregor, Esq., lot 19, for educating N. Teachers, Aneiteum	15	0
May 7.	" N. P. Olding, junr., per Rev George Walker	5	2½
	" Wm. Mathers, Esq., Toronto, C.W., per Rev Dr Taylor	1	5 0
	" Miramichi congregation, per Rev J. McCurdy	8	16 4
	" Ladies' Rel. and Ben. Society, per do, for Mr Geddie's use	2	0 6
	" Fall collection, Cascumpeque, P. E. I., £8 11s. I. c'y	7	2 6
	" Missionary, Bible and Educational Society of do, £10 I. c'y	8	6 8
	" Wm. Matheson, Esq., Pictou	5	0 0
	" A Friend, per A. Fraser, Esq., New Glasgow	5	0
19.	" St Andrew's Church, St John, N. B., per Rev J. Waddell	14	10 0
	" Collection Prince Street Church, Pictou	17	13 7½
22.	" Wm. Irving, Barney's River	5	0
	" John Murray, Esq, Mabou	2	0 0
June 16.	" Contribution from Miss'y Society and Sabbath School in } the Rev John Jennings' cong., Toronto, C. W. }	18	1 3
	" Mr M. Archibald, addition to Prince Street Church coll.	6	4½
	" Mr Thomas Ballantine, Pine Tree	7	6
20.	" Fisher's Grant district of Prince Street Church	2	6 ½
	" Ladies' Religious and Benevolent Society, R. Hill	1	0 0
	" Miss'y Society Rev Mr Barrie's cong., Erimosa, C. W.	2	0 0
26.	" Juvenile Miss. Soc. Rev R. Torrence's cong., Guelph, C. W.	5	0 0
	" Rev Mr Ritchie, Ayr, C. W., per Rev J. McCurdy	1	0 0
	" Truro Village Bible Soc., 70s.; extra col. sac. Truro, 99s. 5d.	8	3 5
	" Windsor, £15 4s. 8½d.; Newport, £2 11s. 8½d.	17	16 5
	" Congregation West River	16	5½
	" Prince Town, P. E. Island, £29 Island currency	24	3 4
	" Cavendish do £16 8s. 4½d. do	13	13 8½
	" New London do £8 18s. 0d. do	7	8 4
	" Up. Settlement, Musquodoboit, £5 0s 3½d; col. at Bazaar 8s.	5	8 3½
	" Middle do do	5	19 1½
	" Richmond Bay & lots 11, 13, 14, 16 and 17, P.E.I., £32 I. c'y.	26	13 4
	" Bedeque congregation, P. E. I. £12 6s. 6d., I. c'y.	10	5 5
	" Sherbrooke, £5 10s; Glenelg, £5; Caledonia, £4	14	10 0
	" Poplar Grove Church, Halifax	11	0 0

July 17.	By Springville, E. B. E. River, Ladies' Society	3	0	0
	“ Old Church do collection	12	6	
	“ do do Ladies' Society	1	0	0
20.	“ Mr Thos. Graham, N.G. 100s.; Mr Kenneth Forbes, N.G. 20s.	6	0	0
	“ Mr David Dickson, A. Mines, 20s; Mr John Millar, do, 10s.	1	10	0
	“ Ladies' Rel. & Ben. Soc., James Ch., 60s.; sundries, 16s. 10½d.	3	16	10½
Aug. 25.	“ from Newport, credited Foreign Mission by mistake	5	16	0
Sept. 20.	“ Evangelical Society, Fish Pools	2	0	0
	“ Mr William Chisholm, New Glasgow	2	10	0
Oct. 23.	“ J. D. McDonald, W. River, 5s; Mrs Wm Fraser, Scot's Hill, 5s.	10	6	
25.	“ Prince Town, P. E. I. 100s. Island currency	4	3	4
1856.				
Jan. 16.	“ Mr R. Smith, Truro, half year ending 31st Dec.	13	2	6
Feb. 15.	“ Pictou Ladies' Seminary Society, 1855	3	0	3
March 2.	“ Society for religious purposes, Salem Church, G. Hill	7	12	7
	26. “ Congregation St. Mary's	10	0	0
May 7.	“ Miss'y, Bible & Educ'l. Soc., Cascumpeque, £8 3s. 6d., I. c'y.	6	16	3
June 20.	“ Ladies' Religious and Benevolent Society, R. Hill	1	0	0
	21. “ Col. Primitive Ch. N.G. £29 1s 4d; Little Harbor, do, £2. 4s 2d 31	5	6	
	23. “ Mrs Widow Fraser, Scot's Hill, per Rev J. Ross	5	0	
	26. “ Mr A. Christie, 60s; extra collection sac. Truro; 30s	4	10	0
	“ Windsor, 60s; Newport, 40s	5	0	0
	“ West River, Pictou, congregation	4	1	8½
	“ Up. Sett'mt, Musquodoboit, £4 13s 9d; Middle do, £3 16s 3d 8	10	0	
	“ Richmond Bay & lots 11, 13, 14, 16 & 17, P.E.I., £5 13s 5½d I. c'y	4	14	7½
	“ Bedeque, P. E. Island, 20s I. c'y.	16	8	
	“ Congregation St Mary's	2	16	0
	“ Poplar Grove Church, Halifax	30	0	0
	“ Mr Robert Smith, Truro, to date	16	1	1½
	“ Gay's River, Shubenacadie and Lower Stewiacke	2	14	0
July 1.	“ Springville, E. B. E. R., Ladies' Society	1	0	0
	“ Upper Settlement do. do	1	0	0
	“ Old Church do. do	1	15	0
	“ Lower Londonderry	5	16	4½
	“ St Peters and Bay Fortune, P.E.I., £3 5s. 3d. I. c'y.	2	14	4½
	“ Congregation Upper Stewiacke	6	7	7
	“ from Rev J. Jennings for bill from Scotland	12	18	4
	2. “ Balance charged Educational Board	133	10	9
		£350 8 4		
1855. PAYMENTS.				
Sept. 10.	To paid Rev James Ross, Professor, half year's salary	£87	10	0
	“ Mr Thomas McCulloch, do do	75	0	0
1856.				
March 26.	“ Rev John L. Murdoch, supplying Mr Smith's pulpit	2	0	0
	“ Rev P. G. McGregor do do (for 2 yrs)	3	0	0
15.	“ Rev James Ross, Professor, half year's salary	87	10	0
	“ Mr Thomas McCulloch, do do	75	0	0
June 16.	“ Rev J. Ross, for insurance and other charges	15	0	0
July 1.	“ Commission on £216 17s. 7d. at 2½ per cent.	5	8	4
		350 8 4		

We have examined this account and find it correct.

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

Notices, Acknowledgments, &c
EXPLANATIONS RESPECTING THE STATISTICAL TABLE FOR 1856.

1. By request of Synod the Clerk has taken the sum of every column in the Statistical Table which was capable of addition, first the sum for each Presbytery, and secondly, for the whole number of congregations making returns.

2. In two of the columns, viz., General Attendance and Observance of Family Worship, the sum is given only for two Presbyteries, because the Clerk could not tell what numerical value to attach to the words good, very good, many, &c.

3. The Clerk was under the necessity of filling up a few blanks, chiefly from the table of last year. The number of adherents to West River congregation not having been given for the present year, the Clerk filled up the blank from the table of 1855. The number not having been given for Upper or Middle Stewiacke, doubtless because these had not been ascertained since the division of the congregation, the Clerk took the number of the whole congregation last year, 1670, putting down in round numbers for Upper Stewiacke 1000, and for Middle Stewiacke 670. The estimate may not be quite correct, but it was deemed preferable to make it, with this explanation, than to leave the column of adherents so deficient that the attempt to take the sum would be useless.

4. The form of the sheet is altered to correspond with the Synod Minutes, so that they can easily be filed or bound together for preservation, the marking of the page being continued from the minutes to the table.

5. The following errata were noticed too late for correction—Home Missions total, for L259 read L249, Dispensation of Lord's Supper for 110 read 100.

6. The column marked *Total*, at the foot of page 27, expresses the whole amount raised for religious purposes (so far as reported in the tables) by each Presbytery and by the whole number of congregations which have made returns.

P. G. MCGREGOR,
Synod Clerk.

Halifax, 25th Aug., 1856.

The Treasurer of the Micmac Missionary Society acknowledges receipt from Rev Angus McGilvray, East Branch, East River, of L1 11s. 3d., as follows:—

Springville Ladies Society	L1	0	0
Upper Settlement, do		6	3
Old Church, do		5	0
		<hr/>	
		L	11 3

Rev P. G. McGregor has received and transmitted to J. Peddie, Esq., Edinburgh, the sum of Three Pounds sterling, forward-

ed by Rev D. Honeyman, being money contributed by the congregation of Antigonishe and Cape George for the Waldensian Church.

To the Editor of the Register.

MR EDITOR.—At Synod I handed in a number of subscriptions from West River congregation. It is possible that these are all acknowledged in the Register, but the subscribers cannot recognise them. I wish to attach blame to no one; but for the satisfaction of all parties I shall take it kind if you spare a corner to insert the following list:—

Mr George McConnel's district, Back Meadows, for Seminary, 1855	L1	5	2½
Ladies, Back Meadows, per Mrs G. McConnel, Foreign Mission		8	4
Ladies, Back Meadows, per Mrs G. McConnel, for Miss Geddie		5	0
Miss Mary Ann McKenzie, W. R., for schooner		1	3
Miss Mary Ann McKenzie, W.R., for education of Miss Geddie			7½
Ladies' Penny-a-week Society, West River, for Home Mission	1	9	3½
Do for Seminary	1	9	3½
Do for Bible Society		2	6
Young Ladies' Society, West River, for Seminary	1	8	4
Do for Home Mission	1	10	2½
		<hr/>	
		8	0 1½

Received since the above for schooner "John Knox":—

Sabbath Scholars' School, Upper District, Roger's Hill, per Mr J. Carson	L1	17	9
Miss Nancy McKenzie, W River		8	9
Miss Mary McLean, do		8	9
		<hr/>	
		2	15 3

Your's truly,

JAMES WATSON.

August 12th, 1856.

Monies received by the Treasurer from 20th July to 20th August, 1856.

1856. Home Mission.			
July 23. From Ladies' penny-a-week Soc., Lower Sett. Middle River	L1	9	10½
River John cong.		3	3 5½
Green Hill Ladies' penny-a-week Society		2	8 0
L's penny-a-week Soc., Primitive Church, N.G. per Miss Carmichael	4	0	0
Ladies' Rel. and Benev. Soc., James Ch., N.G.	3	0	0
Evangelical Soc., do	6	0	0
Foreign Mission.			
July 23. L's penny-a-week Soc., Primitive Church, N.G. per Miss Carmichael	4	0	0

July 23. Juvenile Miss'y Soc., James Church, N.G.	6	0	0
L's Rel. & Benev. Soc., do	6	0	0
Evangelical Society, do	5	0	0
Col. at Miss. meeting, do	4	12	0
Aug't 8. Jacob Olding, Esquire, Pine Tree	5	2	½
<i>Missionary Schooner "John Knox."</i>			
July 23. Union Sabbath School, Albion Mines	2	6	10½
Rev A. Millar's Bible Class, Merigomish	1	2	7½
Children of D. Dickson, Esq., A. Mines, viz.:			
Miss Amelia, 4s; Mas- ter C. W. 2s 6d; Master George A, 2s 6d	9	0	0
Children of Mr Jno. Fos- te, Fisher's Grant	2	6	
Sab. School, Maitland	1	15	0
Children of Sab. School, James Church, N.G.	13	7	0
<i>London Missionary Society.</i>			
Wm Matheson, Esq.	5	0	0
Jos. McNaught, Picton	1	0	0
L's penny-a-week Soc., Primitive Church, N.G. per Miss Carmichael	2	0	0
<i>Synod.</i>			
The Session of Antigo- nish congregation	2	0	0
<i>Seminary.</i>			
L's Rel. Society, James' Church, N Glasgow	3	0	0
<i>Special Effort for Seminary.</i>			
David McCulloch, Esq, half his subscription	7	10	0

The Treasurer of the Mission Education Fund acknowledges the receipt of the following sums:

John McP Fraser, Esq	L0	12	6
Ladies of First Presbyterian con- gregation, St Peter's, P E I	1	0	0
Ladies' Penny-a-week Society, Primitive Church, New Glas- gow, per Miss Carmichael	2	0	0

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

A parcel of Handkerchiefs, value 5s, from Robert Tupper, Stewiacke, and a parcel of Towels, &c, value 6s, from the Stewiacke congregation per the Rev James Smith, a parcel from the Rev Mr Sedgewick's congregation, Musquodoboit; a web Tartan Cloth from the Ladies of Mabou congregation, C B.

Pictou, August 19, 1856.

The *Christian Instructor* and *Missionary Register* are published at prices barely remunerative, even with a large list and prompt payments. Our issue is not yet half of what it might and ought to be. Our need of prompt payment is all the more urgent. We have, therefore, earnestly to request

our subscribers to pay, and our agents to forward, their payments with the least possible delay. Any agent having spare copies for either February or March will oblige by returning them, as these Nos. are required to complete some sets which have been applied for.

We would like to have published all the Synodical accounts in one number, but their length rendered this impossible, except by filling up nearly an entire No. with figures, which we think would be distasteful to the readers of the *Register*. We therefore give the half of the accounts in this No., and will give the other half in October.

TOKENS OF ESTEEM.—Some time ago the Ladies of the Shubenacadie section of the congregation under the charge of Rev J McLean, presented their pastor with a handsome Gold Chain and Key, as an expression of their appreciation of his zeal and diligence.

This good example has recently been followed by the Young Men of the Gay's River section, who have done credit to themselves by furnishing their pastor with a handsome and well finished Waggon.—A more suitable gift could not be selected for the superintendant of a congregation, the extent of which, according to the Statistical Table, appears to be 25 miles by 24. We hope Mr McLean may live to see two or three congregations flourishing within the limits of his present extensive charge.

The congregation of Harvey, N B, in connexion with the Presbytery of Truro, acknowledges the receipt of a handsome Pulpit Bible, richly gilt and elegantly engraved, from the Ladies of the congregation of Rev John McCurdy, Chatham.

Terms of the Instructor and Register.

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

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

Orders and remittances to be forwarded to Mr Charles Robson. Remittances may also be sent to the Synod Treasurer.