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THE  
CHRISTIAN INSTRUCTOR

AND  
MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

AUGUST, 1860.

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THE  
CHRISTIAN INSTRUCTOR.

AUGUST, 1860.

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

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THE LATE REV. GEORGE GILMORE.

(Continued from our June No.)

Soon after his arrival in America, he appears as preaching at a place called Blanford, the exact situation of which we have not ascertained, all that we know of him in his connexion with this place is contained in the following memorandum in one of his note books. "I received another order from the above mentioned select men of Blanford for eight pounds lawful (money) due to me, George Gilmore for preaching. This they wrote and signed Oct. the 30th day, A. D. 1779."

The next notices we have of him, are in the minutes of the Presbytery of Boston, from which we make the following extracts.

Boston, Oct. 24, 1770.

"Mr Gilmore fulfilled his appointments of last session.

"Ordered that Mr Gilmore returned to Valenton to supply there this winter."

LONDONDERRY, May 29th 1771.

"Mr Gilmore absent, and no apology for him, the matter is left in suspense."

NEWBURYPORT, May 13th, 1772.

"Voted that Messrs. Mc Gregor, Huston, and Williams be appointed to direct and send Mr Gilmore to the vacancies in their parts, if he appears among them."

LONDONDERRY, May 26th, 1773.

"Voted unanimously that Mr Gilmore be ordained.

May 27th.

In consequence of the vote of Mr Gilmore's ordination, it is resolved, that he be prepared for that purpose, at the time of the Rev. Mr. McLean's installation, which is to be on the 2nd Wednesday of July and that he doth preach a sermon on Mat. 16. 15 16.

WEDNESDAY, July 2nd, 1773.

Minute of Committee at the Eastward, which met at Bristol for the installation of the Rev. Mr. McLean.

Mr George Gilmore not being arrived as soon as expected, the Committee this morning attend his probationary sermon, and after having heard—the same was in the general approved of—other pieces of trial omitted for want of

"The Rev. Mr McGregor having opened the meeting with a sermon from Mat. 7. 20, after sermon the Committee proceeded to the ordination of Mr George Gilmore, and the instalment of the Rev. Mr Alex. McLean, which were performed accordingly. The Rev. Mr Gilmore directed to consult Messrs McGregor, Huston and Williams respecting his preaching in the vacancies in their parts."

He continued a member of the Presbytery of Boston till 1775 when it was formed into a synod, called the synod of New England, of which he was a member till its dissolution in 1782. The synod was then recognized as the Presbytery of Salem, and his name continued on the roll till the year 1789 when there appears the following entry, "As the Rev. George Gilmore has been long absent from the body, and we not knowing where he is, the Presbytery conclude to drop him out of their list."

The above is all the information contained in the minutes of the Presbytery of Boston and synod of New England, regarding Mr Gilmore. He does not appear as taking an active part in the proceedings of the body with which he was connected, indeed he does not appear as present at any meeting of either the Presbytery or the synod. From other sources we learn, that during his residence in New England he labored chiefly at a place called Valenton in the state of Connecticut. Here he was pastor of a congregation, probably of the Congregational order, though he afterwards describes himself as "minister of the Kirk at Valenton." Here he had acquired some property, and seemed comfortably settled, when the American Revolutionary war broke out. The people of New England were generally united in their opposition to the British Government. His brethren in the ministry like the most of the Presbyterians throughout the States, seemed to have been ardent in the support of the popular cause. Thus at the first meeting of Synod, held at Londonderry, N. H. on the 4th September 1776 we find the following exhibition of their zeal. "The question being put whether any suspected to be inimical to the liberties of the Independent States of America, which they are now contending for, and refused to declare his attachment to the same, should have a seat in the Judicature. Voted they should not."

This was certainly pretty decided meddling with politics for a church court. But Mr Gilmore was quite decided in his attachment to the British Government. We believe however that he still continued to labor at Valenton till about the year 1783. Whether he has always avowed his sentiments we are uncertain, or whether he has given expression to his loyalty in any offensive form, we know not. At all events, popular indignation was so excited against him, that he was obliged to leave the place at short notice, abandoning all his property. He was obliged to seek safety in Canada, which he reached by crossing the St. Lawrence on the ice in the dead of winter, with his wife and a young family, one of them we believe an infant in arms.

On his arrival in Canada he was supported, as other Loyalists by the British Government. But the change involved him in heavy losses. Thus in a memorial to the British Government, somewhat after, he says. "Your Memorialist, conscious to himself of the truth of what he hath related above, being now called upon under solemn oath, can give it as his opinion, according to a moderate calculation the sum of his losses to amount to £100 lawful money, (excluding

his hard money lent out, cattle lost, and other expenses in removing himself and family to different parts of the land) from the beginning of the late unnatural contest in the Colonies to the date hereof. He rather chooses to suffer, though disadvantageous to himself and family connexions, than injure the public by making an enormous demand on the property of the public, contrary to the law of justice."

Notwithstanding the support which he received from Government, it appears from documents in our possession that while in Canada he was reduced to great want. Thus in a letter, addressed to Judge Mebin of Quebec, he describes his circumstances in the following terms:—

"As I have a large family, and have little or nothing to subsist ourselves upon save the provisions we receive in common with the rest of our distressed brethren and fellow loyalists, and having no way of lodgings that we can call our own, but paying high for our lodgings, and no income to defray the charges of this kind; preaching of the gospel little countenanced and encouraged in this part of the dominions. Of our rightful sovereign, King George the third, (whose reign, may it be long, glorious and triumphant) hearers few—circumstances low—minds shut up and purses closed,—all which considerations render (I can truly say) our situation in family connection and ministerial function very much embarrassed."

Of his ministerial labors in Canada, the only memorial we have is a sermon afterward published in London. The following is the inscription on the title page. "A sermon preached before a lodge of free and accepted masons, at Sorrel in Canada, on the day of St. John the Evangelist, 1783. By the Rev. George Gilmore, A. M. formerly minister of the Kirk in Voluntown, in the Colony of Connecticut, and now minister of the Kirk on Ardoise Hill in his majesty's Province of Nova Scotia." In the advertisement he says that "it was composed and delivered at Sorrel in compliance with a request made by a number of Freemasons, whose beneficence and charity were not wanting to the preacher after his arrival in Canada, and is published by the desire of sundry gentlemen, who have heard and read it with approbation, otherwise it would have remained in parochial obscurity with its author, below the critic's eye." The text is Gal 6 10. "Let us therefore while we have opportunity do good unto all men—but especially to the household of faith." It contains a defence of masonic institutions which we cannot endorse; but the authors pleading on behalf of benevolence merits warm approval.

After remaining for a year or two in Canada, without any favourable opening occurring for prosecuting the work of the ministry, he in the year 1784 removed to this Province. In a memorial to Mr Chau, then Lieutenant Governor of the Province, he says "being a member of the Kirk of Scotland, and one of His Majesty's liege subjects, by adhering to whom he and his family have been reduced to very low circumstances indeed—ofttimes suffering cold, hunger and nakedness—deprived our earthly all—and at last were obliged to fly into Canada and take refuge under the British flag, almost at the conclusion of the late unhappy contest in America as another persecuted loyalist—and having no benefice settled on him in the course of his function, nor any other emolument vouchsafed, save rations and some clothing from Government, he and his family (being eight in number) have been induced to come to Nova Scotia, for which he had declared his preference as a place which seemed to

him to be the most likely of affording a living to him in the execution of his office."

After his arrival in Nova Scotia, he still received rations from the Home Government, although in a memorial to the Commander of the Forces, he says, "We have had no more of His Majesty's provisions allowed us than four ounces per day and three ounces of meat per day—a scanty subsistence, hardly sufficient to keep the intellect and animal system together in a state of good amity and union." In the following year he obtained a grant of land at Ardoise Hill, in the neighbourhood of Windsor, to which he removed. Here he labored for the next six or seven years, preaching at Windsor, and through the Township of Newport. There was then no Presbyterian place of worship in either place, and his preaching was in barns in summer and in private houses in winter. The first settlers of Newport had originally come from the United States. They landed in April 1760 at what is still called the landing. Such was the terror still existing regarding the hostilities of the French and Indians that they were protected for two years by a detachment of soldiers.—Some of the settlers were originally Scotch and Presbyterians, the most of the others were New England Puritans. At the time of Mr Gillmore's settlement here he was considerably advanced in life, and scarcely fitted for the toils of preaching the gospel in a new country still he labored according to his ability, and his labors were not without fruit. The only account of his early labors we have is in the following letter to the Rev. Mr. Russell the minister of St. Matthew's church, Halifax, dated 13th June 1786.

REV. DEAR SIR.—Three things become the subject of our short epistle of brotherly correspondence, viz: First, as to a gospel church in this place, we have been endeavoring to prepare the minds of our audience, doctrinally for an honorable a commission, the best of all societies in this world, by presenting to them the figure of it in an outward sense according to the Scriptures of truth and the standards of our church. A church, I alleged to the public, founded on the most liberal plan and Catholic sentiments, whose doors stand always open officially as a part of the church universal to receive into her communion, all who are not grossly ignorant of the doctrines of the glorious gospel, nor yet openly profane and immoral in their conduct and behaviour. Neither the figures exhibited, as yet please, nor yet her forms of Christian admission gain many members. There be some members of our church here by profession and but few in reality. Persons are loath to appear in the profession of a holy religion, lest they should bring on themselves the odious names of oddity and singularity. Such are very cautious to avoid reproaches of this kind. The more part incline to go in the broad way leading to destruction, than to take the narrow path of true piety and virtue. So contrary and opposite is the human race to the best good and their only interest. Four men have been nominated as Elders, to whom the multitude objected nought with regard to their standing as to Christianity and morality. These stood propounded for some time, after which the multitude were requested to give their suffrage and approbation of the persons nominated—were silent, by which tacit answer, we concluded the persons nominated to be worthy to sustain office. We have not as yet ordained or set them apart according to apostolic practice, and the custom of our church. As materials of the church here appears to be in the same condition and situation with Solomon's materials, which were taken out of the woods and out of the mountains for his magnificent temple, so we must take things from the stump, polish and plane those rude materials for their place in Christ's visible church, with wisdom, candor and moderation. To polish and plane the materials with tenderness care and affection, will rather brighten the materials for the building and in the building, whilst contractedness, and

city of workmen and laborers in the glorious building of the New Testament Temple rather mar and darken. To fit and prepare is our work and duty as workmen and laborers, and men called and employed by him, who is the chief master builder, Jesus Christ, the glory of his visible Temple. As you and I are fellow laborers and workmen in this glorious edifice, so let us exercise care and caution, not to admit any materials into the building but such as are duly and properly qualified to fill the particular place assigned them in this building. By doing this we act a faithful part to our master employer, and show ourselves to be conscientious laborers and workmen in our sacred be- trustment.

With regard to family affairs, we are all well at present, through the goodness of indulgent heaven—some following industry in the house, and others in agriculture, and all mutually intended and designed to render and make ourselves as happy and comfortable in our domestic capacity, as our present circumstances will admit.

Next as to matters of intelligence, but a few days have elapsed since I received a second epistle from the Rev. Mr. Cock, as a reply to my letter on the expediency of us Presbyterian ministers in Nova Scotia forming a convention. The Rev. Synod from whom he received his authority to preach have seen fit, by the last arrival of one of that order, to transmit a renewal of Synodical powers of constituting a Presbytery on this side of the water. And in order to effect this our Rev. father and brother, Mr Smith, has gone to Cornwallis, to prepare and ripen matters, both as to the instalment of our Rev. brother, Mr Graham over that people, and forming of the first Presbytery. I hope that you and I will be favored with a brotherly invitation to attend on the solemn inauguration.

All who are free and willing to use the spade and the axe, are employed here to repair the breaches which the late inundation hath made on our Dykes. On Monday, last, we had a very comfortable rain from the windows of heaven, on our parched and thirsty land, which hath much refreshed this part of the earth and revived languishing vegetable nature. Praise to the giver. I am, sir, your fellow laborer, and very humble servant.

GEORGE GILLMORE.

*To be continued.*

From the London Quarterly Review.

### HISTORICAL SKETCHES OF RELIGIOUS REVIVALS ; WITH AN ESTIMATE OF THE REVIVAL IN IRELAND.

The Revival in Ireland which has attracted so much attention is no new phenomenon. Similar awakenings occurred in England, Scotland, and America during the last century, and throw considerable light upon the nature and probable results of the present movement. An event of the kind commenced in New Jersey in 1730, under the ministry of Mr. Tennent, a Presbyterian, and, amidst such that was objectionable, there were many of the characteristics of true conversion. It extended over New Jersey, New York, and a portion of Pennsylvania, and several years after all excitement had passed by, an eminent divine makes the following statement—"The effects on great numbers are abiding and most happy.—They are the most uniformly and exemplary Christians with whom I was ever acquainted; they are constant and serious in their attendance on public worship, prayerful, righteous, and charitable, and strict in the government of their own families." Of the inhabitants of one large district he writes:—"Not one of them, as far as I know, was ever guilty of scandal. Eight or ten years after the religious excitement there was not a drunkard in the whole parish."

#### NEW ENGLAND REVIVAL.

It was however in New England that the work began, to which the gaze of the Christian world was eventually turned. This colony, whose founders went from

"a paradise of plenty into a wilderness of wants," with the sublime declaration, "We will call that our country where we can best worship God," had failed to fulfil its early promise. Many were drunkards, licentious, and scoffers; others were outwardly decorous, but made no pretensions to real Christianity of heart. At this time Jonathan Edwards was ordained to the church of Northampton, in Massachusetts. He addressed himself to the reason of men, despised appeals to their emotions, and clothed the most repulsive of all doctrines in the most rugged phraseology. Yet this was the man who proved the great Revivalist in the 18th century. In 1727, when he became Minister of Northampton, the moral condition of the town was disgraceful. The Sabbath was profaned, the young men were dispirited, a spirit of contention kept society in a ferment, and even the decorum of religious worship was occasionally disturbed. In 1732 there was a visible improvement, and any laxity of morals began to be regarded as discreditable. Two sudden deaths among the young people in the neighbourhood produced a solemnity of feeling, and the news of the awakening in New Jersey led to the establishment of several prayer meetings. In 1734 the increased attention to religion induced Mr. Edwards to preach a sermon entitled "A Divine and Supernatural Light imparted to the Soul by the Spirit of God shown to be both a Scriptural and Rational Doctrine." This discourse had a considerable effect, and early in 1735 various individuals appeared to be converted. Religion became the single topic of conversation, and other subjects were only tolerated so far as was necessary for the business of life. For a time Edwards imagined that men would be too neglectful of worldly affairs, and devote themselves entirely to reading and praying. The minds of the people were filled with the idea that to be unconverted was to be under "a momentary risk of dropping into hell," and not only were the ordinary services crowded, but extra meetings were demanded. Sometimes the whole congregation was stirred and wept from sorrow, joy, compassion or sympathy. The fame of the "revival" spread, and people came from the neighbouring districts to see and examine for themselves. Many of these strangers were roused by the spectacle; the influence spread to twenty-seven different towns, and no class or age was exempt from its operation. Yet in Northampton, although there was not a single individual who was not awakened, the calm and judicious Edwards estimated the number of real converts to be only ninety-one. In five months the movement began to decline, partly on account of the exhausting excitement which had attended it, partly because those who had been temporarily reformed became more hardened in impenitence, partly owing to an ecclesiastical controversy, which arose, and partly in consequence of two remarkable instances of delusion. The impulse which it gave to many of the colonial churches was not, however, lost for five years, and many ministers hoped that at the promulgation of the gospel might be attended with the same results as in Apostolic times. These cases prepared the way for the grand revival in 1741.

Edwards and Whitefield were its great apostles. It commenced at Northampton under Whitefield's preaching, and appeared almost simultaneously at Boston. It spread over more than 150 congregations in New England, New York, New Jersey, Pennsylvania, Maryland, and Virginia. So remarkable was its rise and so rapid its progress, that several persons believed that the "Millennium" had begun. Although accompanied in many places with extravagance and though its promoters fell into some mistakes, its genuineness was attested by the outward reformation in the lives of more than 43,000 persons—an extraordinary proportion of the population of those thinly-peopled colonies. Edwards had made it a rule "to urge repentance on every enquiring sinner as his immediate duty—to insist that God is under no obligation to any unrenewed man and that a man can challenge nothing, either in absolute justice or by free promise on account of anything he does, before he repents and believes." He held it as his opinion that if he had taught any other doctrine to those who came to consult him in their spiritual troubles, it would have been "the direct way of undoing their souls." A reaction from the theology of Edwards arose, and much of the supposed good proved ephemeral. Arianism and Deism made great progress, and the peace of the churches was disturbed by the fierce and protracted controversies. But to this day the influence of the movement remains. The



town of Northampton, the cradle of two revivals, is famous for its virtue and morality. The contrast is striking between the profanity and tavern-haunting which prevailed, and the fact that at this time there is not a female of disreputable character in the town, and that with a population of 6000 there is not a public-house where intoxicating liquors are sold. The religion which distinguishes Northampton also characterises a great portion of the country districts of New England, New York, and Pennsylvania, and their inhabitants are wont to attribute the blessing to the principles which have been transmitted through three generations by those who were impressed by the events which took place from 1740 to 1744. In these American revivals many of the effects were the same as have appeared within the last two years. There was a general impression of religious awe in the community, an increased attendance at church, the establishment of meetings for prayer, great distress for sin, great joy on finding the way of salvation, a nearly universal improvement, not always abiding, in morals, and a permanent change in the lives of many. "Physical manifestations," of which isolated instances unconnected with religious excitement had been known for several previous years, made their appearance at Northampton on a large scale in 1741. Two persons, during a sermon, were so overcome with a sense of the importance of eternal realities, that their bodies were visibly affected. After service many of the congregation met them in another room to inquire what it was which produced this result. The malady was speedily propagated, and the room became filled with faintings, outcries, and the like. The news spread through the town, and numbers of persons who flocked in were so impressed by what they saw that they caught the contagion. This continued for some hours, and the whole night was spent in prayer, singing and mutual counsel. The same "manifestations" occurred among children. A few months later people began to cry out in the church, and many were carried out insensible.—Frequently after the regular services were concluded, the congregation remained for exhortation and prayer, and numbers of persons were "struck down." Private houses were often the scene of similar convulsions. Still later in the same year these manifestations had risen to such an extraordinary height, that there were instances of people lying motionless for twenty-four hours wrapt in visions of heaven. A portion of those affected were seized with abiding terrors, and the disease became permanent. In many of the "stricken" the nervous prostration was so great that the victim was unable to stand or speak. Sometimes the hands were clenched and the flesh cold, while the senses remained in full activity. At other times there appeared to be an involuntary leaping for joy and great transports, in which people spoke of God and Christ in stentorian tones of voice.—Strangers came from a distance to see these manifestations; not a few made them the test of conversion, and vied with each other in marvellous narrations of their intensity. These results of an excited imagination tended to produce a counterfeit faith. Men and women declared that there was a God, for they had seen him; there was a Redeemer, for they had beheld him in his glory or hanging on the cross with blood running from his wounds; that there was a heaven and a hell, for that they had witnessed the ecstasies of the saved and the torments of the damned; and they accepted the Scriptures as the Divine Word, for they had heard the voice of God repeating such and such promises to them. It is not remarkable that a faith founded on such evidences, as these, should be inoperative and evanescent. Controversies arose on the subject, congregations were torn asunder, churches of separatists were formed, and a revival of religion became the view of a portion of the community, only another name for fanaticism, disorder and misrule. A sounder judgment, and an attention to the advice given by Archdeacon Stopford, Dr. MacNeece, and others, have interfered to prevent this unhappy consummation in Ireland; but with regard to the physical manifestations themselves, it is only necessary to alter names and dates to fit the narrative to recent events within the province of Ulster.

These disorders and various irregularities (among which may be mentioned a tendency to make secret impulses of the mind, a rule of duty—laymen invading the ministerial office—indiscreet young men rushing over the country to each—and a rash judging of the religious condition of others) were the deformities which disfigured the revival. Nevertheless the religious and moral change

wrought upon individuals and upon society was so great, that few persons in that day doubted that the transformation was effected by Divine agency. This view of it appears the more reasonable on looking at the character of Edwards and at the style of his preaching. A convention of ministers which met at Boston twelve years afterwards, placed it on record that those who had been regarded as converts "confirmed the genuineness of the change which they professed to have experienced, by the external fruit of holiness in their lives." Edwards himself—an unimpeachable authority—speaks of the results of the Northampton revival in these words: "There has been vastly more religion kept up among all sorts of persons in religious exercises and in common conversation—there has been a marvellous alteration among the young with respect to revelry, frolicking, profane conversation, and both amongst old and young with respect to tavern-haunting. I suppose the town has been in no measure so free of vice for sixty years. Many societies for prayer and social worship have been kept up, and there have been some few instances of awakening." Turnbull—another reliable authority—writing many years later, says, "The effects on great numbers are abiding and most happy; the aspects of many districts of the country are completely changed." These testimonies were given after the protracted wear and tear of the common concerns of life in those poor and struggling colonies had effaced many a fair profession.

#### EARLY ENGLISH REVIVALS—WHITEFIELD AND WESLEY.

The movement which commenced in England in 1739, and continued for several years, cannot be compared with the American revival, in which a wave seemed to sweep over the whole of society. It arose in this country at Kingswood, near Bristol, where Whitefield and Wesley began their system of field-preaching. Whitefield's first audience consisted of only 100 colliers; but it was not long before 20,000 people assembled. Large numbers of these persons were moved to tears, which were rendered visible by the channels upon their blackened faces. No physical manifestation occurred on this occasion; but they broke out in the same place immediately afterwards under the preaching of John Wesley. He and Whitefield traversed England and Wales, and wherever they went they roused the same religious excitement:

"I never before," says the latter, "saw such congregations. The people came from six, seven, and eight counties round. More of the divine presence and power I never knew. The hearts of many are as if on fire, and they seem to see on fire others also. They live as if in the suburbs of heaven, and use much of its language. Some are brought under conviction gradually, and others at once. It is impossible to express what life and power, what warmth and fire, what praises from some, what moanings and groanings from others, what tears of love and joy, and what looks of happiness are manifested. These impressions can be properly understood, only by such as have experienced what they express. The Lord does very manifestly display his great power in words and healing."

But, though there was a considerable awakening in many places, and numerous conversions undoubtedly occurred, the movement had not that general nature which is attributed to it in exaggerated accounts. The history of the revival is in fact the history of the rise and progress of Wesleyan Methodism with all its extravagance and zeal. The physical manifestations which attended upon the preaching both of Wesley and Whitefield were of the most remarkable kind. Some persons quaked and trembled as in ague; some were tormented with dreadful torments, which left them weak as infants; others fell to the ground as if struck by lightning, and lay in a state of insensibility, or howled and roared in agony. At first these affections were pronounced to be "the process of regeneration, the throes of the new birth;" and such they have continued to be regarded by many fanatical persons; but in later years, as Southey said of Wesley neither expected paroxysms of the kind, nor encouraged them; and from some of his expressions we may gather that he was ashamed of the impressions which he had attached to them.

#### CAMBUSLANG.

Edwards's "Narrative of Surprising Conversations," and his sermon on

Distinguishing Marks of a Work of the Spirit of God." were largely circulated in Scotland, and produced an impression on the minds of many ministers who were in the habit of communicating to their congregations intelligence of the American revival. In the early part of 1742 a stir began at Cambuslang, four miles from Glasgow, resembling in its rapidity the awakening at Northampton in 1734. In the same year similar movements took place in Edinburgh and Glasgow, and in thirty towns and villages in the south and south-west of Scotland. The Cambuslang revival is a type of the whole, and merits a brief notice, both from the authentic details which we possess concerning it, and the fact that it arose among the sobrieties of Presbyterianism.

For twelve previous months the parish minister had been preaching on the nature and necessity of regeneration, and a more than ordinary effect had been produced, which finally showed itself in meetings for prayer on February 15th, 16th, and 17th, 1742. On February 18th, after the usual sermons, 50 persons came to the minister's house under alarming apprehensions about the state of their souls. The number increased rapidly to 500, and daily preaching was commenced. In the following June, Whitefield arrived at Cambuslang, and his presence greatly augmented the existing excitement. He preached to a large concourse of people, and at eleven at night the commotion exceeded anything he had witnessed before. For an hour and a half there was such weeping and distress as baffled description. The people were "smitten" by scores, and were carried off into the neighbouring houses, like wounded soldiers from a field of battle. Their cries could be heard to a considerable distance. At one o'clock in the morning they could scarcely be induced to leave the ground; and throughout the night many remained singing and praying in the fields. In the same week Whitefield preached on the brae-side to 20,000 people, and a violent emotion passed like an electric shock throughout the entire audience. Webster on his return from Cambuslang described the scene thus:—"A deep, solemn, profound reverence overspreads every countenance. They hear as for eternity, and not knowing but that the next moment they must account to their Great Judge. Thousands are melted into tears. Many cry out in the bitterness of their soul. Some of both sexes and of all ages, from the stoutest man to the weakest child, shake and tremble, and a few fall down as dead."

In these enormous gatherings it is evident that much of the excitement was owing to the concourse of persons. Although the awakening extended over much of the south and south-west of Scotland, we are inclined to think that both its extent and its actual influence have been exaggerated, and that the number of conversions in proportion to the number affected, was small. Many returned to their wonted habits of sin, and some who reported marvellous dreams and visions, and made for a time a high profession of Christianity, fell into gross excesses, and were notorious for drunkenness, lying, and cheating. Such cases were chiefly confined to the grossly ignorant classes, among whom there is always a peculiar liability to an undue dependencies on excited feeling, and a readiness to indulge in fanciful impressions. Yet, after making every allowance, we are bound to admit that some thousands of conversions occurred, and that at Cambuslang alone, about 400 persons remained true to their profession. It is worthy of remark that the great majority of satisfactory cases were those in which emotion was only evidenced by the shedding of tears, and that, in the place where the work was the most extensive and permanent, no other bodily effects were produced than a slight trembling, a temporary failure of strength, or an inability to sleep for many nights through anxiety of mind.

#### REVIVALS IN THE LAST CENTURY.

The last century which has elapsed since this great revival many attempts have been made in various quarters to produce a similar movement. The least objectionable of these consisted in provoking artificial excitement by means of crowded general assemblies, stimulating addresses, and the presence of "revival preachers." Some local revivals in various parts of England and Wales have occurred since the Primitive and Wesleyan Methodists, but they have been distinguished by extravagances. Revivals on a small scale have also taken place under the preaching of Walker at Truro in 1758, under Vonn at Huddersfield in 1759,

and one of a more extensive nature, under Berridge's ministry, in the Eastern counties about 1760. It is needless to continue the catalogue of these minor movements. It is in America that they have been most frequent. Scarcely a year of this century has elapsed without a revival of greater or less extent; and few ministers have been satisfied unless such a result has been produced by their preaching. In 1804 a revival occurred in Kentucky, Tennessee, and other of the Western States, which is remarkable for the singular malady which attended it. At the large open-air meetings, almost as soon as the sermon commenced, numbers suddenly fell to the ground deprived of bodily strength, and some were violently convulsed. These affections received the name of the "falling exercise." The "jerking exercise" began some years later, and was considered by physicians to be entirely involuntary. It commenced at a sacramental meeting in Tennessee, seized upon hundreds of both sexes, and for some time was a regular accompaniment of all religious services. It was at first confined to the arms, which moved to and fro with a quick convulsive motion; but it was soon transferred to the joint of the neck, when the head was thrown backwards with wonderful celerity, and struck the back and breast alternately. The "jerking exercise" was diversified by the "whirling exercise"—a still more grotesque affection, in which during a sermon, persons spun round like a top for upwards of an hour without experiencing any fatigue. The dread of these "exercises" was great, and as they only attacked those who were religiously impressed, many people were led to avoid all serious thoughts. Some of the bodily affections were perpetuated by the Shakers, New Lights, and Marshalites, fanatic sects who had their origin in the wild enthusiasm of the time. This was the last American revival remarkable for its extravagances. In all the orthodox churches within the last fifty years there have been frequent awakenings, in which persons under the ordinary course of preaching have been aroused without any external excitement to religious concern, and have become exemplary Christians. Some of the most eminent divines in the Episcopalian and Presbyterian churches have been "converted" at these times, and the general testimony goes to prove that those who join the churches during these quiet revivals are as steady in their faith and practice as those who receive religious impressions in a more gradual manner.

## SWEDEN.

Nothing like a general revival took place after 1745, until we come to the movements which have occurred in our own time. The first commenced in Sweden several years ago, in some parishes on the Russian frontier, and has silently spread over the whole country. Dalecarlia, Skania, and that part of Finland which borders immediately on Russia, are the principal scenes of work. Scarcely any means have been employed besides the circulation of tracts and the reading of the Scriptures. Owing to a peculiar regulation of the Lutheran church, the Swedish people were only acquainted with a small portion of the Bible, and thus it had the freshness of a new book. Small meetings of prayer and reading almost entirely by laymen are every where largely attended. The lowest estimate places the number of "converts," or as they are termed "readers," at 250,000 out of a population of 3,500,000. The morality of the persons is remarkable. Drinking has so decreased that two-thirds of the distilleries have been closed since 1836. In the parishes bordering on Russia, where nearly every man was guilty of smuggling, hundreds of persons returned to the duties of which they had defrauded the government. Many sold their property to obtain the money, and others who could not raise the sum at once discharged the debt by instalments. The perplexed officers of Customs left the matter before the King, who decided that the proceeds should be distributed among the poor. The average number of lawsuits has decreased from three, four, and six. In villages once remarkable for their profanity, no more is heard, and the Bible and sermons have replaced low literature to such an extent that the booksellers only keep religious works. The awakening has pervaded all classes, and is extending among the nobility and the wealthy. Instances of "sudden conversion" are not unfrequent, and the "divine impulse" has been so irresistibly felt in the midst of secular arrangements or in the course

to lead people to fall on their knees and cry for mercy. In other instances persons have been compelled to retire from parties overcome with emotion and penitential tears, which contrasted strangely with their splendid dresses and jewels. On the whole, however, the awakening proceeded quietly, and until the opposition of some of the Swedish clergy attracted attention to it, was scarcely heard of in England.

#### AMERICAN REVIVAL OF 1858.

The American Revival of 1858 was not ushered in by any extraordinary circumstances. Throughout 1857 there was a general feeling among the clergy that the religious apathy of the country constituted a call to prayer for the influence of the Holy Spirit, and that the local revivals were an encouragement to them to believe that this prayer would be successful. The attendance on public worship largely increased, and at the same time the pressure of an almost universal calamity rendered men more conscious of the vanity of earthly things, and more disposed to attend to the injunction to "lay up for themselves a treasure in the heavens that faileth not." In the early part of 1858 a general stir commenced simultaneously over a large portion of the western and northern states. The great cities were the chief centres of the movement, but in the villages and in isolated dwellings, on prairies and in forests, men were anxiously pursuing the way of salvation. Ministers beheld their churches thronged with earnest listeners, and their rooms with persons desiring religious instruction.—Lecture rooms were opened on week days, morning, noon, and evening, for prayer. The attendance of business men on such services at New York was upwards of 10,000 daily, and at Philadelphia 4000 met in one hall. None who were present can forget the deep solemnity, the pervading, yet scarcely perceptible emotion, the brief petitions, fervid and reverential, the absence of excitement, and the silence in which the crowds dispersed. Hundreds were convinced of the truth, professing Christians gained higher views of duty, and ministers were awakened to a livelier sense of the responsibilities of that stewardship of which they were hereafter to render an account. The influence often overtook people while frequenting the haunts of business, pleasure, and even of vice. The crews of ships away on long voyages were suddenly impressed, and on arriving at the American ports their first inquiry was for religious instruction. The movement affected all classes. Men of scientific and literary attainments, philanthropists who had grown grey in alleviating suffering, rigid formalists, hardened worldlings, the immoral and sceptical; lawyers and physicians, merchants, mechanics, and tradesmen were all among the converts. The pulpit held a subordinate place, and more persons were awakened to religious concern during prayer than in sermons. The community did not need an exposition of the doctrines of Christianity so much as to be quickened into a spiritual appreciation of truths which they were already familiar. No physical manifestations occurred. Ministers were well versed in the history of the undisciplined enthusiasm of former revivals, and used all their influence to check excitement. They uttered the statements of Gospel truth, and avoided all appeals to the emotions. The results are owing in great measure to this wise precaution. About 500,000 persons have been received into the communion of the churches on a creditable Christian profession. Many writers and vendors of infidel and immoral books have left the trade; atheists became believers; drunkards in large numbers were reformed; numerous keepers of spirit shops, gaming and dancing saloons, gave up their callings; in several thousands of instances restitution was made to those who had been defrauded; churches, prayer-meetings, and Sabbath schools were everywhere crowded; a spirit of increased liberality and philanthropy has been awakened, and a renovated zeal is carrying the Gospel to every class.

*To be continued.*

## RELIGIOUS MISCELLANY.

## THE BACKSLIDER.

Having received ordination I found some new services demanded of me.—The first was to baptize a little girl who was supposed to be near death. I refused, but afterwards applied to the tutor for advice. "Go sir," said the Doctor, "and may the Divine blessing accompany you." On entering the house, we found the father walking up and down the room, wringing his hands, weeping, and saying, "Oh, she will die; God is punishing me for my sins." Then looking at us, "Are you come to baptize her?" "Yes sir, sit down; compose your mind, and let us talk together." The mother was sitting with the child on her lap, intently looking on it, but she never said a word. I began to encourage him with the hope that God would hear our prayers and spare his child, and then gave him good advice how he was to train her for God. "Especially," said I, "let her hear your voice in prayer." "Stop," said he, "Stop," sir; you do not know who I am. "No sir," said I, "but I should be happy to learn." "We were both," answered he, "members of a church at Ryde. I led the singing, and conducted the prayer meetings and was a great professor. My wife would never have consented to have me, if she had not thought me a religious man. Our grocery business was not large, still we could live comfortably. But a fair prospect offered here; we took this house and business, and this was our snare. When we first came, we always closed our shop on Saturday night, not to open it again till Monday. But our neighbours did much business on the Sunday; and if a ship came into harbor, and wanted supplies, perhaps they got more on Sunday than on any day of the week. This was a great temptation to us to do the same; we tried it. First we opened the shop so as to have business over in time to go to chapel; next it encroached so that we could only go out in the evening; and then our consciences became so callous, that we left off altogether; and now sir, God is going to take our child to punish us." "Well," I said, "learn wisdom by this

stroke; repent and do thy first works. Begin from this day; call in your young men, and have family prayer." "I cannot." "Cannot!" I exclaimed; "why?" "Oh," said he, "they know how I used to live." "Well, if you were not ashamed to serve the devil in their presence, don't be ashamed to tell them you have changed masters, tell them honestly the whole story, and let them see your sincerity by the change of your deportment." We then went to prayer and I baptized Sophronia and took leave. A few days after I called at the shop to inquire for the master. The servant said, "He is up stairs." "Is the child?" "She is recovering," said the servant; "she began to get better after you left." "Call the master," said I. The girl went to the nursery to call him and while she was absent, I looked around and saw several Bibles and hymn books on a table. On her return I said, "What are all the books placed here for?" "Oh," said she, "they are books which my master uses for family prayers." So he had begun.

In a visit which my family paid the Isle of Wight in 1836, they went into a shop, and a young person serving in the shop said to my son, "Your father baptised me." "Indeed," said he; "when and where?" At G. when he was a student. Please to say to your father that my father became an honorable member of the Church of Christ, and my mother died happy in the Lord. But before they died they had the pleasure of seeing me die in the Lord's side. Your father's prayers and prayers were not lost. Please to send him this from Sophronia.—*L. Knill.*

## THE EARNEST LISTENER.

A pious clergyman had a careless and idle son, who left his home on board a vessel, and sailed to a foreign land. His sorrowful parents could only pray for him, and seek good advice when they wrote to him. The ship which contained the vessel reached a distant port and was waiting to take in a fresh cargo.

the sailors went on shore and brought back with them a little native boy, who could play some curious kinds of music. He amused them for a long time, but at last he said, "You must now take me on shore." The sailors told him he must not go yet. "O, indeed, I cannot stay any longer," replied the boy, "and I will tell you why. A kind christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ, in whom I now wish to believe. This is about the hour he meets us, under the shade of a tree, to tell us more; I want to go and hear him."

The sailors were quite overcome by the boy's cries, and at once rowed him ashore.

The clergyman's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here am I," he said to himself "the son of a minister in England, knowing far more about Jesus Christ than that boy, and yet caring far less about him. That little fellow is now earnestly listening to the Word of Life, while I am living quite careless about it." In great distress of mind he retired that night to his hammock; but his pious father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation which he so much needed. He became a real christian; and great was the joy in his English home when the happy news reached his parents.

#### THE SHOEMAKER AND THE PROFESSOR.

As a specimen of christian activity in church-members, Mr Fisch, a Scotch pastor, and for thirteen years minister at Lyons, related the following of the festival of christians of all denominations, held in Barmen in August. We translate the extract from the *Blatt*.—*N. Y. Reflector*.  
A member of his church, a poor old shoemaker, worked in a place which was more like a large box than a room. He squeezed himself, there was only space enough to accommodate one person, and sat upon a board brought in for the purpose; but that seat was seldom used. Generally some person sat upon whom the shoemaker preached, while he was at work. Mr Fisch met a learned Professor of the

University of Paris, a member of the Legion of Honor, at the House of a friend in the country, where they spent a couple of hours together. In the course of conversation the Professor told Mr Fisch that he had tried to be satisfied with the religion of Roman Catholicism, and again with that of Protestantism; but both attempts had only alienated him from Christianity the more.

Mr Fisch advised him to make a third attempt, and recommended to him the reading of the New Testament, especially the Epistle to the Romans.—The Professor thought such reading was fit only for old women, but consented to try it. After some days, being questioned as to his progress, he replied.

"Evidently it is not a book for old women. I have read the Epistle to the Romans, and I assure you I cannot understand a word of it. And if I cannot understand it, how can any one understand it?"

Mr Fisch maintained that there were persons who understood the Epistle, and offered to introduce the Professor to them. Half in sport, and half from curiosity, the Professor accepted the offer, and Mr Fisch brought him to the old shoemaker, and put him into his box, remaining himself without, that the Professor might have the seat upon the board. The learned man, with a smile of compassion, now asked the shoemaker if he understood the Epistle to the Romans? Upon which the latter answered, with joyful sincerity—

"Yes, by the grace of God."

The Professor made several visits to the humble shoemaker, and at length confessed to Mr Fisch,

"The shoemaker does indeed understand the Epistle to the Romans."

This was not all. The shoemaker was the instrument, in the hand of God, of the Professor's conversion; and the latter, after some time, bowed as an ignorant sinner at the feet of Jesus, and found peace in Him.

#### ILLUSTRATION OF SCRIPTURE.

In 1854, a missionary in northern Hindostan gave a narrative of his travels, strikingly illustrative of passages like the following: Deut. 32: 35, "I have trusted also in the Lord, therefore I shall not slide." Ps. 26: 2, "The

aw of his God is in his heart; none of his steps shall *slide*." Ps. 73: 2, "But as for me, my feet were almost gone; my steps had well nigh *slipped*." The missionary, Rev. J. Warren, says:

During my journey in the Himalayas, I was often reminded of these and other similar passages of Scripture. The mountain roads are very narrow. They are no: often wide enough for more than two men to walk together, and we generally find it easier to follow in single file. I never saw the men who carry loads walking two abreast. There are ascents and descents so steep as to require the traveller to plant his foot firmly and carefully, in order to prevent his falling—*sliding*—down the hill.—In some places the road leads around the side of the mountain, or along the bank of a torrent, with a precipice either perpendicular or nearly so, immediately on one side of it, of hundreds of feet in height. Sometime the sharp ascent or descent is combined with the precipice on one side; and a further complication of the difficulty is made by both a slope of a road towards its outer edge, and a chalky or friable kind of stone in the pathway, affording no safe hold to the feet. In many of these places, the traveller looks down a giddy slope of a hundred, a thousand or two thousand feet, on which no foothold could be found; with the consciousness that a false step, or a breaking of the bank under his feet, would precipitate him into the ravine below, without his having the least ability to prevent the catastrophe. Once, when riding along the bank of a ravine filled with stones, I came to a place where the bank above the road had slipped and filed the pathway, expecting about eight inches at the outer edge. As the ravine was not very deep, and therefore it did not look very fearful, I rode around the heap, and my horse's hind feet broke down the remainder of the pathway. He carried me safely over, however, but I could not help quoting to myself the words of the Psalmist, "My steps had well nigh *slipped*," etc. A great part of the wilderness in which the children of Israel journeyed is mountainous; so is the greater part of Judea. The figures derived from this fact are very expressive. No one can feel their full meaning, unless he has had some experience of mountain paths.

## THE WHOLE HEART.

If we seek to serve God and mammon, God and sell, God and pleasure, we do not deserve God at all. When the Romans erected the statue of Christ, and put it up in their pantheon, saying that he should be one among their gods, their homage was worthless. And when they turned their heads first to Jupiter, then to Venus, and then to Jesus Christ, they did no honour to our Lord, they did but dishonour him. This service was not acceptable, and so you imagine in your heart that you can sometimes serve God, and sometimes serve self and be your own master, you have made a mistake. Christ will have no such service as this; He will have all or nothing; and indeed, men and brethren, it is necessary for us to escape from the snares of sin, or else we cannot be saved. A quaint old divine uses the following figure: "If," said he, "a hart be caught in a trap, and shall extricate all its limbs except one foot, it has not escaped as long as that foot is in the trap; and if a bird be taken, and if with much struggling getteth its liberty all but one wing, when the fowler comes he will catch it unless that the wing also becomes severed." So it is with you and me: any part of our heart be devoted to Satan we might as well devote the whole for we are still his bond slaves. If I say,—"Well as I was once bound hand and foot, but now I have broken the chain from my hand." Yes, but if the ring of iron encircle one foot, and be fastened down to the floor, you are a slave. You may have filed through the chain of your drunkenness, but if you have not filed through the chain of your self-righteousness, you are still much a bondman as ever. It is vain for you to fight half the battle; it is not the half but the whole, that is the victory. It is not the slaying of one and there a sin, like the stepping here and there a leak in the ship, that those slight amendments and improvements, good as they are in aspect, are worthless as to any prospect of salvation of your soul. Remember this, thou who thinkest thou art a believer, see whether it can be said of thee, "I have wholly come out of in my heart's intent, 'not a bit' been left behind."



WAS THE VIRGIN MARY THE MOTHER OF OTHER CHILDREN BESIDES OUR LORD?

This question, so much controverted, not only by Romanists, but also among Protestants, is thus argued on the affirmative side by the editor of the *Methodist Quarterly*, in reply to one of the London reviews:

That the blessed Mary was mother of children who were half-brothers of Jesus; that none of them were apostles, but unbelievers, during most, if not all of our Lord's ministry; but three or four of them had names corresponding with some of the apostles, who were cousins, sons of Alphaeus and the Mary sister; and that one of these half-brothers was James the Just, would, we think, never have been questioned but for dogmatical reasons. Let us give a compressed view of the argument:

1. The argument for Mary's subsequent maternity from the expression, Matt. i. 25, "He knew her not until she brought forth her first-born son," is not weakened by all the solutions offered, not refuted. *Until* naturally, though not necessarily, implies a term as to *he knew her not; first-born* naturally, though not necessarily, implies a second born. No exegete can reasonably deny our claim, that though the passage is not conclusive, it is, after every extenuation, a *presumptive* proof of the birth of younger brothers or sisters to Jesus. It leaves the burden of proof on the negative side, while the burden of proof will be found on the affirmative.

In accordance with this presumption, we actually find the *adelphoi* of our Lord more than ten times occurring; they are never called *cousins*; and though they were clearly cousins, the word *cousins* is never used in clear application to them. The cousins could be ten times *brothers*, and never *cousins*. To say that the word *adelphoi* was used in a more extended sense than that of strict fraternity, is to say the opposite of the purpose. Such extensions are generally vague and generic, and are used on some affectional purpose.—No extension can ever cover a case which is of a uniform and exclusive nature, or a specific and fixed term for a specific term. The argument, if scarcely commenced, might rest on the same ground. Without exegetical violence, our Lord was a *first-born* with *brothers*.

3. But Jesus had not only *brothers*, but *adelphoi*, sisters—a term still more unsusceptible of extension. And these sisters, like their *brothers*, reside at Nazareth, at the home of their mother.

4. From their home at Nazareth, that mother, those *brothers*, and those *sisters*, all come to Jesus at Capernaum, apparently for the purpose of inducing him to return with them, from his ministry, home to Nazareth. Now, if that mother was a literal mother, in all reason, the *brothers* were literal *brothers*, and the *sisters* were literal *sisters*. Here, then, we have a mother with her first-born, his *brothers*, and his *sisters*; and, to clinch the whole, they are expressly by himself called his household family. And this answers a strange remark of the *Review*, that our Lord's family is never mentioned. An household, including a mother, her first-born, with his *brothers* and *sisters*, constitutes a pretty well defined family. Equally conclusive is the language of the Nazarenes, Mark vi. 3: "Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Judas and of Simon? And are not his sisters here with us? Here are literal father, mother, sisters, and *brothers*, all combined in one family group. And here the term *brother* is applied to Jesus himself, and from other speakers than the evangelists, whose conformity with the evangelists in calling cousins *brothers* and *sisters* is utterly unaccountable. The family he it noted, is all resident at Nazareth."

5. The *cousins* were *apostles*; the *brothers* were not *apostles*, but *unbelievers*. The reviewer oddly considers this "the only difficulty" to his theory: whereas we have stated already some four or five points to which he scarce makes the offer of an answer. Of this "only difficulty," he states but a bare fraction, and to that fraction offers, we think, two very incomplete answers.—His *first* answer is a quoted criticism on the word *believe*, to show that the disbelief of the *brothers* was not positive, to which he himself justly attributes little weight. His *second* answer is to attribute the disbelief to some other relatives at Nazareth (called *brothers*), which, inasmuch as no word in the text ever mentions their existence, is a purely arbitrary creation *a nihil*. Now, to cancel both these answers at one swoop, the disbelief of these *brothers* was posi-

tive, permanent, inclusive of them all, and utterly inconsistent with their being apostles. That it was positive, is plain from our Lord's stern rebuke, closing the conversation in John vii. 37: "The world cannot hate you; but me it hateth," etc.; by the fact that they were probably the *relatives* who pronounced him "beside himself," Mark iii. 21; and by our Lord's declaration that he was without "honor in his own house." That this disbelief was inclusive of *all his brothers*, is proved, not only by this last expression of Jesus, but by John's words, vii. 5: "Neither did his brethren believe on him"—words that would not have been used, if true of but a part—showing both that the word *brothers* is specifically, not generically used, and that the whole species was disbelieving.

6. At this point we notice the *strong* argument of the *Leviite*, which is founded on the mere coincidence of names. For each name of three or four brothers, we grant there is a duplicate name among the two or three apostle cousins. There are at any rate duplicate Jameses and Judes, and this duplication is, by a strong term for a feeble fact, styled by Lang, as quoted, "miraculous."—Now it is, we think, 'about as miraculous as that there should be three duplicate names in the catalogue of the twelve—namely, two Simons, two Jameses, and two Judahs; for this duplication was accidental, whereas that in discussion was probably intentional.—For if we will lay aside all prepossession from modern customs in regard to names, what marvel is it that two sisters, both whose names were Mary, should intentionally give duplicate names to three or four sons? Now, between the two sides of these duplicates, we have, in Matt. xii. 46-50, a very distinct separation. Jesus, with his disciples, is within a house, surrounded by a crowd; his mother, brothers, and sisters are announced to him as being without the house, wishing to see him. Between the apostle cousins, and the unsympathizing brothers, therefore, there were the dense crowd and the house-walls.—Our Lord's refusal to see them, and his concluding declaration that his disciples were more to him than relatives, furnishes a significant intimation upon what errand the household had come.—Moreover, the reviewer would require us to read Mark iii. 3, thus: Whoever

shall do the will of God is my male cousin, and my female cousin, and my mother.

7. It is unaccountable, if there brothers and sisters are the children of the still living wife of Alpheus, that they are never found with their own mother, but are uniformly part of the household of the mother of Jesus.

8. In Acts i. 12 we have the eleven enumerated, including the apostle cousins, as present at prayer; and there, in verse 14, we have added to the company present, Mary the mother of Jesus, with his brothers. That is, all the living apostles are mentioned in converse; and then the brothers of Jesus are separately mentioned in the next verse. If the brothers were apostles then they are most assuredly twice enumerated in the same sentence as being in the same company. If the passage means anything, it means that the eleven apostles were present, besides them, the mother and brothers of Jesus.

That Jesus committed his mother to the care of John, and not to his brothers, is no stranger than his choosing John, and not a relative, to be his loved disciple. That James, the Lord's brother, is afterward called an apostle places him finally upon a par with Peter and Barnabas, as being an apostle of the twelve. That the apostle cousin should disappear from sight in the history subsequent, only places them in the same category with the majority of the apostolic college, who faithfully labored, but left no record, while characters from Tarsus and Cyprus strangely spring into historic notice. Less strange, however, it is the Lord's own brother, of the pure Parthian blood, and he no less a character than Jesus the Just, should rule as Bishop when he had a lineal right to rule as prince.

#### BEAUTIFUL EXTRACT.

You cannot go into the meadow and pluck up a single daisy by the root without breaking up a society of relations and detecting a principle more extensive and refined than mere vegetation. The handful of earth that allows the finny roots of the little flower is replete with social elements. A social circle has been formed at that germinating daisy. These

and the dewdrop meet there, and the soft summer breeze came whispering through the tall grass to join the silent concert. The earth took them to the daisy gem; and all went to work to show that flower to the sun. Each mingled in the honey of its influence, and they nursed the "wee canny thing" with an aliment that made it grow.— And when it lifted its eyes toward the sky they wove a soft carpet of grass for its feet. And the sun saw it through the green leaves and smiled as he passed on; and, by starlight and by the moonlight, they worked on.— And the daisy lifted up its head, and one morning while the sun was looking, it put on its silver-rimmed diadem, and showed its yellow petals to the stars.

## ANECDOTE.

A Universalist asked Rev. Mr. W.,

"If God was willing all men should be saved?"

Mr. W. replied, "Do you believe God is willing all men should live moral and virtuous lives in this world?"

The man answered, "Yes."

"Then," said Mr. W., "do all men live thus?"

After a little hesitancy, he answered, "No."

Mr. W. then proceeded; "According to your own reasoning, the will of God is not accomplished. But to answer your question more fully—God is as willing that all men should be saved, as that all men should live virtuously; but if you mean by will, a design or determination, then I would say that God has not determined that all men should maintain good, moral lives, for if he had, they would; nor has he determined to save all; if he had, all would be saved."

## TEMPERANCE.

## RUM—OPIUM—TOBACCO.

The Rev. Henry Ward Beecher, in a sermon recently delivered by him and published in the *Independent*, thus dis-  
cusseth:—

The use of alcoholic drinks, to drive the over-taxed machine of life, to rouse the dormant sensibility to excitement and to full enjoyment—this is a matter which has come often and in many forms before you, but it has not been before you often enough, nor in such numbers enough. Every year I live increases my sober conviction that the use of intoxicating drinks is a greater demerit and a more powerful force to me and virtue than any other physical evils combined.— There is a great cause of mischief in the manufacture of stimulating liquors, even in their best estate. To use them as a means of beverage and diet is to turn them from a medicine into a poison.— We are coming every day to know, more and more clearly, that there is not only such a thing as undrugged poisons. It is a new science which has been brought to the world to poison poisons.— The liquors sold at the bar, or at the saloon, are compounded poisons of the most direct and deadly kind. As if it were not enough that whisky, or rum,

or gin, or brandy, should be poured upon the sensitive nerve of the system, to work, by its own proper nature as an alcoholic stimulant, mischiefs untold, in the body, in the disposition, and in the soul, to this primary devil are joined evils innumerable! And you may go from Fulton ferry to Union square, and step in and take a drink at any one of the myriad grog-shops which you pass on the way, and you shall not drink one drop of pure liquor! I understand the exquisite irony of the plea that was made during the Maine Law agitation, that we ought to run a crusade against drunkenness by introducing pure liquors, when it was well understood that a man might ransack the world, almost, and not find such a thing as pure liquor, and if the day of temperance was adjourned until the time when poisoned liquors should be discarded, and pure liquors should be introduced, it would be almost indefinitely adjourned.

I may in this connection speak of one or two solid stimulants that are working wide mischief. You may not be aware to what an appalling extent opium is being used in our cities and larger towns. I shudder at the thought

of it. I am informed by druggists that none but themselves and physicians have any suspicion of the amount of this article that is consumed as a stimulant or as a pleasure-bearing drug.— It may yield a brief pleasure, but that pleasure is inevitably followed by long-continued and infernal suffering. When a person has once commenced the habit of opium-eating, his life is as good as ended. Reformation may take place in the case of one out of a million such persons—but only that!

Closely connected with this is the almost universal habit of employing tobacco, which I regard as second only to opium in its disastrous effects. I do not propose to join in the random denunciations that have been heaped upon the pipe, the cigar, or tobacco, as an article for chewing or snuffing; I shall speak of tobacco in its relations to health; and I express my conviction, which grows every year, when I say, not only that it is a cause of very widespread sickness, but that it is jackal to the lion—that it lays the foundation for intemperance. The use of tobacco is one of those elementary forms of intemperance which open the door for its more permanent and dreadful forms.— I hardly know how to account for that insane infatuation which exists among our youth in this matter. It seems as though with boys of twelve or fifteen years of age, all considerations of virtue, all thoughts of family name, all examples of those most revered and loved, and all warnings against the destruction of health, were as mere straws against the rushing tide of temptation to learn how to use tobacco. This temptation among them is more potent, almost, than all other things combined.— Where parents use it, I do not know how their children can very well escape. I know parents say that they have found out the evil of the use of tobacco, and that they do not mean that their children shall use it; but their children usually tell them that they mean to find out the evil of it, too. But when parents do not use it, where for generations it has not been used in the family, why the habit of using it should break out, I cannot understand, but so it is. And I would say to every young man in my congregation in whom this habit is yet light, and who believes that he can break it off if he has a mind to, "By all means have a mind to." You

may not find it as easy as you think, to break it off; but if you let it go on, you will soon find it to be almost infrangible. Although some men, after they have become settled in life, have such a moderation in their indulgence of the use of tobacco that they can be addicted to it, and yet maintain health and industry and good habits, it does not alter the fact that where there is one man that do this, there are ten men that cannot.

#### CONFESSION OF A MURDERER IN COURT.

Hugh McDonald was tried at Barrington, C. W., last week, for the murder of his wife at Tecumseh. When Judge Burns was about to pass sentence upon him, the prisoner, in reply to the usual question put in such cases, handed in a paper, of which the following is a copy.

"May it please your Lordship, I have only a few words to say on this most trying occasion, not, however, supposing for a moment that what I may say will have the least tendency to alter the awful sentence which is about to be pronounced upon me. I do not for a moment attempt to deny the painful fact that the deceased came to her death by my ill-treatment, yes, acknowledge with heartfelt sorrow, that I was the immediate cause; but, that premeditation, wilful intent, or malicious aforethought, had never entered my mind; it resulted from nothing more nor less than a brain crazed and maddened by strong drink. That has been the rock on which my frail bark has split. I yielded to the tempting influence of the poison, and was led on, step by step, until here I stand before the Court, bearing the most detestable character of a murderer, and now, standing before you as a dying man, I can scarcely repress the feeling that the manufacturers and vendors of alcoholic liquors are bold accessories, not only to the crime of which I am convicted, but to almost all crimes of a kindred character. My heart within me is pained with the thought of leaving behind me six innocent children, exposed to such a destroying temptation, feeling also that I am leaving behind me the same kind of vendors, who for the sake of a few pence, have wrought my destruction, and prompted by the same pecuniary greed, will endeavor to complete the

also. I will spend my few remaining days in seeking the forgiveness of my offended God. I now bow to the decision of the law of my country."

His Lordship, who seemed much affected, then said he was glad the prisoner appeared to be in the state of mind represented in his statement; that he need not expect any mercy, but

be prepared to meet his doom. The sentence of the Court is, that you be taken hence to the common gaol, and be there confined, and from there, on Monday, the 14th June next, to the place of execution, where you will be hanged by the neck, until you are dead; and may God have mercy on your soul.

## CHILDREN'S CORNER.

### FAITH ILLUSTRATED.

Willie was ill; he had been long so. The doctor had given him up for some months, and yet the lad said he felt not ill; only his cough was troublesome, and he was weak.

But we who had known him in earlier days, who were familiar with his childish prattle and his sunny face, observed a great change when we saw him again after some months' absence: his face was very thin, and his hands almost transparent. The concentrated gray tinge on the cheek, and the brightness of the eyes, evidenced incontestably the triumphant working of the disease. While we talked with him together on that evening, he sat at his mother's right hand at the table. He was at first somewhat excited with our visit, but soon regained his composure, and sat seemingly absorbed with a book, while we chatted of old times and scenes. The evening sped quickly on. A deep-drawn sigh from the child attracted the attention of the mother.—

"What is the matter, child, are you worse?"

"No, dear mother, I'm not worse. I'm tired; I have been reading of a place where the wicked cease from troubling, and where the weary are at rest. I feel that I shall soon leave you, mother, and I want to go there." "I pray you will, my child; Jesus is willing—He is waiting to receive you." "Yes, mother; I have learned that He is at God's right hand to welcome me, and I long to go to Him."

"And leave me, child?"

"Oh, mother! yes, for you will follow me, and it will not be long for you to go; for the Bible says, a thousand years are but as a day in God's sight; but you will not live as long as that—

Think of it, dear mother, I shall be already there to welcome you. I do love you, dear mother, and I feel it hard to say—I want to go, but I do."

"Why so, my child; you are not, you say, worse?"

"I am not worse, mother, but I'm weary and I feel I want just the rest Jesus can give. I want to see the Lamb, to tune a golden harp, to sing with loudest voice, 'Holy, holy, holy, Lord God of Hosts.' I would like to do it now; but I'm so weak, I cannot sing at all.

"But, darling, it is a terrible thing to die. I hope you will live some time yet."

"I do not want to live, mother dear, and I'm not afraid to die. I dreamed last night a beautiful dream. I saw the heavens open, and hundreds of angels came down to earth; they were as bright as the light, and with garments white as snow; each carrying his golden harp. Presently they stood in a circle around me, and sang the new song, and played beautifully as they sang. It was glorious. I seemed to be in heaven. The music ceased, and silently and slowly they unfolded their wings, smiled upon me, and ascended to the sky. I tried to follow, and oh! I felt so sad when I found I could not. I shall follow soon though, for I shall not live long. Let me go to bed, please mother, for I am tired."

The sorrowing mother laid her little one to rest—her only child—and watched him till he went to sleep. And, although she loved her Saviour, she found it hard to give him up, even to her God, and her child's God.

Later we retired. At midnight we were summoned to the child's bedside.

When we entered, he was singing with a clear voice,—

“O Lamb of God, thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Be saved, to sin no more.”

And then while we stood around his bed, there followed a stillness as painful as death. The little sufferer lay with hands clasped, and his fair countenance radiated with the glory of an unseen presence. Once more he spoke: “Yes, dear Jesus, I come for I am weary; let me rest on thee. I come.”

“Lift your heads, ye golden gates,  
And let the little wanderer in.”

Then all was still; a light shiver, and all was over. In a few days we laid him in the churchyard, and soon flowers bloomed on the grave; and our sadness was mellowed by the knowledge that one whom we loved had been transplanted to bloom in the Saviour's kingdom, where there is no mildew to blight, no east wind to wither, no sun to scorch, but where in unfading beauty he shall bloom forever and forever. And our sorrow was turned into joy.

I am an old man now, and soon shall be laid in the silent tomb. I know that death will not be long; and, as I look down the dark pathway of the past, I feel that that death-bed scene has impressed me more than all I have ever witnessed, and earnestly pray that my faith may be as bright as that child's, and my end as happy as his.

#### NEVER WASTE BREAD.

The following little story is related in the early history of Scotland, and is copied for the benefit of the young:

“My father was a tenant of the good but unfortunate Pitslisso. It was in the spring of the year '45, immediately after the defeat of the Prince's army at Culloden, and when the gentleman out upon that unfortunate occasion, and many of the commons, too, were hiding for their lives, and I, then a very young woman, was left in charge of the house, my father, and all the servants being engaged at their seed time, and my mother, who was delicate, being not yet out of bed.

“I was busy preparing breakfast, when a very old, infirm man, came to the door, and in a humble manner, re-

quested to be allowed to warm himself by the fire. He was trembling from cold, and I not only requested him to enter, but hastened to place a chair for him, and make the fire warmer for his use. After sitting some time, he asked if I could give him a little bread and milk, and I immediately brought some, and placed the milk on the fire to take the chill off it.

“As I gave him the bread, a small morsel fell on the floor, and I reached with my foot to put it out of the way among the ashes, when the old man immediately stopped me. “Do not do that,” said he trembling with cold and emotion, “never waste bread!” The time has been that I have given gold for a handful of drammock kneaded in a soldier's bonnet. They that waste bread may fear that they shall one day come to want it; and as he said this, he stopped down and picked up the crumb, I had dropped, and cleaning it on his bosom and looking upward, put it reverently in his mouth. I saw as he stretched forth his hand, that it was fair as a lady's, and that his lips though coarse, was clean; and as soon as I could without alarming him, I asked him, if I could serve him in any thing further, as I thought I heard your mother call.

“I went to her securing the outer door in passing, for I feared he might be some person in trouble, and told her what I had seen. She immediately sprang up to dress herself, requesting me to stay where I was, and in a few minutes, she was in the kitchen, closing the door after her. As I immediately heard her sobbing, I ventured to peep through the keyhole, when I saw my mother on her knees at the old man's feet, and bathing his hands in her tears. It was Lord Pitslisso.

“After many sufferings from cold and illness, and hairbreadth escapes in many disguises, and from living in holes where scarcely a wild creature could have lived, he had drawn towards his own estates, to live the short period he might be allowed to live, or to be among his own people; knowing that if they could not save him, at least they might have their sympathy.

“He had been driven from a corner of the neighbourhood, where he had his shelter. He was soon after conveyed to Auchincroft, where he lived long after many escapes, at last died in prison.

Everybody in this neighborhood knew of his residence. The very children would go and peep through the chinks of the garden door, as he sat reading, but they never breathed his name.

"The farm on which was one of his places of refuge, is called 'the farm of the Lord's cairn,' to this day, and will never be named, without reminding us of the cause; nor shall I ever forget the lesson he taught me: 'Never to waste bread.'"—*Chris. Inquirer.*

#### WAS IT RIGHT?

As I was passing down one of our city streets, with a friend, a few days since, an approaching group attracted our attention. Two or three boys were harassing an old man, hallooing and tantalizing him. The man did not seem to be intoxicated—he hardly appeared to be angry—but the rude sport evidently worried him. "I will call the police," was his continual threat, as the lads still followed him. At this, they only laughed the louder, and called out more vigorously.

"Boys, let him alone!" said my friend, as we passed. Not a particle heed they for the admonition, and as we walked down the street, we heard, above us, the rude halloo of the youths, and the weak threat of the old man: "I will call the police!"

One Sabbath afternoon, I was on my way to Sunday School, when just where the streets crossed, a man, very much intoxicated, passed along the pavement before me. He had been drinking at the low groggery, till he could scarcely retain his balance as he walked. In his hand he had a key, and some other articles. He was so drunk that he could not keep a firm grasp on them. One or another continually slipped from his hand to the pavement. Reeling almost to falling, he stooped for one, and while lifting himself up another fell. He grew angry, and I could hear his low mutterings or oaths. Just then a party of boys came up, and as they were Sunday-school scholars.

At all events, they looked as if they should have known better than to harass the sport of a drunken man. At a distance, they saw the condition of the man, and greeted him with a derisive laugh. The miserable attempts were made to pick up his falling

articles, or to stagger along, excited the mirth of the boys to the last degree.—Their ridicule almost maddened the man. His mutterings broke out into fearful oaths, as he vainly tried to overtake his tormentors, and wreak his rage upon them."

Now, James, Henry, I appeal to you, was such sport right? "It was rare fun; I should have liked to have been there!" you say. Was it fun? The old man whom the boys pursued was worried, irritated. He enjoyed none of the mirth. Was *this* fun? The drunkard was enraged. He took the name of God in vain. Was *this* fun? Were not these youths guilty of tempting him to break the third commandment?—May one tempt another to sin and yet be guiltless?

You look more thoughtful. You see sport like this in a new light. You perceive that mirth which is all on one side is not worthy the name of fun. You acknowledge that such merriment is neither kind nor right. That is honest. Never be ashamed to say that you have thought or done wrong. The first step towards better doing is taken when you confess your fault.

Shall I give you a test, Henry, by which to try any action which you think of committing? "As ye would that men should do to you, do ye also to them likewise!" You have learned the words before; they were spoken by One whose authority is supreme. Ask yourself, Would I like to be treated as I am thinking of treating another?—would I like to be worried, to be tempted to sin? Look up, as you question thus, to Him who can hear your whispered prayer for help to do what your conscience testifies that He would approve. Then let others do as they will. Share not their wrong-doing, lest you share its penalty also. But as for you, Henry, James, be this your firm, outspoken resolve—I will do what is right! —S. S. Visitor.

## RELIGIOUS INTELLIGENCE.

(From the Montreal Witness.)

THE SYNOD OF THE PRESBYT. CHURCH OF CANADA.—This body met in Dr Irvine's Church, Hamilton, on the evening of the 13th inst. The attendance of members of Synod was large. The opening sermon was preached by Rev. Professor Young, from 2 Cor. iii. 18. He afterwards, as retiring Moderator, delivered an address. The Rev. Mr. Clark, of Quebec, was then appointed Moderator, and addressed the Synod.

On Thursday, after devotional exercises, Rev. Mr Ure gave in the report of the Committee of Union. The report contained the particulars of the action of the several Presbyteries and Kirk Sessions on the basis of the union with the United Presbyterian Church, which had been sent down in terms of the Barrier Act. All the Presbyteries of the Church, and 88 out of 95 sessions, from which returns had been received, had sent in the approval of the basis. The following sessions disapproved of the basis: Williams Beckwith and Gilbourn, Galt, Ayr, Prescott, Mountain and South Gower. The Session of Knox's Church, Hamilton, withheld their cordial approval.

The Rev. Mr Topp moved the adoption of the report, and the appointment of Rev. Professor Young and Rev. Mr Ure, to convey the said basis, with the decision of the same, and a statement of the above facts, to the Synod of the United Presbyterian Church, now in session in this city, with the cordial salutations of the Synod.

Cries of "agreed!" "agreed!"

Dr Willis thought members were hasty, as they were not all agreed, and he moved in amendment that the U. P. Synod should be invited to confer with the Free Church Synod with a view to the removal of remaining difficulties.

This led to a long and animated discussion, which was at last adjourned till the evening session, when Mr Topp's resolution was carried by a majority of 84—the vote being 121 for and 37 against.

The Rev. Mr Bell, a member of the committee appointed by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland,

to hold correspondence with other Presbyterian bodies on the subject of union, was introduced to the Synod, and made some excellent remarks on the subject of union. Dr Willis moved, seconded by Rev Mr Kemp, a resolution expressive of the desire to bring about the union of the Presbyterian bodies of Canada, which was carried.

On Saturday a deputation from the United Presbyterian Synod, consisting of Rev. Dr Taylor and Rev. Messrs Ormiston and Cavan, appeared and reported the action of that body on the basis of union. Nearly the whole of Saturday, Monday and Tuesday, were occupied in discussing the basis of union as amended by the U. P. Synod, and at last after a number of resolutions had been introduced, the following was adopted without voting:

"That the Synod having had its attention directed to the basis of union as sent to this Court by the Synod of the U. P. Church, and especially to the addition made to the 4th article of the basis, we find that while this Synod has confidence in the general harmony of the views of the U. P. Church with those of this Church, with reference to the doctrine contained in the 4th article, and has already, at former stages of these negotiations, indicated that it does not expect on minor applications of its principles entire unanimity. If the Synod sees difficulties in the way of accepting in a basis of union a clause which might seem to recognize a limited forbearance as to the application of the said doctrine, and does not therefore, agree to the addition. The Synod, however, still heartily desirous of union, and believing that it can be effected on sound and biblical principles, remit to a Committee appointed by the U. P. Synod for the purpose of seeing whether the same can be better accomplished in some other way, the Committee being authorized to request the Moderator to call a meeting of Synod, if it shall be deemed necessary."

On Wednesday, the Committee of Union reported resolutions to a



the basis as a declaratory statement. These resolutions deny the right of magistrates to interfere with the free ecclesiastical action of the Church; affirm that unanimity of sentiment as to the action of the magistrate on the points at issue is not regarded as a condition of union, but that the Synod expect that a majority shall be guided in any action of dissent by constitutional order and the received principles of the united body. These resolutions were adopted.

The following is an abstract of the accounts of the various schemes of the Church for the year 1859-60, as examined by Finance Committee:

For Knox's College Ordinary Fund, the receipts were \$7,184.50, including \$2,000, a legacy of the late James Gilib, Esq. After the necessary expenditures had been made, a balance in hand remained of \$104.40, with \$1,345 hereafter still due to the Professors on the 1st May. The amounts paid on account of salaries during the year were, to Rev. Principal Willis, \$1,254.90; to Rev. Professor Laing, \$1,260; to Rev. Dr. Burns, \$1,385.

The receipts for the Ministers', widows' and Orphans' Fund were \$7,704.

The expenditure was as follows: annuities paid on account of widows and children of deceased ministers, \$70; invested in purchase of mortgages, \$3,760; Rates repaid to ministers, \$138.25; Proportion General Agent's Salary, \$1,564.50; Total, \$6,240.7. The total amount of the fund on the 1st May was \$27,803.97.

For the French Canadian Mission, the receipts, including \$251.43 balance at beginning of year, amounted to \$1,247.

For Foreign Missions, the receipts, including a balance at the beginning of year of \$462.53, amounted to \$1,269.

For the Synod Fund and Buxton Missions, including a balance of \$4.58, the receipts were \$2,162.95.

The receipts for the *Record* [including a balance due of \$132.12] were \$48.75. The arrears due on the year far exceeded the balance due.

The expenditure of the Bursary Fund for the year was \$306.50, reducing the balance in favor of the fund from \$722.14 to \$415.64.

The receipts for Home Missions had been \$1,237.44.

The receipts for the College Building Fund were \$884.60 [including a balance due of \$58.96].

There had also been received for colportage, \$2.62; for Missions for the Free Church, \$65.10; for Mission to American Indians, \$58.

The Synod held a public meeting to celebrate the ter centenary of the Scottish Reformation. Addresses were delivered by Rev. Dr. Willis and Revs. Messrs Kemp and Macpherson.

The Synod is to meet in Montreal in June, 1861.

UNITED PRESBYTERIAN SYNOD.—This Synod met on the 13th inst., in the Rev Mr Ormiston's Church, at Hamilton, C. W. The Rev. A. Drummond, of Mornington, was elected Moderator.

A discussion took place relative to the minimum stipend to be paid to ministers. Mr Kennedy was opposed to meddling with such matters as the people would do just as God put it into their hearts. He thought congregations should not be deprived of the ordinances of the Gospel, because they might not be able to raise £75.

The Report of the Committee on Theological Education stated that nine students had attended the Divinity Hall during the past year.

On Wednesday evening the Synod celebrated the tricentenary of the Scottish Reformation by holding a public meeting, at which addresses were delivered by Rev. Drs. Ferrier and W. Taylor, Rev. Messrs. Monteath and Proudfoot, and Prof. Taylor. These addresses are to be published in the *U. P. Magazine*.

On Wednesday evening a missionary meeting was held. Addresses were delivered by Rev. Mr. James Galt, on the duty of every Christian to cultivate and display a missionary spirit; by Rev. Mr. Balmer, of Detroit, on Paul as a missionary; by the Rev. Mr. Wallace, Agent of the French Canadian Missionary Society, advocating the interests of that Society, and by Rev. Dr. W. Taylor.

On Friday a deputation from the Presbyterian Church of Canada was received by the Synod, bringing the basis of union adopted by their Synod. After some discussion this basis was with some slight alterations, unanimously adopted.

A committee was appointed to con-

fer with any committee that might be appointed by the Presbyterian Synod on the subject of union, with power to call a special meeting of the Synod, if circumstances should so require.

The Synod then adjourned, to meet at Montreal on the first Tuesday of June, 1861.

(To the Editor of the Montreal Witness.)

DEAR SIR.—It may be interesting to a large circle of your readers to know precisely the position in which the Presbyterian Church of Canada and the United Presbyterian Church stand in reference to the long-pending question of union. You have already published, in your papers of June 20th and 23rd, the decisions to which the respective Synods came to on the questions: but these do not very clearly convey a correct idea of the state and prospects of union. A brief narrative of the principal facts of the case, with such explanations as may be necessary to make them intelligible, may, there-

fore, not to be out of place in your journal.

The Free Church Synod having transmitted the Basis, with their decisions upon it, to the U. P. Synod, with friendly salutations, the latter, after much deliberation, agreed to drop the note appended to the 4th article; but to prevent misapprehension, they added a clause to that article, to the effect that it should be "distinctly understood, that in regard to the applications of the doctrine of said article, mutual forbearance should be exercised." This clause was unanimously agreed to by the U. P. Synod. Other methods were certainly proposed, by which to meet the difficulty felt by them, but ultimately the above clause was agreed upon by the whole body—no dissenting. It may be noted, that during the discussion of the question, the utmost kindness and consideration was shown for the brethren of the other church, and many earnest desires were expressed for an early and harmonious union. *To be Continued.*

## REVIEWS.

DISCOURSES by William Anderson, L. L. D. Second Series—Second Edition. Edinburgh: Adam & Charles Black, 1860.

Dr. Anderson occupies a high standing in Scotland, as a minister of the gospel. Without question he is one of the most popular preachers and sermon-writers of the present day. In the estimation of the best judges, he is first among the foremost. In Glasgow and the whole of the West, he certainly is, all things considered, one of the most talented and efficient pastors. One, perhaps, may excel him in one thing, and another in another; but take him all in all, and he stands peerless and unrivalled. His attainments are numerous and varied. He is an excellent oriental scholar, being well acquainted not only with the Hebrew, but most of the cognate languages. He has studied the German; and the fact that he acted as interpreter to Gavazzi when he lectured in Glasgow, proves his acquaintance with Italian; with several branches of physical science, particularly Chemistry, he is deeply versant; and the public know well that he has earnestly investigated the theory of Music, even to harmony and thorough bass. But the great beauty of it all is, that it makes every one of these attainments tell upon his work as a minister of Christ. You will never find him idle; and were you to enquire at him what he is doing, he might answer at any time with unaffectedness, "Wist ye not that I am about my Father's business?" We might give many proofs of his popularity. We state the following facts as specimens: When he became pastor of St. Andrew's

Street Church, the congregation was completely shattered, now it is one of the most opulent and flourishing in Glasgow. A splendid new church was built at great cost last year by the congregation.—In describing the opening of this church, after stating that Dr. Anderson preached in the forenoon and Dr. Robson in the afternoon the *Glasgow Commonwealth* adds: "In the evening the junior pastor, the Rev. A. McLeod gave an impressive sermon from Matt. xii. 6. At the close of the discourse the rev. gentleman mentioned with evident satisfaction, that the collection for the day amounted to the large sum of £1134 5s. 3d." The church was built to contain 1500, but when the seats were let 150 applicants had to be refused after the 1500 were disposed of. Several years ago, Dr. Anderson, at the request of friends and several leading men in the city, went to London; and so acceptable were his services, that a call was about to be made out for him, with nearly twice the amount of stipend that he received in Glasgow; but he arrested proceedings, having determined to remain with his people in Glasgow. When his friends solicited for him from the faculty of Glasgow University—his *alma mater*—the title of L. D., at the suggestion of one of their number, the whole of the professors came forward and voluntarily and unanimously conferred upon him the higher degree of L. L. D.,—an act which the Glasgow public lauded, not so much as a proof of the generosity, as of the justice and liberality of the University. In all public movements in Scotland for a quarter of a century back, Dr. Anderson has taken a leading part. He was the first to preach against slavery in the West Indies, from the pulpit in Glasgow.—Other ministers were tongue-tied through the power of the West India interest and some of the cotton lords; but he boldly and fearlessly lifted up his voice against that abomination, and gave a strong impulse to bring that dagon to his stumps. His crowded evening lectures on that subject, are neither forgotten nor forgiven by some of these lords yet. He has often stood forth and vindicated the total abstinence cause. Missions have always received his warmest support; and when efforts had to be made to raise large collections, he was frequently the minister selected to preach. When the voluntary controversy broke out, he threw himself heart and hand into it, and was one of the best abused men on the voluntary side. During the time Dr. Chalmers and others made their crusade through Scotland to wake up its lieges to the Church Endowment Scheme, Dr. Anderson was appointed in company with Dr. King, to follow in their track, to rebut their arguments and correct their misrepresentations, these two being considered the fittest and most talented for the purpose.

The popularity of Dr. Anderson as a writer, is as great as a preacher and even more so. Some of his works have been most acceptable to the public. In a letter now in our possession, we are informed on the very best authority, that had an edition of 10,000 copies of his *Tracts on Regeneration* been thrown off it could easily have been disposed of. Similar was the popularity of his first series of *Discourses*. This second series has met with equal favour from the public; we would say with much greater.

We have deemed it proper to make these remarks by way of introducing Dr. Anderson to those of our readers in Nova Scotia, who

may not be familiar with him or his writings; for we always find that a book is read with great zest when we know something of the writer. We are perfectly aware that to many such an introduction was not necessary, but even to them we trust, the few facts stated will not be uninteresting. We proceed now with our review of the volume before us; and for the sake of giving order to our remarks we shall—First, consider the matter of these discourses. Second, give the opinions of the press respecting them; and Third, make a few observations of our own.

### I. THE MATTER OF THESE DISCOURSES.

The Discourses are in number, twelve. The following are the titles and texts: 1. God, our King—Father, Isa. lxiv. 8, Isa. xxxiii. 22. 2. The Divine Family, Eph. iii. 14–16. 3. The theory of affliction and death, Prov. iii. 12, 1 Cor. xv. 55. 4. The perpetuity of the Church, Matt. xvi. 18. 5. Christ, the saint's life, Philip. i. 21. 6. The heavenly inheritance preferred, Col. iii. 2. 7. The Misery of the plea one of justice—in two parts, Ps. lxxvi. 11, Rom. i. 14, 15. 8. The Oracle near, Rom. x. 6–9. 9. Christian Home, Ps. lxxv. 1. 10. A Christian, Christ's friend, John xv. 14. 11. Christ a Master, John xiii. 13. 12. Uncharitable judgments judged, Matt. vii. 1, 2. In endeavoring to convey an idea of the matter contained in these discourses, we do not intend to examine them in order as is sometimes done; for were we to do so, we would be able to give little more than the divisions or several particulars illustrated—a task as dry as it would be profitless. Instead of doing so, we shall take up a few of the discourses, giving a syllabus of each. From the specimens thus given, the reader will be enabled to form some idea of the whole. It must be borne in mind, however, it is only a syllabus or mere outline that we attempt to exhibit; to form a correct judgment, the whole must be read, or at least completed discourses. We have fixed on three, of which to give syllabuses—the first, the third and the eighth.

Discourse First. *God our King—Father*: Isa. lxiv. 8. In the introduction, after remarking that when the rudimental idea that God is God, as a living person, not a bundle of abstract principles, the God of many is, is revealed to the soul; and the natural inquiry instituted, What relation or relations does God bear to us or do we bear to God? It is taken for granted that two of these relations which he must stand to us are those of a King and a Father. Throughout the discourse how God treats the sinner, as a Father and a King, is largely discussed. Some cases of supposed difficulties are stated and removed. For example, the sinner may say that the sin of which he has been guilty makes him dread the displeasure of God. But this dread, it is proved, may be removed by showing that "cold parental displeasure and warm parental affection are frequently found co-existent." A man may turn his son out of doors for immoralities, and yet request a friend to watch over him and provide against his necessities. Again, there is a great difference in the principle on which a parent may receive into favour an erring child, and a king a rebel. A parent may be satisfied with repentance on the part of his child, but a king must have justice satisfied and the laws vindicated. The one is a private person, but the other

a public and must look to the interests of the public. This opens up a way for explaining the plan of redemption, and showing the insufficiency of repentance, and the necessity of an atonement. But one of the most interesting facts of this discourse is found towards the beginning, in which the question is discussed, whether as a Father or a King God should first be exhibited to, or contemplated by the sinner? Dr. A. decides, for God being first viewed as a Father, because he must have sons before he can have subjects—sons by creation—sons made after his own image. We cannot enter upon this topic; we would only say that our author takes this view principally, "in respect to the practical and salutary effect it has on the heart," and the lessons he reads of the duty and filial confidence from it, are truly refreshing.

DISCOURSE THIRD. *The theory of Affliction and Death*: Prov. iii. 12, 1 Chron. xv. 55. The ends for which God sends affliction and death are illustrated. A peculiar view of the cause or origin of death, occurs in the introduction. It is traced up to the covenant which God made with man. A question is also raised, whether or not the afflictions of even the wicked, are to be viewed in this world as chastisements and not punishments. It is only put as a question, however; and supposing the view of chastisements to be adopted, noble is the improvement which is made of it. The two general topics discussed are—First, Afflictions as they have a respect to the sinner himself. Second, As they have a respect to his friends and neighbours. Under the first division it is proved, that a saint may be afflicted, to rebuke his backsliding; to advance his graces to higher excellence; as a preventative of evil; to advance him to a higher place of honour while his graces shine brightest; and as a means to remove him to heaven, because he is ripe for it. Under the second general division, afflictions and death are considered as they have a respect to the saint's friends and neighbours. The death of a child is often made the means of the spiritual life of a father; and the death of a father the means of a second birth to a son. There is here introduced a discussion vindicatory of the righteousness of the divine government, in a case of perplexity to come. A saint is making progress in the divine life. He has reached the status of receiving the principality of five cities: he is removed by death: if he had he would have reached the status of receiving the principality of ten cities. "Has that saint, it may be asked, received goodly treatment?" The conclusion is, he will be exalted to the same height as if he had been permitted to finish his course of three and ten. The following illustration is given: "I delight, for instance, in the thought, that the death of Matthew Henry's two children was designed to sublime his piety into that excellence to which it attained; so that the whole church has profitted at their expense, through his commentary and other writings being greatly superior to what they would otherwise have been. When I meditate on this, I anticipate that these children, 'raised in power,' shall be crowned as if they had suffered martyrdom, in that day of the justification of all things by the righteous Judge." Practical reflections follow, which are about the best parts of the discourse; they are so individualising, so needful, and yet so seldom passed.

DISCOURSE EIGHTH.—*The Oracle near*: Rom. x. 6-9. This is a noble vindication of the Scriptures as the Word of God, and therefore a noble discourse. It exposes some views and practices as any thing but consistent with our vaunted Protestantism,—views and practices which are certainly very prevalent, but seem not to have arrested that attention they deserve, till they have come under the keen eye of this unsparing dissector of men and things. The great doctrine taught is, that “the Word” is our instructor, and therefore should we consult it first. After explaining the phrase in the text “the righteousness of God,” and showing that much stress is laid on the Resurrection of Christ, because it implies the belief of every thing else, our author proceeds to apply the doctrine of the text to four classes of individuals. The *first class* are those who require “a sign,” like the Jews. They would believe, if they saw miracles with their own eyes, and heard voices from heaven with their own ears. The inconsistencies of these infidel men are exhibited in several ways; in their first mocking at the notion of miracles altogether, and then demanding that miracles be wrought that they might believe. Of this description was Lord Herbert, with his light of a peculiar splendour, and for which he prayed; he receives a well-merited rebuke, and so all of his stamp.

Again, if one be entitled to a personal experience of the proof of a miracle in order to belief, so must every other; so must this generation and every succeeding one, and thus the whole course of nature would be disturbed. But “the Word is nigh thee;” to it you must have recourse. The *second class* are not infidels, but are perplexed with Christianity in general, or some special articles of the system. They secretly pray for some sign or impression, or lot, or dream, to solve this difficulty. The most interesting discussion in this part of this discourse is, that on dreams. The questions discussed are, How far ought men to be religiously influenced by dreams? Are they to be believed? Ought they to affect our faith or conduct? Our author does not set aside dreams altogether; this would be a philosophical; Scripture countenances them. But neither does he give to them unlimited credit. He thinks that with four modifications, dreams may be turned to advantage. It is not a general law of dreaming that it is influenced and regulated by our waking thoughts.” We are not, therefore, accountable for the nature of our dreams. This is the first modification. The mother thinks of her lost or dead child all the day, but when she dreams at night, she sees in her dreams the face of every one else, save her loved but departed one. This is the experience of multitudes. It is the fact, explained as we may. The second modification is, that our dreams are symptomatic of our principles and characters. To illustrate this A. gives the following incident:

“A veteran, who, during the peninsular war, had done great exploits in ten pitched battles, and had thrice volunteered into the *lorn hope*, told me that when, for relieving the tedium of the march or the weariness of the night by the camp fire, they would tell another of their dreams—these dreams were almost always in inverse ratio, in respect of cowardice or bravery, of the conduct of the different parties on the field of battle. As for himself, he was always dreaming of running away home to his mother.”

The other incident of a Millenarian dreaming of the Speedy Coming, is still more interesting, but too long for insertion. It bears out the same principle. The third modification is, we are responsible for the use we make of dreams. They are often employed by "the Master Spirit of our spirits," for holy and merciful purposes; to warn us against sin; to arouse to escape from danger, and to exhort to witness boldly for the truth. Of all such purposes, we ought to take advantage. The fourth modification is, a dream is only suggestive of matter to be pondered. It does not determine anything as to the truth of a doctrine, a man's spiritual condition, or the line of conduct to be pursued. John Newton's dream was only "impressively suggestive." His enquiry when awake was, are the principles of the dream right? And this question he could determine only by the rule of the Word which was nigh him; placed in his keeping by a pious and an affectionate mother. Attending to these four modifications, dreams may be turned to great advantage. The hand of a merciful God may be often seen in them.

The third class of persons to whom the principle of the text is applied, are awakened sinners. They form from their own imaginations, incorrect views of God's willingness or ability to pardon.— They betake themselves for relief to some friend or preacher, or read sermons or treatises on experimental religion. But till they come to "the Word nigh" them, in all probability, they will not obtain peace. The fourth class are those persons who question their state of grace. They have long made an honourable profession of religion; believed themselves Christians and their friends believed of them too; but from some view of sins committed privately or secretly they lose their conviction or consciousness of their Christian standing. Sometimes when their doubts and fears have been removed in a twelvemonth or so afterwards, they return with greater confidence than ever. In such a case, it often occurs, that a variety of remedies is proposed. But it is vain. The only cure is to come to "the Word that is nigh thee." To aid in these consultations A. calls attention to three points in which error may be involved unknowingly. But we can do no more than refer to these. The course closes with an earnest appeal to make the Word of God a part, not of mere reading or critical examination, but of sincere consultation for practical purposes. The orthodoxy of the Westminster Divines is questioned when they say, "The Spirit of God makes the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners." Is it not giving a preference of the diluted word from the lips of man, to the pure word directly from the Holy Spirit?

We would have liked much to have given a syllabus of "the Mystery Plea," but we regret this the less, because the substance of it has been widely disseminated in Nova Scotia, through the United Presbyterian Board. We would have liked also, to have given an analysis of "uncharitable judgments judged," but we defer, because quotations have been given from it, in almost every newspaper, and more especially because in a brief review we could not do it justice; it requires to be read as a whole thoroughly to understand its power. It has been denominated as Dr. Anderson's *Great*

*Sermon.* No wonder Lord Brougham pronounced it "worthy of all acceptance." We trust, however, that what we have done will convey to the reader some idea of the substance of this volume, of the subjects discussed, and of the manner in which they are treated; and this was all that we intended to do.

## II. THE OPINIONS OF THE PRESS.

Under this division of our Review, we do not intend to give mere quotations from newspapers and magazines, as to the excellencies or deficiencies of these discourses. Were we to do so we could collect a string of them that would occupy more than one-half of this No. of the "Christian Instructor." All that we shall do is, give a general statistical summary of them, with a few accompanying remarks.—The number of reviews of these Discourses published is not small.—On the table before us are now lying no fewer than sixty-seven different reviews and notices. Of these 3 are quarterlies, 11 are monthly magazines, and 45 are metropolitan and provincial newspapers yet in this distant quarter of the globe, it is not to be expected that one-half has reached us. The nature of these reviews should also be considered. They are not mere notices; they are not mere "booksellers' puffs;" they are lengthy, substantial and critical examinations of the book. The topics discussed are various. Their name "legion." The subjects, the style, the sentiments, the effects calculated to be produced, comparisons with other preachers and writers, nay, the history of the writer and even his personal appearance, all these and many other topics, are largely and sometimes eloquently dwelt upon. The parties with whom they originate are very diversified; politicians of all names, whig and tory, conservative and radical, liberal and moderate. Christians of every denomination, Episcopalians, Independents, Presbyterians, Methodists, Baptists, and some non-descript. The localities in which they appear are likewise worthy of notice. Of the Reviews 2 are in England and Scotland; of the Monthly Magazines 5 are in England and 6 in Scotland; of the Newspapers, 14 are in London, 10 in Glasgow, 12 English provincials, 12 Edinburgh and Scottish provincials, and 1 Irish. There are other facts brought out by this general statistical review, and to which we might refer, but we deem it sufficient to close this part of our critique, by quoting a passage from one lengthily reviewed, which seems to embody the most of what has been said by others; and will, we are persuaded, convey to many the most correct idea of Dr Anderson, both as a preacher and writer, which can be given in a few sentences:

"Some," says the Reviewer, "who know him only by name, have asked what he is like; and the best answer which can be given to the question, he is like his book himself. Compared with his countrymen, he stands alone. He is less flowery, but more pointed than Guthrie. He is less aphoristic, but more intuitive than Arnot. He is less artistic, but more telling and terse than Caird. If not so eloquent, he is more spirit-stirring than Wardlaw. While equal to the impulsive and resistless, he is more original than Chalmers. With all ingenuity, he has yet more simplicity and directness than Candlish. There may be some expressions which a fastidious reader may deem uncouth, and one or two opinions from which some



assent; but, doctrinally sound at the core, he is so thoroughly practical, and so deeply in earnest, that his very defects are the excesses of his excellencies. The image of the man, as impressed upon his book, is intense earnestness. He has lived fast—consuming himself in living—so much so, that he is almost an older man than his own father; and though born after him, seriously threatens to die before him. We shall be sorry to lose him, for we feel assured that we shall not soon ‘look upon his like again.’ \* \* \* Dr. Anderson is unquestionably one of the most powerful of living Scotch divines. His name is a household word throughout the country.”

### III. OUR OWN OBSERVATIONS.

In these discourses *there is freshness of illustration*. It is a remark of Dr. James Hamilton of London, in one of his little volumes, that in religious works, we, of the present day, do not so much “require new ideas, as fresh illustrations of the old.” The principles of Christianity are few and fixed; they are clearly laid down in scripture; but, the elementary combinations in Chemistry, their illustration admits of an endless variety. Few men have given a more apt or striking example of truth of this remark than Dr. Hamilton himself. With a style rich in imagery, and a fancy chaste, lively and glowing, he rests on the simplest principles and precepts of the gospel, a flood of fresh and varied illustration, which makes us feel them as we have never felt them before. From philosophy, from nature, from history, biography and the most common incidents of every-day life, he collects his stores and flings them around the topics of discussion, with such an exuberant freedom, that you almost feel that he is in effect saying, “These are but a few specimens of the hundreds of illustrations of the same kind, which I could make to bear on the same subject.” We consider it is this freshness of illustration more than anything else, which has given such popularity to the “Royal Teacher,” the “Church in the House,” the “Mount of Olives,” and “Life in Earnest.” So is it also with Dr. Anderson. There is not a time he touches but he views it from some fresh point, brings out the fresh illustration, applies it to some fresh purpose, or extracts from it some fresh lesson of godliness. No reader of any perception will discover this ere he advances many pages in this volume.—The freshness of Dr. Anderson is as different from that of Dr. Hamilton or any other man, as one star is from another. He borrows nothing, because he does not need to borrow. There is no coming out of some common-place idea, or repetition of what has been repeated a thousand times before. His mind is a full fountain always welling up something invigorating and reviving. There is *idiosyncrasy in style and manner*. There is no novelty in the remark—it has been made many times before—that a writer of true mind and genius, has almost always a style and manner peculiar to himself. It is said to be so with Luther in his native German; we should see even from the English translations which we have; it is so with Dr. Barrow, Owen and Jonathan Edwards. In more modern times, it is so with John Foster, one of the most original thinkers of our day; and with Dr. Chalmers. In reading a sentence or two, one can detect the manner and style of these men. And so it is with Dr. Anderson. His language is pure, simple, clear and full of Saxon

English; but there is a turn given to his sentences, a cast to the general phraseology, an indefinable something, which marks it out to be his own and nobody's else. So prominent is this idiosyncrasy, that we think we could detect, though we were to meet with only an isolated paragraph or stray leaf of his works, in Australia or Van Daimen's Lands. This is one of the great excellencies of our author's productions.

*There is earnestness of appeal.* Dr. Anderson is an intellectual preacher and writer. On no occasion does he fail, in the very first place, to instruct the understanding. He never thinks he does his work well, till he has done this. But when in this way he has thoroughly prepared his reader or hearer, the appeals with which he comes home to the conscience, are mighty, searching, and sometimes awful. His denunciations of the infidel or the hypocrite, are like scathing lightning. We have never known a man who can deal with the conscience so effectually as Dr. Anderson. Reviewers have pointed out many qualities in which he excels; but, in our opinion this is one in which he has no equal. Whether he has to administer comfort to the wounded conscience, or to remove the sadness of an accusing conscience; whether he has to arouse and quicken a dead conscience, or alarm and terrify a hardened, guilty and seared conscience; no matter what the case may be, if he has to deal with the conscience in any shape, there he appears in all his strength, irresistibility and majesty. That must truly be a firm mind that can withstand his soothing consolations, or the bursts of his indignation when he comes down upon the hypocrite or the oppressor, wrapped up, as it were, in a whirlwind or tornado. No one will dare say then, that he ever appears "shorn of his locks."

*There is holy sarcasm.* Sarcasm is a dangerous weapon for a man to wield, and particularly a minister of the gospel. Very few have ventured to take it into the pulpit. Not that it is forbidden there. The prophets often employed it. Isaiah's description of man making an idol out of a piece of wood, is perhaps one of the finest specimens of irony, to be met with in any language. A few in modern times have been successful in using it with effect in the pulpit. Rowland Hill was so, and occasionally Edward Irving. So has been Dr. Anderson. Often he employs it with noble effect, where argument and reasoning would be of no avail. His exposure of the Socialists was of this description. One sermon which he preached well spiced with this holy satire, did more to upset the system in Glasgow, than all the sermons preached and written against it. His is a holy, dignified, manly ridicule. There is nothing low, mean, vulgar, or personal about it.

We intended also to show that in these discourses there is no individualizing or bringing home to each heart the subject discussed; that there is great power of description; and that there is a happy faculty of original exposition. But our space will not allow us to proceed further. We are aware that these discourses, like others, are not faultless; but these faults have appeared so trivial and insignificant, that we leave them to those who have more time and inclination to look after these things than we have. It is not necessary to say after what we have written, that we highly commend the volume to our friends and readers.

# THE MISSIONARY REGISTER.

OF THE

*Presbyterian Church of Nova Scotia.*

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

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AUGUST, 1860.

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## HOME MISSIONS.

### REPORT

#### OF THE BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA, 1859-60.

The Board of Home Missions would express their gratitude to the Great Preserver of all, that they are spared to present another Annual Report of their operations, though it must be with regret that these operations have been, in circumstances to which we shall presently advert, so limited. Under usual heads we shall now proceed to give a summary of what has been done in the Home Mission field during the past year, and shall then make such remarks as the facts suggest.

#### I. LABOURERS.

In the date of the last Report there were the names of seven probationers on the roll. Of these, however, Mr. McGilvray was unable from the state of his health to receive appointments, and continued so through the year, so that there is now a fair prospect of being able to resume his labours.—The Rev. Daniel McCurdy withdrew from the Home Mission field and from our church, leaving the Board dependent upon the labours of the year upon the labours of the year upon the labours under their control. There were, however, in a very few weeks removed from the field, the

Rev. Thomas Downie by his settlement in Antigonish, and Mr. William Keir, who from the state of his health felt it his duty in the meantime to relinquish the active duties of the ministry. The Board were thus left with only three probationers to divide among four Presbyteries. To these, however, have since been added by licensure Mr. Jacob McLellan, and by the demission of his charge, the Rev. James Byers, making five in actual employment; but Mr. Robert Laird having accepted a call from Princetown has been withdrawn from the control of the Board, leaving four at present on the roll as actually employed, which we may remark has been the average for the whole year.—It is hoped also that John D. McGilvray may from this time forward be able to accept appointments.

#### II. SUPPLY OF VACANCIES.

At the date of our last Report there were the following vacancies: In the Presbytery of P. E. Island, Princetown, Richmond Bay and Western St. Peters; in the Presbytery of Pictou, Mabou, Antigonish, River John; in the Presbytery of Truro, Economy and Old Barns.

Since that date there have been added, Tatamagouche, by the demission of the Rev. James Byers, and Barrington, Clyde River, &c., which have been organized as a separate ministerial charge, and Parrsborough by the demission of the Rev. J. McG. McKay. Besides these the congregation of Maitland and Noel has been receiving supply in consequence of the age and infirmity of their present pastor, so that twelve congregations have received supply for shorter or longer periods. Of these, however, three, viz., Economy, Princetown, and Antigonish have, during the year, been successful in obtaining settled pastors, leaving still as last year, nine congregations requiring supply of preaching, for which as already intimated, there are only four probationers at our disposal. The Board are happy to remark that such is the improved financial arrangements of these congregations, that, with the exception of one or two, they pay the probationers in full, a remarkable contrast to what has been in some former years, when large congregations were content to have their supply paid out of the Home Mission fund, or what amounted to the same thing, to have the money borrowed and not repaid. The only exceptions this year were Clyde River, and for the supply of Port Hood, in common with Mahou congregation, both of which deserve aid as weak congregations, and in both of which the field is strictly missionary ground.

#### MISSION STATIONS.

With the regularly organized vacant congregations thus so numerous and the supply so inadequate, it may be supposed that the mission stations have, during the past year, received but a small share of attention. The deficiency has been partly supplied by the labours of members of Presbytery. The stations of Acadia Mines and Folly Mountain, in the Presbytery of Truro, have thus been supplied by members of that Presbytery, and the Rev. James Allan has at great labour and inconvenience supplied Charlottetown in the evenings, after preaching at home generally in two places. This service he has performed for several months, even during the severest weather. These and the other stations, Wallace River, Sheet Harbour, Rawdon and Baddeck have also received some supply from the Probationers. We may add that

the people at Westchester Mountain have been for some time supplied every third Sabbath, by Mr. Robert Grant, according to their own application to the Presbytery of Truro. It must be at once seen, however, that the supply that can thus be given is entirely inadequate, nay more, it is useless to conceal that these stations not only cannot grow, but must decay and die, under such a system. With preaching only for four or five Sabbaths in the year, how can it be expected that they can ever increase in numbers or in strength. Of only one of these do we feel it necessary to remark, viz. Charlottetown. From the reports presented the Board are happy to understand that the prospects are most favourable. Should the Union take place and should the adherents of the two bodies in Charlottetown unite as one congregation, the united church will have to congratulate itself on having a place of worship which will be new to them, and an efficient congregation. Should however they maintain their separate existence, though both will be feeble for some time, yet we are happy to find that the prospects of increase are most encouraging.

#### SUPPLEMENTING STIPENDS.

During the past year the congregations receiving aid in this form have been Harvey and Annapolis and Bridgetown. The former has received a sum of £20 being the amount of the two years. The latter has received a full sum of £50 it having been certified that the congregation had paid the full sum of £100 required for it. We are happy to observe that the congregation has during the past year made gratifying progress. The members of Annapolis have completed, with the aid of friends in other parts of the island, a neat and convenient place of worship and the people of Bridgetown are actively engaged in measures for increasing the number of members in that place. According to the injunction of synod the Board have agreed to offer the supplement of £100 to the congregation of Clyde River, Barrington, on their raising the sum of £100. But as no minister has been settled there, this has not been done. An agreement was also made for the supplementing of the congregation of the Parrsborough, and made to it of £12 10s., after

increased to £25, but the pastor having felt it his duty to resign his charge, no further grant is required for the present.\*

## FUNDS.

In one way the Board are happy to say that the funds at their disposal, have been more than sufficient to meet all demands upon them and that there is now in the Treasurers hands the sum of £.——But looking at the cause of this state of things—that it arises not from any increase of liberality on the part of the church, but from the simple fact that our probationers have been so few and that the stations have received so small a supply of preaching, the surplus instead of being matter of congratulation, is a cause of pain and lamentation.

## REMARKS.

The state of things as thus elicited calls for serious consideration on the part of all who love the prosperity of the mission. On the one hand it is matter for congratulation, that the deficiency of resources arises from no actual diminution of the ministry of our church.—The number of the members of this church never was so large as at the present moment. Though we have had the loss of the fathers removed, yet death has not been visiting us in any remarkable manner, we have not suffered in this way to the same extent as other bodies; and the young and the vigorous labourers have all been spared. At no time ever at any time did our church exhibit so large a number of active and devoted men serving God in the ministry of his Son, and yet as it appears, there were our vacancies more numerous for the calls for additional ministerial service more urgent. It is gratifying to think that the cause is to be entirely in the demand for increased labours on those fields already opened, and in the opening up of new fields for occupation. In the former case we find that in most cases it is held as an evidence of increased vitality, that there is such a demand. When a congregation which has been unable to take more than the half of a minister's time will

When this was written an agreement has been made for the supplementing of the congregation of Cova Head to the amount of 100. Island Pby. on their raising 100.

now not be content with less than his whole time, and show themselves ready to give the whole sum requisite for a minister's support and more punctually than they formerly did the half, (and of instances of this kind the church everywhere affords examples), we may believe that in these calls for labors, there are indications that the Great Head of the church has been in the midst of us, blessing us with his presence, rendering us more fruitful in his service. The second cause of this deficiency is equally gratifying, viz: the new fields at home and abroad that have been called for our services. God has been setting before us open doors.—The cry for help has reached us from many quarters.—He is presenting before us fields while unto the harvest, and saying to us, "Cast ye in the sickle and reap."

But gratifying as it is thus to reflect upon the causes which have led to the increased calls upon us, it is saddening to think of the imperfect means at our disposal to meet these demands. During the past year we sometimes had not at the rate of one probationer for each Presbytery, and this while more than one of the Presbyteries had three vacancies beside mission stations. Any of the three Presbyteries, and perhaps also the fourth could have given full employment to all the preachers at our disposal for some months of the year. In this state of things, with demands coming from all the Presbyteries, and each representing the peculiar condition of stations under their own charge, we need not say that to the Board it has often been almost sickening to contemplate the inadequate means at their disposal to meet such demands.

But an additional circumstance which renders our condition the more distressing is the small number now in attendance upon the Theological Hall. During the last three or four years the number in attendance has sometimes been as low as five, and last year there were only nine belonging to our own church, of whom only one will complete his course this season, so that if all who are now at the Hall were licensed and proved successful, there would not be more than enough to supply all the places in the church now demanding ministerial service. Such a state of things call for serious consideration.—The Board may be permitted to suggest

the enquiry whether there is not ground to fear, that as a church we have been deficient in supplication for the Spirit of God, to descend upon the young men who have been receiving a classical education, that they might be disposed to devote themselves to the work of the ministry. The church has made great sacrifices to provide the means of such a mental training, as would under the divine blessing qualify them for usefulness in the Lord's vineyard on earth. For longer or shorter periods a large number have come forward to avail themselves of the advantages thus afforded, but yet a large number, and of these some even of those who professed an intention and desire to study for the ministry have turned aside to other employments, and but a small proportion are found entering the Divinity Hall. Is there not room for examination here? Have we been trusting to our Educational machinery, and overlooking the necessity of the Spirit of God to descend upon the hearts of our young men to incline them not to confer with flesh and blood, but to induce them to respond to these repeated and urgent calls, saying, Here am I, send me? Is it that the spirit of piety is not sufficiently deep and fervent among the young men of our church that there are not more to choose the ministry as the sphere in which to honour God? Whatever be the cause we need not say that the voice of God's Providence is loudly saying to us, "Pray ye therefore the Lord of the Harvest, that he would send forth labourers into his harvest."

In connection with this subject we may remark that there is every reason to believe, that God has been during the past two years visiting many portions of the church with a gracious outpouring of his Spirit. There may not have been the excitement that there has been in other places, and among other parties, but in a large proportion of our congregations, we believe it will be found, that He who said, "I will be

as the dew unto Israel," has been gently and yet effectually working among our people, calling men from darkness to light, and increasing the zeal and prayerfulness of his people.— Now in the past experience of the church, it has always been found, that such gracious visitations of the Spirit have been specially marked by young men of hopeful piety devoting themselves to the work of the ministry, and frequently revivals of religion have borne their most blessed fruit in colleges and other institutions of learning.— Our hope is that it will be so with us, and that ere long the fruits of the gracious working of God's Spirit will be seen in many coming forward to the work of the Lord in the ministry of the word. For this let our earnest prayers ascend to the Lord of the Harvest.

It may be observed that among the churches in the United States, a day now set apart regularly every year for prayer for colleges, and that since this has been adopted, such blessed fruit have followed as affords fresh evidence of the faithfulness of him who has commanded us saying, "ask, and ye shall receive." When we consider the important influence, that our educated youth will exert hereafter in society even when they do not devote themselves to the work of the ministry, especially how much under God to the future prosperity of the church depends upon them, is there not a call upon us to make them the subject of our special applications. "Ye that make mention of the Lord keep not silence and give him no rest until" he fulfil his promise. "I will give you pastors and teachers after my own heart, who will feed the flock with knowledge and understanding." "Feed thy people with thy rod, flock of thine heritage, which dwelt solitarily in the wood in the midst of Carmel, let them feed in Gilead Bashan as in the days of old."

All which is respectfully submitted

GEORGE PATTERSON,

Secretary.

## FOREIGN MISSIONS.

LETTER FROM MR. JOHNSTON.

Melbourne, March 30th, 1860.

REV. JAMES BAYNE:—

DEAR SIR,—We are now about to

take our departure from this place for the New Hebrides. My heart is filled with joy in the prospect of a safe entrance upon the mission field, notwithstanding the distance of time and space

separates me from my future labors gradually grow less. my spirits rise, my heart swells with lively and joyous emotions, and I more and more impatiently long to be on the field. Oh! may my joy in the prospect of soon being engaged in missionary service, and my impatient longing for this work, never be turned to sorrow or despondency.

Since we left our native shores, we have been most tenderly dealt with, and the interests of the mission most graciously cared for. In every step the Divine hand has been visible, protecting, directing, and providing. God has directed the minds of men to deal liberally with his own cause. Accordingly, by the Providence of God, the expenses of the mission have been comparatively light, and the church is not burdened. This fact will clearly appear from my report. Oh! may all those who are interested in Zion's prosperity, and the world's salvation, offer up sincere and earnest thanks to the God of missions, in a tender and gracious manner in which He has manifested Himself to our missionaries, and the glorious cause which you are endeavoring to advance. May the Divine favor which has been shown to us, and the interests entrusted to us, be a ground of encouragement to the church to go forward in this work. For, *here*, we have abundant evidence that this is a work in which we delight—that he will assist you who are engaged in it, and that when it weighs heavily upon you, He will help you to carry the burden which it imposes—so you shall find that *this* burden is light, and this yoke easy. Only have *Faith*, and exercise it, and we shall find all things possible—not only possible but even *light*.

We have been detained over three weeks in this city. The schooner in which we are to sail for the Islands, has been detained beyond the date she was advertised to sail. But had we taken passage for Sydney, on our arrival nearly three weeks would have been saved in the passage, together with the expense, &c. In addition, it is not at all certain that we should get an immediate passage from Sydney to Aneiteum. The passage would also have incurred a considerable amount of expense—not much, if not under fifty pounds. These considerations have induced us to remain waiting for the sailing of the ves-

sel referred to. And we regard it as a striking Providence, that in so short a period from our arrival here, we shall obtain a *direct* passage to the New Hebrides. For it is seldom—very seldom that a vessel sails out of this port for any of the Isles of Western Polynesia—so seldom is this the case, that when we arrived here we were told that to get a passage from the city to Aneiteum was altogether out of the question.—But our stay here has not incurred any additional expense. The Rev. A. M. Ramsay kindly received us into his house when we first reached these shores, and he and his amiable partner, have continued to treat us with *parental* kindness and affection during our residence here. Their house has been to us a pleasant, happy home. He is a worthy, frank, benevolent old Scotch minister, a man of prayer and toil.—He has cast himself upon His master, and looks to Him to provide for all his wants, and nobly refuses the *aid* which the *State* year after year temptingly holds out to him. His voluntary principle kept him from entering into the Union of last year—the bases of that Union making the reception of "State Aid" a matter of *indifference*. This good man has laid us, and the church, under deep obligations to him. May He who rewards a cup of cold water given in His name, grant him a rich reward.—He and the Rev. R. Hamilton have taken a lively interest in our mission, and I trust that they will in time to come render it good service. I have also succeeded in interesting others in this mission. The Rev. J. P. Sunderland, has given us invaluable assistance, directions and information. Robertson and Goodlet, in whose vessel we sail, are Scotch Presbyterians. They are sending out this vessel for the purpose of opening up a trade with Tana and other Isles in that quarter. If they succeed, there will, henceforth, be a *direct* and *regular* communication between Melbourne and Tana. This will be the means of opening up quite a direct communication between the New Hebrides and Nova Scotia. In Boston, Brooks and Co. sail a regular line of monthly packets to Melbourne. They are a respectable firm—treated us very kindly—made a reduction upon freight of the mission goods, and said that they would be happy to favor the mission at any time. They have an Agent in Hal-

ifax. Hence, by giving into the care of the agent in Halifax any goods, papers, parcels, &c., properly addressed, they would be forwarded directly to Melbourne, and thence to the New Hebrides, through the firm of Robertson and Co. This is a matter of great importance and will largely facilitate communication either way.

I will now make a few statements to show that the sending out of a missionary to the South Seas, by the American route is not a very formidable pecuniary undertaking. Our passage from Halifax to Boston £4 14s. 4½d. Expenses in the United States and passage from Boston to Melbourne £83 1s. 9d. Total expense from Nova Scotia to Australia £87 16s. 1½d, Nova Scotia currency. (But you will be astonished at the sum which the last and comparatively short portion of our journey adds to this sum. This arises from the small amount of intercourse between these Islands and other parts of this world.— This state of affairs, affords those who do trade with these ports, an opportunity of regulating prices as they please and as is the case the world over, they avail themselves of this opportunity to advance their own interests. This will not long continue to be so.) Passage from Melbourne to the New Hebrides, £62 10s. currency. Total expenses of a passage from Nova Scotia to Aneiteum £150 6s. 1½d. Now take and divide the whole amount of passage money amongst the members of our Church and it will not amount to ninepence each. Surely this is not a sum that should alarm any one. Do not therefore consider the sending forth of additional missionaries as a great and good object, but an object beyond your power.

We are now about once more committing ourselves to the winds and the waves. Oh! may they bear us speedily and safely to our destination. May our dear friends in the Church at home, not forget to remember us, where remembrance is only worth having. I trust that as they love souls and are interested in the extension of Christ's Kingdom, they will not cease to intercede for us.

Monday Morning, April 2nd.

We are now getting ready to go on board the schooner "Vestula." We are in good health and spirits. The

day is fine and the air refreshing. I suppose you are about retiring from your Sanctuary after your evening services. But our Sabbath is gone and Monday is begun.

Farewell, a mighty future is before us. We know not, what it contains in its womb, awaiting us. But we would go forward in faith and full of hope, with our eyes fixed upon Him who doeth all things well, trusting that submission and strength will be given us for all through which we may be called to pass, and which we may be called to do.

Yours, in the Lord,  
SAMUEL F. JONSTON.

#### LETTER FROM MR. MATHESON

Erumanga, January 30th, 1850.

REV. AND DEAR SIR,—Having stated in one of my former letters that probably we should remain upon Aneiteum until the end of the hurricane season, you will, no doubt, be somewhat surprised when you see the quarter whence this letter has been written. This, however, being considered the Madeira of Western Polynesia, I have resolved upon testing its restorative influence during the unhealthy season, and of the benefit already derived may be considered as a pledge for the future. Erumanga may doubtless be reckoned the healthiest island in the New Hebrides group.

Though the subject of health is one to which I have never been particularly fond of adverting, still, as you doubtless had your own seasons of anxious thought and concern respecting the state of my health, I am happy to say that upon that subject I can now speak much more favourably than some time already written, or even than I have felt perfectly justified in doing some three or four months previous. This you are aware is the most healthy season of the year, and that could never boast of being a very strong person, still, at present my spirits are all much more favourable and I wish to indicate a more permanent restoration to strength; yet what may be the ultimate issue is known only to God, for it we would wait in faith and prayer, knowing that God rejoiceth to be glorified in this recognize His benevolence and rejoice in the assurance that all the dispensations of his providence shall



overruled for good: and though we are not where we would be or perhaps as actively engaged as we could desire, yet if we are where God would have us and there doing what we can, we would endeavour to acquiesce in his will, and while doing so we would indulge the fond hope that by you all we are held in remembrance before God, and that in answer to your prayers I may yet be enabled to do something more in the vineyard of our Redeemer. If so, none of us shall ever have reason to charge God foolishly for having partly laid me aside from the performance of duty.—Little do we know what we most require or what is best adapted for our spiritual growth in grace, until taught by experience in the school of affliction. Had you or any other person foreseen all the changing scenes and trials through which, in the providence of God, I have passed during the past six months, and had you then enquired whether or no I should feel disposed to submit, and to bear all with patient resignation, I should certainly have answered that question without very much hesitation, and would, as you may naturally suppose, earnestly desire that from them one and all I might find redemption. But as God's ways are higher than our ways and his thoughts higher than our thoughts, his ways and dealings in time past, though dark and mysterious, have been such as could never have been ordered by none but by a God of unerring wisdom—by a God who corrects his erring children, not in anger but in love and tender compassion by a God who, when he smites with one hand is able and willing to raise up, to comfort, and to support with the other. Therefore, instead of entertaining hard thoughts of God—instead of saying that we would that the past had been otherwise, we would consider it as the happiest, as the most precious period of my life—a period composed of an unbroken series of divine mercies, comforts and consolations—one in which the richest mercies of God's grace were made to shine forth most illustriously, in the bitterest hour of trial and distress—one in which the sympathizing Friend (who does indeed stick closer than any earthly friend) was an ever present help, imparting at all times the efficacy of every needed grace—a period of all others rich in the gratification of sweet intercourse and

communion with God. Though I have not been allowed to remain at my post and there be as actively engaged as we could desire, in that respect clouds and darkness have been round about us: but as the Lord of hosts has been and is still with us, and as the God of Jacob has been and is still our refuge,—as the darkness is now beginning to pass away, and as to the eye of humanity the bright side of the cloud is being again turned towards us, we could say in reference to the past, the Lord hath done all things well,—and we would at the same time call upon our soul and all that is within us, to bless God's holy name.

We are waiting very anxiously for tidings from Tana. The last reports were very unfavourable. The poor Tanese are still deadly opposed to the Gospel. If possible, matters are at present much worse upon that island than they have ever been since the recommencement of the mission, and if the door which has been partly opened is not again entirely closed it will be owing to nothing short of some wonderfully divine interposition. When will the time to favour this dark isle come? This isle once and again reported as waiting for God's law. Mr. Paton still continues at his post, though he does so at the peril of his life. The natives have recently destroyed and stolen much of his property. He dares not offer any resistance in the way of preserving his property, as some of the natives would immediately fall upon him and hold him prisoner, while others carry on the work of plunder to any extent that they may feel disposed. The Aneiteumese teachers (falsely so called), are however allowed to remain unmolested, and probably will so long as they continue as hitherto, to conform to all the heathen customs and practices (idol worship and cannibalism excepted.) The Rarotongan teacher who was stationed upon the Island of Aneiteum is here at present, having been obliged to leave Aneiteum owing to ill health, his remaining upon this island is still uncertain—he will probably go to Aneiteum by the first opportunity and receive instructions as regards his future location.

You are probably aware that the Aneiteum brethren have at length seen the necessity of again applying to Eastern Polynesia for a reinforcement of native agency. They succeeded in

securing the services of two on the last voyage of the "John Williams," one of whom was stationed on Fotuna and the other on Anieua.

As regards the work upon this island Mr. Gordon doubtless gives you all necessary information, and he is the only person from whom you can as yet receive any reliable information as regards the progress made by the Gospel. I have seen a sufficiency of the work upon this island upon which to make a few general remarks provided I was a strong advocate of hap-hazard writing, but it is extremely difficult, nay utterly impossible for any person but the resident missionary upon any of these islands to give any statements at all approaching to the truth, at any but his own station or among his own people, whose language he has acquired and with whose habits he has become familiar; information derived from any other source is always, so to speak, second-handed, derived from natives upon whose testimony no implicit dependence can be placed.

Of the folly of any person upon one island attempting to report anything respecting the state of matters upon another, until he has resided among them sufficiently long to acquire their language, we have had one of the most amusing though at the same time

one of the most ridiculous examples imaginable, in a small book which we found upon Tana, said to have been printed in the language of the Tanees. It is not however the dialect spoken by any of the natives with whom either Mr. Paton or I have as yet had any intercourse, probably it may have been spoken by those converts to Christianity once reported as living upon that island, but as that tribe has become entirely extinct, and as no trace of such a people now remains it is difficult to say what language they may have spoken. None of the natives have any recollections of such a people, and as they have no traditions among them from which any information can now be acquired respecting the existence in former times of a people who worshipped the living and true God, that ever they did exist seems very doubtful. Oh that the time may soon come when the knowledge of the Lord may cover the earth as the waters cover the sea—when the Spirit shall be poured forth from on high and when Jesus shall see of the travail of his soul, and shall be satisfied.

With kind regards to Mrs. Baynes and yourself, in which Mrs. M. unites,

I remain, yours, &c.,

J. W. MATHERSON.

Rev. James Bayne.

## OTHER MISSIONS.

### LETTER FROM REV. P. CONSTANTINIDES.

*Constantinople, May 1st, 1860.*

MY DEAR MR. STEWART,—

About a fortnight ago I called together the brethren at Demirdesh, to consider the case of our schools, and to make arrangements to keep them up, if possible, during the coming quarter, in which the rooms will be required by the good people who so kindly offered them to us gratis during the past winter. As I have stated in my last, the people of Demirdesh showed themselves very liberal in offering us all the help they could; for families who have only two or three rooms were content to live in their kitchens and let us use their houses for the promotion of that gospel, the faith of which has long since

cost them far greater discomforts and obliged them to make far dearer sacrifices. But now they will require the rooms, for they must use them in raising their silk-worms, which are the means of their support, and we can possibly have any room at Demirdesh during the ensuing two or three months. After deliberating for a long time, we regret we came to the conclusion that we should have to give up the school for three months. As for the boys we agreed that their school should be continued, either in the open air in the room wherein we meet for worship, as the circumstances would admit. Our excellent teacher, Mr. Philoxenides, of whom I have mentioned already, had agreed to leave the boys to the end of May. We tried to prevail on him to continue as teacher, and we gave him all the

couragement possible, but he could not be persuaded, for though we promised him £80 a year, he assured us that this was one third of the sum he would receive if he would undertake the management of a silk-factory in Brusa, where he had been employed during the last two or three summers. He expressed his deep regret to give up the school and the work of Christ, but as he has a family to provide for he thought that this was his first duty.— We could say nothing against his arguments—for we felt the force of what he said—and with a sad heart left him to take the course he thought best for himself; but as there was no other teacher meanwhile, we were grieved at the thought that the boys' school had to be given up. We submitted our hard case to Him whose the great work is, and after offering hearty thanks for his goodness hitherto, we parted, trusting that he will still undertake for us. Soon after the meeting, I received a letter from our colporteur stating that my father was dangerously ill, and that the presence of my sister was indispensable. During the whole winter my poor father's health has been very feeble, and it was a great sacrifice both to him and to my sister to be separated, but zeal for the cause of the glorious gospel prevailed, and he was content to be left alone as long as good might be produced by it. We therefore left Demirdesh on Thursday last, and came here to attend to him. When we were leaving Demirdesh, several of our people came to bid us farewell. I saw a good number around me, and I proposed that we should sing a hymn and offer a prayer; it was agreed,—and as we took hands with the honest people, I saw the big tear-drops trickle down their rough cheeks—I saw old men and grey-headed women crying like little children. It was very affecting like

The girls' school at Demirdesh exists no longer, and that of the boys is to be given up in a short time hence. Every heart is discouraged, every soul that has an interest in the work of Christ is grieved. My own feelings I cannot express. Oh that I were a mark of faith! that patience and perseverance might commence in us that good work which some of our friends believe is perfected in us already!

The result of our work at Demirdesh

after nine months' patient labor is the following—:

We received altogether from the Ladies' Association in Edinburgh £90 stg. With this sum we bought some furniture and built some seats for the schools, bought fuel during the winter, paid and still have to pay the teacher till the end of May. We commenced with about 70 children—boys and girls, hardly any of whom could read when they came first to us, and all of whom can read fluently and write pretty well now. Most of the older boys and girls have been instructed in the elements of plain arithmetic, history, geography, &c. The girls have been taught several kinds of needle-work, especially to sew; and all, boys and girls, have heard of Him who came to save, and of his wonderful love to men. Oft I examined the boys in Scripture history and in the life of the Saviour, and there are several of the younger boys who will give a plain answer to almost any question in these subjects with unerring precision. Upon the whole I am more than satisfied with our success in Demirdesh, and as I stand aloof and look on the crumbling ruins of my work and of my dashed hopes, a melancholy feeling of sad delight swells within my bosom, for I know that something has been done, and if I am not to see the fruits, long after I rest beyond my toils some happier labourer may reap what I have sowed. This much I am sure of that God's "Word will not return to him void."

There is an old woman at Demirdesh who had learned to read the Bible, and as I was passing by her cottage one day, I found her learning a hymn by heart. I intend to return thither soon, but without my sister, without my schools, and with a discouraged people the place will look dreary.

I called on the Rev. Mr Thomson the other day and told him of all these things, but instead of leaving his house with a lighter heart, I left with my burden doubled. He very kindly tried to encourage, and his decided opinion is that the schools at Demirdesh should be continued, and that a missionary should at once be sent to Brusa. Owing to the misfortunes of his family, he is soon to return to Scotland. He was a great support to me, but I must lose him also. The weather is getting very

warm, and I begin again to grow feeble.

I received your kind letter, and was greatly encouraged with your prompt compliance with my wishes. Oh how happy would I have been were I able to set out at once and undertake the great work I proposed, especially as I received encouragement from Scotland! How it delights me to think of being in Nova Scotia once again! But alas! my unhappy circumstances put it utterly out of my power. In the first place I am afraid you are not ready enough, and secondly, the feeble health of my father and the state of things at Demirdesh would not allow of my absence. I intend (D. V.) next year to be present at the meeting of the Synod.

I received the enclosed Bill for £132 and I cannot but return my warm gratitude to my kind friends in Nova Scotia. More than once you have expressed in your kind letters that had the Church thousands of pounds in its possession, they would be at my disposal. I have enough proof of this my dear Stewart, but as you have no silver and gold offer what you have—you have earnest prayers, and these we need more than anything else—give us these. You ask what would be the adequate salary for a male as well as a female teacher at Demirdesh. In the first place let me inform you that the expenses of living are about the same in Demirdesh and Brusa as in Constantinople. There is certainly a difference in rents of buildings, but provisions are always dearer, as most of them have to be transported from Constantinople. So that you must not expect much difference in expenses. The regular pay of a respectable school-teacher might require about 50 or 60, but this latter could hardly be found among the Greeks. As to the adequate expense of a missionary, as far as I know, the American Missionaries are paid from 1500 to 2000 dollars, but you might ascertain better if you would apply to the Board that sends them out.

With my love to your family, and my regard to all my friends, believe me, dear Sir,

Most faithfully and affectionately  
over yours in Christ,

PETROS CONSTANTINIDES.

Rev. J. Stewart, N. G., N. S.

U. P. CHURCH'S MISSION TO THE ARABS.

We regret that, owing to the want of space, we are unable to give, in this month's *Record*, the details of the Rev. Mr. Brown's visit to the Arab settlement at Dirhafa. In the meantime, it gives us pleasure to state that the Rev. John Wortabet, M. D. has been accepted as an additional Missionary to Aleppo.

The Committee on Foreign Missions has accepted, as a missionary, and sent out to this field of labour, the Rev. John Wortabet, M. D. Dr. Wortabet is a native of Syria, was trained and educated in connection with the Mission of the American Board, and acted for several years as an ordained minister at Hasboiya, near the foot of Mount Hermon. Circumstances occurred which induced him to leave the service of the Mission, which he did with the best wishes of his brethren in Syria. Having become a minister and a member of our Church, he has been deputed by the Foreign Committee to work along with the Rev. R. Grant Brown at Aleppo, and, as Arabic is his native tongue, and as he has approved himself an able and devoted labourer, it is anticipated that, by the blessing of God, his co-operation may be of essential benefit in meeting the claims for mission work that are being presented both in Aleppo and among the Arabs of the desert.

## INDIA.

### BEAUR IN RAJPOOTANA.

In the *Record* for last month we gave an extract from a letter of the Rev. Shoolbred, dated 17th March, describing Beaur as "beautifully situated in a fair and fertile valley, green with corn-fields as Scotland is in June," as more than meeting all his expectations. The following extracts are from that letter, and from one dated 16th April.

*Visit to Nya Muggur.*—Early on the next day morning I rode into the Nya Muggur, and through its bazaar. It resembles the view of it given in Colonel Dickson's book; is wide, clean, and more than is usual in Indian cities, planted on both sides with new trees, which afford an agreeable shade. The shops or booths were just open, and in front of them sat groups

merchants. One could hear, even from some distance, that the subject of their conversation was the everlasting rupees, annas, and pice. The groups were variously formed. Here a square-headed, German-looking Mair was chaffering with a keen-visaged Brahmin, whose sharp and glistening eye was evidently accustomed to look "to the main chance." A group of lower castes surrounded them, and without any violation of Indian politeness lent in a word on the one side or the other. All have their heads closely muffled up, as if suffering from aggravated toothache. For, although the morning was sufficiently warm to my feeling, they were evidently very much afraid of the cool and bracing air. Close by, a group of women surround a well, with their red earthenware jars or brass pots poised on their heads. Their dress, which is flowing, and of bright colors—usually red, is very picturesque; and as the Sahib approaches, they draw their veils across their faces, less, I am told from modesty, than for the sake of enjoying an uninterrupted view of the stranger from behind its ample folds. It sounds very fine to read at home about the gracefulness of their attitudes with the water-jar poised on their heads; but the romance sadly vanishes when one is brought into actual contact with the very unclassical form of the utensil.—As I passed the successive groups of readers, they rose to their feet, raised their hands before their faces, and, bowing low, made me a respectful salutation. Already they know the "Paire Sahib," who has come to live among them. A spirit of inquiry is beginning to be aroused. They are anxious to learn something about the new religion. The better class are beginning to ask if we do not mean to establish schools among them, and give them books to read in their native Mairwara. A Jain Pandit.—I am occasionally visited by Pandits, curious and eager for information. One especially, very learned, and a Jain, who copied for Dr. Wilson some valuable MSS., which he possesses, evidently considers me in the light of a protegee. He visits me frequently; gives me lessons in Sanscrit, which he loudly intones, not unlike the chanting in Greek and Roman churches, and sends me initiatory MSS. in his own hand, showing the power and the simplicity of the simple and compound let-

ters. He has rather a good face, but pinched and worn as if by abstinence and severe study; his eyes are keen and piercing, his lips thin and flexible, and his chin covered with a stumpy, grizzled beard, which tells of "even long days from shaving day." As he sits, leaning his chin on his hand, with the ample folds of a white, but not too spotless, turban thrown loosely, coiff-fashion, round his head, he seems the very living impersonation of one of Macbeth's witches. He is much more liberal than most of his class; and although he always carries with him a broom like a small mop, to sweep the path as he walks, lest he should commit the deadly crime of squashing an insect, I have never seen him use it.—He has bought a Gujerati Bible, and I have given him some other religious books. While anxious to learn as much as possible about my religion, he never tries to obtrude his own.

*The Cooling Process.* 16th April.—When last I wrote you, I had just got settled down into my new bungalow, and I was busy reducing my affairs to something like order. Now I have had a month's experience of the place, and have every reason to be satisfied with my purchase. The house is comfortable, well situated near the gates of the Nya Nuggur, and has the full advantage, of the hot winds, which have now began to blow very steadily. To you at home this may seem a very questionable advantage; but its reality will appear if you reflect that, as the interior of the house in this part of India is cooled down by a process of evaporation, the stronger and hotter the winds, the more rapid the evaporation, and the more complete the resulting coolness.—The process by which this agreeable result is secured, is very simple. From the roof of a grass called *cuscus*, a screen is made to fit the door or doors of the bungalow. All the other doors, with the exception of one on the opposite side, are kept rigidly closed. The tatty, as this screen is called, is kept constantly saturated with water; and the hot wind, in passing through, is cooled down to the very agreeable temperature of from 76° to 80°. I have not yet begun to use the tatty, nor the punkah even, except at breakfast and dinner.—I have not found the heat as yet at all intolerable, although the thermometer in the bungalow has occasionally risen

as high as 90°. The longer one can dispense with artificial modes of cooling the better. The early morning, from the first peep of dawn till about an hour after sunrise, is the only really cool part of the day. I usually take advantage of this pleasant time to ride out for a couple of hours, in all directions across the country. The fields are now assuming somewhat of the bare, withered look which, at home, they wear during the winter. The second crop, which was waving green some six weeks ago, as, emerging from the mountain pass, I looked down upon the wide and fertile valley, is now gathered in; and

everywhere across the country the process of thrashing goes on. This is still managed in the same primitive way as among the Jews nearly four thousand years ago. The sheaves are tossed down in a circle upon a hard earthen floor; and three oxen are driven round, treading out the grain with their feet. Singularly enough, too, they observe the old Jewish law in reference to the oxen: "Thou shalt not muzzle the ox when he treadeth out the corn;" and so these patient animals keep munching the grain as they trudge their weary round.

## NEWS OF THE CHURCH.

### JUBILEE CELEBRATION.

Mr. Thomas Craigs, elder of the congregation of Harvey, N. B., in connexion with the Presbyterian Church of Nova Scotia, having in the kind Providence of God completed the fiftieth year of his eldership, the Session of which he was a member commemorated the event by a Jubilee Meeting, held on the 26th of June last. The day proved favourable, the meeting was largely attended, and the occasion interesting.

Mr. Craigs is a native of Northumberland, England, and thirty years of his eldership were spent there. In his native land he was much esteemed. He sailed for America in May 1841. The Rev. Thomas Gray, A. M., Pastor of the Church to which he belonged, took notice of his departure in a sketch of his life, which he published in the *Scottish Christian Herald*, from which we take the following extract:

"Thomas Craigs, the subject of the following notice, was of humble origin, and literally, through 'life's sequestered vale pursued the noiseless tenor of his pious way.'" He was born in the year 1770, at the village of Lanton, on the banks of the river Glen, within about three miles on the one side of the place where the famous battle of Homildon was fought on Holyrood Day; and about an equal distance on the other, from the scene of the still more celebrated and fatal field of Flodden. \* \* \*

Having been born and brought up a Presbyterian, though living in a land of mixed heads, where religion is con-

nected with much of the pomp and circumstance of the present world, Thomas Craigs warmly admired the simple, but apostolic, and impressive forms to which he had been inured. So uniformly exemplary was his conduct, that about the year 1810, he was chosen an elder of the Scottish Church in Wooler, which he had attended from his infancy, and was ordained to that office by the late Rev. James Mitchell, then minister of that body of Christians. Having always evinced a taste for sacred music, he was much about the same time requested to become preacher (or clerk, as that office is named in that part of the country), and his duties in both continued with great approbation, to discharge until the time of his departure for America."

On the 26th inst., at the hour appointed, a large audience assembled in the church. The Rev. Samuel Johnston briefly explained the nature of the meeting, and stated that he had much satisfaction in introducing the Rev. Dr. Brooke of Fredericton, who would open the service of the day by a sermon. Dr. Brooke then entered the pulpit, and after praise and prayer, preached a very appropriate sermon from Matt. x. 32, "Whosoever therefore shall confess me before men, him will I confess also," &c.

"Matt. 32. Whosoever, therefore, shall confess me before men, him will I confess also," &c.

In the gospel, privilege and duty are invariably combined. When privileges are enjoyed, duties arise from them; and

duties are performed in a Christian spirit, privileges flow from them.

The text speaks of a duty and a privilege connected with the right discharge of it; and these two things demand our consideration.

I. The duty. It is that of confession.—Three enquiries will serve to draw forth the explanation of this duty.

1st. Who is to be confessed? "He that confesseth me" says the Saviour. It is Christ then that we are to confess in his being, his person, his offices and relations, in his sufferings and glory, in his cause, in his members, in everything that concerns him, as he is treated to us in the Scriptures. The particular view in which he is to be confessed will vary according to circumstances.

2nd. Before whom are we to confess Christ? "He that confesseth Me before men." What men? Not before godly men only, but wicked men; not before his friends only but his enemies; not before the poor only but the rich; not before the illiterate only but before men of science and learning, who may pity our weakness, and ridicule our want of understanding. In short, before all, we must be prepared to show that we are not ashamed of the Gospel of Christ.

3rd. How are we to Confess Christ? In order to do this there must be faith; as it is written, "I believed, therefore have I spoken." If testimony do not harmonise with our convictions and sentiments it is worse than useless; it is hypocrisy and lies. There are three ways in which this confession is to be made.

(1.) Verbally. Thus, martyrs and holy men of old confessed him; for they need not have died on the scaffold or at the stake, had they only kept silence and hid their righteousness in their heart. When Peter and John were forbidden by the council to speak any more in the name of Jesus, they answered, "We cannot but speak the things we have seen and heard."

(2.) We are to confess him practically.—Confession may be attached to conduct as well as to language; yea, actions are particularly said to speak louder than words.—Several of those "who profess to know God, but in their works deny him." Many like the hearers, "with their mouth show love, but their heart goeth after their iniquities." We are required to "hold forth the word of life," not only by our tongues but our tempers; not only by our lips but by our lives.

(3.) Passively. The poet says, not less than beautifully. "They also serve who only stand and wait;" and we may say, they also confess who endure. There have been times when to confess Christ exposed a man to be dragged to prison, and to the dungeon, on the scaffold, amid the martyr's fires, Christ was fearfully confessed. We are not called upon, in this sense, to suffer martyrdom for the Gospel. But persons may be exercised with afflictions who are not called to endure persecution, and it is particularly as suffer-

ers that many are Lord's witnesses. And it may be remarked that the passive graces are with more difficulty exercised than the active. The very excitement of action helps to sustain, whether in the field of battle or in the Christian warfare. But to sit alone and keep silence, to suffer on, week after week, and month after month unobserved, unless by the eye of partial friendship, mourning indeed, but not murmuring, every word, every feeling meekly confessing—"I know, Oh Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me." "Let thy loving kindness be for my comfort, according to Thy word unto Thy servant."—When I have witnessed such a scene as this, on turning round from it I have been constrained to say within myself—"I have often heard of religion but now I have seen it," and have been ready to invite others to return with me, exclaiming in the language of the Poet of Night, "Behold the awful picture and admire; nor stop to wonder, imitate and live." Consider

II. The privilege. "Him will I confess." Confession here means more than attestation. It denotes acknowledgement, with approbation and applause. There are three things that enhance the privilege. 1st. The applauder,—"I will confess him." 2nd. In whose presence? "I will confess him before My father." 3rd. The period of commendation. Even in this world Christ owns his people; but more especially will He confess them at the last day. Enquire—have you confessed Him. Rejoice in your privilege. Have you been ashamed of him? Witness the contrast: "Of him shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels."

You are assembled this day to pay a tribute of respect to one who has long confessed Christ; who gave his heart to his Saviour in his early youth, and the whole of whose exemplary life, now prolonged to a patriarchal age, has been in beautiful consistency with his profession. Not a few of you, I believe, have joined with him in the worship of God in his native land, and it has been your privilege to have him with you still, in this land of your adoption. He has faithfully and diligently discharged here and in another land the honourable office of an elder in the Presbyterian Church, for the long period of fifty years, and the services this day are to commemorate his Jubilee.

The church to which we belong has few earthly honours or rewards to bestow on those who serve her in the office which he has held. But you have done what you could. You have shown that you "honour the hoary head, viewing it as a crown of glory, being found in the way of righteousness." You express your reverence and gratitude to him who has instructed your children, visited and prayed with you in the time of your afflictions, and, on seasons of holy communion has borne the vessels of the sanctuary.

It is my earnest prayer that his remaining

days on earth may be cheered and comforted by Him who has been the Guide of his youth, and that, at last, when he closes his eyes on the objects of time it may only be to open them in a blissful eternity.

A portion of the lxxi Psalm was then sung, and the Session constituted by prayer from the Rev. Samuel Johnson, and the following address read to Mr. Craig's respected father.

"We your brethren in Session beg leave to tender to you our sentiments of respect and esteem, and to express our gratitude to your Divine Master, for so long sparing your useful life among us. "The beauty of old men is the grey head." Your locks are now hoary, with the frosts of four-score and ten years. Of these fifty have been spent, in the faithful discharge of the duties of an elder, in the Church of Christ.— And whether the field of your labor hath been the Harvey Settlement, or the Scottish Church Worker in our Father Land, he assured that your labors have been highly acceptable.

It is with pleasure, that we refer to the testimonials which you received from your former brethren, in your native land, when you went forth from them, to sojourn in this, the land of your adoption; and to the honorable testimony which they bore through the public press, not only of your usefulness as an elder, but of your many other kind offices to the Church, especially your faithfulness as a Sabbath-school teacher, your gift of sacred music, which rendered your services as a preacher truly valuable; your great punctuality in these duties, and the cheerfulness with which they were performed, were such as to cause "your praise to be in all the churches."

As a ruler, your counsel hath been tendered, in the spirit of meekness and wisdom. At the Lord's Supper, your assistance hath ever been cheerfully given, and your christian deportment such, as to cause your brethren in Christ to feel, that fellowship with you was the communion of saints. Your diligence in visiting the sick, and praying over them; your skill in directing to the means of restoring the health of the body, as well as your happy mode of leading the way for strength and consolation, to the great Physician of souls, hath made you an ever welcome guest in the chamber of affliction. At the prayer meeting, whether as an assistant

to your pastor, or in stirring up the people, not to forsake the assembling of themselves together; when so far as a regularly ordained ministry was concerned, we had silent Sabbaths and shut Temple doors, your labors have been most valuable.

We have much pleasure also in noting the kindness of God to you and your family. Though in a holy and wise Providence, you have witnessed in tears, first the removal of one and then a second object of your choice; yet among your children, you ever have and still do sit in the centre of a family circle; your children's children have been brought up upon your knees, and taught from your own lips to fear the Lord; you have thus an earnest of the faithfulness of him who promised, "I will be a God unto thee and to thy seed forever."

In expressing our gratitude to your Divine Master for so long sparing your useful life, and in bearing testimony to your faithfulness, we beg that you would accept of this Holy Bible. On it you will find the inscription,

"Presented to Mr. Thomas Craigs,"

In commemoration of his completing the sixtieth year of his eldership, as a token of the esteem in which he is held by his brethren in Session, and members of the congregation.

In it you will find ample provision for the remainder of your pilgrimage here on time, and a sure ground of hope to eternity.

May the Lord bless you, and grant you the reward of a faithful servant. May goodness and mercy follow you all the days of your life, and may you dwell in the House of the Lord forever.

Signed in the name and on behalf of the Session. SAMUEL JOHNSON,

Moderator.

Harvey Settlement,  
June 26th, 1860.

To this address Mr. Craigs answered verbally. His exact words cannot be remembered, the substance will be found in the following sketch. They thanked the Session for their kind presents. The Bible is the best of books. He briefly sketched his history, which he regarded as consisting of several steps. First youth. He was taught the fear of God. He referred his feelings, when he first entered



communion of the Church. He spoke of it as a trial, which he overcame by the word of God. At the election of elders, when the lot fell to him, he could not see his way clearly to accept, or say that he was fit, until God's words "Who hath made man's mouth," he then felt that he might go forward in the strength of Divine Grace.

He referred very touchingly to the trial of leaving his native land, the home of his friends, the graves of his fathers. Around these all his sympathies and affections were entwined. But "God had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house." He felt he must do the same. In the kind providence of God he arrived at Harvey; there he met with kinder friends than ever he expected, who showed him more respect than ever he deserved. He left home, and his much loved Zion in Wooler, without knowing what was the state of religion in America; but on arriving he was happy to find that even where he was not deprived of the privilege of worshipping God in the Assembly of the Saints. The settlement was a new and weak, and was not able to support a minister more than one sixth of his time. He witnessed with great satisfaction the increase of the church. Through difficulty and darkness it had prospered. We have now a flourishing congregation, able to give to a minister a comfortable support.

The next step which he expected was the stage of time. For this he was looking and waiting. In the grace of God through Christ he trusted. In peace he hoped to rest.

At the close of this reply the Rev. Dr. spoke presented to Mr. Craigs a book entitled, *The Inheritance of the Saints*, by Thomas Guthrie D. D.: bearing the description,

*By Mr. Thomas Craigs, of Harvey settlement, at his Jubilee celebration: from a sincere friend,*

JOHN M. BROOME."

15th June, 1860.

With this presentation the Dr. made remarks in a kindly manner.— He said our acquaintance is not of yesterday. It afforded him much satisfaction to see this mark of respect, which brethren were pleased to show him, and was especially gratified to be present

on so interesting an occasion. He begged him to accept this book, his prayer was that he might become a heir to the inheritance of the Saints.

Mr. Craigs accepted the book, and returned his humble thanks.

A few verses of the xlii. Psalm were sung, and the interesting service of the day concluded with a sermon by the Rev. Samuel Johnson, from the words, "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10.

The design of the sermon was to improve the lessons taught by the example of a Christian life. He said the pulpit was never designed for a court of flattery, but where a bold example is set the duty of the church is to profit by it. In the text we have a duty and a reward. The duty is to be faithful.— Be thou faithful. 1. In the days of thy youth. 2. In thine house. 3. In the Church of Christ. 4. At a throne of grace. The reward promised is a "crown of life." This is a reward of grace, not of debt. As a reward it is; sure, satisfactory, and eternal.

Though "the fashion of this world passeth away," yet earth hath its rewards to bestow upon its faithful servants. In days of yore a crown was awarded to the faithful soldier or the triumphant victor. Jesus Christ, the King of the Church, also hath his rewards and honours to bestow, even in this life, upon those who have long and faithfully served him. "The honary head is a crown of glory, if it be found in the way of righteousness." But, however, rich be the rewards of time, however much glory encircle the crown which is a wreath of heavy backs, with a crown of life in sure prospects, we need not regret to let go of earth, with all its rewards and honours. With the eye of faith fixed on the "King in his beauty, and on the land that is afar off," we may say to earth, "let thy gifts be to thyself and thy rewards to another;" "as for me I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." Thus leaning upon the Redeemer's arm and looking forward to "the rest which remaineth for the people of God" we may cheerfully prepared to put off this clay tabernacle, and say, "Come Lord Jesus, come quickly. Why is his chariot so long in coming? Why tarrieth the wheels of his chariot?"

## NOTICES, ACKNOWLEDGEMENTS, &amp;c.

**OMISSION.**—In our Notices for last Month, we omitted 20s. from Caledonia St. Mary's, for the Synod Fund.

The Treasurer of the New Glasgow Bible Society acknowledges the receipt of £3 3s. 2d., from the Bible Society, Merigonish, per the hands of Doctor Mitchell.

Monies received by the Treasurer from 20th June to 20th July, 1860.

*Foreign Mission.*

Capt. Ezra McDougald, Maitland, £1 0 0	
Zenecape section of No. 2 congregation, Maitland, 1 0 0	
Mr. George Ives, Fisher's Grant, 0 12 6	
West Point, P. E. I., Rev. Mr. Fraser's cong. £1; P.E.I. currency, 0 16 8	
Campbelltown, Lot 4, do. £3 6s., Island currency, 2 15 0	

*Seminary.*

Rev. Mr. McKinnon's congregation, 6 5 0

*Synod Fund.*

Cascumpeque, Mr. Fraser's cong., £1 14s. Island currency, 1 8 4	
East St. Peters and Fortune Bay, Rev. Mr. Crawford's congregation, £1 10s., Island currency, 1 5 0	

*Home Mission.*

Mr. George Ives, Fisher's Grant, 0 12 6

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

Rev. J. I. Baxter £3 5 0	
Rev. W. S. Darragh, 0 2 6	
John Millar, 7 3 9	
J. D. McLeod, per Rev. I. Murray, 0 5 0	
Rev. John McCurdy, 0 1 6	
George Ballantyne, 0 5 0	
Mrs. Trinitan, 0 5 0	
William Graham, 2 0 6	

Pictou, 1st August, 1860.

## BOARDS, AND STANDING COMMITTEES, &amp;c.

*Committee of Bills and Occurrences.*—Rev. Messrs. Bayne, Roy and McGilveray, and Mr. James McGregor. Mr Bayne, Convener.

*Board of Foreign Missions.*—Rev. Messrs. Baxter, Roy, Bayne, Waddell, Roddick, Watson, and McKinnon, and Messrs. Kenneth Forbes, James Stalker, John McKenzie and Peter Ross Ruling Elders. Secretary—Rev. J. Bayne.

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

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

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

*Receiver of Contributions to the Scheme of the Church.*—James McCallum, Esq., Island, and Mr R. Smith, Merchant.

*Receiver of Goods for Foreign Missions and Agent for Register.*—Mr James Robertson, Bookseller, Pictou.

*Committee on Colportage.*—Rev. Dr. Revds. John I. Baxter, A. Cameron, and Messrs. Isaac Logau and Jasper Logau.

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

## TERMS OF THE INSTRUCTOR REGISTER.

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For Register, single copies, 1s. 6d. each, and one additional for every six copies or more to one address, and one additional for every six copies so ordered. In all cases when addressed singly, 1s. 6d. will be charged.

Communications to be addressed to Rev. George Patterson, Green Hill, and it is requested that they be forwarded to the 10th of the month previous to which they are to be inserted. Such communications may be sent to the Publisher up to the 10th of the month.

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