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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

APRIL, 1858.

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1858.

THE
CHRISTIAN INSTRUCTOR.

April, 1858.

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

“ WHAT AILETH THEE NOW ! ”

I. What aileth thee now, Disappointed Worldling! Has failure attended thine enterprises? Have the riches in which thou trustest taken to themselves wings? Dost thou say with Micah, “Ye have taken away my gods and what have I more, and what is this that ye say to me what aileth thee then?” Or has it chanced with thee, as it has chanced with others, that external success has crowned thine enterprises? The estate thou didst covet thou hast secured—the fame for which thou didst pant thou hast achieved—the gratification for which thou didst long thou hast enjoyed—and yet thy spirit is disquieted within thee. Thou seekest rest and thou findest none, “what then aileth thee now?” The secret of thine ailment lies *here*. Thou hast, oh worldling, although thou dreamest not of it, an immortal soul. The undying spirit within thee craves God for its portion, and cannot be satisfied with any inferior possession. And yet thou hast sought to feed it upon the husks of swine. Thou hast tied down to earth the spiritual nature that would soar upward to the skies. Thou mayest have heaped up wealth, and accumulated honours and multiplied earthly enjoyments, but thou hast lived all the while without God and without hope in the world. And in the hour of sober reflection thou art miserable still. Thou hast been seeking in the creature what can be found only in the Creator—thou hast been seeking upon earth what can be found only in heaven—thou hast been seeking in gross carnal pursuits what can be found only in a life of faith upon the Son of God—thou hast sought to gather grapes of thorns and figs of thistles, and in the disappointment inevitable in such vain endeavour we find an answer to the inquiry, “*What aileth thee now!*”

II. What aileth thee now, *Awakened Sinner!* But a little ago thine attention was occupied with others in the engagements of business or pleasure. In the world’s giddy race thou wast then among the foremost. In the rush after wealth—in the race of ambition—or in the round of dissipation—thy whole being seemed engrossed. Thou saidst, “Eat, drink and be merry, tomorrow shall be as this day and much more abundant.” But what aileth thee *now!* All is changed. Former pursuits are abandoned or yield no enjoyment. Neither the hum of business nor the voice of pleasure—neither

the sound of music nor the mazy dance—has its wonted charm. The dejected mien and troubled countenance—the quivering lip and tearful eye—bespeak a heart ill at ease—tell of an "ail" within. Thou hast been awakened, oh sleeper, and thy dream is past. Through all thy worldliness and through all thy pleasures the voice of truth hath reached thy heart. Thou hast heard its fearful utterance, "The wrath of God is revealed against all ungodliness and unrighteousness of men." The eye of thy spiritual vision has been opened. Thou seest the sword of divine justice suspended glittering and naked above thy head and ready to fall unto thy destruction. The terrors of the law have gathered around thee in one thick, black cloud of unmitigated darkness. "He hath hedged thee about that thou canst not get out, he hath made thy chain heavy. The arrow of conviction is rankling in thy soul and thy heart is turned within thee. The terrors of the Lord have made thee afraid. The sorrows of death have compassed thee—the pains of hell gat hold on thee." Awakened sinner flee to the Saviour.—There is hope in Israel concerning this thing. There is balm in Gilead for such "ails" as thine, and a Physician there. Betake thee to Christ. Rest in his love. Receive him by faith. Put thy case into his hand. He can save to the uttermost, and he will. He does. Yield thyself to him. Come at his invitation. "Come unto me all ye that labour and are heavy laden and I will give you rest." Rely on his word, and in the peace and the joy which are in believing thou wilt forget forever, or remember only for praise and thanksgiving, that trouble of heart, that anguish of spirit, which evoke the inquiry, "What aileth thee now!"

III. What aileth thee now, Backsliding Professor! Thou wast numbered once among the people of God. Thou wast reckoned once among the followers of the Lamb. Thou wast counted once among the confessors of Christ. What aileth thee now? Art thou altogether gone away backward? Once, it may be years ago, thou wast welcomed to the Church of Jesus.—And for a time thou didst run well, who now hath hindered thee? This only would I learn of thee, having begun in the Spirit art thou now made perfect in the flesh? Oh who hath bewitched thee, thou foolish backslider, that thou shouldst not obey the truth? Wilt thou tread under foot the Son of God? Wilt thou count the blood of the covenant with which he was sanctified an unholy thing? Wilt thou do despite to the Spirit of grace?—Wilt thou crucify the Son of God afresh, and put him to an open shame?—Wilt thou make shipwreck of faith? Wilt thou draw back unto perdition? Then, yet a little while, and he that shall come will come, and will not tarry, and thou wilt learn when it is all too late "what aileth thee now."

IV. What aileth thee now, Desponding Saint! In the day of thine espousals thou wast married unto Christ. Thy Maker became thy Husband, and thou didst rejoice in his love. His left hand was under thy head and his right hand did embrace. Then thou saidst, "My mountain stands strong and I shall never be moved. My soul shall make her boast in the Lord, the humble shall hear thereof and be glad." Then thou didst sing, "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" What then aileth thee now that thou goest mourning all the day? Are the consolations of God small with thee? Is the light of his countenance hidden from thy view? Do thy sins alarm thee? Sayest thou with the Psalmist, "My iniquities are gone over my head as a heavy burden, they are too heavy for me?" Does duty appear very formidable—altogether beyond thy strength? Dost thou fear the power of thine enemies? Art thou brought into terrible temptations?—

Art thou pressed sore in the conflict with Satan? Tremblest thou at the approach of death? For every ail of thine, oh believer, there is a sovereign specific. Be strong then, oh Christian, and show thyself a man. Look to the "exceeding great and precious promises." Meditate deeply on them.—Roll them as sweet morsels under the tongue. Realize this as the sum of them. The Eternal God is thy refuge, underneath thee are his everlasting arms. I will never leave thee nor forsake thee. Be thou faithful unto death and I will give thee a crown of life. Very soon at the latest shall these promises be fulfilled. And then, oh believer, enthroned, crowned and triumphant, what can any more ail thee?

V. What aileth thee now, oh Dying Impenitent! Aye! what aileth *thee* now? Oh soul unrenewed, who hast sinned away thy day of grace and art summoned to the dread tribunal knowing full well that thou art all unprepared, everything aileth thee. As thou takest thy last look upon the earth—as thou drawest up thy feet within the bed—as thou turnest thy face against the wall; the past all lost—the present all fearful—the future all hopeless—no marvel that thy spirit faileth. Yes! everything aileth thee. There aileth thee an angry God unreconciled—a living Saviour scorned and rejected—a waiting Spirit obstinately resisted. There ail thee many a wasted Sabbath—many a faithful sermon—many a tearful entreaty—many a striking providence—perchance many a parental prayer. It may be there ail thee an unread Bible—a forsaken closet—an abandoned profession—a shipwrecked faith. Most assuredly there ail thee time past never to be recalled—opportunity lost never to be restored—eternity beginning never to have an end. God has often called in the still small voice in years gone by. But when he called thus thou refusedst. He calls now in language more terrible than the wind, the earthquake or the flame. And thou canst refuse no longer. The cold sweat of death gathers thick upon thy brow. Earth crumbles under thy feet. Hell from beneath is moved to meet thee at thy coming—that hell at which in the day of life and health thou strovest, but never even then with complete success, to smile as a delusion and a fable, *now* yawns a terrible reality to receive a new victim. It stirreth up the dead for thee, and they, unhappy spirits doomed and damned, mock thee in horrible derision. "All they shall speak and say unto thee, art thou also become weak as we, art thou become like unto us." FOR WHAT AILETH THEE NOW, O RUINED IMMORTAL, IS THE BEGUN GNAWING OF THAT WORM THAT NEVER DIES, AND THE FIRE THAT NEVER SHALL BE QUENCHED ALREADY FLAMING OVER THY HEAD. The smoke of thy torment shall ascend for ever and ever. Thou shalt have no rest day nor night. Cast off by God—excluded from happiness—shut out from heaven—it shall not so much as be asked concerning thee at all, "What aileth thee now."

GOD BE MERCIFUL UNTO US, TRANSGRESSORS.

THE DAYS IN MOSES' ACCOUNT OF CREATION ARE TO
BE UNDERSTOOD AS NATURAL DAYS, AND
NOT LENGTHENED PERIODS.

[CONCLUDED.]

4. BUT the most gratuitous and unwarrantable assumption of all, and what is sufficient of itself to condemn this theory, is the assertion that the epochs of creation were represented to Moses in the form of a vision,—that Moses

at the time was actually in a trance, like Peter,—and that each epoch, as it passed in review before “his divinely enlightened imagination,” formed a kind of mimic day. At the commencement of the epoch the vision was feeble and dim—it was, then, the dawn of the day. As the epoch advanced, the light became gradually more vivid—it was noon. Towards its close, the light began to fade, and the darkness of night supervened! I cannot conceive an assumption more unwarrantable than this. There is some reason to believe that it is of German origin. It is quite in the Straussian style.

Now, besides the objection already made, that it is contrary to the analogy of Scripture to give any account of the pre-Adamite earth, where lies the necessity of a vision? According to the theory, it was a series of actual facts, already accomplished, that Moses had to describe, and it must have been the Creator's intention to make them clear, and not to throw a veil of mysticism over them. To do this would have been contrary to the very object and design of the narrative. Is it not evident, then; that the vision was invented to serve a purpose?—to give to the epochs of past duration, the semblance of days, and so to make them tally with the use of the terms in Moses' account of creation. As future events were commonly revealed to the prophets by the Spirit of God, without the intervention of a vision, and the *individuality* of the prophet still completely secured,—so might any past event. “Holy men of God spake as they were moved by the Holy Ghost.” A writer of this geological school asks, “Were the words that Moses wrote merely impressed upon his mind by the Spirit of God? Did he hold the pen, and another dictate words which the writer did not understand?” So that able man—for such he was—thought, that unless what Moses describes had been revealed to him by a vision, he would have been a mere machine in the hand of the Divine Spirit in describing it, and his own individuality entirely lost. A person entertaining no better views of inspiration,—I may say, possessing so shallow and defective views of inspiration, is incapable of handling any point in connexion with that subject. This vision, then, is a pure invention, like the theory it is employed to support.

5. But the most offensive feature of this theory is, that it annihilates the groundwork on which the institution of the Sabbath rests, and on which it was designed by God himself it should be seen to rest. The institution of the Sabbath rests on the six days' work of creation, clearly and distinctly described. Each day and its appropriate work are specified with the greatest simplicity and the utmost precision. There is nothing left for conjecture,—no shaping and shuffling as in the other case. “On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.” And in the fourth commandment, God himself says: “In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day”—literally, *in* the seventh day—“wherefore the Lord blessed the Sabbath day and hallowed it.” Hugh Miller says: “God wrought during fifty-four periods, and rested during the seventh;” and as there has been no farther work of creation since, God may be resting still; “the presumption is strong that his Sabbath is an extended period, not a natural day; that the work of redemption is his sabbath day's work; and that the divine periods may have been very great—the human periods, very small.” And so it may be read, “work during six periods, and rest on the seventh; for in six periods the Lord created the heaven and the earth,

and on the seventh period *He* rested." All this looks very queer. I have quoted largely that its strange features may be the more clearly seen. The great inconsistency between this scheme and the Scriptures was not apprehended. Attachment to theory blinds the mind of the best of men.

First, it is a mere gratuitous assumption to say, that there were just six periods of past duration. "No one knows" whether God wrought during six periods, or twenty, or ten times as many. It was most unwarrantable to make such assumptions merely because the number six is found in Moses' narrative. In this way we can make the Scriptures say anything we please. *Second*. According to Hugh Miller's views of geology, God did not work in the ages of past durations, any more than he is working now. The whole was the necessary effect of natural laws, now doing the same work. *Third*. The Sabbath of God and that of man is the *same period* of time, and of precisely the same duration; and it is a *day*, and not a lengthened period. They are both taken in precisely the same sense. It is a most unfair interpretation to say that man's Sabbath may be a natural day, and God's a whole epoch of time. Had God's resting been connected with no day, the case would have been different. Had Moses said, in six days God made all things, and rested from his works, the *resting day* would not have been then so precisely stated. *Fourth*. The question is not how long God rests, but in what *day* he rested. It was on the seventh day after he had finished the work of creation, and therefore there is no warrant to draw any conclusion as to his resting still. He rested in the seventh day, and in consequence of this it is called the Sabbath day,—that is, the *resting day*; and it is the same for both God and man. God's resting in the seventh day is represented as the reason, in accordance with his own sovereign appointment, why we should rest also on that day. To say that God is resting still, is folly. What connection is there between his resting still, and our obligation to rest on the seventh day? But, on the other view, we have both his command and "his own example." By the pre-Adamite theory, then, the institution of the Sabbath is subverted.

5th. We come now to what may be called the true, because it is the scriptural, theory, although there is now but little space left for its defence. This scheme has been adopted and defended by men of the soundest judgment and best information. It takes the narrative of creation in its literal sense throughout, and rejects the idea, in accordance with the correct canons of interpretations, that there is any hidden or occult sense in the passage. Thus, when it is said, in the 2nd verse, that the "earth was without form and void," it refers, not to the primeval state of the earth when first brought into existence by the *creating* hand of God, but to the state into which it was thrown, at the commencement of the present epoch, and the close of the immediately preceding one; and which is correctly and briefly expressed by the Greek term *Chaos*. In like manner, the subsequent steps of creation are to be understood in a literal sense. These various steps are the immediate work of God's own hand, in the true sense of the term—the direct effect of his almighty power, and not the result of natural laws, as represented in the other theory. And they consisted in the reduction of the chaotic condition of the earth into its present order and form, and the storing of it with a fresh race of plants and teeming life. Now, it is confidently maintained, that while this theory harmonizes with the obvious and natural sense of the written word, it is not opposed to a single fact in geological science, rightly so called.

If it be admitted that the objections urged against the other theory are

well founded, the correctness of this will follow as a matter of course, for the one is a perfect counterpart of the other. Nevertheless, a few observations may be made in its further support.

1. We may reasonably conclude, *a priori*, that God in His Word would not think proper to give us any farther account of the condition and changes the earth underwent, during past ages, than simply to ascribe its creation and origin to Himself. Now this is clearly and distinctly done in the first verse. "In the beginning God created the heavens and the earth." This is enough for us to know, and this is all the information respecting the previous condition of the earth, that God has thought proper to give. He has not even told us *when* it was created. This we can never know. It is not the province of Scripture to teach man science. It is enough for us to know the vastly important fact, for the sake of its moral bearing, that the earth did not exist from eternity—that matter is not endued with the property of self-existence, but that it derived its origin from the self-existent and eternal God. What changes and revolutions the earth had previously passed through, we are left to our own researches and observations to discover.—However lengthened its duration, however numerous or extensive its vicissitudes, the first verse of Genesis leaves ample room for them all. And if we feel a desire to prosecute the enquiry, and do it with becoming reverence for the Scriptures, the harmony subsisting between geology and the narrative of Moses will be more and more unfolded.

2. The existence of a chaos will most consistently admit of a literal construction being put on every word of Moses' narrative of creation. And why should the existence of such a chaos be thought an incredible thing? The entire system of geology is founded on the supposition, that the earth has been frequently subjected to various convulsions and re-organizations. In all the best works on geology, from the days of Dr Hutton down to the present time, this has been recognized. And what was the deluge but a certain approach to a universal chaos? And if there were revolutions in the earth that preceded the chaos of Moses, is it not reasonable to suppose that the last which crowned the whole series, and which was destined to prepare the earth as a fit residence for man, and to become the glorious theatre of *redemption, would be the grandest and most extensive of all?* Hugh Miller, indeed, ignores the existence of all such convulsions in the pre-Adamite earth; and he is evidently constrained to do so, because their existence is fatal to his theory. But it was vain for him to say, "no one knew how the chaos was produced." It was produced by the same Almighty Being who produced the deluge, and all the other convulsions whose effects are so visibly impressed on the crust of the earth, and in precisely the *same manner*. There is no manner of doubt but that the subsidence of lighter earthy matter from the waters of the chaos contributed eminently to form the vegetable mould on the surface of the earth, and to form it of such a depth.

Now, if there was thus an extensive commingling of the constituent elements of the globe, earth, water and air, by agents of nature, brought into active operation by the immediate fiat of the Almighty, would it not form precisely such a confused mass as we conceive a chaos to be? And would not the reduction of such a confused mass into order—educing its different homogeneous elements, and collecting them together into a separate state—coincide exactly with the six days narrative of creation? beginning with the atmosphere, then the sea, and finally the dry land, together with the whole of vegetable and animated nature. This is going but a step farther than

what we know actually took place in the Deluge. Hence Hugh Miller's denial of a general deluge.

3. There is the same reason as in the last particular, to expect to meet with inexplicable difficulties on such a subject as the work of creation. The creation of light on the first day, and the formation of the sun and moon on the fourth day, are difficulties that press with equal weight on every scheme that has yet been formed. These points are beyond the grasp of human powers. The following is Hugh Miller's account of the creation of light: "The creative voice is heard, 'Let there be light,' and straightway a grey diffused light springs up in the east, and, casting its sickly gleam over a cloud-limited expanse of steaming vaporous sea, journeys through the heavens towards the west. One heavy, sunless day, is made the representative of myriads." This is dark enough. "It may be poetry, but it is not history." Mr Miller makes no attempt to explain the appearance of the sun and moon on the fourth day. Moses has left a cloud on this point, as well as on the other. In the mean time, it will be wise to allow it meekly to remain, and to rest contented with the information he has given us, namely: 'that God has *made* them all. Only we may observe that the form of expression which is used in God's promise to Noah respecting the rainbow, casts some light on the language used by Moses respecting the sun and moon on the fourth day. Thus: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth;" although that bow had appeared in the cloud *in all time previous*. So God said in effect, on the *fourth day* of creation: "I ordain that there shall be lights in the firmament of heaven, permanently to give light on the earth, &c.; and it was so."

THE DEAF AND DUMB.

AMONG the various objects which demand the attention of Christian philanthropy in the present day there is perhaps no one possessed of greater intrinsic interest or which presents stronger claims to our sympathy than the class of sufferers indicated at the head of this paper. Deprived, by the visitation of an allwise but inscrutable Providence, of two of the most valuable faculties of our nature, they would seem to challenge from their more favoured brethren of mankind no ordinary share of commiseration and practical aid. It is nevertheless matter of deep regret that the Deaf and Dumb have as yet received less than justice at our hands. Neither in the mother Country nor in British America has sufficient attention been paid to their condition and claims. The Blind and the Insane have had ample provision made for them, while the Deaf and Dumb, second to neither of these classes, if not superior to both, as regards the strength of their claims, have been comparatively overlooked. Hundreds, nay, thousands have been left to grow up from childhood to youth, from youth to manhood, and from manhood to old age, without ever having been told a Saviour's name—without even having received the rudiments of a secular education, and this too in the very heart of Christian civilization. We believe that the chief cause of this apathy and neglect has been the general ignorance on the subject of the Deaf and Dumb which has too long prevailed even among intelligent Christians. It is not generally known to what extent this calamity exists even in our own land, whilst few ever take the trouble of seriously considering what is involved in the idea of a human being deprived from birth of the faculty of hearing and (as a necessary consequence) of speech. We feel convinced

that no right-minded individual, who had, even partially, realized in his own mind, the deeply melancholy fate of the untaught Deaf and Dumb, could rest satisfied without attempting by whatever means in his power, to assist in bringing them within the reach of Christian instruction. Impressed by these views we have been induced to bring the case of these unfortunates before the special notice of your readers, and accordingly we now proceed, as briefly as possible, to describe their condition.

Deafness, by whatever cause induced, when it occurs at birth, or in early childhood, inevitably and invariably results in *dumbness*. A person born deaf, or losing his hearing in infancy, always becomes *dumb*—and constitutes what is called a *deaf-mute*. His dumbness is not necessarily connected with any malformation or defect of the vocal organs—his tongue, palate, &c., being just as perfect as those of other persons. His inability to speak, then,—to utter articulate sounds—cannot be remedied by surgical operations, as is sometimes imagined. If he is ever to acquire the power of articulate utterance, of which he is bereft by his congenital deafness, it must be by having that deafness removed, so that language may flow in through the hitherto obstructed channel, and by the natural imitative powers of the sane human being, be reproduced in the accents of the living voice. But alas! this is, we fear, a consummation not soon to be realized, however devoutly to be wished. Medical attempts to cure congenital deafness have, hitherto, signally failed. Dr Itard, the late celebrated physician of the Institution for the Deaf and Dumb at Paris, who devoted his life to the study of deafness, has left upon record his conviction of the futility of such attempts. “Medical means,” he says, “have no effect upon the dead, and to me it is certain that the ear in the deaf-mute is dead. Science can do nothing for it.”

The Deaf and Dumb are thus hopelessly shut out from social communication with the external world, and from rational intercourse with their fellow men. They are doomed to an eternal soundlessness. The bark of their existence is launched upon a sea where no oar breaks the everlasting silence. Even the fair face of creation is to them void of meaning or of charm. They dwell in a cheerless and perpetual solitude. They are *in* society, but not *of* it—alone in the thickest press of mankind, and the din of busiest life. With the same mental faculties, with the same moral nature, the same emotions, passions, and susceptibilities—they are denied the same intellectual, moral, and religious attainments, the same enlightened and elevated enjoyments, and the same social position and advantages—as other men. For want of that development which *our* understandings receive through the medium of spoken language—of direct, daily intercourse with those around us, from the first dawn of reason in infancy to the meridian brightness of intellectual manhood—the mental powers of the Deaf and Dumb are comparatively dormant. They have not been brought into sustained and active exercise. The range of the deaf-mute’s thought is confined almost entirely to the region of sensible impressions, and even within that limit his notions are necessarily meagre, indistinct and confused. Ideas, or rather, groups of images successively appear and disappear before the eye of the mind, with the rapidity and variety of the combinations of the kaleidoscope, but like them also without distinctness, order and connection. Generalisation and classification of ideas is almost impossible, as the effective operation of these principles mainly depends upon the assistance of a copious and refined language, and he is consequently bound down, in his thinking, to the simplest elementary conceptions. He is ignorant of everything which it is the special function of *sound* as the *vehicle of speech* to convey to the ear, and, through the ear, to the minds, of

others, from their birth. Spoken words never penetrate the dull recesses of the insensate ear of the deaf-born, or reach the living, thinking, immortal spirit within. In the family circle the deaf-mute never hears the sweet accents of a mother's voice, nor the joyous prattle of his infant brothers and sisters! He shares not in the genial instructions of the fireside. In the midst of outdoor companions he knows not to answer to his playmate's call, nor to utter the name of the amusement in which mayhap he joins. In the social party he is completely isolated. He hears not and heeds not the mirthful sally, the cheerful conversation, or the enlivening song. He is bereft of the enjoyments of music and social intercourse. He is debarred from benefitting by the Lecture room, and, more melancholy still, from engaging in the public and private services of religion. On him, the most faithful, powerful and affecting statements of the doctrines, the duties, the promises, and the threatenings of the Divine Word fall alike destitute of meaning or effect.

And, as he is thus incapable of being impressed by the articulate sounds which constitute the language of civilized man, so is he incapable of apprehending the meaning of the written signs by which these are represented—in other words he does not understand *written language*. He cannot express a single idea in written language. He does not comprehend the meaning of a single *printed* word. Books therefore are to the uneducated deaf-mute quite unintelligible. With the stores of information which are contained in books he has no acquaintance. History, Science, Poetry, Religion and every other department of human knowledge form one vast *terra incognita* of which he has not even dreamed. He is altogether excluded from the temple of knowledge because he possesses not the key which unlocks its gates. It is truly sad to contemplate the deep intellectual and moral darkness in which this unfortunate being is shrouded. So far as can be ascertained the untaught deaf-mute has no idea of the existence of an invisible, omnipresent, allseeing, omnipotent Being who made and who governs the universe. He knows not of his own nature and destiny. The ideas of duty and responsibility—of the immateriality and immortality of the soul—of a future state of retribution and reward—are subjects on which he is as profoundly ignorant as the child unborn. "It is possible," says Berthier (a distinguished pupil of the Abbe Sicard, and, though a deaf-mute, a man who would have borne not unfavourable comparison with the majority of educated hearing persons), "it is possible," says Berthier, "that some deaf and dumb persons may attribute certain effects, as storm, wind and hail, to a certain cause; and may figure to themselves one or more extraordinary beings commanding the rain, the lightning and other natural phenomenon; but a deaf and dumb person, without instruction, will never have a notion, even vague and confused, of a superior Existence whom it is his duty to love, revere and obey, and to whom he must give an account of his thoughts and of his actions." M. Laurent Clerc also thus writes, "You ask me if previous to my instruction I had any idea of God and of the origin of the world or the beings and things it contains. The same inquiry has been made of me perhaps one hundred times before, both in Europe and America, and my answer has always been that I had none at all; nor had I any of my soul, for it never occurred to me to seek to know what was THAT within me which thought and willed." Another well-educated deaf-mute, a pupil of the late Mr Kinniburgh of Edinburgh, asserts that the deaf and dumb "have no idea of God, of the soul and a future state—absolutely none. The thought never crosses their mind of the existence of a Higher Power, nor of an impending state of existence beyond the present, nor of that soul by whose impulse they move and act."—Thus the deaf-mute, alone among the intelligent creation has no conception

of a Creator and moral Governor, or of the nature and destiny of man. In the midst of a Christian community—in the very bosom of a Christian family—he lives a practical *Atheist*—literally “having no hope and without God in the world.” The most benighted heathen race on the face of the earth, approximates nearer the fulfilment of man’s high vocation as a rational, responsible and immortal being, than the unfortunate deaf and dumb, who, as has been truly observed, without instruction “can mostly have no better prospect than that of neglect and destitution, of *wasted faculties, of a stunted moral and intellectual growth, of a stagnant, profitless, joyless and hopeless existence.*”^{*} How urgent then the need of providing them with instruction! How noble a work and how worthy the energies of a Christian people to assist in bringing such poor outcasts within the sphere of our social relations—to restore them to society, to their families, to themselves—to mitigate the severity of their lonely lot by opening up to them the treasures contained in books—to train them to industrious habits and fit them for usefulness in the business of life—and specially, by God’s blessing, to guide their footsteps into those ways which are pleasantness and peace—to light up to them that blessed path which leads to glory and honour and immortality.

At the outset of these observations we remarked that comparatively few are aware of the extent to which deaf-muteism prevails, and that we regarded this as one of the causes of the neglected condition of the Deaf and Dumb. A statement or two on this point may therefore be of some service. In the British Isles the total number of deaf-mutes is estimated at 17,300, or 1 in every 1590 individuals. In the United States there are amongst the *whole* population 9085, or 1 to every 2152 souls, while among the *coloured* population the proportion appears to be much less, being only 632, or 1 in 5750. It is worthy of notice that deafness and lunacy are rarer among the blacks than the whites, while on the other hand blindness and idiocy are more prevalent among the former than among the latter. In France, according to the official census of 1852, there are 29,512 deaf-mutes, or 1 in 1212; and in Prussia 11,973, or 1 in 1364. In Canada the proportion is 1 in 1343.—And in our own Province, after making due allowance for inaccuracy in the census returns, there must be at least 100 *of the proper age for instruction* growing up entirely uncared for. Here then is a sufficiently wide and necessitous field of missionary operation. We would not be understood to disparage any existing object of philanthropic effort, to which our readers may be in the habit of giving their support, but we submit that this has claims on their consideration not inferior to any. And if asked in what way we would propose that benevolent aid should be extended to the class whose cause we advocate, we would reply,—by securing their admission into some Seminary specially devoted to the work of their instruction. The peculiar circumstances of the Deaf and Dumb render it necessary that they should be gathered together into Institutions by themselves. They cannot be efficiently educated in the Common Schools of the country. The ordinary Teacher, however accomplished, can do little or nothing for them. They must be placed under the tuition of persons who have become qualified by a special course of training for this specific department of education. In view of these facts a few benevolent and Christian men in Halifax made an effort some eighteen months ago to establish a School for the Deaf and Dumb in that city, in which attempt, as our readers are probably aware, they were, fortunately, successful. For a short time the School was taught by Mr William Gray, a deaf-mute who had received his education in the Edinburgh Institution, but, the number of the

* Bishop Thirlwall.

pupils increasing, it was found necessary to procure a properly qualified *hearing* person to superintend it. Accordingly, with the aid of a grant which had in the meanwhile been obtained from the Legislature, the Directors of the Institution were enabled to secure the services of Mr J. Scott Hutton, who for *ten* years previously had been one of the instructors in the Institution in Edinburgh. Mr Hutton came out from Scotland last August, and since that time the School has been steadily progressing. There are now 22 pupils, 8 of whom are boarders and 14 day-scholars. One half of the pupils belong to the poorer classes, and are maintained at the expense of the Institution. The Institution is supported partly by the Legislative grant already referred to, and partly by donations and subscriptions. Its funds, we believe, are at present barely sufficient to meet the current expenditure, and stand greatly in need of aid. An appeal by circular to the various Churches throughout the Province was made some months ago, but, we regret to understand, with but very partial success. Doubtless there are already numerous calls upon the liberality of our congregations, but surely something might be done even by the poorest towards assisting this most interesting and deserving Institution. It is the only Establishment of the kind in the Lower Provinces, and were it only as a matter of patriotic feeling and public spirit, ought to be energetically supported. If ministers and Kirk-Sessions would take up the cause much might be done, not only by way of pecuniary aid, but also in seeking out such uneducated deaf and dumb persons as may be found in their respective districts, and impressing upon their relatives the duty and advantage of availing themselves of the means of instruction now within their reach; for one of the greatest obstacles which infant Institutions like this have to contend with, arises out of the indifference too frequently manifested by those who ought to be the most interested, viz., the parents and relatives of the uneducated deaf and dumb themselves. This indifference, and the general inability of such persons to bear the expense of maintaining their deaf-mute children in a public Institution, at a distance from home, must always be serious drawbacks in connection with this work, unless those who are alive to the vast importance of education for the deaf and dumb, and who are sincerely desirous of seeing their condition ameliorated, exert themselves actively on their behalf. We earnestly trust that these remarks may have the effect of awakening the interest of some who may hitherto have given little attention to the subject, and that those already interested may have their sympathies more strongly enlisted in the cause of these benighted Children of Silence.

J. S. H.

PASTORAL RECOLLECTIONS AND GLEANINGS.

THE BLACKSMITH, AND THE TRACTARIAN PRIEST.

“ Hear the first law—the judgment of the skies :
 He that hates truth shall be the dupe of lies;
 And he that will be cheated to the last,
 Delusions, strong as hell, shall bind him fast.
 But if the wanderer his mistake discern,
 Judge his own ways, and sigh for a return,
 Bewilder'd ouce, must he bewail his loss
 For ever and for ever? No.”—COWPER.

HARRY ROGERS was a native of——, in Shropshire. His father was a shrewd man skilful in his profession as a blacksmith, and very indulgent to his children; but as he was decidedly irreligious, he left them to educate themselves, which they

did by learning to practise the vices with which that dreary moral waste abounded. Harry was his eldest son, his mother's darling boy; and at the age of fourteen he went into the smithy to assist his father; and being a clever lad, he very soon excelled in making a shoe, and in shoeing a horse. As he was a good singer, and witty withal, he was a great favourite both with the young and the older people of the village, who were often charmed by his song, and the facetious drollery of his sayings and his stories. At length, contrary to the practice of his father, and in opposition to the urgent entreaties of his mother, he became a regular attendant at the public-house; where his ruin was soon completed. After sitting up for him one morning till past 2 o'clock, his mother sallied forth to seek for him, but she found every public-house closed, and returned home with a heavy heart, saying to her husband, whom she awoke, "I have great trouble of my soul about Harry. He's not come home, and I can't find him. I'm afraid these soldiers have taken him off."

"He's no such a fool; come, come, get to sleep."

The morning dawned, and with it came the news that Harry had enlisted, and was gone off with the recruiting party.

An incident now occurred, illustrative of an old adage, "It's an ill wind that blows no one any good." As the colonel of the regiment was riding past old Rogers's smithy, his horse cast a shoe, and stumbled, and the colonel fell with great violence against the curb-stone. Mrs Rogers had him carried into her parlour, placed him in an arm chair, wrapped a wet towel round his head, which she kept erect, and sent for the doctor; but he soon revived, and said, "I am not hurt, merely stunned. I thank you, madam, for your prompt sagacity in placing this wet bandage on my head. Give me a glass of cold water." On the arrival of the doctor, the colonel, with a good humoured smile, said, "You are too late, sir; yet I consider you entitled to your fee."

Old Rogers was too busy in his smithy to pay much attention to what was going on in-doors; but he stole away for a few minutes to see the colonel, though he knew not who he was, as he was in a plain dress; and after congratulating him on his escape, he said, "I'm a hand short just now, sir, and have a good deal to do; but I'll shoe your horse next." This allusion to the hand short, brought tears in the eyes of his wife, and made her sigh heavily; and to give vent to her trouble, she said "I wish these soldiers had been at Jericho, and then they would not have got at my dear Harry." The colonel listened very attentively to her sad tale; and on taking leave of her, after thanking her for her attention, he said, as he was mounting his horse, "I am sorry, Mr Rogers, that I have no change to pay you. I'll send and discharge your bill to your satisfaction to-morrow; and the discharge shall be satisfactory to the old lady."

The accident—the politeness of the stranger—the sympathy he expressed in behalf of Mrs Rogers, with the guessings who he could be, and what he meant by the discharge being satisfactory to Mrs Rogers, supplied materials for conversation till long after the usual hour of going to rest. Early the following morning, and before the due preparations were made for breakfast, Harry opened the door and walked in, yet seemed ashamed to look on his mother.

"Why, Harry, how could you serve your father so, to leave him to do all the work himself? And how could you leave me so? I shall never know another happy day or night."

Harry, not knowing as yet what good news he had to report, said, "The colonel has sent me with this letter to father; and says I must let him have it directly! Where is he?" The following is a copy of the letter:—

"SIR,—I enclose a sovereign in discharge of your claim; and I herewith give your son, Harry, his discharge, as an expression of my gratitude to his mother for her kindness to me. I hope his narrow escape from the trials and dangers of a soldier's life will keep him from the public-house, which is the road to ruin.—Yours," &c.

This letter, which took them all by surprise, had an electrical effect.

"What's that?" said his mother. "Harry discharged! Here, let me have the letter."

"I'll never part with it."

"Am I discharged? Why, our colonel said nothing to me about it. He sent for me, and told me to bring the letter. And as I was going out of the room, he said,

‘Take the colours out of your hat, and leave them with the serjeant, as it may break your mother’s heart to see them.’”

“Well now, Harry,” said his father, “I hope you will take colonel’s advice, and keep out of public-houses.”

“I’ll never enter another.”

After this, he became very steady, and kept to his work. On coming of age, as his brother was able to take his place in his father’s smithy, it was arranged for him to go to——, where he got a good situation. He had not been here long, before he married a very respectable young woman, who had received a religious education in a Sabbath-school; and for a few years, they lived an industrious and sober life, uniformly attending church on Sabbath morning; and in the evening, as they had no family, they often took a ramble into the country, or had some friend to see them. Having become a great favourite with some gentlemen whose horses he shod with scientific skill, they urged him to go into business on his own account, which he did; and they patronised him. He was now flush with money, which made him comparatively inattentive to his business; and then his early habits came upon him with more than their former violence and virulence, and he became a hard drinker. His church was forsaken; his home lost its charms, and frequently he did not leave the public-house till he was so intoxicated, as to need some one to take care of him. He continued in this course of dissipation for many years, till at length the strength of his powerful athletic constitution gave way; and he was now confined to his own room, with no prospect of again seeing the world. His ever-attentive wife watched over him day and night; and it was a most painful post of observation for her to occupy; as in addition to physical pain, her husband endured the most torturing agonies of conscience. His self-reproachful terms were uttered with fierce and thundering tones of condemnation.

“Shall I,” she said, when there was a lull in these storms of self-reproach, “send for our clergyman? He may speak some words of consolation to your soul.”

“Yes, yes, do.”

A friend happened to call to see him; and, hearing from his own lips the agonised state of his mind, obtained his consent to allow me to see him; and, having received from this friend a sketch of his history and his character, I went on the following day, and was introduced to him; and the following is an outline of what passed between us:—

“I am sorry, sir, to see you so ill.”

“Yes; I’m as bad as bad can be. Mine, sir, has been a rough passage, but not a lonely one.”

“You have a good wife, who has always, I believe, endeavoured to take great care of you.”

“I don’t mean that, sir. I have had one with me day and night, that I have tried to get rid of, but never could.”

“Who is that?”

“Why, my conscience. My conscience has been my tormentor day and night. Ay, no one knows what a wicked man suffers but himself.”

“And what did you do, to get rid of your conscience?”

“Why, I drank deeper, which was making bad still worse? Ay, many a night after my first nap, I have counted all the hours of the clock.”

“And what did your conscience make you dread?”

“God: his eye was always open upon me. He made me at times feel his wrath. I was often afraid to go to sleep, lest I should awake in hell. And when I was asleep, I often dreamed that I was going off to hell, to be tortured there. I tell you what, sir, it’s no very easy or pleasant work to keep up a regular course of wickedness.”

“But how is it, that what you suffered did not hold you in, and keep you from deeds of wickedness?”

“Why, sir, I had no more power over myself to rein myself in, than a jockey has over a vicious runaway horse, when he gets the bit between his teeth.”

“Your passage through time has been both short and awful. You have been fitting yourself for destruction.”

“Fitting myself for destruction! Do you mean, by that, that I have been preparing myself for hell?”

"Yes."

He was silent, and remained silent some time. A convulsive shiver came over his great muscular frame. His eyes rolled, as though moved by some internal tempest of woe. At length he fixed a settled and an intense look on me, and replied somewhat coolly, "What fools we are to do that—to fit ourselves for hell!"

"Well, you have got nearly through the first passage-way of your existence; and soon you will cross the line, and get into the other, which will be longer."

"Yes; I suppose I shall. The doctor told him this morning he did not think I should live the week out."

"Well, then, in a few days you will be in another world, and in a new condition of existence. How do you feel in prospect of passing from time to eternity?"

"As quiet as a lamb."

This reply startled me, as I expected some terrible outbursts of anguish and agony of spirit. Yes, I thought, the internal torture is too great to be endured,—it has impaired his intellect; and yet there was no external appearance of it, either in his looks or in his tones.

"Did you say as quiet as a lamb?"

"Yes, sir; and I feel so, thank God."

"But how is this? Why, your friend told me that you were suffering great anguish of soul. That you were trembling in prospect of death, under a firm conviction that you were doomed to hell,"

"Ay, I was 'tother day; but I am not now, thank God. Do you know, sir, I sent three times before he would come. That was a bit too bad, because I might have died and gone to hell before he got here; and if I had, I should have cursed him in hell."

I was still apprehensive, from these strange remarks, that his excess of mental anguish had impaired his mind; and therefore, to sooth him, and divert his attention for a-moment, from the process of torture going on in the inner chamber of his spirit, I said, "Be composed; the light of mercy may dispel the midnight darkness."

"But, sir, was it not too bad to keep me waiting and in suspense, when I was so near hell; and he didn't know but I should fall in before he got here. Three times I sent for him before I had him here. However, thank God; he came at last."

"Who do you refer to?"

"Why, the parson to be sure."

"Who?"

"Why, Parson Spry."

"Well, and what did he say and do to you?"

"Why he asked me a few questions in a very hurried manner, and which I thought of no great use; and then he absolved me and gave me the sacrament. He wanted my wife to take the sacrament with me; but, poor soul, she was too broken-hearted to do it, as she knows that is the last thing to be done before death; and, therefore, we got a neighbour to come in, and make up the right number."

I will now present to the reader this form of absolution, which I copy from the prayer-book of the Church of England, and which gives to the Protestant Episcopal priest even greater power, than Rome gives to her priests: the Catholic priests can forgive only some sins; the Protestant can "forgive all sins,"—so says the Prayer-book.

"OUR LORD JESUS CHRIST, WHO HATH LEFT POWER TO HIS CHURCH TO ABSOLVE ALL SINNERS WHO TRULY REPENT AND BELIEVE IN HIM, OF HIS GREAT MERCY FORGIVE THEE THINE OFFENCES; AND BY HIS AUTHORITY COMMITTED TO ME, I ABSOLVE THEE FROM ALL THY SINS, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN."*

"Well, then, am I to understand that the reading of this form of absolution, together with taking the sacrament, quieted your conscience; and makes you feel as quiet as a lamb in prospect of dying, and passing into the eternal world?"

"Yes, to be sure. When a man's absolved by a regular Oxford or Cambridge parson, he has nothing to fear. Why, he told me that I am now fit to die; and I

* See the "Order for the Visitation of the Sick."

'suppose he is a good judge of such matters, as it is his profession—at any rate he ought to be."

"And do you now expect to go to heaven when you die?"

"To be sure I do. No lamb ever died quieter than I shall die. I have made my peace with God."

"Well, then, as he has done for you all you want done, there is nothing for me to do; and therefore I shall go."

"I thank you, sir, for coming, but I have now got all I want; I have made my peace with God."

I now turned round, as though I intended leaving him; and seeing a book, which I had previously seen, on the sill of the window, where his wife was standing in mournful silence, I said to her, "Pray, Ma'am what book is that?"

"It is a Bible, sir;" and she presented it to me, with very marked expressions of satisfaction. I then walked to his bedside with the Bible open, and said, "Now, suppose Jesus Christ and parson Spry were both in this room, and one said one thing, and one said another,—which would you believe?"

"Why Jesus Christ, to be sure."

"Well, then, I will now tell you what Jesus Christ says is necessary to fit a man for heaven. *Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*—John iii. 2. I saw from his look that he suspected the integrity of my reading, and I therefore added, "Now mind, I am reading, from your own Bible, and if you think I am not reading correctly examine the verse yourself,"—giving him the Bible.

He read it, and kept his eye on it a considerable time, and then said, "You read right, sir. Born again. What's the meaning of these strange words?"

"Your very question is a proof that you are not born again; for if you were, you would know what it is."

"I suppose I should. Then, according to what Jesus Christ says, I am not likely, after all this absolution and sacrament trouble, to get to heaven."

"Why, the awful fact is, the parson has been deceiving you; and, if you die under your present delusion, you will indeed have cause to curse him in hell."

"But do you know what it is to be born again?"

"Yes."

"Will you tell me?"

"Why, you said just now, that you had made your peace with God, and have peace of soul, and did not want me to do anything for you."

"Why, yes; but these strange words have fallen upon my soul like a blow from a sledge hammer, and shivered my peace and my hope to pieces. Yes; the parson has been deceiving me—Jesus Christ can't mistake. But, sir, to come to the point,—Will you tell me the meaning of these strange words, as you say you can?"

"Why should I, after being told you don't want me to do anything for you?"

"Why, just as you should save a man from being drowned, if you stood at the side of the canal. Come, sir, I haven't long to live. No time should be lost. Make haste, or I may be in hell before your explanation can get into my soul."

I still paused.

His wife now approached me, bathed in tears, and said, "Oh do, my dear sir, tell my poor dear husband what he wants to know; and what he must know, and feel too, to fit him for heaven. I have told him that the absolution and the sacrament is all a piece of deception; but he was angry with me for saying so. Do, sir, tell him what it is, and take off the veil of delusion from his precious soul; and if the Lord should be pleased to give him grace to understand and feel what you say to him, I shall mix tears of gladness with my tears of sorrow, when I go to weep at his grave; for he has been a good and kind husband to me."

I still paused, as though I felt more disposed to keep back what I knew, than to tell him; as I wished to excite him to the highest possible degree of anxious solicitude.

"Don't pause longer, sir. Why I may get cold in death before you strike, and then all will be over. Strike while my soul is hot with desire to know what these strange words mean."

His wife made another appeal, and was going on her knees, which I prevented. "Do, sir; O do, sir, tell him—he has not long to live."

He then cast on me a terrible look of indignation, and said, "Why, sir, you are as bad, or worse, than parson Spry. He came and deceived me, but perhaps he didn't know any better. You come, and find me deceived; and yet you won't undeceive me, though you say you can. And will you let me die, and let me go to hell, under a fatal delusion? Then if you won't tell me what it is to be born again, will you tell my wife where to go and get some one who will come and tell me? I must know, or I shall die in despair."

"Yes, sir," said his wife, with prompt eagerness, "if you won't tell my dear husband what he must know to die happy and safe, tell me where I can find some good minister of Jesus Christ, who will come and tell him. I'll go directly; as death is coming, and will soon be here."

"You suppose I am unwilling to explain to you the meaning of this strange expression—*Except a man be born again, he cannot see the kingdom of God*; but you are mistaken. I am willing to do it."

"Then, sir, why don't you begin? I have a new and great lesson to learn, and but little time left to learn it."

I was still standing with my stick in my hand, when his wife brought me a chair, and in a tone and with a look that almost overpowered my feelings, said—"Will you, sir, sit down, and tell my poor dear husband what it is to be born again; and who can tell what may be the issue? Perhaps the Saviour, who fitted in a few hours the dying thief for paradise, may do such an act of grace and of power for my dear husband. And if he should"—a flood of tears prevented her finishing the sentence.

I could stand out no longer. I sat myself down, took the Bible, paused for a few seconds to compose my strongly excited feelings, and silently to implore the presence of the Divine Spirit; and, just as I was going to begin, he interrupted me by saying.—

"Now, sir, you must be very plain in your speech, because I know nothing. You must talk to me, as to a very ignorant as well as a very wicked man."

"I will; and if I say anything which you don't quite understand, stop me, and ask for an explanation."

"I will, sir; because I don't want to hear you talk: I want to understand what you say."

"And feel it too, I hope, my dear husband." She was still weeping.

"Ay, ay. Very good. It's no use to know, unless it is felt. That's a good stroke, my dear wife. Yes, to feel it. I hope Jesus Christ will make me understand, and feel, what it is to be born again before I die. Then I shall die as quiet as a lamb, and no mistake."

"I hope you will, and then, like the angels of God, I shall have 'great joy of soul;' " said his fond and attentive wife.

The relation of what passed further in this interview must be reserved till next month.

Religious Miscellany.

MORMONISM.

As this disgusting compound of sensuality, despotism, and ferociousness, is continually thrusting itself upon public attention, it may interest some of our readers to recall the circumstances in which it originated. The calamity has come upon us as one of the results of that excessive freedom, in the exercise of which we throw open the gates of our empire to all manner of immigrants from the Old World; for this anomalous population is chiefly recruited from Europe. Rev. Solomon Spaulding, a graduate of

Dartmouth College, was distinguished for a lively imagination, and a love for history. He lived in a part of Ohio abounding with mounds, and the ruins of old forts, and took much interest in the study of these antiquities. To beguile his hours of retirement, he conceived the idea of giving a historical sketch of the lost race, about which there was so much mystery. It was, of course, a fanciful undertaking, giving wide scope for the exercise of imagination, and tempting him to indulge in an antique style while describing ancient things. The Old

Testament, containing the most ancient books in the world, he found it convenient to imitate in style. He, therefore, launched out at will into the region of free, historical romance. This was in 1812. His neighbors, hearing of the progress of his curious work, would come to his house, and hear portions of it read. It claimed to have been written by one of the lost nation, to have been recovered from the earth, and was christened with the title of "Manuscript found." This self-amusing gentleman pretended to be decyphering the mysteries of the disinterred manuscript, and regularly reported progress to his neighbors. From the classics and from ancient history he introduced many uncouth and unaccustomed names, which awakened curiosity Mr Spaulding removed to Pittsburg, and found a friend in the person of an editor, to whom he showed his manuscript. The editor was pleased, borrowed it, kept it, and offered to print it, if Mr Spaulding would make out a suitable title-page. He promised also to make it a source of profit. Mr Spaulding declined any such use of it. Sydney Rigdon, who has since figured so largely among the Mormons, was then employed in the editor's printing-office; he inspected the manuscripts, and had an opportunity to copy it. It was returned to the author, who died in 1816. But the influence he had unwittingly originated, did not die with him. There is no doubt that Rigdon took a copy of the whole, or parts of the manuscript. He appeared in Palmyra, N. Y., in 1828, working at his trade. About this time there began to be talk of certain mysterious "plates" being found in that region. They had been discovered, it was said, by Joseph Smith, Jr., in the bank of the Erie Canal, near Palmyra. Here Smith and Rigdon conspired to start the fraud. Smith was a man of low cunning, vulgar, and sensual in his habits, a fitting accomplice for Rigdon, both being ready to execute any falsehood. Joe was to be set up as a leader, and to assume the title of *Prophet*. It was given out that Joe was engaged translating the plates. This was in 1829. Some followers were obtained, chiefly the ignorant and vicious, and the dishonest, who had no character to lose. They called themselves the Church of the Latter Day Saints, and organized at Manchester under Joe Smith, who issued an edition of 1200 copies of the "Book of Mormon," at Palmyra. Some three or

four seemingly respectable men of that region, joined them, which attracted more attention. Smith and his followers selected Kirtland, Ohio, as their "city of refuge," by inspiration, as blasphemer said—the Lord intending and directing the temple should be built there. Two hundred composed the first settlement. They called their book the "Golden Bible." Smith founded a bogus bank, which, of course, failed, and he found it necessary to move further West. Thither has been the disastrous progress of these miserable imposters, whose subsequent history is known to the world. It would seem as if there was no form of folly or impiety which some human beings will not embrace. Polygamy, blasphemy, rebellion, murder, are the natural fruits of this wretched conspiracy, which is troubling the whole land. Smith was overtaken with the judgments of God, and died a miserable death. Young is probably destined to a similar end.—*Journal of Commerce.*

A MESSENGER OF MERCY.

A society was some years ago established to distribute tracts by post in the higher circles. One of these tracts, entitled, "Prepare to meet thy God," was not long since enclosed in an envelope, and sent by post to a gentleman well known for his ungodly life and his reckless impiety.

He was in his study when he read this letter among others

"What's that?" said he, "'prepare to meet thy God.' Who had the impudence to send me this cant?"

And with an imprecation on his unknown correspondent, he arose to put the paper in the fire.

"No, I won't do that he said to himself;" on second thought, I know what I will do. I'll send it to my friend B—; it will be a good joke to hear what he'll say about it.

So saying, he enclosed the tract in a fresh cover, and in a feigned hand directed it to his boon companion.

Mr B— was a man of his own stamp and received the tract, as his friend had done, with an oath at the Methodistical humbug, which his first impulse was to tear in pieces.

"I'll not tear it either," said he to himself.

"Prepare to meet thy God," at once arrested his attention and smote his con-

science. Like those of whom the poet says,

"They came to scoff,
And remained to pray."

the arrow of conviction entered his heart as he read, and he was converted on the spot from darkness to light, and from the power of Satan unto God.

Almost his first thought was for his ungodly associates.

"Have I received such blessed light and truth, and shall I not strive to communicate it to others?"

He again folded the tract, and enclosed and directed it to one of his companions in sin.

Wonderful to say the little arrow hit the mark. His friend read. He also was converted, and both are now walking as the Lord's redeemed ones. There can be no doubt that the happy man who first sent out his blessed messenger of grace, had accompanied and followed it with much prayer. And may this strange instance of success stir us all up to be more diligent in circulating tracts, and more earnest in praying for a blessing on them, and which, if not always seen immediately, will doubtless be granted in the end.

"Let us not be weary in well-doing, for in due season we shall reap, if we faint not."—*English paper.*

ANTI-CHRISTIAN LITERATURE.

It does not require a very critical eye, far less a captious mind, to perceive a spirit of hostility to the ministry pervading the writings of the much-admired Thackeray and Dickens. The most casual reader could scarcely fail to have observed its presence. Celebrated as is the latter for his pathetic delineations and advocacy of much-needed reforms; and noted as is the former for satire and keen analysis of character, both apparently delight in depicting full-length portraits of the veriest caricatures of the Christian minister; and not only caricatures, but being presented, without qualification, as representatives of a class, they are absolute libels, and untrue in fact.

In proof of this assertion, take, as instances, the character of "Chadband" in "Bleak House," and that of "Charles Honeyman" in "The Newcomes." The one, an oily-visaged, unprincipled hypocrite, devoid of every honorable feeling, or vestige of morality, figures conspicuously in the most disgraceful occurrences.

The other, a dainty, ill-formed youth, redolent of *millefleur*, the hireling of an usurer, preaches moving sermons, without the slightest interest in them, is imprisoned for extravagant debts, and in all his actions excites unmitigated contempt. Not a ray of better feeling illumines the conduct of either throughout his whole career. To the cases cited might be added "Creamcheese," a worthy compeer, as portrayed by Curtis in the "Potiphar Papers."

It should be borne in mind that these characters are not presented as exceptions and as a disgrace to their profession. No genuine disciple of his Lord, abounding in labors of love to man, is set forth in marked contrast to their qualities. On the contrary, one ignorant of the facts in the case would naturally suppose them true types of an existing class. Now that unworthy and hypocritical members may occasionally be found among both laity and clergy, and do not need the genius of leading novelists to ascertain. It is a necessary evil attendant upon all human associations, that false disciples may gain entrance without detection.

But to affirm, or what is still more reprehensible, to *insinuate*, that a class of men engaged in so sacred a calling as the Christian ministry are false to their profession, and unworthy of respect, argues qualities of mind by no means to be envied. Especially does it become worthy of attention, when men occupying the literary position of the authors mentioned, thus seek to garnish their tales.

It is not, however, in view of the injustice done to a noble profession that the subject assumes most importance, but in the general effect upon religious interests. Such misrepresentations have an influence upon many readers, especially with the young, while they afford to scoffers at sacred things, not only cause of rejoicing, but weapons wherewith to assail those weak in the faith.—*Protestant Churchman.*

TROUBLE.

"Trouble" becomes a marvelous mortifier of pride, and an effectual restrainer of self-will. The temper is mellowed and the feelings refined. It needs repeated strokes of the hammer to break the rock in pieces; and so it sometimes requires repeated strokes of anguish to break our hearts in pieces, and make us humbler and wiser men. And as the

longer you keep the canary bird in a darkened cage the sweeter it will sing, so the more severe the discipline of the good man's experience, the sweeter the songs of his spiritual life. The gold that is refined in the hottest furnace comes out the brightest, and the character moulded by intense heat will exhibit the most wondrous excellences.

God's children are like stars, that shine brightest in the darkest night; like torches, that are better for beating; like grapes, that come not to the press till they come to the press; like trees, that drive down their roots further, and grasp the earth tighter by reason of the storm; like vines, that grow the better for bleeding; like gold that looks the better for scouring; like glow worms, that shine best in the dark; like juniper, that smells sweetest in the fire; like pomander, that becomes more fragrant for chaffing; like the palm tree, which proves the better for preserving; like the camomile, which spreads the more as you tread upon it.

"There is a flower, when trampled on,
Doth still more richly bloom,
And even to its bitterest foe
Gives forth its sweet perfume.

The rose that's crushed and shattered,
Doth on the breeze bestow
A fairer scent, that further goes,
E'en for the cruel blow."

THE STARTING POINT OF VIRTUE.

It is the poor man's Sabbath which is the source of his week day virtues. The rich may have other sources, but take away the Sabbath from the poor, and you inflict a general desecration of character upon them. Taste and honor, and a native love of truth, may be sufficient guaranties for the performance of duties to the breaking of which there is no temptation. But they are not enough for the wear and exposure of ordinary life. They make a feeble defense against such temptations as assail and agitate the men

who, on the rack of their energies, are struggling for subsistence. With them the relative obligations hold more singly upon the religious, and if the tie of religion, therefore, be cut assunder, the whole of their morality will forthwith go into unHINGEMENT. Whatever virtue there is on the humbler levels of society, it holds direct of the Sabbath and of the sanctuary; and when these cease to be venerable the poor cease to be virtuous. You take away all their worth when you take away the fear of God from before their eyes; and why then should we wonder at the result of a very general depravation among them, if before their eyes should be held forth, on the part of their earthly superiors, an utter fearlessness of God? The humbler, it ought not to be expected, will follow the higher classes on the ground of social virtue; for they have other and severer difficulties to combat, and other temptations over which the victory would be greatly more arduous. But the humbler will follow the higher on the ground of irreligion, only they will do it in their own style, and, perhaps, with the most daring and lawless spirit of those that riot in the excesses of newly felt liberty.—*Dr Chalmers.*

ELECTION—SALVATION.

Effectual calling is inseparably tied to eternal foreknowledge or election on one side, and to salvation on the other. These two links of the chain are up in heaven in God's own hand; but this middle one is let down to earth into the hearts of his children, and they, laying hold on it, have sure hold on the other two, for no power can sever them. Though the mariner sees not the polar star, yet the needle of the compass which points to it, tells him which way he sails; thus, the heart which is touched with the loadstone of Divine love, trembling with godly fear, and still looking to God by fixed believing points at the love of election, and tells the soul that its course is toward the heaven of eternal rest.—*Leighton.*

Poetry.

THE INFIDEL AND HIS DAUGHTER.

Suggested by reading a newspaper paragraph describing the scene between the brave old Ethan Allen and his daughter, on the eve of her death, when she

asked the stern infidel in whose faith he would have her to die—his or her mother's:

"The damps of death are coming fast,
My father, o'er my brow;

The past with all its scenes has fled,
 And I must turn me now
 To that dim future which in vain
 My feeble eyes discern ;
 Tell me, my father in this hour,
 In whose stern faith to die.

"In thine ? I've watched the scornful
 smile,
 And heard thy withering tone,
 Whene'er the Christian's humble hope
 Was placed above thine own ;
 I've heard thee speak of coming death
 Without a shade of gloom,
 And laugh at all the childish fears
 That cluster round the tomb.

"Or is it in my mother's faith ?
 How fondly do I trace
 Through many a weary year long past
 That calm and saintly face !
 How often do I call to mind,
 Now she is 'neath the sod,
 The place, the hour, in which she drew
 My early thoughts to God !

"'Twas then she took this sacred book,
 And from its burning page
 Read how its truths support the soul
 In youth and failing age :
 And bade me in its precepts live,
 And by its precepts die,
 That I might share a home of love
 In worlds beyond the sky.

"My father, shall I look above,
 Amid this gathering gloom,
 To Him whose promises of love
 Extend beyond the tomb ?
 Or curse the Being who hath blessed
 This chequered path of mine ?
 And promises eternal rest !
 Or die, my sire, in thine ?"

The frown upon that warrior brow
 Passed like a cloud away,
 And tears coursed down the rugged
 cheek
 That flowed not till that day.
 "Not, not in mine," with choking voice
 The skeptic made reply—

"But in thy mother's holy faith,
 My daughter, may'st thou die !"

THE OLDEST HYMN.

[In Paed. Lib. iii. of Clement of Alexandria is given in Greek, the most ancient hymn of the primitive church. It is there (one hundred and fifty years after the apostles) asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he ascended to his reward.]

Shepherd of tender youth !
 Guiding in love and truth,
 Through the devious ways ;
 Christ, our triumphant King,
 We come thy name to sing,
 To shout thy praise.

Thou art our holy Lord !
 The all-subduing Word !
 Healer of strife !
 Thou did'st thyself abase,
 That from sin's deep disgrace
 Thou might'st save our race,
 And give us life.

Thou art Wisdom's High-priest !
 Thou hast prepared the feast
 Of holy love !
 And in our mortal pain,
 None calls on thee in vain,—
 Help thou dost not disdain—
 Help from above.

Ever be thus our Guide,
 Our Shepherd and our Pride,
 Our Staff and Song !
 Jesus ! thou Christ of God !
 By the perennial word,
 Lead us where thou hast trod—
 Make our faith strong !

So now, and till we die,
 Sound we thy praises high,
 And joyful sing ;
 Infants, and the glad throng,
 Who to thy church belong,
 Unite and swell the song
 To Christ our King.

Children's Corner.

LESSONS FROM HEATHEN LANDS.

A little boat was sailing on its lonely
 course across the deep waters of the

Southern Ocean ; no island was near,
 no shore to be seen ; wherever the poor
 voyagers looked, still the same wide,
 wide sea, spread around, and their hearts

felt sad and heavy. For they had been six weeks upon those deep waters,—their small stock of food had grown less and less, and now a very little rice, and a few drops of oil, were all their store.—They divided the rice, and ate a grain at a time, and then they dipped a little of the husk of the cocoa-nut in oil, to moisten their parched and thirsty lips. It was the Sabbath day, and weak and weary as they were, they raised a Sabbath hymn, and then they read together in God's holy word, and prayed that they might not die from famine on the mighty deep.

Just then, a large fish appeared on the top of the waves, and played some-time around the boat;—the poor sailors were hungry, and that fish would have made them one good meal at least, but it was the Sabbath day; they looked at it and at each other, and after talking together, they agreed that “they would not catch fish on the Lord's day.” So they let it swim away, and again they prayed, “resting in the Lord, and waiting patiently for him,” and their prayer was heard,—God led them safely across the waters to the island of Atui, and at length brought them back to their own far-off home.

These were the South-Sea Islanders; a very little time before, they knew nothing of God's holy day, or of Him who is Lord of the Sabbath, and now they knew but little, or they might have thought how Jesus himself allowed his hungry disciples to seek and gather food on the Sabbath, for he loved mercy better than sacrifice. But with our better knowledge, is our spirit as obedient?—The Bible says, “Happy is the man that feareth always, but he that hardeneth his heart shall fall into mischief.”—*Miss. Repository.*

CHRIST PRECIOUS.

Miss Harding, the Teacher of the Ladies' Society at Jerusalem, mentions the following anecdote of a little Jewish girl in that city, one of her scholars:

On all occasions this dear child is fond of quietly talking with me alone; and one evening, while seated beside me on a stone on the Jaffa Plain, while her sister and another child were playing at a little distance, she repeated to me, in

a clear, sweet voice, her favourite hymn—

“Salvation, oh! the joyful sound;”

And on coming to the chorus—

“Jesus Christ is our Redeemer!”

she said very earnestly, and with deep feeling, “Oh! Ma'am, that's sweet. Jesus Christ is OUR Redeemer, OUR Redeemer! No man can redeem his brother: no money! no money! nothing but only the precious blood of Christ!” In the mouth of a little Jewish girl, these words had great force and deep interest. The child had only been with me eight months, so I had hardly known how far she could follow the English lessons I had given. I was much affected by the circumstance.—*Ch. Miss. Juv. Instr.*

WHAT THE CHILD DIDN'T WANT.

“I don't want ever to die!” said one of the little boys of Old England. And so say all the heathen. They all dread death, and are all their life-time subject to bondage through fear of death. Yet all must die. What then make men willing to die, and happy in the prospect of it? the GOSPEL. This reveals the knowledge of ourselves as sinners, of Christ as the Savior, and of eternal life and happiness through his merits. To know this so as to lead to repentance, prayer, and faith, delivers the heart from the fear of death. But these tidings can only be proclaimed in dark and distant lands by the labors of the missionary.

Therefore we ask you, dear friends, who know of this blessedness, to increase your efforts to spread the happy news through all the earth. The feeling of every poor idolater in the world is expressed in the youthful words, “I don't want ever to die!” Be in earnest then, dear youths, and since you know the way of life, strive to bless the world by helping on the great cause of the world's salvation. This will add to your own happiness as well as theirs. And when death shall appear, you will not have to say, “I don't want to die,” but like the noble Apostle Paul, “I am ready;” and as you fall asleep in Jesus,

“Angels that tread the airy road,
Shall bear your spirit home to God.”
—*Juv. Miss. Mag.*

Religious Intelligence.

NEW BRUNSWICK.

DEATH OF REV. JOSEPH CRANDALL.—It will be seen by our obituary list that FATHER CRANDALL, who has been long in a state of great feebleness, was, on Friday, the 19th ult., taken to his rest.

He is the last one of that class of remarkable men who have been long known by the Baptist body in these provinces as "The Fathers." With a vigorous constitution and well developed bodily frame, he combined a powerful intellect and great firmness of purpose. After having preached the gospel of Christ for upwards of sixty years, and emphatically "fulfilling his course," he has been for some time gradually descending the valley, and giving indications of bodily decay; still he has been but little diminished in mental vigor, and was permitted to bear testimony to the sufficiency of those truths which he has taught to others to sustain him in nature's extremity. A letter from Mr. J. S. Colpitts to the *Christian Visitor*, dated Feb. 11th, states that "he was just waiting on the brink of eternity, ready to depart at his Heavenly Master's call." He wished his brethren to know "that his sentiments were unchanged. That which had been his THEME through life was his HOPE as death drew nigh."

He preached the First Sermon before the First meeting of the Baptist Nova Scotia and New Brunswick Association, on June 24th, in the year 1800, and in the year 1810, the first year in which the Minutes were published, he wrote the Circular Letter to the Churches. This document, although brief, is pointed, and well adapted to shew believers that no compromise must be made with error or disobedience. We may probably republish it on some future occasion. What a glorious contrast may be drawn between those days and the present. He might well have said, "Lord now lettest thou thy servant depart in peace for mine eyes have seen thy salvation." What a glorious monument has arisen to the memory of him and his contemporaries. It may be said of them as of Wren, "If you would see my monument look around."—We should be glad to have had time and materials at hand for a notice more worthy of this servant of Christ, but must defer it till next week, when we shall give a more extended notice. In all probability some of our correspondents may fur-

nish us with something more satisfactory.—*Christian Messenger.*

PRINCE EDWARD ISLAND.

GREAT PROTESTANT MEETING.—On Friday night last, the 19th inst., according to announcement, a meeting of Protestants of all denominations was held in the Temperance Hall in this City. A vast assemblage filled the hall, thronged the doors and stairs, crowded the lower entrance, and many, unable to obtain admission, stood eagerly listening outside. The platform was occupied by nine Ministers of various denominations, and several laymen. A greater number of ministers would have been present but for the shortness of the notice, occasioned by the unavoidable postponement of the meeting. One individual, the Rev Mr Cotton, to testify his zeal for Protestantism, left his distant home on receiving the notice, but could not reach the city before Saturday morning. The Chair was ably filled by Lieut-Colonel Gray. The meeting was all that could be desired—peaceful yet enthusiastic, temperate yet determined. The great subjects—the religious instruction of the young, the resistance to Popish aggression, and the enjoyment of our rights as subjects of the British empire, were satisfactorily handled. While the remarks of all the speakers were good, the speeches of several were animated and powerful, and were loudly applauded by the audience. For nearly four hours the attention and interest never seemed to flag, although many were compelled to stand all that time. Such meetings, properly conducted, are beneficial, if not indispensable, to the continued prosperity of this Island. They display the oneness of Protestants—they expose the deceitful policy of Rome—they condemn the truckling of party-politicians to her ambitious schemes, and they publicly proclaim the determination of the people to maintain unimpaired all their civil and religious rights. The following Resolutions were severally proposed and passed unanimously:—

1. *Resolved*, That this meeting is grateful to God for the unity of Protestants in the fundamental articles of belief.

2. *Resolved*, That this meeting maintains that the Protestant Bible has not "a studied corruption of texts," is com-

plete, and is not worthy of reprobation by any body of men professing faith in Christ.

3. *Resolved*, That moral training from the Bible is indispensable to the efficiency of the Normal School.

4. *Resolved*, That the present state of the Academy is not suited to the wants of this Island, and that a College established on proper principles would be welcomed by the people.

5. *Resolved*, That this meeting would hail with satisfaction a suitable reply to the late Romish manifesto, denouncing our Bible in our Common Schools.

6. *Resolved*, That this meeting pledges itself to use its utmost influence to return sound Protestant and Bible-loving men at the ensuing General Election.—*Pro-lector*.

INDIA

THE LATE BISHOP WILSON.

The following sketch of the late Bishop Wilson is taken from the London Record:

Daniel Wilson, who died Jan. 3d., was appointed Bishop of Calcutta in 1832, on the selection of Lord Glenelg. then President of Control. He had not the advantage usually enjoyed by these elevated to so responsible a see, of previous ecclesiastical experience in subordinate offices, such as those of Bishop's Chaplain or Archdeacon. He had been distinguished only as an able, laborious, and successful preacher, and as a zealous advocate of Bible and Missionary Societies, both on the platform and by the press. Bishop Wilson accomplished very much for India by procuring additional chaplains, by the erection of suitable churches, and by the advancement of a great variety of excellent societies. He also diffused through the vast diocese over which he acted as Metropolitan, a blessed spirit of harmonious co-operation in all good works. But that which distinguishes his episcopate, and which has conferred inestimable benefits on India, was the striking, uncompromising, energetic, and incessant proclamation, for a quarter of a century, of the truths of the Gospel, by which he has raised the tone of religion throughout all classes of Christians to an extent which few can sufficiently appreciate. His labors in India were not confined to oral instruction. Numerous volumes have issued from the press—commentaries, volumes of sermons,

charges, &c.—which have animated and refreshed the whole Church of Christ. The amount of his intellectual labors in these respects, as well as in reading and in correspondence, was prodigious. Dr Wilson's previous life and ministry prepared him in a remarkable degree for the special mission to which he was called of God. He was born in 1778. Not being designed, as a boy, for the Church, he was for a few years in his father's business of the silk trade, in which probably he acquired somewhat of those habits of method, promptitude, and activity which remained with him through life. As soon as he became alive to the concerns of his own soul, about the age of nineteen, he devoted himself to the ministry of God's Word. He studied for college under the Rev Joseph Pratt. He went to St. Edmund's Hall, Oxford, in 1798. He obtained the prize for the Bachelor's English Essay on "Common Sense" in 1803. Having been ordained in 1801 as curate of the Rev Richard Cecil, at Chobham and Biscley in Surrey, soon afterwards he became Vice Principal or Tutor, of St. Edmund's Hall, and at the same time the curacies of Upper and Nether Worton, near Banbury. From thence he removed in 1812 to be minister of St. John's Chapel, Bedford-row. Here, having no parochial charge he bestowed much labor of reading and thought upon his preparation for the pulpit, so that a naturally powerful mind became richly stored for the work of the ministry. He was surrounded by a very large congregation, drawn from all parts of the town, and comprising some of the most able and influential men of note in the religious world. Of this congregation the elder Charles Grant and his two eminent sons, Lord Glenelg, and Sir Robert Grant, were members, and by intercourse with them his views on the great questions of India were matured long before there was any prospect of his being called to labor there. Sir Robert Grant, afterwards Governor of Bombay, met the Bishop in India, and they resumed, on the spot, conferences which they often held together in England, especially during the great struggle for opening India to missionaries. In 1824, Mr Wilson was instituted to the family living of St. Mary's Islington, where he remained till his appointment to his bishopric, in March, 1832. The erection of three large churches in Islington at a time when church building was a work of far

greater difficulty than at present, together with the establishment of many useful Institutions, testify to his extraordinary zeal and success as a parochial minister. He was a widower when he went to India. His only surviving children are the Rev Daniel Wilson, Vicar of Islington, and a daughter, the wife of the Rev Joseph Bateman, who was for some years his chaplain in India, afterwards Vicar of Huddersfield, and now of Fooks Cray, Kent.

CANADA.

The result of the recent elections are in many respects encouraging. Never before, perhaps, did the religious element enter so largely into the struggle. The Protestants of Canada felt indignant at the special favour shown by the late Parliament to everything Popish. Chiefly on this account many supporters of the Government, and three members of the Cabinet, have been defeated at the polls.

The Orangemen of Canada exert a powerful influence. They consist chiefly of Protestants from Ireland, but also include many Scotchmen, Englishmen, and Canadians. Notwithstanding their profession of high Protestant principles, they have hitherto, in many instances, been induced by unprincipled leaders to combine with Romanists in supporting the representatives of High Churchism. Their eyes, however, have now been opened, and, irrespective of political prejudices, they have generally supported the representatives of sound Protestant principles.

The election of Mr George Brown, as senior member for Toronto, is justly considered a remarkable triumph. Mr. Brown has been for many years the most active, talented advocate in Parliament, of Sabbath observance and temperance reform, and the staunchest opponent of Popish measures. Toronto is the seat of an English Tractarian and a Romish Bishop, who generally agree in politics, and whose friends have generally been elected. Chiefly, however, on the ground of the stand taken by him against Popery, sound Protestants of all political parties have combined in placing Mr. Brown at the head of the poll. He was also elected by a large majority for one of the counties. Several other counties have been carried in the same way. This augurs well for the future.
—*News of Churches.*

ENGLAND.

The long-discussed case of Archdeacon Denison has been finally disposed of by a legal difficulty. It will be remembered that it was decided in the Court of Arches, that the proceedings against the Archdeacon were not valid, having been begun more than two years after the committal of the alleged offence. This decision was appealed against, but has been ratified by the Committee of Privy Council. Thus terminates this apparently at one time so portentous case. The *Record* says, that the ecclesiastical lawyers are fully satisfied that if the appeal had been tried on its merits, the judgment against the Archdeacon would have been upheld. It cannot but be deeply regretted that, whatever the reason, the expression of such opinions as those of the Archdeacon has not been visited with the discipline of the Church, especially at a time when the Romanizing party are exhibiting with so much boldness, so entire a disregard of all honesty and truth, in trampling openly under foot the solemn profession of faith which they have made.

PROFESSOR ROGERS, the well known author of the "Eclipse of Faith," has become Principal of Lancashire Independent College, a post vacant by the resignation of Dr Vaughan.

A special meeting of the London Missionary Society was held on the 18th ult., in promotion of a new proposal for sending twenty more missionaries to India within the next two years. The proposal had already elicited, said Dr. Tidman, £3000. Lord Shaftesbury presided. In the course of his speech, he asserted that the only principle to be demanded was perfect equality for native Christians. "They asked no more, and, by the blessing of God, they would take no less." Mr Thomas Chambers, late M. P. for Hertford, Mr Baxter, M. P., Sir Culling E. Eardley, and others, addressed the meeting, which was well attended. The contributions given for this special object have been in large sums—one for £500, one for £200, and fifteen for £100, &c. The resolutions pledged the meeting to appeal to Government to withdraw its countenance from every form of idolatry, and to withhold its sanction from the monstrous social evils connected with caste, while securing entire religious freedom to all, so far as compatible with civil rights and public order.

SCOTLAND.

Much excitement has been awakened in the Scottish Episcopal Church, by the assertion by the Bishop of Brechen, in a Charge to his clergy, of his belief in the presence, so as to be objects of adoration, of the body and blood of Christ in the communion elements. Three of the Scotch bishops—Bishops Terrot, Ewing, and Trower—have issued a protest against this view. Much correspondence has taken place among the lay members of the Church, and it is reported that a party are prepared to leave unless the Bishop's Charge be authoritatively condemned. The following is a portion of the statement of the three bishops:—

“Whereas, the minds of many devout Christians have been injuriously affected by recent statements on the subject of the Sacrament of the Lord's Supper, wherein the doctrine propounded respecting the oblation of the bread and wine, and also respecting the reverence due to the consecrated elements, and asserted to be the doctrine of the Church of England, and also of the Scottish Episcopal Church, appears opposed to the teaching of both Churches—We, the undersigned bishops of the said Scottish Episcopal Church, do hereby declare as follows:—

“1. We hold and teach that the Body and Blood of Christ are not so present in the consecrated elements of bread and wine as to be therein the proper object of such supreme adoration as is due to God alone.

“2. We consider such adoration to be repudiated by the declaration at the end of the English Communion Office; and we hold the reasons why kneeling at the reception of the consecrated bread and wine was enjoined to be the reasons there assigned for the injunction, and no other.”

AUSTRIA.

OPERATION OF THE CONCORDAT.

—“Even in Austria, in that poor Austria which is entirely given over to the order of the Jesuits, an opposition is forming against the will of the Emperor. This opposition is beginning to manifest itself in the press; the *Gazette of Vienna* has recently published articles which have created astonishment, but which have not been suppressed, because the Ministry itself is, in all parts of the empire, engaged in a struggle against the

bishops, whose encroachments it can neither endure nor restrain. Everywhere, the clergy, taking their stand on the Concordat, are placing themselves above the laws of the empire. The journals are filled with narrations verifying this assertion. Ought I not to relate one or two? These recitals depict a state of things worse than all descriptions. A short time since, two professors newly appointed to the University of Vienna, presented themselves before the Lieutenant of the Government (Statthalter) to take the customary oath. They quietly listened to the formula which imposes on them the duty ‘of yielding obedience to the Emperor, and to the authorities constituted in his name, and of applying themselves faithfully to the instruction of youth, engaging in nothing contrary to the well-being and to the repose of the State; but at the moment of raising the hand to swear they declared that they would not take their engagement unless the magistrate would add to the formula this clause, ‘saving the rights of our spiritual head.’ These professors are priests, and you see that they wish to be faithful to the Emperor only in subordination to the Pope. Citizens of Rome before everything; citizens of Austria in the next place, if possible? What is yet more strange is, that Statthalter, having postponed the administration of the oath, that he might refer the matter to the Minister of the Interior, received instructions to insert in the formula of the oath the clause desired by the priests. And the rights of the spiritual head;—we know well what that means, and what it may signify in the future. One more narrative: At Prague, the council of the commune had let to a merchant a warehouse attached to the parsonage of the Church of St. Henry. The contract being a civil one, the merchant requested its renewal; but instead of his signed contract, he received a written declaration stating that, by virtue of the Concordat, real property belonging to the Church could not be let to a Protestant! So the contract was annulled! Does not this recall that glorious time when, in France, the Huguenots could neither buy nor sell, nor engage in any profession, whether legal or medical? Behold to what the Jesuits have reduced Austria in the middle of the nineteenth century!”—*Christian Times*.

TURKEY.

CONSTANTINOPLE, Feb. 9, 1858.

What the policy of the Porte may now be, after the death of Reschid Pasha, we cannot tell; the present ministry profess regard for liberty, but we must be prepared for those ebbs and flows which invariably mark the progress of great social revolutions. And especially do we feel that in faithfulness to our own land, which has shed so much precious blood in defence of Turkish independence, and in truest kindness to Turkey itself, must we jealously guard every right and privilege which the Porte has guaranteed to its subjects of every name.

It so happens that just this day information reached us of certain flagrant acts of oppression in the pashalic of Erzroum, which in all probability will bring out the real character of the government. In that pashalic, the province of Khanoos has for several years been distinguished by a remarkable spirit of inquiry into Divine truth, aided, doubtless, by the circumstance that there exist in that quarter several villages inhabited by the descendants of the ancient Paulicians, whose name, indeed, and some of their tenets they retain to this day, though little trace was seen till lately of what we would hope must have been the spirit of that ancient denomination. About five years ago, a young man named Simon, a native of the district, was ordained to the pastoral care of the Protestants scattered among the numerous villages of the province, and he has ever since discharged his ministry with faithfulness, energy, and, we believe, no small success.—The acts now complained of took place at Chevirmeh, perhaps one of the largest villages of the district, and containing about seventy souls connected with the Protestant community, while smaller numbers, from thirteen down to two or three, are to be found in the surrounding neighbourhood. Alarmed probably by the spread of Protestant principles, and by the activity of Pastor Simon, and further incited, it is said, by instructions imparted in this very city, the Bishop of Erzroum and his Council have lately begun to annoy these brethren. Threats were abundantly employed, and not a few were even severely beaten, so that several were induced through bodily fear to return to the old Armenian church. Towards others, who had something to lose, other modes of persecution were

adopted. In particular, a marriage was prevented by force, which was intended to have taken place between two parties in all respects qualified to form that connexion; a large quantity of corn was demanded from the pastor without the least shadow of right, and intimation was sent him that unless he withdrew voluntarily from the district, means would be used to compel him to do so. It seems unquestionable that here, as in so many previous cases, there has been a guilty combination of the Turkish civil magistrate with the Armenian ecclesiastics for crushing the progress of the truth; and is also obvious enough that these parties are venturing upon measures which they would not have attempted two years ago, when Mr Brant was British Consul in that quarter. We believe the present consul is disposed to protect the rights and liberties of all, and especially of the Protestants, whom Protestant Britain may well consider her special charge, and we hope that in time he may establish for himself an influence which he may wield for good, and such influence must be moral and personal to be really effective. But in the meantime, it is obvious that recourse must be had to the supreme government for redress, as our consul is unable, for we cannot believe he is unwilling to afford protection to the persecuted.—*News of Churches.*

SARDINIA.

The Sardinian Parliament is becoming more resolute every day in its determination to cow and abate clerical dominance in public affairs. From an inquiry into the conduct of the clergy at the late elections—itself deemed an extreme measure—the stride was something to wonder at, which demanded the expulsion of priests from the Chamber of Deputies. The proposition took the form of a motion that Signor Marongiu, a canonico, be expelled, and the doctrine broadly and boldly laid down was that holy orders and a seat in the Legislature were incompatible. By a vote of eighty to sixty, the canonico was removed. Three other canons have seats, but a similar proceeding must be taken in their case.

It is manifest, on the face of recent proceedings in Turin, that the Catholic Church is daily losing round in Piedmont.—*Scottish Press.*

PERSIA.

NESTORIAN MISSION.

A Communion Season.

The following extract is from a letter of Mr. Rhea, of the American Board of Missions:—

“In the month of May we had an interesting communion season with our little flock here. Mr. Cochran was with us, from Orcomiah. There were eleven persons who entered into a solemn covenant to be the Lord’s, and then united, as doubtless, they never did before, in commemorating the death of our Lord. This was a strange scene to be witnessed in these wild Koordish mountains, but one of solemn and affecting interest. We love to think of this little company as the church of Koordistan; the leaven which, by God’s grace, is to leaven the whole lump; the mustard seed which is to become a great tree, under whose shade hundreds of these poor deluded Christians, and fanatical Koords, and hardened, unbelieving Jews, are to repose in peace and love. ‘The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid.’ Of the little company who united with us in the delightful ordinance, five were helpers, three of whom were from Tkhoma, and two from this village. The others were of this place, except one from the neighbouring village of Zirkanis. His name is Joseph, and we have hoped for a year or two, that he was truly a child of grace. I remember when he was one of the most bigoted in his devotion to the old customs, and when he sat up until midnight arguing strenuously in their defence. But by

and bye beams of gospel light found their way to his darkened mind. His errors fled apace, his old hopes all gave way, and we trust, he came out, a living disciple into the liberty wherewith Christ makes his people free. Eshoo, the father of Gewergis, now a grey-headed old man, but with a heart young and warm for Christ, stood up and took upon him the vows of God. There, too, was the lad of fifteen, who, we hope, was borne from our little school into the school of Christ. Though a small company, all classes were represented. There was father and son, husband and wife, old man and youth, preacher and servant. There were others who, we hope, are worthy to name the name of Christ, and we trust that at no distant day they will unite with us. This, perhaps the first communion ever celebrated in simple Christian style in the Koordish mountains, I have no doubt has made a good impression for the truth.”

Mr. Perkins writes:—

“The work of printing the Old Testament with references, is going rapidly forward. We have advanced to First Samuel. The volume will consist of about one thousand pages. A little more than three hundred are printed, and we proceed at the rate of about one hundred per month. The Persian agent for the Nestorians here is entirely quiet at present, and we meet with no ‘let or hindrance’ in our way. Whether he will bestir himself again when we come to open our schools for the winter remains to be seen. At present, the gospel is proclaimed here with unobstructed freedom.”

Editorial.
THE TEMPERANCE QUESTION AND THE LEGISLATURE.

OUR readers before this will have been aware that the Maine Liquor Law has been strangled for the present, and that by the Hon. James Wm. Johnston. We believe that the friends of Temperance were prepared for this result, but we question if they were prepared to receive the blow from the quarter from which it has come. That James Wm. Johnston, the man above all our public men, who has been forward in this cause—the man who has so often and so prominently stood forth in the Temperance organizations of the Province—who had introduced the first stringent law on the subject, should now be the man to burke the measure is what we believe few could have expected. We were convinced even at the time, when many of our Temperance friends would have reckoned it downright heresy to the cause,

to have hinted such a suspicion, that Mr Johnston was making the Maine Liquor Law a stalking horse to power, and that Temperance men were being made stepping stones for his elevation to place and power; but we confess that we were scarcely prepared for such an open exhibition of inconsistency and such a total disregard of past professions and pledges. We had known him eager, at the time of the last election, to have men returned on the Maine Law Ticket, *but only on the Conservative side*, and we had seen him in the Session of 1856 throw up the leadership of the cause in the Assembly, when he had got *all the aid that he had expected to get from it*, and we regarded the fair promises by which he succeeded in deluding many Temperance men, *that if he were only in power*, he would then carry the measure, as a mere attempt to hoodwink the simple; yet we did expect him to attempt to preserve some *show* of consistency, and we did not expect that he would have thrown off the mask in a manner expressive of such utter contempt for those whom he had so long deluded. We cannot help remarking, that it indicates a very low state of public sentiment, when a public man of his standing, can thus disregard all the claims of principle and consistency, without shame and without fear of consequences.

Our object however at present is to discuss the question, with the view of discovering past errors, and our duty for the future. Now we think the first error was in the view, which most Temperance men took of the state of their cause at the commencement of the present House. Having obtained a good majority in favor of the principle of the Bill, at the first Session of the Legislature, they were sanguine enough to imagine, that they had succeeded not only in converting the country to total abstinence principles, but that the majority of the Assembly were actually convinced of the wisdom and practicability of the measure. Than this there could be no greater mistake. Perhaps it would not be going too far to say, that the 16, who in the present Session recorded their names for the Bill, represented the actual strength of the advocates of Prohibition in the House. How then came there such a majority for the Bill? If Temperance men have been blinded on the subject, there is scarcely a man on either side of the House who is not aware that the majorities of 1855 and 1856 were obtained by a number of members, some of them as thorough friends of drinking, as the House contains, voting for it, in the hopes of embarrassing the Government of the day. Men voted for it in the afternoon, and went home to spend their evenings over their whiskey or champagne. It was ridiculous in Temperance men to glorify themselves on the friendship of such men, and to rest their cause upon their support, "*Non tali auxilio, nec defensoribus istis tempus eget.*" The expectations which they formed were entirely too sanguine, and the disappointment they have met with is only what might have been expected. Unless we can enlighten the country sufficiently, so as to prepare them to receive and carry out such a Bill, and unless we can get a majority of the Legislature, who honestly think such a measure for the interest of the Province, it is useless to look to any mere political combination for success.

In this connexion we cannot help saying, that the friends of Temperance have injured their cause by the position, which they have taken in reference to the late Government. The fact was that the two parties were playing a game for place and power, and the Maine Liquor Law was the football to be kicked between them, and the one party deserved about as much credit as the other. If the one party were justified in making the Bill a stalking horse to power, the other were equally justified on every principle of self-defence, in defeating the project. They had pledged themselves that if a ma-

majority of the House really were in favor of the measure they would give it a fair trial. And so they would, but when they saw the nature of the combination in its favor, and that it was a mere piece of political trickery to embarrass them, we do not wonder that they felt themselves justified in defeating it. The fact is that the two parties were in some respects on a par in this question. There were leading men on both sides opposed to the measure, and there were leading men on both sides friendly to it. The last division exhibits the curious fact of exactly the same number from each side in favor of the Bill. One of the most respectable members of the late Administration (Mr Creelman) was defeated principally through the exertions of the rumsellers, and the same class of worthies have boasted of returning the present Solicitor General. The present Government have done nothing more for the cause of Prohibition than the last, and from their advent to power gave the clearest indications that they did not intend to. One of the first acts of the head of the Government, when firmly seated in power, was to propose the drawback on officers' wines, and now they have *to a man openly voted against the measure*. And yet the *Abstainer*, the organ of the Sons of Temperance, has continued to howl about the late Government, until it has come to be regarded in many quarters, as a supporter of the present Government as really as the *Catholic* or the *Colonist*. We need not say that this course has tended much to the injury of the cause, by cooling down many friends among the supporters of the late Government, and exciting the opposition of others, while all that has been gained is the contempt of Mr Johnston, who laughs in his sleeve at the men whom he has so successfully gulled. We are not by any means defending all that the late Government have done. But we say let the two be treated impartially, and not one condemned while another as bad, or worse, is commended.

We cannot help another remark, though we fear some Temperance men will count it downright heresy. We cannot agree to the doctrine, which was promulgated so freely at the last election, but is now not so openly avowed, viz.: that in voting, the Temperance question should be held paramount to every other. We believe that through this view, Temperance men were one means of defeating Mr Howe, and if so, they have to some extent to answer for the present state of things, by which our whole public interests have been placed at the mercy of the Romish Archbishop.

But what is the duty of Temperance men now? We think we may sum it up in the words of the great Repealer: "Agitate, agitate, agitate." The public mind yet requires to be enlightened on the whole Temperance question. This may seem extraordinary after all the labor and money that has been spent in the cause. Yet the fact is undoubted. There are indeed many districts and settlements that are thoroughly enlightened on the subject, but there is scarcely a county of the Province in which there are not districts, in which the drinking customs are as prevalent as ever. There are some counties in which the Total Abstinence cause can scarcely be said to have obtained a footing at all. What may be called the Catholic counties are in primeval darkness on the subject, and some counties, professedly Protestant, are little better. A great work, then, has yet to be done, and we confess that we are hopeless of any Prohibitive Law for the whole Province, which will secure its objects, for some years to come. It is in this view that we think it wiser to seek, in the meantime, a Bill which will give the inhabitants of any polling section the power, by their votes, of expelling the nuisance. Such a measure might be obtained ere long. Its justice would commend itself to the good sense of many, who view the Bill for the whole

Province as an impracticability. And we are persuaded that the measure would be productive of good results. It would enable those districts in which the Temperance cause has gained the ascendancy to carry out the principle of prohibition in their borders more effectually than they can now do. And the example of its beneficial results would be operative upon other sections, and ultimately prepare the way for the success of the measure throughout the length and breadth of the land.

We would just add the further remark that the friends of Total Abstinence should not be discouraged by what has happened. They were too much elated in the beginning of 1856, as if their work was done; and now they seem ready to be as much cast down, as if the case were hopeless. Both feelings are wrong. The battle was much farther from being won than the friends of Temperance imagined. The enemy had entrenched himself far more strongly than they had supposed, and there was far more work to do than they conceived. Nor is there any cause for discouragement. It is well that we should know the strength of the foe, with whom we have to deal,—no evil of such long standing can be rooted out in a short time,—no great moral triumph has ever been achieved without long continued and persevering exertions; and though such defections as Mr. Johnston's are disheartening, we may remember that it has ever been that the best of causes has had its Judas, or its Benedict Arnold; and remembering the inspired injunction, "Put not your trust in princes, nor in the son of man, in whom there is no help," we should go forward looking to the blessing of him, without whose approval the best of human efforts cannot be permanently successful.

DEAF AND DUMB SCHOOL.

At our request Mr J. S. Hutton, the head-teacher of the School for the Deaf and Dumb, recently opened in Halifax, has furnished for our present number, a most interesting article on the whole subject of Deaf-mute instruction, to which we ask the earnest attention of our readers generally, and of the ministers of our Church in particular.

We recently spent some time in the School, and experienced great gratification in marking the attention and progress of the pupils. Two or three of the more advanced can carry on a written conversation on any subject with which they are familiar, but the large proportion are yet far from this stage of advancement, and can reach it only by enjoying constant tuition for a considerable time. It is matter for fervent gratitude that now within our own Province this afflicted class can have their condition so much improved and receive the knowledge of God and of salvation through his Son.

Here then is an institution which should receive a cordial support from every county and village, if not from every religious congregation in the Province. To our own Church, as being ever ready to contribute to religious efforts of a public and unsectarian character, we look with confidence for a pretty general response to the Circular of the Managers. If "beginning at Jerusalem" be regarded as an indication that our missionary zeal should find its first sphere of exercise in the fields of destitution which are most contiguous, why should we neglect our Deaf-mute brethren? How can we rest satisfied while they remain in darkness when the light is shining, and may be conveyed in illuminating beams into their hearts?

Now there are *two things* which we think *may be done and ought to be*

done without delay. First a small contribution might be raised in almost every one of our Churches in behalf of the object, as being at once humane and evangelistic in its character; and secondly, ministers or other persons who are willing to be useful might visit parents who have children, afflicted with congenital deafness, and urge upon them THE SACRED DUTY of sending them to the place of instruction. If they cannot do this, if the expenditure would be beyond their means, then let two or three congregations, or a village or settlement, as the case may be, request that their contributions be applied wholly or partially to the support of such pupil or pupils. In conclusion, let the example of our blessed Saviour and the tenderness which he showed to this class, whom he not only healed but taught by significant signs (Mark vii. 32-34), be remembered as a stimulus to duty. Towards such an object, *giving* will be twice blessed—first to the donor and next to the recipient,—but “it is *more blessed to give than to receive.*”

THE “CHRISTIAN MESSENGER” AND MISSIONS TO ROMANISTS.

IN remarking upon the Protestant Alliance in our last, we spoke of the proposal to engage in missionary operations to Romanists. We said: “We see that it is farther proposed that the Alliance, if properly sustained, shall attempt *some missionary movement* after the example of similar efforts in Ireland and Canada, to give divine truth and the gospel of Jesus Christ to one or more of the races which, in this province, blindly obey the Papal priesthood. It is high time that *such a mission* was instituted. We rather incline to the idea that it will be more effectually carried out by Churches through their own ecclesiastical judicatories. The Baptists and Free Church have had *the subject* before them and have had committees on Popery for several years,” &c. The editor of the *Christian Messenger* quotes the last sentence, and, while scarcely finding charity enough in his heart to believe that we did not make “a wilful misstatement,” says, that “as far as Baptists are concerned, *we believe* there is no truth in the above extract.” Now, any man possessed of his rational faculties will perceive that “the subject” spoken of is a mission to Romanists, and in mentioning the attention given to the matter by our Baptist brethren, we only meant to do them honor. But it seems to have given high offence. Why? we are at a loss to explain, unless by reference to certain political combinations formed under the authority of Archbishop Walsh, in which he feels interested. We would have thought that the members of any christian body would have counted it to their honor that they were among the first to establish such a mission. But whether honorable or otherwise, the Baptists cannot be relieved from the charge. It is indeed strange that we should have to instruct the editor of the Baptist organ in the missions of his own body, but we can assure him as a fact that they have a mission conducted by Mr Chute to Papists of Acadian French extraction, and the movement regularly referred to in the proceedings of their Association. In the columns of the *Messenger* there have been boasts of their having such a mission. And yet now the Editor informs his readers, that he believes there is no truth in the statement that they have had the subject under consideration. Whether they have “a committee on Popery” is a matter of less consequence. Having a mission to Papists, we supposed that it was managed in the usual manner by a Committee.

Obituary.

DIED, At the Head of Hillsborough, on Monday, the 1st February, Mr THOMAS DOUGLAS, senior, in the 77th year of his age. The deceased was a man of remarkable integrity and genuine piety. He had been a member of the Presbyterian Church, in full communion, for about fifty-one years, and discharged the duties of an Elder in the congregation of St. Peter's for about thirty-four years. His conversation in his later years was calculated to remind us of the Psalmist's declaration—"The Righteous shall flourish like the palm tree; they shall grow like the cedar in Lebanon; they shall still bring forth fruit in old age." He was highly respected by his brethren in the church, as a very consistent and exemplary member; and by his brethren in the eldership as a most faithful and useful office-bearer. The interests of Christ's kingdom were very near his heart, and his ceaseless prayer was that God would establish and make his Church a praise on the earth. His efforts for the prosperity of the church were not confined to prayers and plans of usefulness, but he was ever ready, as far as his means afforded, to contribute of his substance to support every useful scheme that was adopted by the Synod. His sympathies, prayers and contributions were especially drawn forth on the Synod's Mission to the South Sea Islands. Being a modest man, he was generally reluctant to speak of his religious experience, but he had recently disclosed his mind very unreservedly to his pastor and a few of his friends, to whom he gave a very rational and scriptural account of the way in which he was led to the humble assurance that he was one of Christ's flock. He has left behind him 11 children and 31 grandchildren, to mourn the loss of one that was ever anxious for their spiritual, as well as their temporal welfare, and who did what was in his power to have them all trained up in the nurture and admonition of the Lord; and who, as far as can be judged by external appearances, was in the matter unusually successful. His funeral, which was one of the largest ever seen at St. Peter's, took place on the 3d day of February. The Rev Henry Crawford preached on the occasion, from Hebrews ii, 4—"He being dead yet speaketh," from which he showed, 1st, that every man when dead speaketh, or that every man's influence is felt after death; 2nd, some of the solemn truths which we may suppose the righteous dead to speak. By his death the church has lost a most warm-hearted and public-spirited friend,—the session of St. Peter's a most active office-bearer,—the community of Hillsborough a highly respected member, and her little Sabbath School an indefatigable superintendent.—*Ch. Protector.*

DIED, At Saint Peter's Lake, on the 9th day of February, JAMES McEWEN, senior, in the 79th year of his age, leaving a wife, 11 children, 46 grand-children and 7 great grand-children, to mourn their loss. The deceased had been for many years a highly respectable elder of the Presbyterian Church of St. Peter's. He was a very intelligent and public-spirited member of society, as well as a very useful and conscientious member and office-bearer in the church. He was distinguished for his integrity, consistency and firmness. In his Christian experience we have a beautiful example of what may be done by the pious school-teacher. His first and perhaps his deepest religious impressions were received while attending day school. He was brought to a sense of his ruined condition and danger by means of a pious teacher, who, when he was young, taught in his neighbourhood. This teacher was in the habit of imparting religious instruction to his pupils every Saturday evening, when he was particular to point out the evil of sin. On such occasions, Mr. McEwen said that deep and abiding impressions were made upon his mind—such as led him, when he began to attend the House of God, to listen to the Gospel with far greater interest than he otherwise would have done; and he ever esteemed the instruction of that pious teacher as a very important part of the means by which he was brought to entertain hope of salvation. It is exceedingly strange that, with such examples as this before our eyes, any that have the welfare of their fellow-creatures at heart can doubt the propriety of having Bible instructions given in our day schools, or can vote to exclude that most precious book, in the best translation, when the most experienced teachers have given it as their opinion that it might be taught with the happiest effect to those who desire it, while no attempt whatever is made to those that do not wish it.—*Ibid.*

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 9.

APRIL, 1858.

No. 4.

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Foreign Missions.

LATER INTELLIGENCE FROM THE NEW HEBRIDES.

Since the issue of our last number, letters have been received both from Mr Geddie and Mr Inglis, bringing intelligence up to the 19th October. Our readers will be happy to learn that the Mission families on Aneiteum were well and their work still progressing. Mr and Mrs Gordon were then on a visit to Aneiteum. We give the latest of Mr Geddie's letters, also one from Mr Gordon.

Rev. J. Bagne, Sec. B. F. M. P. C. N. S.

ANEITEUM, Oct. 10, 1857.

DEAR BROTHER,—I send you this letter of fragments, which you may regard as an appendix to my letter to the Board, which it accompanies.

About the "John Knox." Her original cost in Scotland we do not know.—The expense incurred in bringing her from Glasgow to Sydney, and from the latter place to this island, has been considerable. And since her arrival here we have by the advice of nautical men incurred some additional expense in fitting her out. We have purchased for her an anchor and chain cable, additional sails, &c. To save the necessity of purchasing at the enormous prices which we are compelled to give in this part of the

world Mr Anderson is making out a small order for Scotland for such things as may be required in time to come. When this order is executed, if no accident befalls the vessel, the expense of keeping her will be trifling for some years. I may add that Mr Inglis keeps the account of the vessel, which he will forward annually to the Treasurer of the Mission Committee of his Church. To save trouble Mr Inglis and I are of opinion that the Treasurer of the Mission Committee in Scotland should act as the Agent of the vessel, and that all money collected for her support should be deposited in his hands. As Mr Inglis has drawn on him for past expenditure would you please on the receipt of this, to forward any money collected for the schooner to him.—We understand that the two Churches to which the vessel belongs contribute in equal proportion for her support. If the Sabbath School children of our Church were to form themselves into missionary Societies or make annual collections it is probable that they would raise the sum necessary for the support of the "John Knox."

It is our intention to send home our children Elizabeth Kier and John Williams by the return of the "John Williams." She will leave here year after next and is expected to arrive in England about May 1860. We wish them, after arriving in England, to proceed with-

out delay to Nova Scotia, and it is probable that their sister Lucretia, who is now at Walthamstow, may join them. As you are now sending other missionaries to the field, it is our desire to relieve you as much as possible of expense on account of our children. As we have no friends in England to whom we can send our children, you would oblige us if you could make any arrangements about their removal to Nova Scotia, and please to let us know what can be done for them in this way. In future letters, I may be able to give you more definite information about the probable time of their arrival in England. As regards our daughter Charlotte she is an invaluable help to her mother, and relieves her of so many cares that she now gives her almost undivided attention to the natives. I see from letters that Charlotte's return to Aneiteum is not approved of by friends at home. We certainly would not have sent for her had not the lady who superintends the Walthamstow Institution written us an alarming letter about the state of her health. We felt that we must go to her or that she must come to us—we chose the latter. It appears that she was delicate for a considerable time, but her health was quite established before she left England and she is now strong and robust. But I think we have no occasion to regret sending for her. Though every attention has been paid to her intellectual and religious improvement she still requires to know much which can only be taught under a parents roof. It is a cause of thankfulness to us that our daughter appears to have improved her advantages and she has brought with her the highest testimonials. We have not made up our minds as to her future course. We never intended that her stay on these islands should be permanent. We thought that after spending a few years on Aneiteum we could procure for her a situation of usefulness in some of the neighbouring colonies. But as we intend to send her sisters and brother to Nova Scotia it is quite possible that she may go there and take charge of them. She has an education that will make her useful anywhere.

I am sorry to mention that my business transactions with the London Missionary Society, have been most unsatisfactory. Orders which I have sent home have been neglected or forgotten, which has subjected us to inconvenience which persons in our circumstances can only know, and

reduced us to the necessity of making purchases in Sydney and from sandel traders at extravagant prices. My case is not singular for missionaries of the Society who have not friends in England to do business for them make the same complaint. There appears to be some defect in the business department of the Society. In all other respects the officers of the Society have treated us much as if we belonged to themselves, and have entitled themselves to our esteem and gratitude. After the receipt of this letter I wish you to transmit annually to the Rev Dr Ross, Sydney, the sum of £50 sterling, through the London Missionary Society, and the remainder of my salary to the Treasurer of the Mission Committee of the Reformed Presbyterian Church of Scotland. Mr Inglis has kindly consented to send my orders along with his own and to request his agent to answer them. Mr Gordon, I believe, has made arrangements with Mrs Gordon's relations to execute his orders and other missionaries may be able to make arrangements which will save them from the inconvenience to which I have been subjected, so that what I now write only refers to my own case.

I received from Mr Gordon a portfolio which he says you instructed him to purchase for me and for which I beg to return my thanks. He also gave me out of Mission supplies purchased by him in England 3 pieces calico, 3 doz. handkerchiefs, 1 doz. shirts, 2 axes, 2 spades, 2 shovels without handles, 2 hoes, 1½ doz. hinges and about 10lb. nails. I have taken some of the hardware for my own use which I have replaced by three dozen of shirts. These articles I will keep for the teachers and their wives. I have made up for Mr Gordon a quantity of the home made cloth which last came from Nova Scotia.

I had almost forgotten to mention that Mr Creagh of Mare intends to visit England. He will probably return to these islands again. During his absence Mr Jones will be alone.

I remain, dear brother,
ever yours, &c.,
J. GEDDIE.

Rev James Bayne.

ANEITEUM October 15th, 1857.

MY DEAR BROTHER,—I send you a brief letter in addition to those I have already written as I have a few items of information to communicate.

Mr and Mrs Gordon are at this island at present on a visit. They came in the "John Knox" and are both well. We saw so little of them when the "John Williams" was here that we were anxious 'or a visit from them. They have come at a very seasonable time as our communion takes place next Sabbath. Mr Gordon accompanied me last week in visiting some of my out-stations.

Abraham, one of the teachers from Tana, is here at present. We sent the "John Knox" last week to bring some Tanese who wished to visit this island, and he accompanied them. The information he brings is both encouraging and otherwise. The teachers are all well, but their house at Port Resolution has been burnt. It was the work of an incendiary. There has been much sickness in Tana of late, and many deaths, and the teachers are blamed by the heathen as the cause of it. It is supposed to be one of them who did the deed. The people at large disapproved of the house-burning, and sympathize with the teachers about it. The teachers inform us that at Port Resolution there are several warm friends of the cause who wish to be taught the word God, and that even the heathen, when sickness does not prevail, are kind to them, but as soon as an epidemic breaks out, they are angry and tell the teachers to leave the island, but our teachers are not afraid of the Tanese injuring them. The teachers on the south side of the island get on well and the natives treat them with great kindness. A very sad affair took place on Tana a few weeks ago. A chief of influence from a distant place and a party of his young men visited Port Resolution. He saw the teachers and was so pleased with what he heard from them that he begged one of them to go to his land.—The teachers told him that they would make known his request to us. After the chief's return to his own district sickness broke out, and the people, because he was favourable to christianity, which they supposed to be the cause of the sickness, killed him and the young men who had been with him at Port Resolution. What an affecting instance of cruel superstition.

The teacher also informs us that Mr Inglis and I were in danger during our late visit to Tana. We travelled the road between the two stations, which are distant from each other about 14 miles. The Aneiteum teachers have the privi-

lege of walking this road unmolested, and we felt ourselves safe with them.—The people in the various villages through which we passed gave us a cordial welcome. But some of the inland tribes, hearing of our journey, came down from the high lands to kill us, but we had passed before they could intercept us.—Our friends on Tana advise us in time to come to make our visits by water and not by land.

Do not be discouraged about what I have written concerning Tana. The cause has many and warm friends there. A spark has, we hope, been enkindled on that island, which the waters of opposition cannot quench. The gospel must and will triumph there. Besides sickness, the island is suffering from famine and war at the present time. God oftentimes prepares the way for great mercies by His judgments. It may be so in the present case. I cannot help believing that the time to favor this lovely but degraded island draws nigh.

The mission boat purchased by Mr Inglis and myself for visiting the neighboring islands, has been sold. She is not needed now, as we have the "John Knox." She cost £40 sterling. Ten pounds of this sum was a donation from friends in Sydney, the remainder was paid by Mr Inglis and myself, and charged to our respective Churches in equal proportion. The boat has been sold for £34 sterling, which we have paid into the fund for the support of the "John Knox."

I remain, dear brother,

Yours, very sincerely,

JOHN GEDDIE.

ANEITEUM, Oct. 6th, 1857.

REV. AND DEAR SIR,—

As I am now on Aneiteum, and have an opportunity to send you a few lines by way of Sydney, I hasten to fulfil an unfulfilled letter promise without further procrastination.

In the first place you will be anxious to know why I am now on Aneiteum, which I will briefly explain. A few days ago the brethren, Messrs. Geddie and Inglis, sent me the "John Knox" for visiting out-stations on Erromanga; but previous to her arrival, I had visited the most important districts of the island in company with Mana, the faithful Erromangan, and from information thus obtained, found it unnecessary to use the vessel at present, in any further visiting.

The brethren of Aneiteum also sent Mrs Gordon and myself an invitation to visit them on Aneiteum, when most convenient, to which invitation we felt we could now best respond, and we are therefore in the good providence of God at present on Aneiteum.

A brief extract from my Journal will furnish you with some desirable information about the present state of Erromanga.

Sept. 23rd.—Left Dillon's Bay in a boat going round the island, and landed at Bunkil, from whence we proceeded through the high land settlements to the eastward of the island. The place was pointed out to me where two men from a wrecked boat were killed and eaten by the natives who stood around us when we landed. They however seemed friendly to us, although, I am sorry to state, that the teacher whom I sent here two months ago has met with little encouragement from them, having had to build his house without any assistance. Mr Gill finds christians here, and perhaps I may too some day, but at present none but heathen are to be found. Leaving Bunkil we pursued our way to the summit of a mountain with a large plain of excellent land, which we found inhabited; and Tana and the beautiful inland mountains and lowlands of Erromanga appeared all spread out before us in panoramic view. We conversed with several companies of natives by the way, some of whom, especially the women, seemed greatly terrified by our sudden and unexpected entrance into their villages, and ran to the woods, but the voice of Mana quieted their agitated minds, and by a few presents and singing a few verses in their own language we gained their confidence—so that they listened to our message; and when we left, some of them lifted up their voices with their hands, exclaiming as long as we could hear them "Kik-pow," good will to you. The firearms of foreigners have terrified them. Some of them having heard, as I suppose, that I had some medical knowledge, brought sick children to me. I was much astonished to find some of their houses so large and well built, especially those made by chiefs for the entertainment of their subjects on special occasions, which may be termed Erromangan hotels, although to the weary traveller they are not as the Three Taverns were to Paul. I measured one of these houses, and found it 70 feet long, 25 feet broad, and

27 feet high. As far as I know, there are no natives in Polynesia who make such large houses as the Erromangans. As the sun went down, we descended the mountains of Noras, where by the river side I slept in a little unoccupied house, built on the top of a little rock, up which we climbed by a native ladder. I was offered better lodgings by a sandal wood trader, but rather chose to remain with the natives, that they might learn I had confidence in them—so far—that I would remain all night with them unarmed. On the following day the grave of a native, who had been killed by foreigners was pointed out to me. I found but two or three natives about the river, which circumstance cannot be enquired into without too painful results to dwell much upon. Suffice it to state, that they have come in conflict with foreigners and have suffered most in the conflict."

Noras, which is not far from Cook's Bay, is a very interesting part of Erromanga—it is a healthy place—has a good population—is well watered, and has a good boat harbour into which small vessels may go;—and I have very little doubt, that the next missionary who may come to Erromanga will choose it before any other part of the island for a Mission station: meanwhile I am about sending a Roratongan teacher to it. I am now building a summer house at Dillon's Bay, about 1500 feet above the level of the sea, and hope to get into it before the sickly season overtakes us. I contemplated building it of stone at one time, but as the earthquakes shake the rocks, sometimes, down the mountains of Erromanga, I have only built a few feet of stone, and am now rummaging Mr Geddie's premises for scantling, and hope soon to get near Mr Inglis', but he is too much out of the way for my object at present and Mr Geddie must patiently submit to a little more plucking. Mrs Geddie is telling him to keep things out of my way.

In relation to the cause of God on Erromanga, I can only state, that the prospects of success at present are not brighter than Messrs. Turner's and Nisbet's were on Tana a few months before they had to leave. We now wait a few days on Aneiteum for the ordinance of the Lord's Supper, and then, God willing, we return to the field, which absorbs much of our thoughts. We enjoy the company of the brethren here very much. To know them must be followed

by love to them. They will give you general news. With much love to Mrs P. and other friends of Jesus with you,

Believe me,
Ever yours in the Lord,
G. N. GORDON.

Rev G. Patterson.

A BRIEF ACCOUNT OF THE
FOURTH VOYAGE OF THE
"JOHN WILLIAMS."

*To the Australian Colonies and to Mission
Stations in Eastern and Western
Polynesia—1856-7—*

BY GEORGE N GORDON, MISSIONARY
TO WESTERN POLYNESIA.

(Continued.)

On the 8th of February we sighted the Three Kings, small islands to the north of New Zealand, and on the 12th crossed the meridian of Greenwich, and being at the antipodes our barque began to look homewards, and we felt some satisfaction to know that we could not get much further from Britain in sailing over the mighty deep. In W. long. we were soon called to the exercise of patience, by having to contend with head winds for nearly three weeks, during which time we made but little progress on our voyage, for striving to get onward and forward in the right direction, like the soul contending with opposing elements, bound to the desired haven, we had to beat, beat every inch of the way against wind and tides, and consequently had much reason frequently to enquire, if we were making any headway; and subsequently, a dead calm stole upon us, which hindered us more in our progress than all the contrary elements with which we had to contend, for our barque then rolled lazily on the ocean, and, notwithstanding all our efforts to propel her forward, she flapped her wings and most stubbornly refused to move forward.— Ah me! thought I, may there not be also something worse to contend with in the spiritual voyage than opposing powers, against which so many complain? After some wearisome hours our eyes were at length on the 8th of March greeted with a pleasant view of Raiavai, one of these Polynesian isles, which in the wide expanse of the ocean, is like an oasis of the desert, on which the mariner, like the weary traveller, delights to fix his eyes, and desires to place his wandering feet. Raiavai is one of the Austral Islands, on which native teachers from Ta-

hiti have laboured with some success for thirty years. The population of this group has decreased rapidly, which is especially the case where no European missionaries reside among the natives after they come in contact with foreigners. The London Missionary Society has no European missionaries on this or the Marquesian group, which is of much greater importance than the former; but the Tahitian missionaries have sent native teachers to each of these groups.— The Sandwich Island missionaries have been directing their attention for several years to the Marquesas, where their agents are now labouring with some encouraging success in converting the debased cannibals of this group, in which work—strange to state—they are opposed by the agents of Rome, who in the name of France and the Pope, are already hindering the gospel very much in these seas. While I was in Britain I heard remarkable statements made, relative to a great work of reformation wrought among the savages of this group by the instrumentality of an American sailor who got cast away among them, and married the daughter of a chief, who of late accompanied her husband to America for the purpose of obtaining assistance in the good work, which was too readily granted to them. Now, if the friends of Missions in America who supported this villain, had taken the trouble to communicate with the missionaries at Hono'ulu on the subject of this runagate's self-imposed mission, they would have saved themselves the trouble of exhibiting him and his wife at public meetings, and the burning shame which they must have felt when they subsequently obtained a true knowledge of his character from San Francisco. On the 11th we sighted the peninsula of Tahiti, where Capt. Wallis first landed when he discovered the island, and early on the following morning our barque sailed round the island to the harbour—a distance of forty miles. We had a pleasant view of the island as we sailed round to Papeite, while every eye was intently fixed on the surpassingly grand scene opening up before us, which elicited remarks of wonder and admiration from all the passengers, especially those who for the first time beheld this magnificent gallery in God's temple, in which everything uttereth his praise. It is quite impossible for those who have not visited Polynesia to form any idea

esque landscape of this truly beautiful island. We have not here the romantic mountains of South Africa with their bald heads—but a country clothed with a rich garment of imperishable tints and hues, from its fertile banks which embrace the ocean to the summit of the loftiest mountains, some of which lift their majestic heads far into the clouds, which frequently rest upon them, and, while the thunder peals over them, the traveller is reminded of Sinai in all its hallowed and awful associations. Mount Orahena is 10,895 feet high, and beautiful in the extreme, presenting from its base to its summit, on the north-west side, the appearance of a curiously wrought piece of workmanship richly embellished; and brutish must be the soul which could contemplate such a scene on the wide expanse of the ocean, while sailing by it, without entertaining some of the feelings of Moses when he said, “I pray Thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon.”—Tahiti belongs to the mountainous class of islands of the Pacific, which are, in general, more splendid than the hilly or low Coraline islands. The immense heights of these islands present every variety of shape, and interesting form of pyramid and spire, and their beauty, grandeur and sublimity are so blended and contrasted as to awaken some of the most delightful feelings of the soul. The landscape is so adorned with hill and vale, lawn and woodland, gentle stream and dashing cascade, that it cannot be much surpassed in beauty, even in the fairest portions of the globe. Tahiti is the country by whose murmuring streams, spreading banyans, noble mountains and gorgeously ornamented amphitheatres Plato and his compeers would have delighted to revel. The banyan has a peculiar mode of extending itself by dropping down sprigs from its lower branches to the ground, in which they soon take root, and grow up as if they were independent, of the parent trunk, till they suddenly unite with it, forming one huge tree. I measured one of these trees, of a recent growth, and found it 27 feet in circumference. It is one of the few species of trees which annually casts off its foliage in the tropics. Vegetation advances so rapidly in these islands, that a few days before this tree casts off its old raiment the new is found prepared in neat folds ready to take its place, an l as

if impatient for an opportunity to praise the Creator, it suddenly drives away the old and exhibits itself in all its freshness and beauty. There are two entrances to the harbour of Papeite through the coral reef which forms a half-circular breakwater, which with its white foam marks the boundary of the harbour and adds to the beauty of the place. But I must not dwell further on the physical aspect of this paradisaic isle, but endeavour to describe some of its moral features.

Tahiti was discovered in 1767, the Popish missionaries from Peru landed on it in 1774, and, leaving the heathen a wooden cross, they quit the island in less than a year, for the field was then too difficult to be worked by wooden crosses, and the Protestant missionaries by the “Duff” landed in 1796, the results of whose labours and those of their successors are well known to all. A little before the arrival of the missionaries the island was visited by a dreadful earthquake, which produced great fear on the minds of many of the natives; after which, the “Duff” came into the harbour, and when the natives went on board they were not a little astonished at the manners and habits of the newcomers, especially in the worship of Jehovah, who was to them at that time “the unknown God.” These men said they, one to another, must be the servants of the great God about whom the Pitcairn Islanders informed us, as the men who teach all nations the knowledge of the true God, and their God has sent the earthquake before them to shake our island. They at that time received the missionaries with some degree of fear, which, however, as subsequent events proved, had but little hallowed influence on their hearts,—and to this day they call the “Duff” *tarapu*—earthquake.—A somewhat similar circumstance is related as having taken place in connexion with the introduction of the gospel into the Figi Islands about twenty years ago, by a fearful thunder storm which produced great terror on the minds of several natives, which influenced them to spare the native teachers and receive them as the servants of Jehovah, when they were preparing to have their bodies served up at a feast. From the early statistics of this Mission, it appears that the London Missionary Society sent to this field about 70 missionaries in the brief space of two or three years, 33 of

whom however only landed on Tahiti, on account of the capture of the "Duff" on her second voyage. Some of the excellent friends of Missions, at this time obviously mistook the nature of the missionary work, and several who embarked in it their proper calling, and they were consequently left to learn by painful experience many sad lessons, the records of which are now profitable to us. The "model settlement" system turned out to be a complete failure, especially at the Tonga Islands, where ten mechanics were left, several of whom suffered nobly in the cause of Christ till they had to quit the place. Some of those who fled from Tahiti to New South Wales, after trials multiplied upon them, suffered more on the passage and during the first years of their residence in the Colony, where one of their number at Paramatta was cruelly murdered, than those who remained in the Mission field till their number was reduced to two. Some of the faithful few who left Tahiti returned from the Colony to Imeo, where the first fruit of the Mission, after twelve years of toil, was reaped in the conversion of King Pomare. Mr Nott was one of those faithful missionaries, who subsequently translated much of the Bible into the language of the the Malayo-Polynesians—a great and glorious work, for which his name should be held in lasting remembrance.

Mr Brown, in his "History of Missions," justly observes in relation to the South Sea Missions, "When man spake as if he would carry all before him, little was effected—when he found he could accomplish nothing, much was done."

It is now thirteen years since the French landed on Tahiti, and after a desperate struggle with the Tahitians, in which they lost more men than the latter, they obtained the victory, chiefly, however, through the treachery of a bribed native, who led the enemy to the successful capture of one of their natural strongholds. They next tried to take Huahene, one of the Society Islands, where there are not 2000 of these simple natives, but were repulsed with considerable loss, and the Huaheneans are still independent of the French yoke, which the better class of Tahitians feel to be very galling. As soon as the French assumed the reins of government they divided Tahiti into small districts, over the congregations of which they placed teachers, chosen in the man-

ner in which schoolmasters are generally chosen in other countries. Thus by one act the civil government took the entire control over all the congregations of the island, and by stringent laws prohibiting any religious teacher to teach or preach out of his circumscribed sphere, or to exercise discipline in accordance with the word of God in his Church, the government easily and successfully got the few conscientious and faithful missionaries rooted out of their congregations, and two or three native pastors, who were willing to suffer banishment rather than the unscriptural rule of the civil power in the house of God, for which they are now in exile. A day of trial thus came suddenly for the trying of the missionaries and their converts, and some have been tried and found faithful, while others have been found shamefully wanting. Some of the foreign missionaries have sacrificed their principles in relation to Christ's headship over his Church, and have become the friends of the enemies of God, while others who seemed not far from the kingdom of heaven have turned from the holy commandments delivered unto them. Mr Darling (a Presbyterian), who is still in connexion with the London Missionary Society, is the only missionary who has now the pastorate of a congregation in Tahiti, and he has much reason to mourn bitterly on account of his error in making any truce with Rome, for the Papists are now making more converts in his congregation than in any other part of the island—50 having of late been baptized by them. It is obvious that missionaries, as well as ministers who labour as pastors in christian countries, too frequently mistake their calling. To buy, sell and get gain seems to be the natural calling of some. Who would believe it?—there are missionaries in Polynesia who have cleared £1000 by trading! The ordinance of God in relation to the support of the heralds of the cross is thus disregarded: "Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." Romish missionaries, well skilled in trading from the beginning, have now entered Tahiti, who know how to throw a little dust into the eyes of government officials and the faithful in Valparaiso, and to turn princely donations—given to help poor missionaries—into that which has drawn some out of the way, and "nursed them

through with many sorrows;" and the opportunities which Mr Simpson and such runagates have now for making money are few and by no means lucrative. Some good missionaries with large families, increasing wants, and but small salaries, have strong temptations to transgress in this matter. But I must now turn from this painful theme, on which I feel, like the excellent Bernard when writing on the same subject, as if I could write every word with a tear and every sentence with a sigh, for I cannot write of one of these unfaithful men, who has of late gone to give an account of souls to that God to whom every evangelist and pastor has yet to give a great account of souls.

We remained four days at Tahiti, and were much pleased to witness the high esteem and deep affection which the small party of faithful natives manifested towards Mr Howe on his return to them, as they pressed around him as children to a parent beloved. Mr Howe and I had a walk through the town of Papiete, in which there are a few good buildings which are much obscured by the trees which overshadow them, and were hindered in our progress by men, women and children pressing forward to get hold of Mr Howe's hand to give him a hearty welcome. On our return we saw Queen Pomare in company with French officers and her native retinue going on board of a steamer for Raiatea. She entered the boat before we got to the wharf, and when she saw Mr Howe she bowed her head sorrowfully, and seemed to wish for a place to weep. She has much reason to weep and all her people with her, for they are now trodden down by strangers who devour their country in their presence and lay waste their pleasant institutions. When they contrast its present moral aspect with its past hopeful state, as it appeared 20 years ago, they say, "Tahiti was then a garden—it is now a wilderness." Some of the foreign merchants are now leaving, and seem to feel that a curse is resting on the place. It is quite impossible to obtain a correct idea of the working out of the Papacy—that great antichristian system, as it was, and as it is—by observing its operations in countries where the civil government is not its mean servile in giving effect to its mandates. The heralds of the wooden cross have tried again and again, east and west, to subdue the Polynesians under the dominion of Antichrist; and

wherever they have not succeeded in obtaining this carnal weapon—the civil government, which is the rod of their power—their failures have been signal, especially where the Polynesians maintain the Scriptures and their independence. They tried Tahiti twice without this power, and signally failed, and in New Caledonia the same; and in Samoa especially all the diligent efforts of the priests seem to be almost useless for the advancement of their cause—without this special aid. The Romish Bishop of Tahiti maintains, through this servant, not only an influence over the districts of the island, but also the supervision of the press—that dreaded enemy of Rome which is only safe when tethered with a Papal chain. Mr Howe's printer, a short time ago, printed for some of the merchants public notices, without Mr Howe's knowledge, for which Mr Howe was called to account, and, when he proved his innocency, he was dismissed—being warned that if such a use of his press was made again he would be held answerable for the crime. It was a happy circumstance for the Rev Mr Geikie, that he resided under a government free from the control of the Papacy, when he dared to answer the "Pastoral Letter" of an Archbishop of the Roman See in Nova Scotia. Mr Howe merely answered a small tract of a Bishop of a little island, for which the Bishop sought to have him signally punished, although he had legal authority from the former Governor and Council to do so. The Bishop will no doubt see to it that all future Governors use their power more in accordance with that liberty by which Rome makes her prisoners free while they drag their chains after them. His Lordship, in company with one of the runagate missionaries, who still calls himself a Protestant minister, examined the public schools a few days before our arrival, and gave the prizes to the Roman Catholic children, at which some of the parents rose and said, they must petition the Governor to allow French Protestant missionaries to reside among them, that justice might be done to their children; and they drew up a petition for this end, which was headed by the Queen's signature. The missionaries favour this movement, but I cannot see that any permanent good can result from it under the present government. Mr Howe, like Paul in Rome, now dwells in his own (hired) house receiving all who

come to him, for he is not permitted to preach in the fine Mission Church which is just at his door. There is this difference however,—that servant of the Lord in modern Rome seems to have less liberty than the servant of the Lord in ancient Rome. I visited the Sabbath School of Papiete, and attended to the native service held in the Church, on their Sabbath, which has been changed from the first to the second day of the week, more to suit the authority of Rome in opposition to the Missions, than the European time by West long., and found only 20 children assembled—where in times past nearly 100 met to receive religious instruction. The congregation, Mr Howe says, is only but a wreck of what it once was. It was truly affecting to see Mr Howe sitting in his pew—not daring to enter into his vacant pulpit—while a native teacher was addressing the congregation. *There seems to be but one obstacle in the way of the triumph of Popery in Tahiti, viz., the presence of Mr Howe.* If he were out of the way, they would have but little opposition from any other party. Of the Church of this place it may be said, as of Sardis, “Thou hast a few names even in Sardis which have not defiled their garments.” On the evening of the 16th we had an interesting and profitable farewell meeting at Mr Howe’s house, at which the American Consul and some other pious foreigners were present, and on the following day we sailed for the Society Islands, leaving the little romantic island of Pineo to the left. As the distance from Tahiti to these islands is only about 100 miles, and the trade wind favoured us, we had a quick and pleasant passage to them—in the good providence of God. We remained in this group a week—spending the time at Huahine, and Raiatea—the scene of the Rev Mr Williams’ early labours.—The population of any one of these islands does not exceed 2000, although they are all capable of sustaining a much larger population than has been ever known to exist upon them, for every foot of land, from their fruitful vallies to the summit of their highest mountains, seems to be like a rich well-watered garden—blessed abundantly as Joseph’s land—“for the precious things brought forth by the sun; and the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills,

and for the precious things of the earth and the fulness thereof.” The Rev Mr Chisholm of Raiatea, as also Rev C. Barff of Huahine, received us kindly.—Mrs Gordon, myself, and Mr Chisholm, to whom we are indebted for several offices of christian affection, set off one afternoon to ascend one of the mountains of Raiatea, and after wending our way through dense forests of fruit trees, which perfumed the atmosphere with their pleasant fragrance, we arrived at the top of one of them—from which we obtained the most magnificent view of the hilly and submarine landscape of these islands, with which I have yet been favoured.—We stood on a pinnacle of the mountain on the side by which we descended about 1000 feet from the base, from which we had a very fine sight of Raiatea from east to west, with its beautiful atoll reef and splendid lagoon, and Tahaa and Borabora in all their romantic grandeur and attracting beauty. The atoll reef of this island, like that of Tahiti, rises above the waves—enclosing a lagoon of smooth water into which there is a fine harbour opening. Within the lagoons or lakes the depth of water varies from one to two hundred feet; but beyond the outer wall the water is very deep. These lagoon enclosing reefs are numerous in the Pacific, and they appear very beautiful when viewed from a ship’s masthead or the top of a mountain at a short distance. The white beach of this island, surrounded by a symmetrical oval space of shallow water of a bright green colour, enclosed by a ring of glittering reef as white as hoar frost, gives a very fine contrast with the deep blue waters outside, and the long ocean swell which the south-east trade suddenly dashes against this ocean barrier in a continuous ridge of blue water, which curling over the reef falls in an unbroken cataract of dazzling white foam.—The submarine landscape of the transparent lagoons is highly picturesque, being diversified by unrivalled colours of vivid greens, browns, yellows, purples, red and blue. Some of the coral which grows on the bottom of the lagoons is as beautiful as bunches of red and white roses. Living corals are never found building upon living corals. The houses of the living race have for their foundation the graves of the past race, and successive generations

“With simplest skill and toil unwearable,
No moment and no movement unimproved,
Laid line on line, on terrace, terrace spread.”

The tower of Babel, the pyramids of Egypt, the wall of China, the English docks, and all the mighty works of the most famous architects of the proud children of men, come far short of the doings of these little architects of the Creator—the coral workers, which are employed night and day in myriads erecting walls of protection round the Polynesian gems of the Creator which bespangle the Pacific. The breakers of this great ocean exceed in violence those of temperate regions, and a barrier of granite or quartz would not resist their destructive power so successfully as the formidable structures erected against them by the least of God's creatures; for these organic forces of polypi of the lowest class of Radiata, myriads of which find room to work in the space of a mustard seed, separate the atoms of lime from the foaming breakers and unite them into symmetrical structures which mock the power of every raging wave. We found the atmosphere so cooling and reviving on the mountain, and the prospect all round us so pleasant, that we felt inclined to tarry long in this upper region, but the shadows of the evening reminded us of approaching night, and we somewhat reluctantly began to descend the mountain on the steep side near to the village, which appeared just at our feet, and by making some skillful use of the long grass and shrubbery for lowering ropes, we soon found ourselves at the base of the mountain again reunited with our friends. Mr C. was in search of his goats, which are in danger of losing their hides for drums when dancing parties of *heathen* come from Tahiti and the neighbouring islands, and obtained tangible evidence that some of them had lost their lives for the benefit of drummers.

The Society Islands have long enjoyed the preaching of the gospel and the word of God in their own tongue, and as they are near to Tahiti their inhabitants have much intercourse with the Tahitians, from whom they cannot be distinguished by any personal appearance or dialectic distinction of language. Capt. Cook visited Huahine and Raiatea several times while thick darkness spread its mantle of death over them, and was much pleased with the flattering reception which the natives gave him on his last visit to them, with the exception of that given by some whom he terms "old hags," to whose embraces he had

involuntarily to submit. On these occasions they lavished upon him abundance of tears and kisses; which things should not be valued too highly, for it is obvious from the past history of these islanders, that any voyager who would treat them kindly and give them presents—though he were never to name the name of Christ among them—would have no reason to complain of a want of such things or of more substantial evidences of their friendship. If Capt. Cook had been a christian missionary—seeking to open up Polynesia for the diffusion of the gospel, he could have written more interesting reports of his labours than some missionaries who have subsequently laboured in the Pacific—though he were not the means of converting one soul. The Roman Catholic missionaries state, in relation to the natives of Wallis Islands, who once received Protestant teachers, "All the old chiefs came to kiss our hands and offer us cocoa-root in sign of friendship." While we tarried at Raiatea we had several opportunities of meeting with Mr Chisholm's congregation, to whom on one occasion I gave an address which Mr C. interpreted.—The congregation was large, orderly, and apparently attentive to the word of God which they had in their hands; and they frequently referred to their Bibles during the sermon, of which they took notes, as the most attentive hearers of the gospel are in the habit of doing in Tahiti. The males, for the most part, dress with a shirt and a loose garment which they wear as an apron or broad girdle, and the females dress in flowing garments suitable for their climate. We visited the Rev John Williams' old residence, and saw the pulpit in which he preached and some of his other handy works. The civil wars, which greatly disturbed the Churches on these islands two or three years ago, have subsided, and peace seems now to maintain her blissful influence over them all, with the exception of Borabora, where an outbreak is apprehended as the result of the present unsettled state of the natives of this island, since their pastor has left for England. It is just to state, that their wars are now much less sanguinary than they were in the days when heathenism was predominant, though they now use European weapons of warfare.

The system of government in general in Polynesia is something like the feudalism of the dark ages in some parts of Eu-

rope; and hence the rival interests of parties come in collision, and war is too frequently the result, even where the natives all call themselves by the name of the Prince of Peace: but many of them are christians—falsely so called.—The Huaheineans, a few years ago, gallantly defended their country against a French invasion, after which a civil war broke out among themselves, and one party then invited the French to come and help them against their neighbours, but the French rejected their invitation, although it has been stated that the French were the occasion of this war, which does not appear to be correct.—A great change for the worse, no doubt, has been effected in the morals of the Tahitians in general, since the French have removed some of the restrictions of hated Puritanism in relation to heathen dances, and such like things, which may have some evil influence on the Churches of the neighbouring islands, yet, as there is much reason to believe that the Tahitian Mission was much injured by trading missionaries before the French landed on that island—the French should not be made scapegoats. The French Government is now seeking to reform the natives by suppressing the heathen dances, which it found to be the prolific source of destructive abominations, and now permits only a modified style of dancing in fashion with European society to take place on Sablath evenings and some other particular occasions.

We left the Rev J. Barff and family at Raiatea, who are to settle at Tahaa, and sailed for the Hervey Islands on the 25th, where we arrived on the 31st.—The Hervey Islands are seven in number, and lie from 500 to 600 miles west of Tahiti. The whole group contained at one time, it is supposed, a population of about 14,000. It is now much less.—Mangaia was the first of these islands at which we called. Early on the morning of the 31st, ere the sun arose, our eyes were greeted with a pleasant view of this island, which presents a lower appearance than any of the Polynesian islands which I have yet seen. It belongs to the hilly class of islands, and has a barrier reef like the other islands of this group, which runs parallel to the coast, (which has no harbour,) and embracing the island preserves it safely from the destructive power of the proud waves which ever and anon break their hoary

heads against it. As these islands have no asylum for vessels the "John Williams" does not cast her anchor here, and the Captain consequently has much difficulty in landing the missionaries' stores in unpropitious seasons. Several canoes started to meet us, as soon as the flag of our welcome barque was spied in the distant horizon, in one of which were the Rev Messrs. Geo. and W. W. Gill, who gave us a most cordial reception, and we were quickly taken over the reef by the natives, who stood in the water on the reef, and as soon as the canoes came near seized them and dragged them over amid the joyful acclamations and shouts of the multitude, who seemed much pleased at the return of the Mission ship. Some of the sailors who were in the vessel to England are natives of Mangaia, and were received by their friends in their usual way of manifesting affection on such occasions—by rubbing of noses together. To touch the hand of a friend or stranger with the nose seems to denote an expression of much respect and affection. Our English sailors thought that this mode of salutation accounted for the phenomenon of the flat nose which these islanders exhibit.—When we got to the Mission premises, which exhibit some fine buildings and are very tastefully arranged, we were happy to find the Mission families in the enjoyment of health and many comforts. To the Mission families on some of these isolated islands, where they live as if banished from the world, the return of the Mission ship is a circumstance which sometimes produces tears of joy. If the "John Williams" were scld, and no other vessel provided to take her place, I fear the Mission stations on several islands would be speedily broken up. On the 3rd of April, Mr George Gill having kindly provided Mrs Gordon and me with horses to go over the island to a Mission station on the opposite side, we set off for it in company with Mr W. W. Gill, and in the kind providence of God had a pleasant and profitable tour. Meanwhile the natives took up Charlotte Geddie upon their shoulders in Mrs Gill's carrying chair, and amid the shouts and tumultuous noise of those who followed us, ran off with her, and we saw no more of her till we got to the opposite side of the island, where we found her at the Mission premises in the midst of a large assembly of natives who were very kind to her, and seemed much pleased with their

prize. We found a fine large Church, Mission house and school rooms at this place—all vacant for want of a missionary. Mr W. W. Gill occupied these premises till a week ago, when he had to remove to the other side of the island to occupy Mr George Gill's Mission premises, who is going to Karotonga to take Mr Buzacott's charge, who, after a long and valuable service in the Mission field, has to remove to Sydney on account of ill health. One of the principal men of this district urged me very much to remain and occupy the vacant Mission premises, and seizing me by the arm, when he found the power of his eloquence insufficient to constrain me to remain, he seemed determined not to let me go; and turning towards Mrs Gordon he besought her by all the terrors of the cannibals of the New Hebrides, to use her influence with me, that I might be turned from my purpose in going thither. But when she said she was willing to share my fate, whatever that might be, in seeking to preach Christ to those wicked heathen, he seemed much disappointed and said, "We have many heathen here yet though we have the Bible." As this island is not mountainous it is easily traversed, especially where roads have been formed and the little rivers bridged by the natives, who reflect much honour on themselves by some of their public works. This island presents some strange phenomena to the traveller, especially those of its beautiful vallies, and inner wall of defence against inundations. This wall, which completely surrounds the island, is about 100 feet high and 300 yards broad, and some parts of its inner and outer side are as perpendicular as the wall of a house. There are caverns in it, in which a man may travel a quarter of a mile by holding a light in his hand. I had not the means with me for examining it chemically; but had evidence to believe that it contains much carbonate of lime and iron, on which the oxygen of the atmosphere acts powerfully. It has a deep chasm, into which, in the days of heathenism, the victorious party in war threw their captives mercilessly. We passed through some fine fields of taro in some of the valleys, which are preserved from inundation by this wall. A field of taro has the appearance of a flourishing field of turnips; and new crops are produced by cutting off the top and placing it in the ground again. The lower end of it, consequently, is flat

like the bottom of a cup. It is very farinaceous, and is one of the best roots which God has ever given to man. The pine apple grows similarly. The breadfruit is about 8 inches in diameter, and when it is cut through the middle two nice white cakes appear kneaded in pans—all ready for the oven. It is not as good as bread, but is not a bad substitute for it. The cocoa-nut constitutes a rich portion of the excellent provision which the beneficent Creator has made for man, when he fitted up this world as a tent for him to dwell in. The new cocoa nuts are to be obtained at all seasons, and but few of them contain less than a pint each of refreshing water, which is much superior to the best lemonade. They call the old groves of cocoa-nuts heathen, and the new groves christian, trees. The natives very kindly treated us with cocoa-nut water as we passed through their settlements. I told some of them that our blessed religion was like a cocoa-nut, the hard heart must be broken by the hammer of the word before we can taste the refreshing water or eat the white food;—repentance is the rough part of it, for which the foolish and unbelieving reject it. I showed them how a young man, ignorant of cocoa-nuts, whom I knew in America, despised them when he saw them carried about the streets, till one day he saw one broken and tasted it—after which he no longer despised the cocoa-nut. Mr Gill says they are much interested by such simple illustrations of the truth. On Sabbath morning the ringing of the bell at 5 o'clock announced the hour for the prayer-meeting, at 9 for the Sabbath School, and at 11 for the public services of the sanctuary. The prayer-meeting was large and interesting; and there were about 500 children present at the Sabbath School, who sang the praises of the Lamb of God sweetly and melodiously, and each class left the School following its respective teacher in fine order. Mr George Gill preached his farewell sermon to a congregation of about 2000 from the words, "Finally brethren farewell," &c., at the announcement of which tears stole silently down some of their cheeks. I preached to them in the evening—Mr Gill interpreting—from this text, "The Lord's fire is in Zion, and his furnace in Jerusalem." Isaias told them about the wonders he saw in Britain and added seriously, "All this is true."

(To be continued.)

LETTERS FROM MRS. GEDDIE.

BELLE VUE, Nov. 17, 1857.

REV. DEAR BROTHER,—

Soon after the receipt of our last letters from Mrs Geddie you will remember I sent extracts to the *Presbyterian Witness* and not to the *Register*, because I was anxious to stir up friends to write by Mr and Mrs Matheson and you had no issue that suited the time.— If you are not pressed with matter more than ordinarily interesting I think it would yet be well to give your readers who do not see the *Witness* a perusal of those extracts. There are yet portions of her correspondence which, though written for the eye only of personal friends, I am sure many will read with as much interest as if they had been intended for publication, and for that reason I send them, anxious that others should share with us in the gratification which they afford.

Addressing Mrs Waddell, after adverting to what would have been the prospects of her children had the family not gone abroad, she says—“Of course they will enjoy better advantages in England, but the trial of parting with them would need some superior advantage to mitigate it. You, my dear sister, do not know what it is to be separated from your children. You have never *felt* it. Your dear children have been all spared to you. It is not so with me. Do you think that I forget the beloved little ones whose ashes lie together in my native land? Oh no! Often, very often, do I think of them, and of that dreary winter, the last I spent among my early friends, when my two lovely little ones were snatched from my embrace. Do you know my feelings have changed very much since then. Previous to the death of dear Janey and Mary Sophia, I never thought that my children would die; but since, I always feel as if they might be removed from me. I do not love my children less, but I do not idolise them as I used to do. I do not repine I hope, but I cannot help thinking of my trials in regard to my dear children. Two of them are not; and the others have to be sent away from all they love best at a tender age, and find a home among strangers. Yet do not think I am complaining of my lot; for, were the choice given me to remain as I am, or return to my friends and native land, *I should certainly remain, for I do*

love this land and this people. I feel this my home and I could never think of leaving our people here, while health and strength are given me to labour for them. *I love them and they love me and would do any thing in their power for me.*”

Mrs Geddie remarks that she knows she gives a different account from what we are often accustomed to receive of the capacity to improve among heathen nations. To Mrs Waddell she says—“When I write to you, your worthy husband, or indeed to any other person, you must know I write what I think and not what other people think. I believe that our natives are grateful and that you can be as kind as you wish to them—and love them and they will love you. Others may think differently and pronounce them deceitful, &c., but I write my own impressions. I have been so much with the natives and have made myself so familiar with them, and treated them so much like friends and children, that I think I know as much of native character as any one who has been among them. I have encouraged our boys and girls to look upon me as a mother and to confide in and hide nothing from me, and most of them do so. I have never feared their failing in respect to me by treating them thus. Indeed I could not treat them otherwise. Of course I feel more attached to those who have lived with us than to others, and after they leave I wish them still to come to me and feel that I am interested in them and theirs. It is my great desire to see them sincere Christians and an example to others of every thing that is good.— Those of them who are now living in other villages often write to me, and their letters are always very affectionate.”

After this month we shall look for the “John Williams.” Dear Charlotte’s room is all ready for her. Our boys have made a nice bedstead, sofa and table for it, and the girls have made curtains, sofa cushion, bed-cover, &c., and I can assure you it looks very nice. We have collected the keepsakes she brought from home and such as were presented to her in Halifax and United States, as well as a basket given her by the Sailors of the Whaler which took us from the Sandwich Islands to Samoa—and altogether her room is nicely furnished—and the boys and girls are very anxious to have

her come. The natives are all delighted at the idea of her coming.

Elizabeth and John are very healthy. Since we left our old house Elizabeth has not had fever and ague. They both have a good colour, which is not common in these climates. Elizabeth is very much like what Janey was, with black hair and eyes. John is like Lucy. His eyes are brown and his hair is light.—They both speak this language most fluently, and in speaking English they use the native idioms, besides employing a great many native words. I often feel at a loss myself for a word, and I know I spell very incorrectly in writing, using our native sounds, for instance, *i* for *e* and *e* for *a* and *g* for *c*, &c. I write native every day and English only occasionally.

I imagine Mrs Gordon is an English lady. Is it because there is little missionary spirit among our young ladies at home? I was in hopes that Mrs Gordon would be a countrywoman. Still I am prepared to love her come whence she will. It little matters if she is a Christian. Were Mrs Inglis my own sister we could not get on more harmoniously than we do—and I have many dear friends among the ladies at Samoa. No matter where we come from we are all sisters out here. We are all engaged in the same work and our object is the same, although supported by different Societies.

Please remember us kindly to all our River John friends, not forgetting my little namesake. Tell her there are many little girls here that can read nicely and sew very neatly. They can also some of them make beds, sweep rooms, &c. I hope your daughter and her young friends will continue to interest themselves for their Aneiteum's sters.—The gingham which they sent them has been very useful to them. If they could see the girls all dressed alike in the garments which they provided for them they would be much pleased. These gingham, corded with white or trimmed with white braid, are their best dresses and look so nice. I wish it were not so far away that they might send in return some shells or specimens of their work.

Hoping to have lots of letters from you and other dear friends when the "John Williams" arrives I am with much love

C. L. GEDDIE.

those who will consider private letters containing minute details such as these of too little importance to be published to the world. It is not for such persons that they are sent. It is for those who see in the small matters of domestic and female life marks of improvement and grounds of encouragement such as can be obtained in no other way and rejoice in them that these extracts are furnished. They come in reply to urgent application, and they will be welcomed I know by thousands to whom our first Mission family and all that concerns them are objects of deep interest. Who can help sympathising with the anxious mother in her anticipations of the return of the child of her love to be her help and her solace in the midst of so many cares. Who can fail to mark with admiration the progress made in the improvement of the natives during the absence of that child, or help being delighted with the room furnished for her by boys and girls from whom at her departure she had been sent away as if for fear of contamination and injury.

Who can help being delighted with the testimony that the Mission field is now the home of our loved friends—the home not of duty merely but of affection, and who will not rejoice in the evidence thus afforded that even in sacrifice for Christ there is present and great reward. The home of youth is not less dear—it is rendered doubly dear by distance of time and space—but it has not attractions sufficient to overcome the new affections that have been developed in scenes of felt usefulness and realized enjoyment. Who would hesitate to leave a scene of enjoyment for one of greater happiness and delight! Who will esteem the Mission life an expatriation when it furnishes a dearer home as well as wider usefulness.

How many a youthful contributor to the comfort of missionaries and converts will be cheered to find that their exertions in the good cause are appreciated, and that the once degraded savages sit at the feet of Jesus and learn his way clothed in habiliments furnished by their united but small donations—and will any relax their exertions when appealed to by one who has devoted herself to their service and is delighted to do them good and when they see that out of the mouth of babes and sucklings God ordains praise.

J. WADDELL.

There may be among your readers

News of the Church.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at New Annan on the 9th ult. Mr George Roddick, preacher of the Gospel, under call to the congregation of West River, delivered all his trials for ordination which were highly approved, and his ordination was appointed to take place at West River on Tuesday, 11th May, the Rev Jas. Bayne to preach on the occasion.

A Petition was presented from parties in New Annan connected with the congregation of Sharon Church, Tataamagouche, praying to be connected with New Annan; also, a petition from sundries connected with Willow Church, Tataamagouche, to be separated from New Annan congregation and connected with Sharon Church, and a petition against the latter union. The Presbytery approved of the object of the first two petitions, but before carrying it out appointed a committee to meet with those connected with Willow Church opposed to the union with Sharon Church to endeavour to obviate their objections, and to report at next meeting of Presbytery.

The Presbytery called for a report of what had been done by the congregation of New Annan for the payment of arrears due to the Rev Robt. Blackwood. It appeared that creditable efforts had been made, but that the matter was not yet settled up. The congregation were urged to continue their efforts and report at next meeting of Presbytery.

The Rev David Roy reported his proceedings in the moderation of a call from the congregation of West Branch, (now called "Union Church") said call had come out unanimously in favor of Mr John McKinnon, preacher of the Gospel. The said call was now laid upon the table of Presbytery; on motion, the conduct of the moderator was sustained, and the call sustained in which he had moderated. The clerk was appointed to give intimation to Mr McKinnon. Subjects of trial for ordination in the event of his accepting it, were also appointed him.

Supply of preaching was then appointed for the various vacancies under the charge of the Presbytery.

PRESBYTERY OF HALIFAX,

In connection with the Presbyterian

Church of Nova Scotia met at Poplar Grove Church for Presbyterial visitation of the congregation on the evening of March first and for ordinary business on the morning of the second instant. The inquiries addressed to the different office-bearers of the Church were satisfactorily answered. The papers connected with the call of Rev Mr Christie from congregation of Central Church, West River, were read.—1st Mr Clarke's report of appointment to give notice to Yarmouth congregation. 2ndly. The minutes of a congregational meeting held thereupon with the expression of their unanimous desire that Mr Christie should remain among them. 3rdly. The reasons drawn up by a Committee, appointed at said meeting, why Mr Christie should in their opinion be continued at Yarmouth, being in reply to the reasons which Central Church has urged for his removal.—These reasons were to the effect that a vacancy would be very injurious in present circumstances to the Yarmouth congregation—that Mr Christie's labours had already effected much good and that under his charge the Church continues to prosper—that his services are much more urgently required in his present sphere than in any Eastern part of the Province—that the interests of Presbyterianism had heretofore been too much neglected in the Western part of the Province—and that every effort would be made to support the minister independently of aid from the Mission Fund of the Church or any other extraneous source. Lastly a letter was read from Rev G. Christie declining, after due and careful consideration, the call from Central Church.—Looking at all the circumstances of Yarmouth congregation the Presbytery entered on their minutes an expression of their gratification at their unanimity and intentions as respects the future, and also at the decision of Mr Christie. The usual reports of Home Missionary services were disposed of, and Mr James Murray, now under appointment at Newport, was appointed for six Sabbaths to labour at Bridgetown and Annapolis.

Mr Thomas Sedgewick, student of Theology of the third year, delivered a discourse from Titus, ch. 3rd, v. 8th, which was approved and farther exercises prescribed. Adjourned to meet a-

gain at the same place on the first Tuesday of May at 11 o'clock, A. M.

CALL.—The Congregation of Maitland and Noel, on the 3rd ult., gave a unanimous and cordial call to Mr James A. Murray, preacher of the Gospel to be colleague and successor to their present aged pastor the Rev Thomas S. Crowe. The Rev Alexander Cameron preached and presided on the occasion.

CORRESPONDENCE.

NEW GLASGOW, March 16, 1858.

To the Ministers or Elders of the Presbyterian Church of Nova Scotia.

You will confer a favor on me by answering the following Queries at your earliest convenience.

Yours, respectfully,
RODERICK MCGREGOR.

Do you advocate and approve of Total Abstinence Associations?

Do you admit those who traffic in Intoxicating Liquors to the fellowship of the Church?

Do any of the members of your Session traffic in Intoxicating Liquors?

Do any of the members of your Congregation traffic in Intoxicating Liquors? If they do, how many?

Do you take money for Religious or Missionary purposes from those that are engaged in the traffic?

Notices, Acknowledgments, &c

Monies received by the Treasurer from 20th February to 20th March, 1858:—

Foreign Mission.

Mar 3. James Dawson of Montreal, formerly of Pictou	£3	0	0
12. Mrs McNaughton, F. Pools	10	0	0
“ Joseph, Isaac and Samuel McNaughton, 2s 6d each	7	6	
“ Missionary and Benevolent Society, Bay Street cong'n (Dr Jennings') Toronto, C. W.	16	0	0
“ Mr Letster, do, 10s; Masters Strange, do, 4s	14	0	
“ Mrs. Gardner, do, 20s; Mr Ewart, do, 6s 3d	1	6	3

Home Mission.

Mar 12. New Annan congregation, per G. B. Johnston	£1	0	0
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The Agent acknowledges receipt of the following sums for *Christian Instructor* and *Missionary Register*:—

James McGregor, Esq	£10	17	6
Rev John Cameron	5	15	0

Rev Robert Sedgewick	5	0	0
Thomas Archibald	5	0	0
S A Creelman	1	0	0
Robert Smith	6	16	6
Robert Noble, Esq	5	0	
G W Archibald	1	14	3
Rev A P Miller	3	0	0
Robert Copeland, Esq	10	0	0

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