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# The Christian Instructor,

AND

## MISSIONARY REGISTER,

OF THE

### Presbyterian Church of Nova Scotia.

#### AUGUST, 1857.

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THE  
CHRISTIAN INSTRUCTOR.

AUGUST, 1857.

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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—PROV. xix. 2.  
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A GUIDE TO BAPTISM,

*Being an attempt to lead the plain Christian into the Scripture doctrine  
and practice of Baptism.*

BY THE REV. JAMES MCGREGOR, D. D.

PREFACE.

THE author of the following tract was brought up a Pedobaptist, but in consequence of reading the arguments on the Baptist side he hesitated. He searched anew the New Testament as impartially as he could, and with a fear lest his early prejudice for infant baptism might mislead him. Still however he hesitated, for there he could not see a clear foundation for either side. There he could not see a command for or an example of infant baptism so plain as to satisfy him; nor could he find satisfactory evidence for or against immersion, but still he thought that all light on God's baptism should be expected from searching, not heathen authors, but God's own word. Providence having led him to notice Paul's phrases "doctrines of baptism," in Hebrews vi., and "divers baptisms," as the words should be rendered in Hebrews ix., he was and is persuaded that he found a clear guide him unto the truth. Paul sent him to Moses. To Moses he went, and among his baptisms he found one which, as he believes, the prophets foretell shall continue till the end of time. Building the instructions of the New Testament upon this foundation, he is satisfied that the sprinkling of infants with clean water is an ordinance of God.

He has a great regard and a strong feeling of sympathy for his Baptist brethren; but for the direction of his mind to views of baptism differing from theirs he accounts himself bound to be thankful. His best wishes for them is, that laying aside as far as possible the prejudice on their side, they may attentively hear Moses and the prophets on this subject as well as the New Testament.

Reflecting on the "divers baptisms" (Heb. ix. 10) of the Old Testament, and on the "one baptism" (Eph. iv. 5) of the New, it struck him as extremely probable that the latter should be found among the former. He re-

solved to search the Old Testament baptisms again with this view. He was successful beyond his expectations. In Numb. xix. 18, 19, is a baptism which, when divested of the *diversity* of characters, which suit the Old Testament, and dispensed according to the simplicity of the New, leaves exactly that which is dispensed by the generality of Protestants. When Christ adapted it to the New dispensation he changed its signification also, to suit the New Testament state of the Church.

### A GUIDE TO BAPTISM.

It pleased God to appoint in his Church an ordinance in which the sprinkling of its members with water represents purification from sin by the blood of Christ. In the English version of the Bible this rite is called "cleansing" or "purification" in the Old Testament, and baptism in the New; but it ought to be called by the same name in both, for in both the ordinance is substantially the same, and in both the original words signify the same thing. "Cleansing" or "purification" is a plainer translation than "baptism," for baptism is not, properly speaking, a translation at all, but a Greek word in an English dress, and still needs a translation. "Cleansing" is the plainest, being the only word of the three which is pure English, but "purification," though derived from the Latin, is used so commonly in the English language that it is understood perhaps as well as if it were a native word. It is far otherwise with "baptism." The English reader cannot easily find its meaning, for its use is so confined as to be almost, if not altogether, appropriated to express this rite. It seems to have been invented for this very purpose, though with some detriment to truth, and without any just cause, since it was not needed. Nevertheless, custom has established its use so long as now to forbid the substitution of any other word.

Had the whole Scripture been originally written in one language this rite would have been expressed in one word from the beginning to the end, because there could have been no occasion for a change; of course one word would have expressed it in the English version also, and probably in all others, for the same reason. Had the Hebrew of the Old Testament been continued through the New the words *Tahar* and others, commonly used in the Old Testament, would have been as commonly used in the New, and have had the same translation, viz., "cleansing" or "purification," in which case the word baptism would not have been seen in the English New Testament, nor perhaps in the English language, because "cleansing" or "purification" would have pre-occupied its place. On the other hand, had the Old Testament been written in Greek like the New, instead of the word "cleansing" or "purification" the English version would have the word "baptism" frequently in the Levitical law, and occasionally throughout the Old Testament, as well as the New, and with the same signification. In either of these cases one word, and of course one idea, would have been used throughout the Scripture, which would have facilitated unity of sentiment respecting the ordinance itself.

But the Scripture was originally written in two languages, the Old Testament in Hebrew and the New in Greek, on which account two words, one for each language, became necessary for expressing one and the same rite. But in translating these two words into any one language, as the English, propriety and consistency required that one word only should have been used; because whatever word would have been a just translation of the one would have been so of the other. Had this been done it would have rendered the connection of the Old and New Testament baptism more apparent,

and probably have prevented the debate between the Baptists and Pedobaptists; whereas the use of different words in translating the same rite has occasioned a confusion of ideas and a strife about words not likely soon to end.

If I mistake not the debate is immediately owing to the mere fact that the word baptism does not occur in our version of the Old Testament. Hence it has been supposed that the thing itself did not then exist; and that John was the first who baptized; whereas the truth is that baptism was administered more frequently before his time than since. There is another fact which helps on this debate. In the English version the baptism of the New Testament is invariably called baptism, but not so the baptisms of the Old. They are translated "washing" oftener than baptism, which throws them into the shade, so that the English reader cannot see them to be baptisms at all, and they are so translated, where "baptism" would have been specially serviceable for conveying a just view of the text. A judicious comparison of the two Testaments together is needed to throw light on the subject of baptism.

I believe that by the positive command of God, and the plain direction of his word, infants have been baptized by sprinkling ever since the days of Moses, and will be to the end of time. I believe also that, by the same authority, adults have been, and will continue to be, baptized in the same manner, till all the heathen nations are converted to the profession of christianity.

In executing my office of a Guide to Baptism, I shall endeavour to show,

I. That baptism belonged to the Old Testament as well as to the New.

II. That God directed it to be administered by sprinkling both adults and infants with water.

III. That this baptism is continued under the New Testament, with some circumstantial alterations.

IV. I shall review the principal passages of Scripture supposed to favor the opposite side.

I. My proof of the first of these positions is simply this: That the inspired writers of the New Testament have employed the word "baptism" in translating the purifications required by the law of Moses, and that they have employed it as readily and freely as when they treat of christian baptism. This proof I reckon complete, because I know no reason why they should give the same name to both purifications, but because they knew them to be substantially the same thing. I shall lay the passages before the reader that he may judge for himself.

Heb. vi. 2: "The doctrine of baptisms and of laying on of hands." The New Testament owns one baptism only; here are baptisms. These baptisms, then, and this laying on of hands, viz: on the heads of the sacrifices, (see Lev. iii. 2, &c.) belong to the law of Moses, and the doctrine which they teach is repentance from dead works and faith toward God, and this doctrine they teach as truly as the plainer language of Paul. All the baptisms of Moses teach repentance, so does the baptism of John (Matt. iii. 11.) and so does Peter's (Acts ii. 38).

Heb. ix. 10: "Which stood only in meats and drinks and divers washings" ("baptisms" in the original Greek), "and carnal ordinances." This is a passage of great importance for guiding into just views of baptism. It is evident that by "divers baptisms" Paul means the various purifications of the law of Moses without exception. In this verse he gives us the sum of the whole book of Leviticus, and exactly in the same order with Moses. Ten chapters treat of "meats and drinks," that is, meat offerings and drink offerings which accompanied the sacrifices; five treat of "divers baptisms," and the defile-

ments which occasioned them; and then "carnal ordinances" follow to the end.

Attention to the law of Moses will readily discover the great propriety of Paul's phraseology of "divers baptisms," and lead us infallibly to the Scripture meaning of the word baptism, so much-contested. There was a diversity,

1. *Of materials for baptism.* It was administered by water, blood, oil, and fire.

2. *Of administrators.* Priests and clean persons baptized others—unclean persons baptized themselves.

3. *Of subjects.* Persons were baptized, and a multiplicity of things.

4. *Of modes*—as immersion, sprinkling, pouring, rinsing, and washing.

To these may be added—5. *The repetition of the rite* as often as the defilement was contracted.

Concerning the modes of baptism, the following remarks may suffice for our purpose:—

1. *Immersion.* Several things were baptized or purified by immersion, as clothes (Lev. xi. 25), and vessels on which an unclean dead animal fell, (v. 32). Metals were baptized by immersion in fire (Numb. xxxi. 23). Immersion belonged to the baptism of things; I see no command for immersing persons.

2. *Sprinkling.* Water was sprinkled on persons and things (Numb. xix. 18); so was blood (Heb. ix. 19–22); and so was oil (Exod. xxix. 21). Sprinkling was a very common mode of baptism, and when one person baptized another with blood or water, it was, if I mistake not, the only mode.

3. *Pouring.* Part of a leper's baptism was by pouring oil on his head (Lev. xiv. 18).

4. *Rinsing.* The hands and wooden furniture were baptized by rinsing in water on being touched by one who had an issue (Lev. xv. 11, 12).

5. *Washing.* Unclean persons baptized themselves by washing; see Lev. xiv. 9, and xv. 5. The same Hebrew word is translated "wash" in the first and "bathe" in the last of these texts. It is translated "bathe" about eighteen times in the 15th, 16th and 17th chapters of Leviticus, and in the 19th chapter of Numbers; but every where else it is, if I mistake not, translated "wash." Where it is translated "bathe," "wash" is found in the clause immediately preceding, and the only reason of the translation "bathe," I apprehend, is to avoid the constant repetition of "wash." A more correct translation I believe would have been, "shall dip his clothes and wash himself." It is the word commonly used throughout the Old Testament for washing, *e. g.*, the feet (Gen. viii. 4), hands (Deut. xxi. 6), face (Gen. xliii. 31), eyes (Song v. 12), &c. I make this criticism merely to prevent the English reader from being misled by our version to imagine that the mode of self-baptism was immersion. I see no command for self-immersion.

All the above varieties were included in Paul's "divers baptisms." God was pleased to grant unto his Church a great complication of cleansing ordinances during the old dispensation. Hereby he kept ever before their eyes their defilement by sin and their need of that blood which cleanseth from all sin. Hereby also he made up in part for the obscurity of their other means of grace. They needed divers baptisms; one is sufficient for us, for our other means are abundant and clear.

Paul's two phrases, "the doctrine of baptisms" and "divers baptisms," independent of all other proof, afford us in my view the decision of the Spirit of Inspiration concerning the Scripture meaning of the word baptism. Its general meaning plainly is cleansing, and its special applications comprehend

every diversity prescribed in the law. It is therefore improper to come its meaning to immersion, or sprinkling, or both; for more than both it clearly comprehends. To ascertain its special meaning in a given case, the only way is to observe the direction of the law in that case. In the case of baptism by fire it is equivalent to immersion, in the case of baptism by blood to sprinkling, &c.

1 Cor. xv. 29: "What shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Commentators have been greatly puzzled about the meaning of this text, by referring it to christian baptism; to which it does not apply; but when referred to the baptism recorded in Num. xix., its meaning is plain and suited exactly to the apostle's argument. That baptism expresses, more emphatically than any other, a hope of the resurrection, being administered in the very face of death; and death in some shape, being the sole occasion of its administration, it is with peculiar propriety called "baptism for the dead."

1 Cor. x. 2: "Our fathers were all baptized unto Moses in the cloud and in the sea." Paul had infallible knowledge of the fact that the Israelites were baptized in passing the Red Sea, otherwise he would not have asserted it. This baptism was extraordinary and most magnificent, administered by the hand of Jehovah to about three millions of souls, men, women and children, at once. It was administered during a thunderstorm, by means of a shower of rain, alluded to by Moses (Exod. xiv. 24) and declared plainly by Asaph (Psalm lxxvii). It was a complete and a beautiful sprinkling! An immersion it could not be, where the ground was dry under their feet and the water a wall on their right hand and on their left (Exod. xiv. 29). The Israelites were no more immersed than any company travelling between two walls and a cloud over their head. In their deliverance from Egypt, Israel enjoyed a real though obscure dispensation of the gospel, hence their dedication to Moses under God in this ordinance was of the same nature with evangelical baptism.

To these four passages from the epistles of Paul I will add four more from the Evangelists. They teach us that the Pharisees found fault with Christ for neglecting baptisms which had been in common use among the Jews.—These baptisms were not only those which Moses appointed by God's command, but those also which were appointed by the elders and handed down by tradition. The latter were pretended improvements of the former, and were probably observed with more attention and punctuality. The law of Moses said (Lev. xv. 11) that a man should baptize himself by rinsing his hands in water, when he was touched by a man having an issue; but the elders said that he must so baptize himself before he eat, whether he was so touched or not. Mark vii. 4 says, "When they come from the market, except they wash (Gr. baptize), they eat not;" and he affirms (verse 3) "that except they wash"—that is, baptize their hands off—(margin with the fist)—"they eat not." Hence the Pharisee, in Luke xi. 38, " marvelled that Christ had not first washed (Greek, was not baptized) before dinner."

The law of Moses required that such vessels as cups and pots should be baptized by immersion, when an unclean, dead animal fell on them, and by sprinkling when a person died in the house wherein they were, and that such things as tables or beds should be baptized by rinsing in water when they were defiled (Lev. xv. 12). When therefore he says (verse 4) "many other things there be which they have received to hold, as the washing (Greek, baptism) of cups and pots, brazen vessels and tables," or beds, he seems to refer to baptisms somehow aside from the direction of the law; and in verse

8 he gives us the words of Christ, condemning them; "Laying aside the commandment of God, ye hold the tradition of men, as the washing (Greek, baptisms) of cups and pots." But though these baptisms were not legitimate they were real, and generally esteemed equal to those appointed of God.

From all these passages taken together it appears evident to me—1. That the Jews, who spoke the Greek language in our Saviour's time, were in the habit of calling the purifications both of Moses and of the elders by the name of baptism, just as we give the same name to the christian purification. 2. That the proper Greek translation of a Mosaic purification is baptism (*Barisua*). In the Old Testament baptism is commonly expressed by the words cleanse, purify, purge, wash, better words than baptism.

It may be objected to this sentiment that the ancient Greek version, commonly called the Septuagint, does not translate the Mosaic purifications by the word baptism. I answer

1. Paul and the Evangelists were the best translators, and were best acquainted with the practice of the Hellenistic Jews of their own country.

2. The Greek version of the law was made in Egypt, and into the Alexandrian dialect. The Jews who dwelt in or about Judea and had another dialect might use a better word, baptism.

3. According to Prideaux the Greek version of the law was made two hundred and seventy-seven years before Christ, a period in which any language may undergo a considerable change; baptism therefore might be a proper translation at the end of that period, though not at its beginning.

4. About one hundred and forty-five years after the Greek version was made the apocryphal book of Ecclesiasticus was translated from the Hebrew to the Greek of Alexandria by Jeru, the son of Sirach, the author's grandson, a very learned Jew. He renders the purification recorded in Numb. xix. 19 by the word baptize; Eccles. xxxiv. 25, "He who is washed (Greek, baptized) after the touching of the dead body, what availeth his washing, if he touch it again?" He is the first, so far as I know, who thus translated a Mosaic purification; but, as he published his book one hundred and thirty-two years before Christ, there was time enough for the word to become current before the end of that period, if it was not so at the beginning.

It is well known that, after the conquests of Alexander the Great, the Greek language gradually spread over a great part of the East. In our Saviour's time it had prevailed in Judea so much that many of the Jews spoke Greek, as is evident from such facts as these:—1. The superscription upon the cross was written in Greek as well as Hebrew and Latin. 2. God directed that the New Testament should be written in Greek, even those parts of it which bore the most pointed reference to the Jews. Peter wrote to the Jewish strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythinia, but in Greek. James wrote to the twelve tribes, but still in Greek. Paul wrote to the Hebrews, not however in Hebrew, but in Greek.

3. The Hellenists, Jews who spoke the Greek language, and are called Grecians in the New Testament, dwelt not only in heathen and Jewish cities, but many of them in Jerusalem itself, as is evident from Acts vi. 1 and ix. 28, 29. In the first of these passages we hear of a murmuring of the christian Hellenists against the christian Hebrews, and in the second of Paul's disputing with the unconverted Hellenists.

Now these Jews who spoke the Greek language were of the same religious sentiments with their brethren who retained the language of their ancestors, and equally zealous of the law, behoved to have some Greek word for expressing the Mosaic purifications, seeing they were the subjects of daily

talk and daily practice. Baptism it appears was the word, and whether it was well or ill chosen at first it was through time appropriated by inspired writers, as well as others, to express the religious purifications of the Old Testament according to the usage of the Jews, and that of the New from the authority of Christ. When the Jews first received they received it not with a view to express any idea which it had conveyed in Greece, but an idea of their own (never known there) which they had possessed ever since the days of Moses, and which he had distinctly defined; and whatever difference there was between the two ideas so much change did its meaning undergo upon its adoption by them. What they wanted was a word by which they could express to one another the Mosaic purifications, corresponding to the Hebrew word or words used by Moses and their ancestors; and they found none more suitable than baptism, therefore they took it and made it to answer their purpose. Christ with his Evangelists and Apostles found the word thus appropriated and used by their countrymen, and thus they also used it, probably without a thought about its classic signification. When Christ employed his apostles to dispense his New Testament ordinance of purification it was so like a Mosaic baptism that his infinite wisdom saw no occasion to give it another name.

This I believe is the true origin of baptism as used in Scripture, and to trace it farther is needless. Ancient Greece with her long list of Classics never knew anything at all about it, nor can she afford the least glimmering of light; and the researches of christian critics, tracing meaning among heathen authors, is "labouring in the very fire and wearying themselves for very vanity;" but Moses has defined it so exactly as to leave no occasion of mistake. Should any think it absurd to go to Moses for light to a New Testament ordinance I answer, no, for Moses was the first of inspired writers and a great writer of ordinances, but it seems absurd to expect such light from heathen authors; nor is it less absurd to suppose that Christ rejected the established sense of a word in common use in his own country to use it in a foreign sense.

It is not in name only that the baptisms of Moses agree with ours; they agree in nature. I believe that all who have considered them candidly allow that they all represented purification by the blood of Christ, as ours does. Both effected an external purification and that only. Of the former Paul says, "The ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh." Of the latter Peter affirms that it "puts away the filth of the flesh." The former as surely as the latter represents the blood of Christ; "how much more shall the blood of Christ purge your conscience." In both defilement is presupposed, in both cleansing materials are used, and in both purity is the consequence.

II. God directed it to be administered by sprinkling both adults and infants with water.

Of all the Mosaic baptisms with water that for the dead, recorded in Numbers, is the most important in itself and the most interesting to us. It was administered by sprinkling water mixed with a little ashes of a burnt heifer on the unclean. The reader may consult the whole chapter. I quote the following words (verse 10), "A clean person shall take hyssop and dip it in water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave. Here is a triple baptism. 1. That of tents and vessels. 2. That of the administrator. Both these are without authority in the New Testament. 3. That of men, women and infants—continued still.—

Not death, but a profession of faith in adults, is the occasion of its administration. All the persons were to be sprinkled, for though the term "all" is not repeated before "the persons" it is evidently understood. All the vessels and the persons are the same with all the vessels and all the persons, even as all the men and the women would be the same with all the men and all the women. If infants were persons, they were to be sprinkled. Infants also were liable to touch a bone, or one slain, or one dead, or a grave, and so were to be sprinkled. Verse 19 requires a twofold sprinkling, one on the third and one on the seventh day, to complete the baptism. It also requires the administrator to baptize himself on the seventh day, by dipping his clothes and washing himself in water. Verse 20 excommunicates the neglecter of the ordinance, and verse 21 declares it perpetual.

Here is a baptism of persons by sprinkling far more common among the Jews than christian baptism is with us; a baptism by sprinkling which behoved to be administered in every house in the nation, to both sexes and all ages. Here is infant baptism by sprinkling commanded of God as positively and plainly as any reasonable man could desire; and without doubt it was practised in the Church from Moses to Christ, a period of fifteen hundred years. Here also is infant baptism by sprinkling, occasionally an initiating ordinance, as it is now statedly with Pedobaptists. If death happened in a house, where there was an infant not five days old, it was baptized before it could be circumcised; but, if death happened on the infant's birth-day, it was twice baptized before it could be circumcised. Here is an ordinance admirably calculated to impress the mind with the dreadful consequences of sin; death with extensive pollution and infection; but a hope of a resurrection to eternal purity, through the sprinkling of the blood of Jesus, a hope including infants.

This ordinance behoved to form a prominent feature in the character of the Jewish nation, and through time to create such a prepossession in its favor as could not be easily erased. It clearly decides the debate in favor of Pedobaptists from Moses to Christ, for here—1. The subjects were Israelites, professed worshippers of the God of Abraham, and their infant children—2. The mode was beyond all doubt by sprinkling. The conclusion then is unavoidable that the Church of God during the Old Testament was a Pedobaptist Church. It is strange that the writers on baptism should have paid so little attention to this great fact, for the New Testament baptism is little else than a continuation of it, and according to the Baptist scheme clearly establishes the same contrariety between these dispensations which now subsists between the Baptists and Pedobaptists. Were that sprinkling in the minds of christians, as it was in fact among the Jews, it would reconcile them to infant baptism more than a thousand arguments.

[TO BE CONTINUED.]

### "WORK OUT YOUR OWN SALVATION."

John Foster somewhere significantly remarks that there are texts of Scripture of which "the first good use is to prevent a bad one." Among these we may place the exhortation of the Apostle: "*Work out your own salvation with fear and trembling.*" "Here," it is often said, "is proof positive and unanswerable of man's ability to 'work out' for himself eternal life." This passage, accordingly, has always been a favorite one with those

who have sought to exalt human power and human merit in opposition to that view of our fallen condition in which we are represented as "*dead in trespasses and sins.*" It is observable, however, that such reasoners seldom or never refer to the immediately succeeding context: "*For it is God that worketh in you both to will and to do of his own good pleasure.*" They do not compare spiritual things with spiritual. They separate what God has united, and the natural result is, misapprehension and error. Yet this view, if we consider it candidly, is often rather a half-truth than a whole lie. They know perfectly that it is man's duty to work; this much the Scripture has clearly taught them. But their mistake lies here: they lose sight of the equally important, and equally plainly revealed truth, that in the soul's salvation God is "All in All." Many err still more widely, and imagine that between these doctrines there is something incongruous and conflicting. Hence the absolute sovereignty of God is overlooked or denied. Even divines of a very different school appear to labor occasionally under considerable embarrassment, when enforcing duty in the immediate presence of this doctrine. It is very interesting to observe how perfectly free the Apostle's argument is from all such perplexity. In his mind there is no sense of inconsistency here. It does not occur to him that he must explain to the Phillippians how his exhortation to them is to be reconciled with his own eighth chapter to the Romans. He never seems to apprehend that any explanation is demanded. And far more than this: Not only does Paul not see any *contrariety* as between the sovereign working of Jehovah in the salvation of sinners and the necessity for the diligent use of means upon their part, but he makes that *sovereign working* the argument to enforce the diligence. Not only is the knowledge that God *does all* no reason why we should not labor; it is the great reason, without which all other reasons were worthless, why we should labor with all our might. Not merely are we to work *although* God works; we are to work just *because* God works—all our working were else unavailing. "Work out your own salvation with fear and trembling, *for—FOR* it is God that worketh in you both to will and to do of his own good pleasure."

*Salvation, then, is a work.* There is hell to be escaped and heaven to be reached—eternal misery to be avoided and eternal happiness to be attained. There is a proud and stubborn and wicked heart to be subdued, and there are principles of holiness to be cultivated. There are the world and the flesh and the devil, to be *encountered—withstood—overcome.* All this is work—serious, solemn, arduous work. Accordingly, every representation that the Scriptures give of the divine life is opposed to inactivity and slothfulness. It is "a work of faith and labor of love." It is a husbandry; and the husbandman must dig and plough, and plant and sow—must fence, and watch, and water—must mow and reap, and gather in the harvest. It is a race; and the runner must put forth all his strength, straining every nerve. It is a wrestling; and the wrestler must exert every power, that he may win the prize. It is a warfare; and the soldier must endure weariness in many a toilsome march, as well as brave danger in the din of battle.

Engaged in this work, the believer will often *fear and tremble.* The shipwrecked mariner, whom the wave has brought safe to land, shudders as he looks back on the still raging sea. The soldier who has come off wounded, it may be, but living, from the hard-fought field upon which so many of his comrades lie low in death, trembles as he thinks of the carnage. We are often well-nigh unmanned by the remembrance of dangers that are past. And when that sailor find himself in a bleak and desolate region—weak,

destitute, helpless—far from his native land; or when that soldier, although escaped from the battle, knows that he is in an enemy's country, a stranger among foes who are thirsting for his blood;—is it strange that he has sinkings of heart when he thinks of privations yet to be endured, or of battles yet to be fought, ere he can reach his father's house. And remembering the difficulties he must meet, and the formidable character of the enemies he must encounter, the sense of his own weakness is often overpowering. He fears and trembles, too, not only—not even chiefly in view of what himself must suffer, but in the apprehension that in the hour of trial he may fail to acquit himself as a good soldier of Jesus Christ,—and so loss and discredit may be brought upon the service and upon the name of his Captain by his unworthy conduct.

But all this argues no uncertainty *as to the final issue*. No! *This* is secured by the might and power of the Most High—"For it is God that worketh in you both to will and to do of his good pleasure."

When a sinner is first awakened to a sense of his condition, it is usually his *past transgressions* that chiefly alarm him. But bye and bye he discovers in himself a thorough incapacity for *present obedience*. And then again, as his self knowledge increases, he learns that this *inability to do* is nothing else than the *indisposition to will*. Now he is more alarmed than ever, and is ready to think his case hopeless. But the Scripture which shows us that God works in us *to will* as well as *to do*, exactly meets his condition. "I cannot believe," says the transgressor—"I cannot trust—I cannot repent—I cannot hope—I cannot love, any more than I can obey. My heart is altogether estranged and dead." This case the text provides for. HE works the "*will*" as well as the "*way*"—the will first, the way afterwards.

Work out your own salvation, then, believing reader, with fear and trembling. And what weak, and vain, and foolish men, have oftentimes made an occasion for stumbling, *do you make* the ground of your most precious, all-sufficient, and only sufficient encouragement, "For it is God that worketh in you both to will and to do of his good pleasure."

Work, therefore, and labor, and strive, and watch, and pray, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

E. R.

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## UNION AMONG PRESBYTERIANS IN NOVA SCOTIA.

### NO. III.

#### EVENTS FOLLOWING THE UNION.

The following was accidentally omitted in our last article. We know but little of the preliminary negotiations. The meeting at which the final arrangements were made was held at Mr. Christie's at Salmon River, and the late Rev. Duncan Ross on returning home jocosely remarked that the Burghers and Antiburghers were all dead, and that he had just come from the burial. The first meeting of Synod was held at Truro July 3rd 1817. The meeting was a deeply interesting and affecting one. The Rev. Dr. McGregor was chosen Moderator, and when he stood up to open the proceedings with prayer, his hands trembled as if palsied, and he was for a little so overcome as to be scarcely able to proceed, but quickly recovering

himself he poured forth his feelings in a prayer, the fervency of which, after the lapse of forty years, still lingers in the memory of those who heard it.

The union thus happily formed was productive of beneficial effects not only in Nova Scotia, but in the mother country. The intelligence of its formation was one of the means which led to the adoption of measures for bringing about a union between the Burghers and Antiburghers in Scotland, which happily took place three years later, when these two bodies coalesced under the name of the United Secession Church. And at home the Synod immediately addressed itself in earnest to the great work of extending the Gospel and sound Presbyterian principles. The benefits of combined action for that purpose was a principal motive object in the formation of the union. At the first meeting a committee was appointed to suggest measures for the promotion of religion. In their report laid before the Synod in October following, they observe, "The union of its parts, which has been lately formed, deserves also to be mentioned as an unusual event. Religious parties have rarely coalesced without some dereliction of truth or duty; but an adherence to both is the basis on which this Synod was founded. Every member proceeded upon what appeared to himself to be scriptural principles, and acquiesced in the measure, as well calculated to promote the purity, and enlarge the bounds of the Church. *These were the points upon which all had fixed their attention. Though a union of persons appeared to be highly desirable, a general concentration of energy upon that work in which all were individually labouring was chiefly regarded.*"

This report which was published in a pamphlet form, and is in the possession of many of our readers, is both an able and an interesting document. It contains a large number of valuable suggestions, which are far from being out of date at the present day, and show our fathers to have been not only "men which had understanding of the times, to know what Israel ought to do," but to have been men before their age. They suggested and partially executed measures for which the Church was not then prepared, and to which she is only now reaching. The more we have examined this document, the more admiration we have felt for the men who composed it, and the deeper has been our regret that subsequent events, especially the lamentable divisions that ensued prevented the carrying out of their plans.—Except the Foreign Mission there is scarcely a measure which the Church has since adopted that is not there brought forward. We have said that some of these measures were partially carried out. In particular, strenuous efforts were made for the training of a native ministry, and vigorous exertions were made for the extension of the Church by Missionary operations. In a short time a band of Ministers trained under her own care, were engaged in the work of extending the gospel. At the union the Synod was formed into three Presbyteries, viz., Halifax, Truro, and Pictou. Soon after, the Ministers in Prince Edward's Island were formed into a separate Presbytery, and another Presbytery was formed in New Brunswick, consisting of ministers from different quarters. Thus the Church bid fair to extend itself, and also to lay a foundation for future permanence.

But while at first every thing seemed to promise fair, both for the extension of Presbyterianism and the harmony of its adherents, yet in a few years a sad change took place. We have seen that it was the design of the founders of our Church to unite Presbyterians of different names in one body, that for this purpose a basis was adopted in which all could cordially unite, and that at first the measure was successful. But it is too well known that the plan did not ultimately succeed. From different circumstances, the

members of Synod who came from the Established Church of Scotland, became separated from it. The Rev. Mr. Munroe did not long survive the Union, Mr. Cassilis left the Province, and Mr. Forsyth did not attend the meetings of Synod and finally withdrew from the body, and thus the Synod being composed almost entirely of those who were originally Seceders, might be regarded as substantially a Secession Church. But what caused ultimately the division was the course taken by those ministers who afterward came into the Province from the Established Church, as well as by those who in Scotland undertook the care of her Colonial Missions. These refused all union, and we might say all co-operation with the Provincial Presbyterian Church, and bent all their energies to forming a Church in connection with the Establishment, seemingly indifferent as to the evils that might result from the divisions which they were necessarily exciting. To this we shall advert more particularly in our next.

We wish it however to be observed that our Synod never departed from its original basis, never adopted a less restricted constitution, and still retained its general name, as the Presbyterian Church of Nova Scotia, and to show how our fathers still adhered to their original idea of a union of all Presbyterians, we may advert to a movement made in the year 1823, six years after the union, and previous to the formation of the Glasgow Colonial Society, or any effort by the Establishment to provide ministers for the Colonies. This movement was to enter into friendly relations with the Established Church, and to make application to her to recognize our body as a sister Church, with which she would recommend her ministers and people coming to the Province to connect themselves. The nature of this measure however, will best appear by reference to some of the documents connected with it. We subjoin the minutes of Synod in the case :—

*Pictou Church, August 7th, 1823, 9 o'clock, A. M.*

Received from the Committee of Bills and Overtures and read an Overture from the Rev. James Thomson respecting a coalition with the Established Church of Scotland. Referred to a Committee of the whole House, in private, to meet at the close of this sederunt.

*Same Day and Place, 7 o'clock, P. M.*

Read Mr Thomson's Overture. Heard Mr Thomson in support of it. Members spoke on the subject. The Synod approved of the spirit of the Overture and referred it to the consideration of Presbyteries and Sessions until the next meeting of Synod. Appointed the Rev Dr McGregor and Mr Ross a committee to correspond on the subject with the United Associate Synod.

*Same Place, August 8th, 6 o'clock, A. M.*

The Rev Dr McCulloch and Rev Hugh Graham were added to the Committee of Correspondence, and the said committee were authorized to state the object in view to the civil authorities in British America, and to solicit their countenance to it and to communicate the fullest information to our present connections in Scotland.

*Pictou Church, June 30th, 1824.*

Called for the report of the committee appointed to correspond with the United Associate Synod with respect to union with the Church of Scotland. They stated that they had written upon the subject to the United Associate Presbytery of Glasgow, to which they had received an answer from this Presbytery. The Presbytery's answer was read to the Synod. The Synod approve of the conduct of the committee. It was then unanimously agreed that Mr Thomson's Overture and all measures founded thereupon be dismissed ; and that the cordial thanks of this Synod be given to the United Associate Presbytery of Glasgow for the very fatherly and affectionate care which they have manifested toward us. And the same Com-

mittee of Correspondence were instructed to communicate these thanks to the said United Associate Presbytery of Glasgow, and also to write to Mr Thomson a brotherly letter upon the subject.

The Committee of Correspondence above referred to, addressed the Glasgow Secession Presbytery, in consequence of the Synod not meeting in time to get an answer previous to the meeting of Synod here. They did so in a long memorial, setting forth the nature of the contemplated measure. This memorial, which was signed by the Revds. James McGregor, Duncan Ross, and Thomas McCulloch, is now in our possession, and as it is interesting in itself, and we believe is but little known to our readers, we shall give extracts exhibiting its spirit.

"At our last meeting of Synod a motion was introduced and supported, that we should petition the General Assembly of the Church of Scotland to recognize us as a sister Church professing the same principles and observing the same forms. It was generally conceived that were this end gained it would relieve our Church from numerous difficulties, and in this part of the world confer upon it a degree of respectability and influence which would greatly contribute to the furtherance of the gospel.

"In submitting to you this communication we would not be understood as advocates of the motion. It was made by neither of us; and when we did undertake to correspond with our fathers and brethren in Britain we expressly stipulated that, as a committee, we were not to be considered as adopting the views of any of our brethren or as prepared to concur in their measures. We hope therefore that you will view us merely as persons authorized to communicate the preceding notice, and along with it such particulars respecting the state of this part of the Church as might enable you to perceive the causes of the motion, and to judge of its bearings upon the interests of religion. We trust also that you will not consider the motion itself as proceeding from want of attachment to the United Church, nor from a diminution of zeal for the purity of a religious profession. Hoary hairs have found some of us still clinging to the Secession. We desire no new connexion for the sake of change. Fathers and brethren, our fondest recollections and our hearts are with you. We cannot walk *with* you into the house of God, but we desire to walk *like* you, till from the East and the West the same home receive us to be united for ever. Thus far we trust we express the feelings and sentiments of all our brethren. The proposed measure, we believe, originated in a wish to disseminate the principles and practice of religion to an extent which, in the present state of our Church, we experience to be impracticable. We would therefore beg leave to state to you a few particulars respecting the general situation of these Provinces in a religious point of view, and also of ourselves in a religious point of view."

The memorial then, after a general view of the religious condition of the colony, describes the difficulties with which Ministers laboring here had to contend. We give that portion which has a bearing upon our subject.

\* \* \* "But when he proceeds to the formation of a Church the harmony of his congregation is immediately interrupted. To support the gospel and at the same time to be excluded from any of its ordinances is a source of dissatisfaction, which rarely fails to affect both his peace and pecuniary resources, and in this state other particulars contribute to increase his difficulties. The practice of the Church of Scotland is carefully recounted and contrasted with the illiberality of Seceders as ministerial faithfulness is usually termed, and opposition to the clergyman gradually increases till the congregation be torn asunder." \* \* \*

"It is necessary also to state that in our congregations attachment to the Church of Scotland does not always proceed from a dislike of the good order which characterizes the Secession. Many of our people have come from the Highlands of Scotland, where the Secession was known only by unfavorable reports. Of these therefore the prejudice against us is strong. Even among those whom we have reason to believe not destitute of godliness, while the Church of Scotland is recognized as the bride, the Secession Church is denominated a harlot. Upon this ground alone

there are already among us several ministers from the Church of Scotland, and inability only prevents the increase of their number.

"From the preceding remarks you will perceive that the Presbyterians of these Provinces do not constitute one body; and this circumstance has tended greatly to injure Presbyterian interests. We are a house divided, without common energy or co-operation. In the meantime those who are hostile to Presbyterian principles employ our divisions for the destruction of the whole. *Though the standards of our Church have no direct reference to those points which separate you from the Church of Scotland, it is carefully kept in view and brought forward to our disadvantage, that we have come from the Secession.* Indeed, in some of these Provinces the want of connexion with the Church of Scotland subjects Presbyterian clergy to legal liabilities, which affect alike the respectability of their office and their ministerial usefulness; and in all of them we are placed under restraints which mark our inferiority. Sustaining the character of Seceders, except in the establishment of the Seminary at Pictou, we have been thwarted in every application to Government, which has had for its object either a removal of grievances or the advancement of the interests of the Church. Some years ago we who reside in Nova Scotia applied to our Colonial Legislature to be relieved from certain restraints with respect to the celebration of marriage. An act in our favor was accordingly passed; but, when it was transmitted to Britain for His Majesty's approbation, there went with it a representation from the Established Church that we were Seceders, and the Royal assent was withheld. \* \* We may also add that the same cause which prevented our success with His Majesty's ministers, operates powerfully against us in the minds of our Provincial authorities. The enemies of Presbyterians possess their ear; and we have neither opportunities, nor that respectability of character, which might enable us to counteract the influence of misrepresentation and prejudice in those circles where we are known only by report."

\* \* \* "Besides with you, iron sharpeneth iron; a brother in difficulties finds his energies aroused by the countenance of his friends. We are dispersed over several Provinces, where almost every individual may be said to stand alone; and we know by experience that, in such a situation, the mind, instead of grappling with difficulties, is apt to brood over them, till both the capacity and desire of strenuous exertion are equally impaired. On this account alone we know that the general interests of our Church have been greatly overlooked and injured. When our union was formed we hoped it would increase our energy and enterprise, and diminish hostility against us from various quarters. The jealousy and opposition of our enemies have increased; and in our opinion we have not exemplified corresponding zeal and activity.

"Still there is among us a desire to promote the kingdom of Christ, both in the spiritual improvement and extension of this part of the Church. We wish also by every means consistent with religious purity to relieve ourselves from embarrassments painful to human nature, and at the same time impediments to the success of the gospel. And it has occurred to some of our brethren that, by the patronage of the Church of Scotland, this end would be gained, at least to a considerable extent. It would deprive disaffected Presbyterians of the principal means which they employ to disturb the peace of our congregations. It would reconcile to us many, who, from attachment to the Church in which they were educated, are prejudiced against every other denomination of christians. It would deprive the Established Church of a plea, which its leaders have hitherto used with success, to exclude us from privileges necessary to our respectability as men and to our usefulness as ministers: and to our Governors and others in public authority in would be a permanent proof of the inaccuracy of insinuations which are not sparingly used to our disadvantage. Connected with the desire of promoting ends so valuable a number of our brethren indulge hope, *as our public standards contained no avowed reference or allusion to those points which separate Presbyterians in Scotland,* were a statement of our situation and difficulties submitted to the General Assembly, that Court, both for the sake of the members of their own Church, among whom we labor, and for the sake of Presbyterian principles opposed and borne down by an Episcopalian Church, might be disposed to extend to us their beneficial patronage.

"In connexion with the preceding details we ought also to specify the exact ex-

tent of that connexion with the Church of Scotland which the motion introduced into our Synod contemplates. But upon this point we received no particular instructions. Till we had communicated with our fathers and brethren in Britain, and received their advice, any specification upon the part of the Synod would have, perhaps, been premature. The motion was merely entered upon our Minutes for farther consideration; and we were enjoined to correspond in the meantime with the United Synod, and transmit such information as we might judge to be requisite. In what we may add upon this subject, therefore, we must be considered as expressing only our individual views.

"In our opinion the motion contemplates neither the renunciation of our present connexions in Britain, nor assent to any thing in the Church of Scotland to which other Presbyterian bodies object. Nor do we suppose to have been made with an expectation that the General Assembly should recognize us as clergymen of that Church; but merely, that, without claiming a right to interfere with such regulations as we might judge necessary for the direction of our own ecclesiastical affairs, they would acknowledge our Synod as a distinct branch of the Presbyterian Church. Were we (speaking as individuals) to apply to the General Assembly it would be for their friendly patronage on behalf of the Presbyterians of these Provinces, and for their approbation of our Synod as a Church professing the same principles, and consequently as a Church with which they would recommend their people emigrating to these parts of the world to connect themselves. Could these ends be gained they would prove to the interests of religion sources of extensive advantage; and we may farther add that a similar application to every body of Presbyterians in Scotland, if equally successful, would increase the amount."

This movement was discouraged by our Secession friends in Scotland, on what grounds we are not aware, and no farther efforts were made to carry it into execution. But the above will show that the fathers of our Church wished to conduct their operations on no narrow sectarian basis, and, if their efforts to secure union were not successful, the blame does not attach to them.

## Religious Miscellany.

### NECESSITY OF DEALING CLOSELY WITH THE UNCONVERTED.

The following touching incident illustrates the importance of direct appeal to individuals on the subject of personal religion:—

"The late Rev C. Simeon was on one occasion summoned to the dying bed of a brother; on entering the room, his relative extended his hand to him, and with deep emotion, said, 'I am dying, and you never warned me of the state I was in, and of the danger to which I was exposed from neglecting the salvation of my soul!' 'Nay, my brother,' replied Mr Simeon, 'I took every reasonable opportunity of bringing the subject of religion before your mind, and frequently alluded to it in my letters.' 'Yes,' exclaimed the dying man, 'you did; but that was not enough. You never came to me, closed the door, and took me by the collar of my coat, and told me that

I was unconverted, and that if *I died in that state I should be lost*. And now I am dying, and but for God's grace, I might have been for ever undone!' This affecting scene made an ineffaceable impression on Mr Simeon's mind."—*Life in Jesus*.

Reader, let me ask you with all earnestness, are you converted? If not, you are in great danger of being lost eternally. Lose no time in repenting of your sins, and fleeing from the wrath to come to Jesus, the sinner's only hiding place.

### BIBICAL ILLUSTRATIONS.

"THOUGH YOUR SINS BE AS SCARLET."

The word here rendered "scarlet" means also "double dyed," or "twice dipped," and hence there may be a reference to the intensity of the colour, and the difficulty with which it was discharged.

## "WINES ON THE LEES."

A custom still prevails in Western Asia, of pouring new wine into vessels that have been kept for several generations, upon the lees of old wines of former. When finally drawn off for use, the strength and quality of the wine is considered to have been greatly improved by this process.

## "THE SOUND OF THE MILL-STONES."

Major Skinner, when resting at night on the journey from Bagdad to Babylon, in a poor Arab encampment, says, "The women in the neighbouring tents were grinding corn, and the dull sound of the stones was neither disagreeable nor unsuited to the scene. They accompanied the labour with the most plaintive song I ever heard: it was almost a moan: and it seemed as if they sang in concert, they kept so admirably together." As the women usually grind corn every day, the sound of the stones and of their voices are among the characteristic noises of an Eastern City, the absence of which, does, in the strongest manner, mark its desolate condition.

## VALUE OF ONE LEAF.

There was once a caravan crossing. I think, the north of India, and numbering in its company a godly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey, and sinking down, was left to perish on the road. The missionary saw him, and kneeling down by his side, when the rest had passed along, whispered in his ear, "Brother, what is your hope?" The dying man raised himself a little in answering, "The blood of Jesus Christ cleanseth from all sin!" and immediately expired with the effort. The missionary was greatly astonished at the answer; and in the calm and peaceful appearance of the man, he felt assured he had died in Christ. How or where, he thought, could this man, seemingly a heathen, have got his hope? and as he thought of it, he observed a piece of paper grasped tightly in the hand of the corpse, which he succeeded, in getting out. What do you suppose was his surprise and delight, when he found it was a single leaf of the Bible, containing the first chapter of the first epistle of John, in which these words occur. On that page the man had found the gospel.

## HE WISHED HE HAD BEEN A MINISTER.

This is one of the remarkable expressions made by the late Mr Shephard, Counsel to the Corporation of the city of New York, in his midnight conversation with a friend a few hours before his death. He was, however, in no respect conscious of his approaching change, but spoke as if he had many years before him. Yet "he wished that it had been his lot to be a minister of the gospel." This was not a late and death-extorted admission, nor was it the fruit of disappointment in the common aims of life. Mr Shephard was unusually successful, both as a professional man and as a politician. He rose rapidly. Honourable and lucrative offices were at his beck. His character for lofty integrity was universally admitted. His friends were among the pillars of society. Yet in the first stages of his career, in the bloom of success, with many glittering prizes before him, and with a moral certainty of soon grasping them, he turns away amid the whirling tumult of an excited political canvass to sigh after the lot of a gospel minister.

Is there no lesson, no caution, here, to the young men of piety, who turn their backs on the ministry, because other professions hold out the prospect of a speedier and more brilliant worldly success? Mr Shephard's case reveals the magnitude of the mistake they make. They may succeed to the top of their wishes, may accumulate honours, offices, means, influence, and political station; and then, after all, feel in their hearts the irresistible desire that the holy peace, humble toil, and spiritual aims of a parish minister had been their lot.—*Christian Intelligencer.*

## THE "JOHN JOHNSONS."

A correspondent of an American paper, who attended the last session of the Hudson River Association North, states that during the session there was an interchange of views on the permanency of the pastoral relation. After some discussion of the point, a brother arose, and related the following anecdote:—"When our Moderator was pastor of a Church in Albany, a brother minister from the South, who was, in quest of a location, called upon our Moderator, and wanted some advice. Having stated his business, D. W. inquired, 'Why not remain where

you have laboured?' 'Oh, I have a man in my church by the name of John Johnson, who causes me much trouble.' The Dr. replied, 'I have a John Johnson in my church, and have had for a long time, but I do not think it best to leave on that account.' Next the brother went to New York, and sought direction from Dr Cone. Having stated his object to Dr Cone, he was asked, 'Why not stay where you are?' 'Oh, I have a man in my church by the name of John Johnson, who is very troublesome.' 'I have always had two or three John Johnsons in

my church,' said Dr C., 'but I never mind them.' Not yet quite satisfied, the brother went to Boston to consult Dr Baldwin. Having stated his errand, Dr B. inquired, 'Why not stay where you are?' 'I have a man by the name of John Johnson in my church, who makes me a world of trouble.' 'Well,' says Dr B., 'I have some John Johnsons in my church too, but I remain notwithstanding.' Our opinion is, that these John Johnsons are a perfectly ubiquitous race; and he who expects to be entirely rid of them, must needs go out of the world.

## Christian Biography.

### THE HALDANES.

The brothers Haldane, whose names are familiar to the Christian Church, were descended from an ancestry, which held a high place among the Scottish barons, and occupied a position of considerable rank in their own day. Robert was heir to a large estate, and both had good prospect of success in the navy, to which they were devoted from infancy, on account of their close relationship to Admiral Duncan, Lord Camperdown. They both entered the service in their seventeenth year, in 1780 and 1785 respectively. Robert, who displayed great gallantry in action, left the navy at the peace of 1783, and after two years of study at Edinburgh University, and travel abroad, upon the attainment of his majority, settled at his paternal estate, and married. For ten years subsequent to this, he spent his time in improving his estates and pleasure-grounds, and in acquiring the character of an enterprising and popular landlord. James rapidly rose in the service of his country, and was at the age of twenty-five nominated to the command of an Indiaman, the "Melville Castle." Both brothers though well trained by their widowed mother so long as she was spared to them, exhibited the ordinary characteristics of respectable society in their day. Robert was a country gentleman, self-satisfied, generous, political, and worldly. James was an officer, daring, high-spirited, convivial, who could quell a mutiny, fight a duel, or sit long at a table with equal coolness and enjoyment.

The French revolution made a deep

impression on the mind of Robert, and led him to thought. Political speculations paved the way for religious considerations, and his mind once awakened found rest only in the acceptance of the Redeemer's righteousness. Various influences aided the development of his conversion—conversation with pious ministers, and especially with a journeyman mason who was employed on his estate. From this humble person he obtained his clearest views of the gospel of God, and justification by faith in the finished work of Christ.

James A. Haldane began to study his Bible and pray to God on board the "Melville Castle" in January, 1794; but though within reach of public worship where his ship lay for four months, he only went ashore once or twice to hear Dr Bogue, a Scotch minister at Gosport. The private exercise bore its fruit, and Capt. Haldane sought admittance to the Lord's table, and for this purpose called on Dr Bogue, who lent him books to read. Ere the time for the celebration of the ordinance arrived, however, Captain Haldane, induced partly by his growing convictions of religion, and partly by his wife's relatives, disposed of his command for £9,000, and retired from sea. In Edinburgh, his mind was gradually opened, to the gospel, and he became decidedly religious before his elder brother.

*The change upon the Haldanes was thorough, marked, and practical.* The same energy, activity, and zeal, that had possessed them before was turned, by the grace of God, into channels of usefulness. They had no sooner found

the blessing of salvation than they sought to diffuse the knowledge of the Saviour to others. Favoured with the society of a most devoted minister of the Church of Scotland at Stirling, the Rev Mr (afterwards Dr) Innes, whose simple piety and constant labour in the gospel won him the esteem of all, Robert Haldane's mind was directed to missions. The work of evangelizing the benighted seemed to him "of such magnitude, that, compared with it, the affairs of time appeared to sink into nothing, and no sacrifice seemed too great in order to its attainment." When the London Missionary Society was formed both the brothers became subscribers.

But Robert Haldane was planning a great scheme of his own. He proposed to establish a mission in India, and to provide for it from his own means. He was ready to make a large sacrifice for so noble a work. But after he had secured the consent of valuable coadjutors in the Rev Dr Bogue, Messrs Innes and Ewing, the door was shut by the prejudices of the East India Company. The preaching of the gospel was pronounced dangerous to the government of India, and Mr Haldane stigmatized as a suspected revolutionist. The consecration was accepted, but the Lord turned the service into another sphere, where the success obtained, prevented any doubt of the Divine guidance and blessing.

Scotland had for a long period been under a ministry, many of whom were indifferent to their sacred calling, and sceptical of the creed they were pledged to preach. There were honourable exceptions—men of God, who preached the gospel with power and fruitfulness: but the church in general was dead, and the people irreligious. The land where evangelical light had so brightly shone was benighted, and the people whose hearts had almost all been altars, forsook their father's God, and were perishing for lack of knowledge. This state of matters pressed heavily on the heart of James Haldane, who had visited the north of Scotland in company with the excellent Mr Simeon, of Cambridge. Along with a few devoted men, long and favourably known, Messrs Aikman and Campbell, he circulated tracts and established Sabbath-schools. By the attendance of adults at these schools; a necessity arose to speak to them, and a desire to preach the gospel animated the soul of James Haldane. Encouraged

by a first effort he began a course of itineracy, which enabled him to preach "in almost every town or populous village in Scotland, from Berwick-upon-Tweed and the Solway Frith to John o'Groats and the northern islands of Orkney and Shetland." In these towns crowds flocked to hear the novel preachers, and many dated their first impressions to the words spoken by the retired sea captain. In Kirkwall, Orkney, 6000 persons assembled at one time. In Thurso, Caithness-shire, from an almost unconcerned audience of 300, it grew to 3000 persons. The first tour was made in 1797, and henceforth James Haldane became an evangelist in Scotland.

Then Mr Robert Haldane's opportunity came. He provided places of worship in Glasgow, Edinburgh, and many other towns capable of holding very large congregations. He established a seminary for the instruction of candidates for the ministry, and aided young men in their studies. He sold his estate, that he might be liberal. In twelve years, from 1798 to 1810, he expended more than £70,000 in Home Missionary operations in Scotland.

Mr Robert Haldane's influence for good was not confined to Scotland. In 1816 he went to Geneva, where a work of God began, whose beneficent results bless that city to this hour, and extend far and wide. The city of Calvin, at that period, had become Socinian; the ministers of the Protestant church neither knew nor preached the gospel. Belying their creed, they had provoked the scorn of the infidel Rousseau. Mr Haldane formed acquaintance with some of the students of theology; began a series of lectures on the Epistle to the Romans, which was attended by eighteen students. The result was extraordinary. The young men received the truth; so did one of the city clergy. Cesar Malan, who has long adorned the gospel. The names of students who were converted by Mr Haldane's instrumentality, will suggest, to all who know them, the greatness of the work which this man of God was enabled to do—Gausson, the author of *Theopneustia* a valuable work on inspiration; Merle D'Aubigne, the celebrated historian of the Reformation; F. Monod, C. Rieu, H. Pyt, and others, who have been eminent ministers of Christ. The Evangelical Society of Geneva, that had its professors of theology,

missionaries, and other instrumentalities for the spread of the gospel, was the result of Mr Haldane's devoted labors among the students. How great and extensive and lasting the usefulness has that labor of love become! It was the revival of the church in the cradle of the Reformation.

*His writings have the highest value. A Commentary on the Epistle to the Romans*, the result of his studies and labors in Geneva, is one of the most important expositions of that great epistle. It has passed through several editions, and has been published in French and German also. The latest English edition is in three volumes. In 1816 he published two volumes on the *Evidence and Authority of Divine Revelation*, of which a third edition, in three volumes, appeared in 1843. He also wrote a number of other pamphlets, and aided largely by his purse the publication of the valuable works of Dr Carson, on the *Inspiration of the Scriptures*.

His labors in connection with bible and missionary societies were constant, and his liberality marked. He died December 12, 1842.

Mr James Haldane continued to live and labor for several years after his brothers death. He also wrote works intended to elucidate and defend the doctrines of atonement and justification by faith. In 1842 appeared *Man's Responsibility*; in 1846, *Christian Union*; in 1845-7, two editions of the *Doctrine of the Atonement*; and in 1848, an *Exposition of the Epistle to the Galatians*.

These works have been deservedly esteemed in Scotland, where Calvinistic doctrines more extensively prevail among evangelical Christians than in almost any other country. Amidst diversity of opinion on points of government, and even these the least essential, most Christians there hold the doctrines of the Westminster Confession, and with a few exceptions, are Presbyterian. The labours of the Haldanes were of greater consequence in the revival of godliness and defence of orthodoxy than in the establishment of a sect.

Mr James Haldane completed the fiftieth year of his pastorate in 1849, and had his jubilee celebrated by a meeting composed of ministers and others belong-

ing to all evangelical denominations. The review of that half century was deeply interesting. During its course Mr Haldane had seen abundant tokens of the Lord's goodness towards his native country. From the spiritual indifference of Moderatism to the fervent and liberal piety which characterized the period shortly after the disruption of the Church of Scotland, he had marked the gradual change, and had been instrumental in turning the current by the successful itineracy of his early preaching. From an apathy to missionary effort, which scarcely sustained a labourer in any part of heathendom, until India, Africa, and the Jews had in many converts owned the zeal of Scottish interest in the conversion of the world; from the pastoral letter of the Church of Scotland, which drove him and his friends without its pale, until hundreds of the ministers were preaching under the canopy of heaven, and planting churches everywhere, and hailing all ministers of Christ as brethren, he had observed and aided the change.

On February 8, 1851, while still making engagements to preach. Mr James Haldane entered into his rest, aged eighty-three years.

The lives of these brothers are eminently suggestive. *When the heart is thoroughly devoted to the Lord, what may be accomplished among men!* Having given themselves, they did not spare any talents, opportunities, or means, to serve the Lord in endeavouring to save souls; and the Lord accepted their sacrifice, and rewarded it largely. They went forth bearing precious seed and weeping, amidst the ungodliness that prevailed when they began; but ere they passed away, how rich a harvest had they reaped, what sheaves filled their bosoms, and what a joyous harvest-home will theirs be, when "souls whom they had taught the way to paradise" will gather round them in the day of the Lord! What encouragement to do good with wealth and talents is afforded by these lives! It is the repetition of a conclusion to which we frequently come, but it cannot be pressed home too often to professing Christians, "*How much owest thou unto my Lord?*"—Rev R. Steel, in *British Messenger*.

## Temperance.

### PROGRESS OF TEMPERANCE.

BY REV. I. N. HARKNESS.

That this cause is advancing with giant strides is now an obvious fact. The Lord hath done great things for us, whereof we are glad. The two leading phases it has assumed of late years are Total Abstinence from all intoxicating drinks as beverages, and the suppression of the Liquor Traffic. Both of these questions are now among the great questions of the day and are supported by tens of thousands every year; blessed be God, their numbers are rapidly augmenting. A few notes of this progress may not be out of place.

#### THE CONTINENT.

In PRUSSIA distillation from grain has been entirely prohibited. In SAXONY the same thing has been done. In SWEDEN repressible measures have considerably diminished the manufacture of brandy. The king has personally favoured the Temperance cause; some of the bishops have also taken an active part on its behalf. In NORWAY, in addition to some restriction, and very heavy imposts on the manufacture and sale, the law secures an absolute prohibition of all sale from an early hour on Saturday evening until an advanced hour on Monday morning. What they are doing in Roman Catholic countries we cannot tell.

#### AMERICA.

Some time since we called attention to a remarkable statement made by the Rev Charles Beecher, when on a visit to England in 1853, "With us Temperance means Total Abstinence. In the United States, in the four most influential denominations—Presbyterian, Congregationalist, Methodist, and Baptist—the ministers and communicants are abstainers almost to a man. So much is this the case, that though I have lived all my life in ministerial society, and though I have travelled from Maine to Louisiana, yet I never, to my recollection, saw wine on the dinner-table or sideboard of a Christian family.

Confirmatory of this, is a statement made so lately as the 23rd of last April, by the Hon. Neal Dow, of Portland, Maine, at a meeting in the Free Trade Hall, Manchester, "I have spoken," he says, "of three stages in the temperance

reform—the temperance pledge (the moderate use of all intoxicating drinks), then Total Abstinence from spirituous liquors, then Total Abstinence from all intoxicating drinks. I am happy to say that almost all our clergymen adopt the last pledge; and I will take occasion to say here that there is not a clergyman of any denomination in all the Free States who can preserve his standing in his order unless he embraces that principle."

What great advance the cause has made in America will appear from the following facts presented in a letter to the Governor of New York, by Mr Delevan, the President of the State Temperance Society, and long one of the most distinguished advocates of this movement.

1. When the Temperance Reform began, thirty years ago, every family in the State, who could afford it, had intoxicating drink on the table. The family tables which have liquor at all now are the exception, not the rule.

2. Hardly a farm in the land was then worked without spirits; now not one in a thousand, if one in ten thousand.

3. Intoxicating drinks were almost universally brought into our workshops. Now almost never.

4. Time was when every merchant vessel which sailed the ocean, the river, the lakes, furnished spirit-rations to the men. It is doubtful if any do so now.

5. Thirty years ago, liquors were brought forward as a matter of course at weddings, at baptisms, and even at funerals. Now intoxicating liquors are the exceptions at weddings, are seldom furnished at baptisms, and never at funerals.

6. The spirit-ration has been abolished in the army.

7. When the Temperance Reform commenced in this State there were about 1,000 flour mills, and more than that number of distilleries. The population has nearly doubled since that time, and now there are 1,465 flour mills, and only 88 distilleries.

These facts tell their own tale, and are certainly sufficiently striking. One thing he has omitted to mention—the Maine Law—the prohibition of the liquor traffic altogether in so many of the states and territories.

## ENGLAND.

The United Kingdom Alliance, for the entire suppression of the liquor traffic, has gone forward with extraordinary energy. Its daily public operations are recorded in the columns of the *Alliance Weekly News*. The past year may with propriety be called a year of great success. In addition to large meetings in various parts of the country, lectures have been delivered under the auspices of the Alliance and its auxiliaries in most of the principal towns and villages. During the months of summer an *open-air campaign* was attempted with the most complete success. Large and attentive audiences of all classes, and especially of the industrious operatives, assembled to hear the addresses. Altogether about fourteen meetings were held every week, and the cause brought under the notice of upwards of a quarter of a million of the people. Systematic personal visitation has been carried out in several of the larger towns, especially London, Bristol, and Manchester. A bazaar was held in Manchester in April, 1856, the gross receipts of which amounted to £2,777. In twelve months, they issued of Maine Law literature thirty-three and a quarter tons. The income of the association amounted, we believe, to upwards of £9,000. Some five or six of the leaders contributed £100 each. They are occupied in dividing the country into districts, appointing over each district an agent, who shall be responsible for the working of the cause in his bounds. During the late election they addressed two queries to candidates for Parliament, to ascertain if they would support a motion for a committee of inquiry into the working of prohibitory laws, and if they would vote for a bill, leaving it in the power of the inhabitants of definite districts to prohibit the sale within their own limits. To these queries about sixty members have given favourable replies. The visit of the Honorable Neal Dow has given a great impetus to the cause. He has already addressed large meetings in the principal towns, and is still occupied in this work. A conference of ministers of the Gospel favourable to entire prohibition has been held in Manchester during the month of June. The report of this meeting has not yet reached us. It is interesting, however, to know that nearly one thousand ministers of *all* denominations have given in their adhesion.

Besides the Alliance there are in England several associations for the promotion of total abstinence. The principal of them are the National Temperance League, the British Temperance League, and the Band of Hope Union. The first and last operate principally in London and the South. The British Temperance League undertakes the northern and midland counties. There are local associations in York, Somerset, Bristol, Sheffield, Bolton, Hull, Huddersfield, Stockport, Leicester, &c., all of which are centres of district unions, and head-quarters of several societies. Several monthly publications are issued in advocacy of the cause, and a large staff of lecturers are in constant employment. There are also hundreds of intelligent working men who are regularly engaged in devoting a portion of their spare time to visiting drunkards, distributing tracts, and giving addresses at meetings in doors and out of doors.

## SCOTLAND.

The Forbes M'Kenzie Act is still working well, through very inadequately enforced. The Licensed Victuallers, as they can't do without the Sabbath sale, organized a crusade against it. For so far their efforts have not been successful. To their credit be it told, the Scotch members to a man refuse to take up their cause. They applied to the Scotch members individually, but couldn't get one to be their champion.

The publicans, have overleaped themselves. The noise they have made, has raised a hornet's nest about their own ears. The Scotch people are beginning to be disgusted with them, and a counter movement is in progress. The cry *now* is in all their leading towns, and by the leading men, not merely for the retention of the Sabbath law in its entirety, but for the utter extermination of *drum shops*. Dr Guthrie, Professor Millar, Dr Begg, Mr Arnot, &c., are the leaders of this onslaught.

The Scottish Temperance League held its annual meetings in the month of May. Forty-eight sermons were preached in one Sabbath in Edinburgh and Glasgow. These were followed by a public meeting, on Monday evening, in the City Hall, Glasgow, a breakfast party on Tuesday morning, a business meeting on Tuesday morning, and a tea meeting on Tuesday evening.

The position of this association may

be judged of by the following facts brought out in the annual report. They have three periodicals—*The Scottish Review* quarterly; *The Weekly Journal*, and the *Adviser*, children's paper. The circulation of the last is now 40,000. This time twelve months it was only 25,000. During the last twelve months they have issued nearly 20 million pages of letter-press, solely on temperance.

Twelve agents have been regularly employed, and the income has amounted to £6,268 16s. 9½d.

Country agencies have been formed in Berwick, Ayr, Haddington, Forfar, Roxburgh, Dalkeith, and Renfrew.

They have agreed to offer a prize of £100 for a narrative on a Temperance subject; and one of £25 for a tale suited to children between the age of six and twelve.

The Free Church Temperance Society held its annual meeting during the sitting of the Assembly. They have circulated about half a million of pages of tracts. The Secretary and the Agent of the Society has called upon upwards of 300 ministers, besides a large number of elders, deacons, and other members of the Church. Lectures and sermons have been delivered in great numbers by many ministers and several laymen. Several have contributed largely to their funds. One gave £20 and three gave £10 each. At present there are enrolled 152 Free Church ministers, 9 of the English Presbyterian Church, 63 probationers, and 89 students, besides a large body of elders, deacons, teachers, Sabbath-school teachers, &c., &c.

Some years ago—so late, indeed, as 1847—Total Abstinence was looked upon in Scotland with great disesteem. It was regarded, in fact, as semi-infidel, a supplanter of the Gospel of the grace of God. Now, thanks be to God, these opinions are giving way, and at the time the writer is penning these remarks, there are upwards of 500 ministers in Scotland, some of them among the ablest and the best in the country, who are avowed abstinents.

The Report of the Committee on Temperance was presented to the Free Church Assembly by Professor Millar. In submitting it he boldly and powerfully advocated the cause of Total Abstinence. An abstract of his address we hope also to have immediately for circulation. It is one of the signs of the times.

#### IRELAND.

The most striking event of recent date has been the address of Judge Crampton to the Grand Juries in Dublin, which he ends with this memorable sentence, "We are told that a sturdy Roman concluded his every speech in the Roman senate by the words '*Defenda est Carthago*;' and so, gentlemen, would I now conclude, by saying to you, and to the British Parliament—PUBLIC-HOUSES ARE NUISANCES AND SHOULD BE SUPPRESSED." This has, of course, excited the violent wrath of the publicans; and, at a meeting held in Dublin, they denounce the respected Judge, and threaten to petition for his removal from the Bench. If they had any sense they would keep themselves as quiet as they possibly could.

The Temperance Association in connexion with the Presbyterian Church in Ireland has been progressing steadily. At the last annual meeting it was resolved to take energetic steps for the promotion of the cause, and instructions to this effect were given to the executive committee. Accordingly the committee have carried out the following matters:—

1. Deputations have been sent out to visit the leading towns and villages. In several places societies have been formed, both adult and juvenile, and in some monthly meetings are held. The deputations were, in every instance, well received, and their statements listened to with attention.

2. A series of tracts has been commenced.

3. Attention has especially been directed to securing the adhesion of ministers, students, and probationers. A society has accordingly been formed in the Presbyterian College, Belfast. Our applications to ministers have always been received with courtesy, even when our brethren did not see their way clear to join us, and many who could not give us their names felt themselves called upon to wish us God speed, and, in some instances, aided us with subscriptions. At the time we write 123 ministers have enrolled themselves, being 50 since the last meeting of the General Assembly. While, then, we have reason to thank God for the progress that has been made, we should remember that our work is but begun. There are hundreds of habitual drunkards about our doors. There are hundreds more who at this very moment are tottering on the verge of drunk-

ness. The sign-boards of whiskey houses are legion, and glare upon you in every city, town, and rural village. Drinking customs, often attended by immediate debauchery, are still maintained even in respectable society. There are whole Presbyteries of our Church in whose bounds there is not to be found such a thing as a Temperance Society. These facts should stir us up. God has opened a door for us, wide, effectual. In this tremendous battle we should, therefore, go forward and quit ourselves like men. We cannot refrain from concluding this article with the stirring remarks of Professor Millar, addressed to the last Free Church Assembly. Would to God that all Christ's people would lay them to heart:—

“The Temperance Movement is right in itself, and, at the same time, both desirable and expedient; and such being the case, is it the duty of good men to stand aloof, and allow the devil to have his own way in giving it a bias in his own direction? There was an esteemed minister of the Free Church who got into loggerheads with the extreme Temperance men, and this led him to say hard things of Temperance men in gen-

eral. But after a time he ceased to say anything, and when asked the reason, said, ‘I find the devil has so much to say against these men, that I am determined to say nothing. I won't be on the same side.’ He thought the Church had a great work, in this respect, to perform—to marry Temperance to Religion. He would refer to another point, the importance of the members of the Church giving some support to the cause of abstinence by their example. *As a medical man, he pledged his professional reputation, that for a man in ordinary health, it was better to be an abstainer than to indulge habitually, however temperately, in such things as were comprehended under the head of strong liquors. In certain diseases, no doubt, these things were necessary, but in three-fourth of the cases the treatment was more successful without them.* Principal Cunningham had recently warned his students against the danger of drinking habits, saying he had no hesitation in stating that if they would just *de facto* abandon the use of intoxicating liquors, the aggregate result would be of prodigious benefit to themselves, to the community, and to the Church of Christ.”—*Irish Presbyterian.*

## Religious Intelligence.

### CANADA.

CONTEMPLATED UNION BETWEEN THE PRESBYTERIAN CHURCH OF CANADA, AND THE UNITED PRESBYTERIAN CHURCH IN CANADA.—Dr W. Taylor, Convener of the Union Committee gave in the report of their proceedings, and of their conferences with the Committee of the Presbyterian Church of Canada, the report embodying a declaration of Principles agreed upon by the joint Committees in relation to the questions on which differences of opinion have existed between the two Churches.

On motion of Mr Barrie, seconded by Mr Torrance, it was unanimously agreed,—That this Synod express their thanks to the Committee on Union for their diligence in this very important service; that they are delighted with the measure of success which has already attended the efforts of the two Committees; that it will labour and pray for the speedy accomplishment of this Union, and that

those articles of agreement between the two Committees be printed in the Adenda to the Minutes of Synod, and published in the Canadian U. P. Magazine, and lie over for discussion when the whole basis of Union is on the Synod's table; and that in the meantime Committee be re-appointed with the addition of the Rev Mr Gibson.

Within Knox's Church, Toronto, this Fourth day of June, 1857.

The Committee on Union of the Presbyterian Church of Canada, and the United Presbyterian Church met.

Present,—The Rev Dr W. Taylor, J. Jennings, W. Ormiston, R. H. Thornton, A. Kennedy J. Proudfoot, and T. Lunn, Elder.

Rev R. Ure, T. Lowry, D. Inglis, J. Laing, and W. Heron, Elder. Mr Lowry, was appointed Chairman, and Mr Laing Clerk.

The Minutes of the Synods of last year re-appointing the Committees were read.

The Convener of the Committee of the Presbyterian Church of Canada, then made a statement explaining that from unavoidable circumstances he had been unable to give timely notice of this meeting to all the members of that Committee, which would account for the small number present, and expressing the hope that any informality in this respect would be overlooked.

The joint Committee then proceeded to consider the matter which had been entrusted to them by the Synods as contained in the report submitted last year, viz :—

“To take additional steps to advance the Union of Churches holding so many great principles in common ; and especially to propose a declaration, which might afterwards be used as a basis of Union, in which the exclusive Headship of Christ over his Church, together with the freedom of Conscience on the one hand, and the duty of all men to be governed in all their private and public relations by the authority of Christ in his word, on the other, may be fully maintained.”

After friendly conference, the committee adjourned to meet in the United Presbyterian Church, Bay Street, at half-past 8 o'clock, P. M.

*Eodem die*, half past 8 o'clock, P. M., the Committee met according to adjournment. Present as above, except Rev W. Ormiston.

Prayer having been offered, consideration of the important matter before the Committee was resumed. After mature deliberation, characterised by the greatest harmony and brotherly kindness, it was unanimously agreed to unite in bringing forward the following statements as a declaration in terms of the Minute referred to :—

#### I. OF THE HEADSHIP OF CHRIST.

“We maintain that the Lord Jesus Christ is the only King and Head of his Church ; that the Laws by which it is to be governed are contained only in the inspired Scriptures ; that Christ hath made her free from all external or secular authority in the administration of her own affairs ; and that she is bound to defend and assert this liberty to the utmost, and ought not to enter into any such engagements with any party whatsoever, as would be prejudicial to it.”

#### II. OF THE LIBERTY OF CONSCIENCE.

“We maintain that ‘God is the only

Lord of the conscience,’ and that therefore every person ought to be at full liberty to ‘search the Scriptures’ for himself, and to follow out what he conscientiously believes to be the teaching of Scripture without let or hindrance. But if any person, under the plea of liberty of conscience, presumes to disturb the peace of society, or set aside the lawful authority of the magistrate, or to blaspheme the name of God openly and wantonly, or to disturb the public worship of his neighbor, we declare that these are abuses which the magistrate ought to repress, both for the glory of God and the public weal.”

#### III. OF THE DUTIES OF THE CIVIL MAGISTRATE.

“We maintain that while the Civil Magistrate, as such, is not an officer of the Church of Christ, and may not therefore assume any ecclesiastical functions, or claim the power to act as an interpreter of the Word of God, or as an administrator in matters spiritual and ecclesiastical, he has yet an important part to act in his official capacity in relation to the Kingdom of Christ ; that it is his duty in his public as well as in his private capacity to acknowledge the authority of Christ as the Supreme Governor among the nations ; and that in his view, without taking cognizance of offences against morality considered as sins against God, he ought to see that in aiming to promote the social well being in subordination to the divine glory, the laws of the land in their enactment and administration are avowedly in accordance with the principles of justice and morality inculcated in the Scriptures. At the present time we think it necessary especially to declare that he is bound to acknowledge the divine authority of the Christian Sabbath, and to secure to all his subjects their right to enjoy the sacred rest of that day.”

*Note.*—It is to be understood that the Sections in the Westminster Confession of Faith bearing upon the relation of the Civil Magistrate to matters of religion, are received by us in accordance with the above given statement.

The Committee would here take occasion unitedly to record their gratitude to God, who they believe has thus graciously guided them in their deliberations, and the satisfaction they feel in the prospect of success about to crown their unworthy efforts ; and further, they would earnestly recommend to their re-

spective Synods the prosecution of the object contemplated, fraught, as they conceive it to be, with the prosperity and success of the Presbyterian Church, and the glory of God in these lands.

(Signed) THOMAS LOWRY, *Chairman*,  
JOHN LAING, *Clerk*.

[We very readily give insertion to the above, and beg to express our humble concurrence with the U. P. Synod in its delight with the measure of success which has attended the efforts of the Committee. The purpose for which the article is published in our pages is, we presume, that our readers may have an opportunity of carefully and maturely considering it. The subject is one on which we should deprecate any writing that is not cautious, calm, and charitable. We shall be glad, however to give a place to any judicious and temperate remarks that may be sent us. We were delighted to learn, from the public prints, that the Deputation of our Synod were very cordially and kindly received by the Synod at Kingston. The Rev Dr Bayne is reported to have "expressed the pleasure with which he had listened to the above declaration, and said that the difficulties against which he had long been contending seemed now to be removed. If the principles contained in this statement were sanctioned by the Synod of the United Presbyterian Church, he did not see why they might not take into immediate consideration terms of union. He would like, however, to have further information in respect to the practical application of the general principles contained in the declaration. He proposed the following resolution, which was seconded by the Rev Dr Willis, and unanimously adopted:—

"That the Synod find with great satisfaction, that the views of the United Presbyterian Church on the great principle that it is the duty of the civil Magistrate in his official as well as his private capacity, to acknowledge the authority of Christ as the Supreme Governor among the nations, and that in aiming to promote the social well-being, he ought to see that the laws of the land are avowedly in accordance with the principles inculcated in the Word of God, are the same with those of his Church; rejoice in the prospect thus opened up that a union of the respective Synods may soon be realized; re-appoint the committee, with instructions to confer farther with the committee of the

United Presbyterian Church, as to the agreement of their views in respect to the practical application of the principle referred to and the prospect there would be of united action in carrying out this principle in the event of a union of the Churches, and report to the next meeting of Synod."

We have had a letter from a well-informed friend at home, a subscriber of the Resolutions, who says he considers the Union there as in the highest degree probable, but that, for a considerable time to come, it would be neither practicable nor desirable.]—*Canadian U. P. Magazine*.

#### UNITED STATES.

OLD SCHOOL PRESBYTERIAN ASSEMBLY, UNITED STATES.—The General Assembly of the Old School branch of the Presbyterian Church commenced its sessions in Lexington, Ky., on the 26th ult.

The committee appointed by the last Assembly to confer with a committee of the Associate Reformed Synod of the South, in reference to the union of those bodies, or such a correspondence as it had with some other Churches, reported. The report said that as yet little had been done. It recommends that the Assembly appoint a delegate to attend the Synod, and notes the fact that Rev Neal M. Gordon had been appointed by the Synod to attend the Assembly.

In the presence of the Board of Directors of Danville Theological Seminary, Rev Stuart Robinson was inaugurated as Professor of Church Government and Pastoral Theology.

The receipts of the Mission Board for the year have been: From the Churches, \$164,289; from the United States government, for Indian schools, \$40,275. Total \$207,489.

The parochial schools under the patronage of the Church number about 100; the Presbyterian academies, 62; the colleges under synodical care, 15. These are generally in a flourishing condition. The number now studying for the ministry, under patronage of the board, is 383; whole number who have completed the course, 2,553.

The Board of Publication report that there have been issued 60 new works, namely, 45 new books, and 14 new tracts. Of these there have been issued 73,000 volumes, and 27,000 copies of new tracts, besides 25,000 copies of the new

Presbyterian Almanac for 1857. This is an increase of 47,500 copies of new books over last year. The reprints of former publications have been 677,500 copies. The total number of copies of old and new publications issued during the year has been 802,500 copies; being an increase over last year of 212,250 copies. The circulation of the *Sabbath School Visitor* is now 47,000 copies, having increased 3,000 copies since the last report. The total receipts of the year have been, from all sources, \$119,321 03, being an increase of \$17,227 79 over the preceding twelve months. The total expenditures of all kinds have been \$118,808 42. The amount received from all sources for this fund has been \$23,323 62. This is a very handsome increase over last year of \$9,008 50.

Not a single collecting agent has been employed by the Board during the past year.

The report of the Committee on the State of Religion shows that of 150 Presbyteries connected with the body, 110 had sent up accounts of the progress of religion in their midst; of them 95 had made reports particularly encouraging, and 14 of the remaining reported as favourable as could be expected of the regions in which they were located.

Two new Presbyteries have been formed in Kansas, one in Minnesota, and one in Western Africa.

All correspondence with the New-England Congregationalists for the present is to be discontinued.

A memorial from the Presbyterian Historical Society, asking the Assembly to appoint a centennial celebration in commemoration of the union of the Synods of New York and Philadelphia in 1758, was heard. The Assembly agreed to commemorate that event on the 22d of May next, and Dr Van Rensselaer was appointed to deliver an historical

discourse, and Dr Humphrey his alternate.

NEW SCHOOL GENERAL ASSEMBLY, IN SESSION AT CLEVELAND, OHIO.—On the 3d inst. the Assembly took the final vote on the paper on Slavery proffered by Mr Allen of Lane Seminary, and amended by Mr Kendall. In this paper they.

“Consider the voluntary enslaving of one portion of the human race by another as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbors as ourselves, and as totally irreconcilable with the spirit and principles of the Gospel of Christ.”

There were a number of powerful speeches made on both sides, and when the vote was declared it appeared that Dr Allen's paper was adopted by the vote of 167 Yeas, 26 Nays, and 2 *non liquet*.

The taking of the final vote was decorous but exciting. When the result was declared there was a slight rustling over the audience, when Dr Ross arose and gave notice of a protest. The Southern members voted in a body against the paper, and had leave to withdraw in order to prepare a protest. In which they affirm that said action “is an indirect excision of the Southern Synod, unrighteous, oppressive, and uncalled for, the exercise of usurped power, destructive of the unity of the Church, hurtful to the North and the South, and adding to the peril of the union, of the United States.” It is estimated that a meeting of all the Presbyteries of the South will speedily be called, and from them delegates will be sent to a convention of Southern Presbyterian Churches, to be held in Washington in August next.

The Assembly adjourned 10 o'clock the same evening.

## Editorial.

### PROSPECTS OF UNION WITH THE FREE CHURCH.

OUR readers must have been gratified at perceiving, by the reports of the proceedings of our own Synod and of the Free Church, that the question of union has been again brought under consideration; and not only has strong desire been expressed in its favor, but the opinion has become pretty general that the prospects of its being satisfactorily accomplished were never so bright. We shall in the present article indicate the present aspects of the question.

It must at the outset be marked as a gratifying sign of progress that at our late meetings *union* and not merely *co-operation* has been the principal subject of consideration. When our Synod in 1855 entered upon negotiations with the Free Church we scarcely dared to mention union. It was so generally felt that union was out of the question, at least for a length of time, that none looked for more than co-operation and friendly conference, and many considered even that as a measure of very doubtful utility. Now however are the members of both bodies not only prepared for friendly co-operation, but a large portion of both Synods are now at least for *looking* at the subject, for entering into negotiations upon it and preparing for it. Surely this is encouraging progress in two years. It is gratifying too that these expressions have come from the Free Church. We mean no reflection when we say that the objection to union formerly came from them. They raised difficulties, which they were unable to get over, and finally closed the negotiations. Since that time we have always felt that it was useless for *us* to commence any movement on the subject, and that until something came from them there was no hope of successful negotiation. Hence we were happy to find coming from members of the other Synod the expression of a strong desire for union, and we may say the commencement of a movement towards it.

It must also be apparent that circumstances in Providence have lately tended strongly to bring the two bodies more closely together. The recent developments of Romanism in our public affairs especially were overruled for this purpose. Whatever may be said of the *members* of the two bodies we believe that the *ministers* were entirely at one on that subject. They were thus brought to *act* most cordially together, and the circumstances of the Province both in this as well as other matters, such as education, has tended to produce or deepen the impression of the *necessity* of their being united to resist the common foe. From the mode in which the negotiations have thus begun we augur favorably as to the prospects of union. When negotiations were begun before it was by a resolution that union was extremely desirable, a resolution introduced at a time when the two bodies were in a state of bitter exasperation against each other. There was no previous cultivation of friendly feeling, to produce union in heart before union as bodies. It might be all very true that union was good, and that there was no such difference in principle that ought to keep them apart; but a little acquaintance with human nature might have shown that alienation of affection was an object more difficult to overcome than any difference of opinion among us. We cannot therefore but rejoice that the movement for union has originated in the more friendly feelings that have been of late springing up between the two bodies. We are of opinion that, by the ministers and members associating and cultivating friendly feelings, they are doing more to bring about a union than by any discussion they can have about differences in doctrine.

Another circumstance by which the Providence of God seems to be bringing us more closely together is the altered state of our relations with the Synod in connexion with the Established Church of Scotland. When the motion was made in our Synod for friendly co-operation we included both that body and the Free Church—holding out a hand to each. Under the circumstances at that time we do not think that this was wrong. It is true that as to their ecclesiastical position our sympathies were entirely with the Free Church; yet many members of the Kirk Synod we had reason to esteem personally as highly as members of the other. Indeed it was difficult to say

which of the two were likely to be most friendly with us. If we had judged by professions we should certainly have said the Kirk Synod. The members of that body warmly invited us to send a deputation, promising a reception, which would be a contrast to the reception which we had met with from the Free Church. Nay more, some of the ministers declared their readiness for union on the basis of our forming here a Church independent of any foreign body. All this while the cordiality of the Free Church was still a doubtful matter. Under these circumstances we approve of the course pursued by the Synod. Yet it is easy to see that matters have greatly changed. We have sent two deputations to the Kirk Synod, and they have not had the courtesy to reciprocate; and in addition the *Record*, the organ of the Synod, has contained abusive attacks upon us. It is easy to see too that, by the large number of additional preachers which they have been receiving, the members of that body have been led to hold their heads in a higher position towards other bodies than they have done in this Province for a length of time. They at least seek very little fraternal intercourse with "Antiburghers." And while events in Providence seem to be bringing the Free Church and us more closely together they seem to have a contrary effect upon the Kirk Synod. Whatever may be said of the ministers the political events of last winter showed that a very large proportion of the members of that body regarded a political alliance with Papists as securing advantages to themselves, which they regarded as of more importance than all the advantages that might accrue to the cause of religion by a union of all the Presbyterians in the Province. An acquaintance with the feelings of the adherents of the Established Church, in different portions of the Province, might have enabled us to conclude *a priori* that any union with them was impracticable so long as two rotten planks of the old Establishment held together in the Mother country. In the present state of things we consider any advances from us to that body as out of the question. We do not say that we would repudiate any advances from them; but, after the manner in which they have treated our advances to them, we would be lowering ourselves to make any more. This state of matters we cannot help regarding as favorable to union with the Free Church. With the hostile feelings existing between these two bodies we held a difficult and delicate position when we attempted to negotiate with both. By recent events it must be manifest that, if a union take place, it must be with the Free Church; and that, if the adherents of the Kirk are ever brought in, it will be after they have felt the pressure of the united body.

It must have been observed, in the recent conferences, that by candid explanations on both sides, we are coming to a better understanding of the real differences between the two bodies. We desire no union that would be consummated by a dereliction of principle on either side, yet it must be manifest that the late conferences have shown that the differences of opinion are not so great as was imagined by many, and it is now doubtful whether even on these points we are not substantially agreed. It will be seen by a statement in another part of this number that the committees of the two bodies in Canada had agreed upon a statement of their views, which has met the concurrence of both Synods. The union there is in a fair way of being accomplished.

These and some other circumstances of less importance indicate that gratifying progress is being made toward union. We would not however have our readers too sanguine on the subject. There are yet difficulties in the way, and though we have no doubt but that these will be removed, it may

be some time yet. But it may be otherwise. Should events in God's Providence prove favorable the union *may* take place in two years. May God hasten it in *his* time.

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### THE AMERICAN PRESBYTERIAN ASSEMBLIES.

WE have received full reports of the proceedings of the Supreme Ecclesiastical Courts of the various Presbyterian bodies in the United States. We cannot afford space for any lengthy details, but have given under the proper heading a short summary of the principal business done in the Old and New School Assemblies. The subject, however, which principally calls for remark is the division which has taken place in the New School on the subject of slavery. This is a subject of which, in the Old School, the discussion in church courts may be said to be entirely *tabooed*. That body is very strong in the South, and a very large proportion of its leading minds are from the South, and hence, if it is not decidedly pro-slavery, it is quiet on the subject; and many of its ministers and members are open defenders of the system.—The New School, however, is very differently composed. In an article in our number for August last, we described its origin. The nucleus of it consisted of the four Synods of Western New York and the Western reserve, cut off by the General Assembly. These we also showed to have consisted in a large measure, of Congregationalists from New England. The other portions of the church who cast in their lot with them were largely composed of the same materials. But a few ministers from the South adhered to them, so that its strength lays in the North, and especially in the North Western states, which have been principally settled from New England. From this last circumstance the body has been largely imbued with New England ideas of freedom. It has thus had in it a strong anti-slavery element, and the Assembly, almost from its formation, has been the scene of warm discussion on the subject. Hitherto, by one means or another, division has been avoided. The recent excited state of public feeling in the United States on the subject of slavery has for some time left little hope that this state of things could continue. Indeed we believe that but for certain difficulties as to the "Constitutional powers" of the Assembly, a rupture would have taken place some time ago. The Americans are, both in their civil and ecclesiastical arrangements, stern adherents to "the Constitution;" and the position of the Assembly was a peculiar one. It derived its existence from the act of the original General Assembly, "excising" the four Synods, an act against which they had always exclaimed loudly, as unconstitutional, and how then were they to excise the Southern Synods? The matter, however, has come to an issue by the adoption of resolutions in consequence of which the Southern members have seceded. The subject came up for discussion on the Report of the Committee on Bills and Overtures. That Committee reported twenty-seven memorials on the subject. The Committee stated that they considered the state of public feeling was such, as to render it necessary to express their views upon it. The Committee also stated that there were two views prevalent at the South. One class declared slavery to be "right," "a divine institution," etc. The other class regarded slavery as an evil, only accepted it as an existing arrangement, which they were unable to remove, and felt it their duty to use all means in their power to have it abolished as soon as possible. The Committee therefore recommend that as one Presbytery had sent a memorial approving of the first view, the Assembly should

express their strong condemnation of such a principle, but that they should report the second class with all forbearance. A discussion took place on this report which lasted several days, during which it appeared that the latter class, though once numerous at the South, had now almost entirely disappeared. All shades of opinion were exhibited by the speakers, from the thorough proslavery views of the Southerners to the strongest abolitionism of the North. Several motions were made, and at length a paper of Dr Allan was adopted. It is a long document, reciting all the action of the General Assembly of the Presbyterian Church previous to the division in 1837, and of the New School Assembly since, and concluding with the following :

Occupying the position in relation to this subject, which the framers of our Constitution held at the first, and which our church has always held, it is with deep grief that we now discover that a portion of the church at the South has so far departed from the established doctrine of the church in relation to slavery, as to maintain "it is an ordinance of God," and that the system of slavery existing in these United States is scriptural and right. Against this new doctrine we feel constrained to record here our solemn testimony. It is at war with the whole spirit and tenor of the Gospel of love and good will, as well as abhorrent to the conscience of the Christian world. We can have no sympathy or fellowship with it, and we exhort all our people to eschew it as serious and pernicious error.

We are especially pained by the fact that the Presbytery of Lexington South, have given official notice to us that a number of ministers and ruling elders, as well as many church members in their connexion, hold slaves "from principle" and of "choice," "believing it to be, according to the Bible, right," and have, without any qualifying explanation, assumed the responsibility of sustaining such ministers, elders and church members in their position. We deem it our duty, in the exercise of our constitutional authority, "to bear testimony against error in doctrine or immorality in any Church, Presbytery or Synod," to disapprove and earnestly condemn the position which has been thus assumed by the Presbytery of Lexington South, as one which is opposed to the established convictions of the Presbyterian Church, and must operate to mar its peace, and seriously hinder its prosperity, as well as bring reproach on our holy religion; and we do hereby call on that Presbytery to review and correct their position. Such doctrines and practice cannot be permanently tolerated in the Presbyterian Church. May they speedily melt away under the illuminating and mellowing influence of the Gospel and grace of God our Saviour.

"We do not, indeed, pronounce a sentence of indiscriminate condemnation upon all our brethren who are unfortunately connected with the system of slavery. We tenderly sympathize with those who deplore the evil, and are honestly doing all in their power for the present well-being of their slaves, and for their complete emancipation. We would aid and not embarrass such brethren. And yet, in the language of the General Assembly of 1818, we would earnestly warn them against unduly extending the plea of necessity, against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable to extinguish this evil."

In conclusion, the Assembly call the attention of the Publication Committee to this subject, and recommend the publication, in a convenient form, of the testimony of the Presbyterian Church touching this subject, at the earliest practicable period.

This was adopted by a vote of 169 to 26, while two declined voting. A protest was adopted by the Southern members, who have since issued an appeal for a meeting of delegates from the several Presbyteries, at Washington, on the 27th August next, for the purpose of forming a General Assembly, in which the agitation of slavery shall be entirely forbidden. The reason which they assign for not connecting themselves with other Presbyterian bodies, such as the Old School, is that they consider that each of these bodies contains more or less of an abolition element, and they fear that they would

still be exposed to discussion on the subject. Determined therefore to enjoy in peace the right of retaining their negroes in servitude, and to occupy a position where their consciences will not be disturbed by the remonstrances of faithful brethren, they have resolved, to use their own language, "to invite all Constitutional Presbyterians in the land, who are opposed to the agitation of slavery in the General Assembly, to unite in an organization *in which this subject shall be utterly eschewed.*" The invitation is addressed to churches in the North as well as in the South, and it is possible that a few of the former, particularly in the border states, may unite with them: but the number will be extremely small. The proposers of this measure also express the hope that the pro-slavery members of other churches will unite with them. Of this we think there is but little likelihood. The slaveholders in the Old School are sufficiently undisturbed there, not to desire change; while the smaller Presbyterian bodies are generally anti-slavery. Though division among professing Christians is in itself to be deplored, yet we cannot but rejoice when bodies maintain a faithful adherence to truth and duty, even though a separation should be the necessary result. We think that every friend of freedom must rejoice that a body so large and influential as the New School Presbyterian Church should have borne such faithful testimony against the crying sin of their country. We could only wish that the Old School, with whose doctrinal position we have more sympathy, were led to take a similar stand. The effect of these proceedings remains to be seen. We have no doubt that the result will be to increase largely the influence of the New School in the Northern States.

The smaller Presbyterian bodies in the United States held their annual meetings about the same time. Of their proceedings the most important is the attempt at union between the Associate and the Associate Reformed churches. Both these bodies sprung principally from the Secession Church of Scotland. The Associate Reformed was formed by a union between the ministers who went out from the Secession, and the ministers of the Reformed Presbyterian Church. Some ministers of both bodies refused to go into the Union, so that instead of one body there became three. The Seceders who refused to go into the Union maintained a friendly connexion with the Antiburgher Synod in Scotland till the union of Burghers and Antiburghers in that country in 1820, when they denounced them as falling from their testimony. In the United States the Associate Church numbers about 150 ministers, while the Associate Reformed embraces about 550 ministers, in four Synods, under one general Synod. For some time attempts have been made to unite these two. Last year, a Basis of Union submitted by the Associate Synod was sent down for the consideration of the Presbyteries of both bodies. This basis, however, was very objectionable to a large portion of the Associate Reformed Church. Only eight Presbyteries accepted it conditionally, while six rejected it. The remainder, being the majority, desired amendment, but some of them were willing to adopt it, rather than fail in securing the union. These last, with those approving it, formed together a majority of the whole; and the General Synod resolved by a vote of 64 to 38 to adopt the basis. The minority have not only protested against this decision, but it is stated that many of them will retain their position, and it is even probable that some of them may unite with the Old School Assembly. This may be a warning to us to proceed cautiously in our attempts at union, lest we increase the divisions which we mean to heal.

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## PROTESTANT SUPPORT TO PAPAL INSTITUTIONS.

That Protestant money has aided very materially in the erection of Popish Chapels throughout Nova Scotia, is an undeniable truth. Romanists have frequently been heard to say, Were it not for the help of Protestants we could not have finished or even built our Chapel. We always knew that Protestant contributions helped to set in operation the Seminary under the guidance of the Sisters of Charity and to provide the means for the education of Orphans. We were aware also that some latitudinarian parents, at the hazard of their children's dearest interests, sent them to these female Jesuits for instruction. Few have shewn the tact and firmness of a clergyman of our acquaintance, who, on declining to give a handsome donation (for nothing trifling was solicited) to a Lady Collector, was duly informed of the *liberality!* of their views. "We make no difference, Sir, and receive all, Protestants as well as Catholics. We will take them all in." "I do not doubt it, Madam," was the reply, "but pray what will they be *when you send them out?*"

But, though fully aware that it was counted liberal and fashionable (and especially so in the good city of Halifax) to give something to support Antichrist and to keep the machinery of the Man of Sin in working order, we were not prepared for the lengths to which Protestants seem inclined to go in the display of this pseudo-liberality. One Thousand Pounds were taken last week at a Bazaar got up by Romanists to sustain their Institutions under the guidance of the Sisters, and of this large sum a good proportion was supplied by those who are devoted to destruction for being without the pale of the true Church.

Protestants strengthened their hands in various ways. Numerous contributions were given by Episcopalians, Presbyterians, Wesleyans, and others, *in cash*, before the sale. Nearly all were solicited. The city was canvassed, and it was the smallest number who had the firmness to act on their convictions of right.

Next. The Protestant young men were searched out, and many of them induced to take lessons in gambling by purchasing lottery tickets. Their presence within the charmed circle being thus secured, they could be more easily managed afterward. By the lottery system, a Chair worth some £10 or £12, was made to bring £75. And strange to say, so enamoured were some *staid Presbyterians* of the gambling principle as associated with the support of the scarlet lady, that their services were employed in selling the *innocent toys*, against which, under the name of *lottery tickets*, some long-faced people have such unreasonable prejudices!

Such proceedings manifest either ignorance of the real character of Popery and of the demands of Duty in reference to public sins and systems of imposture, or else a lamentable want of high moral and religious feeling. They shew a deficiency of both. The public mind needs more light. But alas! many, we fear, who know better, instead of being regulated by *principle*, are prepared to follow *expediency*, however serpentine its course. They have each an axe to grind; and to get that accomplished, they would support Islamism in Constantinople and Brahminism in India. When will the warnings of God be regarded: "Come out of her, my people, that ye be not partaken of her plagues." "*Have no fellowship* with the unfruitful works of darkness, but rather *reprove them.*"

AN interesting Obituary Notice of the late Mrs. J. BLANCHARD was in type, but postponed for want of room.

# THE MISSIONARY REGISTER,

OF THE

## Presbyterian Church of Nova Scotia.

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

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AUGUST, 1857.

No. 7.

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## Home Missions.

### REPORT OF THE BOARD OF HOME MISSIONS. 1856-7.

THE Board, in presenting their Annual Report, have, as on former occasions, to congratulate the Synod on the amount of work performed, and the increased efficiency of the agency; and at the same time have to lament that the means at our disposal are so inadequate to the demand—that so many who look to us for the gospel have been so very imperfectly supplied, and that we are unable to extend the sphere of our operations so as to meet the openings of divine Providence. This will appear by the following summary of our proceedings during the past year:

#### MISSIONARY LABORERS.

At the date of the last report there were eight missionaries on the roll, and since that date two others, Messrs John Currie and George Ruddick have been licensed by the Presbytery of Pictou.—But we regret to say that from various circumstances, the whole of these have not been engaged in the work all the time. Soon after the rising of the Synod, the Rev. J. W. Matheson having tendered his services as a Foreign Missionary, and having been accepted, was withdrawn from the Home field. The Rev. Hugh Ross and Mr William Keir obtained leave of absence, the former to visit Canada and the latter to visit the United States,

and have not yet returned. More recently Mr Currie has accepted a call to the second congregation of Maitland, leaving only six in active employment, which has been about the average number through the year. When the number of vacant congregations is considered, and also the number of stations requiring fostering care and, if possible, regular supply, and the new fields opening before us, it will be at once seen that this supply is entirely inadequate to the demand.

#### SUPPLY OF VACANCIES.

During the year the following vacancies have received supply: In the Presbytery of Truro—Economy and Five Islands, Middle Stewiacke and Brookfield, and Maitland, to which may be added a few day's supply to Mr Crow's congregation at Noel, in the view of their calling a helper. In the Presbytery of Pictou—West Branch East River, Mabou and Central Congregations West River. From not receiving full reports the Board are unable to give the exact amount of service performed in this way, but it must be entirely insufficient to meet their wants; and it must be matter of deep regret, that only one of our vacancies has been successful in obtaining a pastor, and even in that case, though the call has been accepted the settlement has been delayed in consequence of the state of health of the pastor elect. Some congregations have been more than once disappointed. These disappointments are

no doubt discouraging and injurious to the interests of the congregation, yet we rejoice to say that there are favorable circumstances in regard to some of them, which it becomes us to mark, with gratitude to the Great Head of the Church, as indicating that they have not been forsaken of our God, though destitute of settled pastors. This appears in the increasing liberality shown by some of our vacancies in providing for the maintenance of pastors, showing increased attention to the subject, a deeper impression in regard to the obligation resting upon congregations in regard to this duty, and also a better acquaintance with what is necessary for the support of a minister in the present day. Other congregations have put forth most creditable exertions in church building, notwithstanding their disadvantages from want of a fixed pastor.

#### MISSION STATIONS.

The following stations formerly occupied, have been supplied in the ordinary way, viz.: In the Presbytery of Halifax—Rawdon, Cheverie, Annapolis, Digby, Cape Sable Island, Ragged Islands. In the Presbytery of Pictou—Baddeck.—In the Presbytery of Prince Edward Island—East Point, Bay Fortune, and Bannockburn, besides some smaller outstations. In several of these are indications of progress, the Missionaries report increasing attendance on the preaching of the Word, and increased desire after further supply, and in several, good progress has been made in church building. At several points it is extremely desirable that ministers should be settled, either by granting aid from the Home Mission Fund, or by several stations, which are now unable to support a minister singly, being combined in one ministerial charge.

Beside these supplied in the ordinary manner, the stations of Wallace River, West Chester Mountain, Acadia Mines, and Folly Mountain, in the Presbytery of Truro, have been regularly supplied by the Rev. Daniel McCurdy, who has been located among them during the past year; and such has been the progress made that these are now applying for a moderation in a call to one to be their settled pastor.

The Board in their report last year recommended the adoption of this system, and they are still persuaded that it would be much more successful than the system hitherto adopted, by which stations re-

ceive only short and occasional visits from our Missionaries. The insufficiency of labourers must hinder the carrying out of this project at present,\* to the extent that is desirable, and until our vacancies are supplied we do not expect that it can be largely adopted. We hope, however, that in due time this want will be supplied.

#### NEW STATIONS.

Besides these, two new positions of importance have been occupied, viz.: Charlotte Town and Bridgetown. In the former, according to the resolution of Synod, operations were commenced immediately after the meeting of Synod, a hall was engaged, at first every alternate Sabbath, and more recently every Sabbath. Following up the appointment of Synod the Presbytery of Pictou gave supply as long as the navigation was open. Since that time supply has been given by the brethren of the Prince Edward Island Presbytery, and by Mr John Currie and the Rev. James Thomson. The beginning has been small, but the progress made has been as rapid as could have been expected under all the circumstances. Ground has been purchased in an eligible position for building, and preparations made for the erection of a place of worship. For this an appeal has been made to the congregations, not only in the Prince Edward Island Presbytery, but in other parts of the Church, particularly in the Presbytery of Pictou, and the response has been most liberal. It is due to the brethren of the Prince Edward Island Presbytery to say, that this has been in a great measure owing to their personal liberality, each member having shown his interest in the matter by a large and liberal donation. The amount subscribed in the congregations in Nova Scotia has been £ ; and in the Presbytery of Prince Edward Island, about £500.

We cannot but hold up the example here set as expedient in similar cases.—In commencing a formation in towns, where large expense has to be incurred in building, and where a site will cost more than the whole building in a country locality, small congregations are often greatly embarrassed in attempting to erect an edifice and support a minister. They become involved in debt, which is as an incubus to weigh them down and hinder their progress. Were similar liberality exhibited by the older portions of the church, our new formations, in

such situations would be placed on a secure footing from the outset, and their progress afterward, through the divine blessing, rapid and permanent.

Of the other new station, viz., Bridgetown, much cannot yet be said, as it has only been recently occupied. A petition respectably signed has been presented to the Halifax Presbytery for supply of preaching, and the Rev. P. G. McGregor has visited them for three weeks.—His report shows a most gratifying state of feeling. The people there already expect to raise the sum of £50 for the support of a minister, and it is expected that the people of Annapolis will be able to raise the remainder of the sum proposed by Synod in order to receive the £50 promised from the Home Mission fund.

We may remark that the position of both these places renders the occupancy of them a matter of much importance.—In Prince Edward Island our Church, from the want of a congregation in the capital, has been without that public influence which its numbers, and the intelligence of its members, and its standing in the Colony, as the oldest Presbyterian, and almost the oldest Protestant body, entitle it. The young of our church have been flocking thither from our country congregations, and the experience of the past has shown, sometimes in most lamentable forms, that under the temptations of a city, and destitute of pastoral superintendance, they are in too many instances lost, not only to our body, but to the Church of Christ. And tho', as we regret to say, the movement has excited the jealousy of the members of other bodies, yet we believe there is still need in Charlotte Town of all the Evangelical preaching it can receive, and that we are engaged in a good work there, as well as one that is fitted to give solidity and strength to the whole church on the Island.

The other new station is of similar importance to our work in the west. In that part of the province Presbyterianism has long since appeared to be extinct—our principles were known only by report, and that of the most unfavorable kind. But recent events indicate hopeful progress. The closer intercourse which the people are enjoying with our Missionaries, and the acquaintance which they are gaining with our principles, are producing a favorable impression regarding our system. The occupancy of a

station in the immediate vicinity of Annapolis will be the strengthening of the hands of our friends there.

#### SUPPLEMENTARY STIPENDS.

The congregations which have received supplement during the past year are the same as in the previous year, viz.: Yarmouth, River John, and Harvey; the former, according to the decision of Synod, having received £25, the latter two £10 each. No particular report has been received from either.

#### CHURCH BUILDING.

The sum of ten pounds each has been granted to aid in the erection of churches at Bannockburn and Summerside, both in the Prince Edward Island Presbytery.

#### SUGGESTIONS.

The Board have only to suggest for the consideration of Synod, should the Synod not be able to overtake the Rules and Forms of procedure:

1. That the privilege allowed in the particular case brought up by the Truro Presbytery of locating a preacher for a period of six or twelve months be adopted as a general principle.

2. The Board would bring under the consideration of the Synod whether a rule similar to that adopted in the Canadian Synod, that no preacher be inducted until he shall have gone once through all the Presbyteries, or whether they might not be required to spend a certain period of time in Missionary labour.—We do not say that a preacher should be hindered from giving his decision on a call. Were this understood, the Board believe that some plan of this kind would be extremely beneficial. It would give the Mission field so much more service, a matter of importance in the present deficiency of labourers. The probationers, we believe, would relish it, as we often hear complaints of the hurry with which they are obliged to settle, and expressions of an earnest desire of seeing other portions of the church,—nor do we believe that the places about to receive the services of a settled pastor would suffer, when they knew that in a few months they might expect, in the good Providence of God, to see their teacher. This gratification of their expectation would sustain their minds, and render them willing to make the sacrifice for the good of other portions of the church not so favored.

#### FUNDS.

Owing to the large drafts on the Home

Mission Fund at the time of the meeting of Synod last year, that fund at the time of the adjournment of Synod was unusually low. We are happy to say that, owing partly to the absence of some of the preachers causing a diminished expenditure, and partly owing to the liberal contributions made since, the expenditure of the Board has been within its income. But there are now demands upon the Board which will in all probability, absorb all the funds on hand.\*

In conclusion, the Board would remark that never did it appear to them that we were more urged and encouraged to engage in the Home Mission work. The circumstances of the Province seem clearly to indicate, that its inhabitants are about entering upon a career of material prosperity, such as they have not enjoyed for some time. In almost every quarter there are the indications of a new energy being infused into our commercial operations. The construction of our public works in some sections of the province is inducing a large influx of population, and that too of a character which may well fill with anxiety the minds of those who desire the moral and spiritual welfare of its inhabitants. The activity produced by these works while being constructed, is no doubt in some degree temporary, yet the demoralizing effects may not so readily pass away. And the construction of these works is not only the indication of public improvement, but will prove a stimulus to it for the future. There is a prospect, too, that the relief of our mines and minerals from monopoly will yet add to our worldly prosper-

ity, and may soon introduce another element into our population, calling for evangelistic effort. It cannot but be observed also, that the intercourse between this Province and other portions of the world, especially the United States, has, during the last few years, largely increased. This calls loudly for our efforts in two ways—to endeavour thoroughly to imbue with Christian truth the minds of the young, who are in such numbers going abroad, that they may carry with them that gospel which will be their own preservation amid the moral dangers to which they are exposed, and which will also, as they go abroad, make them the means of diffusing abroad the light of the world; and secondly, to guard against our Province being flooded with the errors and the immoralities so prevalent in other lands. The openings of divine Providence, the necessity laid on us to retrieve past neglect, all speak the same language. God, too, is calling us loudly to increased effort in the work of Foreign evangelization. The heathen perishing excite our sympathy—great success should encourage our faith, and the fields white unto the harvest should give fervency to our zeal. Yet the stream can never rise higher than the fountain, and Foreign Missions must bear their proportion to the Christian principle, and the love of souls which burns in the church at home, as well in its breadth as its extension. The survey of the field abroad, as well as of the field at home, alike call upon us to be up and doing. Let us prosecute the work in the spirit of dependence upon the Great Head of the Church, saying with the Psalmist: "Let thy work appear unto thy servants, and thy glory unto thy children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it." And assuredly while looking at the past, we shall have to say, "The Lord hath been mindful of us," we shall have occasion to add, "he will bless us."

\* We regret to say that this fear has been realized. By the drafts made on the Home Mission Fund, since the report was written, that fund has been entirely exhausted, and the Board are left without a farthing to meet the expenditure of the coming year. This is a state of things which loudly calls for the attention of the church.—ED. REGISTER.

## Foreign Missions.

LETTER FROM MR. GORDON.

TAHITI, March 14th, 1857.

REV. AND DEAR SIR,—

I am happy to inform you that the

"John Williams" arrived here on the 12th inst., and will leave for the other islands this evening if the wind shall be favourable. The passengers are all in the enjoyment of pretty good health, and the

good things of the providence of God are still predominating towards us far above the evil, insomuch that we have all reason to exclaim, "Bless the Lord O (our) souls, and forget not all his benefits."—Mr Howe returns to resume his circumscribed labours much invigorated in health, and Mr Baril goes on to Uahine. The French Government seems quiet at present in relation to the missionaries, and we all hope that no unsurmountable obstacle will be suddenly cast in their way. I have enjoyed Mr Howe's company very much, and have learnt considerable of native habit and thought through him. I have been considerably interested in the magnificent scenery of the island, and with some features of its moral state, on which however a swallow visitor requires statistics united with personal observations in order to write correctly. I have visited several parts of the town and the Mission premises of the London Missionary Society, on which printing and bookbinding are efficiently carried on by natives.

I am writing a tract on my visits to the Mission stations of Polynesia, which I was urged to do before I left London, and will not therefore enter into any details relative to the state of the Mission on this and the neighbouring islands in the present communication. I am collecting facts on these Missions which I presume will be new and interesting to my friends in Nova Scotia and Prince Edward Island. I have not had any desire, till after I left Sydney, to write anything more in relation to these Mission stations than a brief letter, but now feel that the advice of a minister in London on this subject should not be disregarded. It will have nothing to commend itself to your notice but a few plain statements—some interestingly encouraging and others sad and deplorable—as the style will be cramp and uninteresting on account of the condensation studied. If I am spared to get to the New Hebrides I will forward it to you for publication rather than publish it myself, and still be willing to bear part of the expenses. I have now several correspondents in the Australian Colonies, and, as Mr Geddie will give you general information on our Mission, you need not expect much from my pen after I become settled, God willing that I pitch my tent among the savages of the west.

We expect to spend nearly two months with the missionaries before we go to the

New Hebrides, after which Mr Howe thinks it would be superfluous for me to remain at Aneiteum for any other object but to acquire a knowledge of the language of the Papuas, among whom I may be called to labour;—and, as the dialect of Aneiteum is distinct from that of Tana or the other islands, this object could not be so well promoted there as among the tribes who most require my labours. I hope (D. V.) to go to the place of my destination almost immediately after arriving at the New Hebrides, which will save me much trouble in relation to the landing of my stores, &c. I will have no reason to regret that I could not get direct there from Sydney, although we have had a very wearisome passage of six weeks from that city. A deputation, in all probability, will go with us from Samoa, which, together with our missionaries, will much relieve me by their counsels from anxiety as to the island to which I should go to preach that gospel, for the faithful declaration of which I am accountable to God and not to man.

I will endeavour in my next to give you a little additional information on our visit to the Australian Colonies. If you should see any bright accounts of the *union*, which we have been partially instrumental in effecting between the Independents and Presbyterians for missionary operations in Polynesia, I beg that you will not value them too highly till you know what the permanent results are likely to be. Missionary reports, which in general may be correct, convey quite a different impression to minds far from the scenes to which they refer than to others which are more conversant with matters in detail. Missionaries have sometimes given reports of the same field of labour, which, though written about the same time, have been quite contradictory, and still no party guilty of untruthfulness in their statements. I have laboured nearly as much in the Colonies of Australia for the London Missionary Society as I have for our own Society when with you, and have gained several sincere friends who will come to my relief in difficulties, if you should fail me, of which I have no reason to entertain a doubt; and I have no doubt offended some by using too much plainness.

The thermometer ranged yesterday to 88° in the shade, and the heat was a little oppressive in the evening. The change of diet seems to affect our health,

when we first come off the sea, more than the heat.

Yours in Jesus,

G. N. GORDON.

Rev J. Bayne, Pictou.

#### REFORMED PRESBYTERIAN SYNOD OF SCOTLAND.

We subjoin some portions of the Report on Foreign Missions laid before the Synod at its late meeting. Our readers will be rejoiced to learn that the services of two young men for the New Hebrides Mission have been secured. It is also pleasing to learn that the printing of the gospel by Luke is so far advanced.

In the report submitted to Synod last year, and which embraced a sketch of the progress of the New Hebrides Mission from its commencement, the urgent want of additional labourers for these islands was brought prominently forward, and a solemn appeal was addressed to all who might be in circumstances which admitted of their engaging in the work, that they might be led to take its claims under serious consideration; and certain steps were taken by Synod, though without success, with the view of obtaining one or more qualified persons to devote themselves to the service of Christ in these distant regions. The matter was ultimately left in the hands of the committee, with instructions to adopt what measures might seem to them advisable for the attainment of the end in view. They accordingly used their best endeavours in carrying into effect the wish and purpose of the Church, and led, step by step, in the Providence of God, these endeavours have resulted in an engagement with two students of divinity, Messrs John Paton and Joseph Copland, who have devoted themselves unreservedly to foreign missionary work, and placed themselves under the directions of the committee in the preparations required for its commencement. These brethren are considerably advanced in their theological curriculum, but it was understood that they should at all events attend the hall in the ensuing session, and that the committee should judge and determine as to the time when they ought to be licensed and designated as missionaries to the heathen, subject, of course, to the sanction and approval of this court. Both of them had been usefully employed for some time as agents of the Glasgow City Mission, thus acquiring at the same time experience

which may prove of considerable advantage to them afterwards; but it appeared advisable to the committee that their connection with that mission should cease as speedily as could be arranged, so that they might wholly occupy themselves in such preparatory studies as have a special relation to their prospective field of labour. They have, accordingly, been so engaged during the past session, under the direction of a sub-committee to which the duty of superintending was intrusted, and a reasonable allowance has been made for their present maintenance.

The circumstances of the whole case appeared to be such as to leave but little room for any hesitation in appointing two missionaries rather than one. The demands of the group of islands to which they are destined are sufficiently large and pressing. The success which has crowned the efforts of the pioneers of the gospel in those regions is highly encouraging, and it is believed that the Church at home is both able and willing to support at least these two additional missionaries. Indeed, inasmuch as the mission in New Zealand may be regarded as at an end, and no farther pecuniary support will be required in that quarter, the maintenance of one additional missionary is all that the arrangement in question will entail on the Church. And it is proper surely to do what in us lies to establish the ordinances of the gospel, and to keep up the staff of gospel labourers in a state of efficiency, not only for the purpose of wresting additional territory from the prince of darkness, but in order that the advantages already gained may be secured and not lost, seeing everything at present depends instrumentally on the lives of two or three individuals, who, though thus few, may become fewer still ere the next intelligence arrives from them.

It is extremely gratifying to be enabled to report that the desire expressed by the missionaries, Messrs. Geddie and Inglis, to have a mission schooner placed at their disposal for the purposes of the mission, has been so promptly met by the liberality of the Church. It was proposed by them that a vessel of about twelve tons, the cost of which was estimated at about £300, should be furnished by the united contributions of this Church, and the Church in Nova Scotia with which Mr Geddie is connected. No sooner was the call addressed to the

friends of the mission in Scotland than they supplied the full amount requisite, so that it was not considered necessary to wait for the result of the proposal among our transatlantic brethren. At the meeting of Synod in May last a sum exceeding £370 was reported for this object, and in the month of July the Mission Board in Nova Scotia transmitted £150, as their estimated share of the expense. The committee immediately took steps for the building of a schooner, and contracted with a builder on the Clyde for a vessel of fourteen tons, fitted and furnished in all needful equipments, for £175. Some additional furnishings were thought desirable, which cost £22; she was supplied with ballast of pig-iron for £15; her freight to Sydney on the deck of a ship amounted to £90; which, with insurance and other incidental expenses, approached closely on £320. The ship Mooltan, to which she was intrusted, sailed about the close of last year from the Clyde for Sydney, in the harbour of which it is to be hoped the "JOHN KNOX" is now safely moored, if, indeed, she has not found her way to the island of Aneiteum.

The insular situation of the missionaries, and the numerous islands in the neighbourhood of Aneiteum which appear ready to receive the messengers of salvation, render it most important that they should be supplied with some such means of communication among these islands as the schooner sent out. Teachers and missionaries must be located on them, and intercourse must be maintained by them with one another and with a common centre; and as these missionaries are Presbyterians, they will be enabled by this means to act in the spirit of that system which through the wisdom and united exertions of the great Reformer John Knox, and his fellow-labourers, has done so much for Scotland. Doubtless, there is after all something in a name. That which was so happily suggested by the brethren in Aneiteum for the mission schooner, has not only aided in enlisting on its behalf the sympathies of the friends of the cause at home, but has had a thrilling influence upon the minds of Christians in New Zealand, to whom the memory of their country, and of those by whose labours their country has been blessed, is dear; whilst it renders the tiny ship a striking symbol of those truths to the prevalence and triumph of which she

is expected to contribute; and in making the tribes of Polynesia familiar with the name of our Scottish Reformer, furnishes another illustration of the truth, that "the righteous shall be in everlasting remembrance." Mr Inglis, in one of his more recent communications informs us, that in order to carry on their operations the more effectively in the mean time they have provided themselves with a five-ton boat, and on her they have bestowed the no less appropriate name of the "Columba," after the primitive missionary of Iona. Let us hope that the gospel which has begun to take effect in so remarkable a manner shall speedily shine from island to island, until they present the blaze of a brilliant constellation that shall attract the notice and awaken the inquiries of more distant lands, even to New Guinea and Borneo, and the shores of China.

Mr Inglis says that the district of the island to which, by arrangement made with Mr Geddie, his labours are more especially restricted, contains a population of about 1900. During the past year they have had an accession of 400 from the heathen, making a total of 1700 professedly Christian natives, and leaving scarcely 200 heathens; whilst in Mr Geddie's district, which was earlier brought under the influence of the means of grace, there could not at the time referred to be 109 heathen.

But though those who renounce heathenism place themselves under Christian instruction, their admission to the membership of the church does not necessarily or immediately follow. They require to possess a competent measure of Christian knowledge, and to furnish some evidence of a living faith in the Saviour, before they are received into the fellowship of the church. In this matter the progress is gratifying, and the steadfastness of those thus admitted is matter at once of gratitude and encouragement. "During the past year," writes Mr Inglis, "I have admitted eighteen members to the fellowship of the church. The number of native members at present is forty-four. Since the formation of the church upwards of two years ago, two members have been suspended and admonished for imprudent conduct, but subsequently restored to their privileges; the conduct of all the rest, so far as is known to me, has been blameless, and in many cases highly exemplary. I have at present twenty-six candidates for

church-fellowship with whom I meet once a-week. In the first stages of the mission especially, we think it expedient to be extremely cautious in the admission of members; hence we keep our candidates for a long time under trial, that we may have ample opportunity of knowing their characters, testing their sincerity, and instructing them on those points in which their knowledge may be most deficient; some of my candidates have been nearly eighteen months on trial."

The work of education is making most satisfactory progress. The missionary had opened nine new schools within the last twelvemonth—so that he had in his district twenty-nine schools in all. With a single additional school, there would be one established in every district. "John Knox's principle," says he, "was to have a church and a school, or schools if necessary, for every parish. This principle we have in some measure realised on this island." He might well say so, seeing he has twenty-nine schools in operation in his own parish, and 600 of the pupils reading Mark's gospel, having previously mastered the Primer and Catechism. Besides the advanced class taught by Mr Inglis, for the benefit of teachers and others, which amounted to more than 100, Mrs Inglis had fourteen young women in her school of industry. These consisted of the daughters of the chief men on the island, and lived for a time on the mission premises, receiving instruction and training in everything that might fit them, in point of intelligence, right principle, industry, and economy, for appreciating the blessings and discharging the duties of civilised life. Too great importance cannot be attached to these self-denying and zealous labours of Mrs Inglis, from the happy influence which they are calculated to exert on the domestic and social character and condition of the natives; and she richly deserves, as she has indeed been receiving, the sympathy and aid of the friends of the mission, and especially of the daughters of our Zion, who, arrayed in the goodly robes of a Christian character and profession, dwell in the palaces of her King, and rejoice in his goodness and grace.

The press has been busily employed in advancing the interests of the gospel and education. In addition to the Gospel of Mark in the native language, and a variety of small books, primers and catechisms, previously reported, the mis-

sionaries have prepared and printed an almanac, a short code of laws, one book of extracts from the gospels, and another from the Acts of the Apostles. With the new type which they had received from Edinburgh they were proceeding with the Gospel of Matthew, and were making preparations for bringing out the Gospel of John. The whole of the Acts of the Apostles, and half of the Book of Genesis had been translated. The whole of the Gospel of Luke, translated by Mr Inglis, has been sent to us in manuscript, in order that it might be printed in this country, as it was of consequence that it should be in the hands of the natives with as little delay as possible, and as there was no prospect of the mission press being able to overtake the work for some time, on account of the other demands made on it. The British and Foreign Bible Society, without any solicitation, but simply from the fact being stated to them in a letter from Mr Inglis, that the Gospel of Mark had been printed in Aneiteum, had in the most generous manner remitted to your committee, and to that of the church in Nova Scotia with which Mr Geddie is connected, the expenses incurred by them respectively in this work; and Mr Inglis when he transmitted his manuscript copy of the Gospel of Luke, was consequently led to suggest that some aid might be given by that Society towards the printing of it. The committee accordingly put themselves in communication with them in reference to this matter, and at their first meeting afterwards, they resolved in the most handsome manner to pay the whole expense of printing and binding, in the style requested and described by your missionary, an edition of 4000 copies of this gospel—the sheets whilst going through the press to be under the superintendence of a gentleman in London who is acquainted with the language of Aneiteum. This work, it is believed, is now wellnigh completed. And in addition to this act of kindness, the Board of the British and Foreign Bible Society have since, in reply to a letter received by them from Mr Inglis, made a grant of fifty reams of printing paper for keeping the mission press occupied in printing the Word of God in the native language. The mission has commended itself to the Christian men who preside over that powerful and influential institution, as one which merits their encouragement and support; and for their

great liberality, extended in the most prompt and cordial manner, they are entitled to the gratitude of all the members of this Church.

Although it has already been published, we cannot avoid embodying in our report the following tabular statement and accompanying remarks by Mr Inglis, as conveying a distinct view of the great progress and present condition of the mission:—

“ Entire population on this side of the island,	1900
Professing Christianity,	1700
Professed Christianity during the past year,	400
Heathen,	200
Church members,	44
Admitted during the past year,	18
Marriages solemnised since commencement of mission,	44
Do. do. during past year,	11
Schools,	29
Enrolled as scholars,	1400
Average attendance on public worship,	1100
Births among the natives during past year,	34
Deaths do. do.	25

“ I have two principal stations, and three out-stations, where public worship is conducted on Sabbath. The two churches are capable of accommodating nearly 1000 worshippers. At the three out-stations the people meet in the school-houses. I am happy to say that, notwithstanding the erection of so many buildings, we have not incurred a farthing of debt. We have attempted nothing but what, with the kindness of our friends and the industry of the natives, we could accomplish.

“ If the Lord continue to bless and prosper us, as he has hitherto done, by another year there will not be a professed heathen on Aneiteum. Indeed, heathenism is virtually extinct already; there is now little or nothing of that obstinacy so prevalent among the heathens a year or two ago. Their joining us now appears, humanly speaking, to be only a question of time. A great work has been accomplished in their being brought from heathenism to Christianity; but a greater has still to be done, to bring them from sin to holiness. O that the Spirit may be poured upon us from on high !”

The boxes of clothing, medicine, and other articles, sent out to the missionaries from time to time by various friends,

have proved extremely useful in promoting the work. Indeed, without these they could not have accomplished anything like the amount of good which has resulted from their labours. Similar supplies will still be needed, the more especially as new ground will, it is hoped, be ere long broken up on the adjacent islands by the additional missionaries who are expected soon to be engaged in the work. The friends of the mission are referred to the report of Mr Inglis for an enumeration of those articles which would at present be most useful; and from the zeal and liberality hitherto manifested in this department, as well as in others, the belief is confidently entertained that the stream of beneficence will not be allowed to dry up, but will continue to flow towards these heathen wastes, until, under the blessing of the Holy Spirit, they become fair, fertile, and fragrant as the garden of the Lord. What Mr Inglis says respecting the happy tendency of these gifts, in one particular instance, may well stimulate the donors to a repetition of their acts of kindness, as well as others to imitate their example. In one of his most recent letters, of date September 9, 1856, he says—“ Mr Geddie and I beg to express our sincere thanks to the ladies who sent us the scarlet-serge shirts for our chiefs, as a token of their approbation of the conduct of the chiefs, in the passing of the anti-slavery law, or the act to prohibit the sale of women to foreigners. About a month ago we held a public meeting of the chiefs, and distributed the shirts among them, giving them in equal proportions to the chiefs on both sides of the island. There are on this island six *natinaraths*, or *high men*, principal chiefs, and nearly fifty *nutimi alupas*, or *great men*, secondary chiefs; so that the fifty-four shirts clothed in scarlet the whole magistracy of Aneiteum; Mr Geddie and I explained to them by whom, and on what account, these bright and shining garments had been sent, and we exhorted them to act firmly and unitedly in upholding the anti-slavery law, and in protecting the rights of the poor women. The chiefs were delighted beyond measure with their new robes of office, the *naiheug o ipu takata upene Boretani*, the present of good women in Scotland, and several of them made very sensible speeches. This generous gift will have an excellent moral effect upon the island in various

ways." And in explaining how it was fitted to produce the best effects, he made the following statement in reference to an election of chiefs which had recently taken place, shewing how wisely and skilfully the workmen have founded the pillar of the social structure in those great principles of truth which are dear to every enlightened friend of the Scottish Reformation—"As it was necessary that each chief should be distinctly recognised by the people of his district, before we would invest him with the robes of office, several elections (to fill up vacancies that had occurred) took place. This afforded a favourable opportunity to expound to them the principles of magistracy as laid down in Scripture. The first election on this side of the island took place in the district in which I live. This served as a model to the others, and almost in every case, without any interference on my part, the persons elected were the very men I should have preferred. They elected the ablest and most God fearing men to be found in their districts."

#### THE "JOHN WILLIAMS."

On the 22nd July, 1856, the missionary ship left the port of London to prosecute her fourth series of voyages among the islands of the South Pacific. The incidents attending the voyage to Cape Town, which she reached on the 1st October, were noticed in the *Missionary Chronicle* for December. On leaving Cape Town, the ship proceeded to Hobart Town, where she arrived the 16th November, afterwards visited in succession Melbourne and Sydney. At each of these three important places, the Missionaries on board received a most cordial and hospitable welcome from our kind colonial friends. The visits of the "John Williams" to the Australian ports afford the opportunity of which the Christian friends there have always been happy to avail themselves for making special efforts in aid of the cause of Missions; and on the recent occasion their demonstrations, more particularly with a view to the sustentation and extension of the Gospel in the Islands of Polynesia, were characterized by the liveliest zeal and unanimity, while the amount of their contributions afforded a pledge and earnest of their growing interest and sympathy in the work.

We subjoin a notice of the visit of the

Missionary ship to one of the Australian colonies, viz., Victoria, from the pen of the Rev J. P. Sunderland, late of the Samoan Mission, and at present pastor of a Christian Church at Richmond, near Melbourne. Under date 9th January ult., Mr S. writes:—

"You will be glad to learn that the visit of the 'John Williams' to this port (Melbourne) has been of a most pleasing character, and I trust that the result will be such as to justify another visit of the vessel at no distant period. When I heard of the arrival of the vessel at Hobart Town, I consulted with the Rev A. Morison; and feeling so deep an interest in the Society, the work of arranging for the services fell to my lot. I applied to all the ministers of the congregational body for the use of their pulpits, to plead the cause of the London Missionary Society. We asked for the use of Dr Cairn's church for the public meeting, which was readily granted. The doctor expressed his warm interest in the Society. He presided at the meeting, and the large church was filled. There were present ministers from all the evangelical denominations at Melbourne and its suburbs. The Lord Bishop of Melbourne, Dr Perry, was present, though he did not appear on the platform. The addresses of the Missionaries were listened to with deep attention. The presence of the Rev W. Howe gave great interest to the meeting, as well as that of the Rev J. Barff. The collection at the public meeting amounted to about £53.

"Services were held at several of the Presbyterian churches, and although the collections were not large, yet the interest excited in the work of the Society was great, and I trust satisfactory results will follow.

"I wrote to the minister of the Congregational church at Geelong, to know if they would have services, and the answer being satisfactory, it was arranged that all the Missionary brethren should visit that place. Sermons were preached on the Sabbath day, and a public meeting on Monday evening. There was a large attendance at the public meeting, and the proceeds of these services amounted to £72.

"Arrangements were made for visiting the vessel, and it was a sight which will not be easily forgotten here. Upwards of 3000 persons visited the vessel. The majority was composed of the Sabbath school scholars. They had long

been looking forward to the arrival of the vessel. It was a high day with the children of the schools. The railway company and all concerned rendered their help, and the whole affair was so satisfactorily managed that no accident took place. The day was fine, and all seemed pleased with the arrangements that were made.

"A Missionary breakfast was held on the day that the vessel was appointed to sail. The company was select, there was a large number of ministers present, and a deep and holy feeling pervaded the meeting. All appeared to be impressed with the duty of doing something for the South Sea Missions worthy of Victoria, this land of gold. We are now holding preparatory meetings with a view to organise a board of Missions to co-operate with the London Missionary Society. The object is to unite the Presbyterian body with our own, and try to support several Missions in Western Polynesia. All my influence will be exerted to promote this object, feeling assured that the Directors would rejoice to find that the colonies were able to bear a part, if not the whole of the burden of the support of our South Sea Missions."

The "John Williams" finally left Sydney for the Islands the 28th January, having on board, besides the Missionaries who had sailed in her as passengers from England, the Rev William Howe, of Tahiti, returning from a visit to Australia for the benefit of his health. The ship reached Tahiti the 11th March; and, after touching at the Society Islands, left for the Hervey Group on the 24th of the same month.—*Missionary Chronicle*.

#### LETTER FROM MR. INGLIS.

The last *Reformed Presbyterian Magazine* contains a letter from the Rev John Inglis, of date 23d December 1856, about six weeks later than those received by us from Mr Geddie. We subjoin a few extracts:—

REV. AND DEAR SIR,—I duly received your kind, interesting, and encouraging letters of May 15th and 22d. My last letter to you was dated Oct. 4th, and, along with others of an earlier date, was forwarded about that time by way of China. In November I wrote to Dr. Synnington, and also to Dr Goold, and sent these also by a vessel bound for China. I likewise forwarded a copy of Matthew's gospel, the printing of which

was then completed. Mr Geddie has since printed the book of Jonah, a primer, and an almanack; a copy of each of these I shall send you by the first opportunity.

We are highly satisfied with the arrangements you have made about the "John Knox;" and we have written to Rev Dr Ross and to some other friends of this mission in Sydney, in order to have our wished-for schooner sent forward with the least possible delay. Mr and Mrs Gordon, and Miss Geddie have not yet arrived; if the "John Williams" however, sailed from London at the time we last heard of as being fixed for her departure, viz. the month of July, they may be in Sydney at present. But how or when they may reach Aneiteum we know not.

I am again happy to say that the mission families are both well, and the prospects of the mission continue highly encouraging. The rainy season set in this year about a month earlier than usual, but there has been no observable difference in the public health on that account. The only marked feature of the season is an exuberant growth; the hills are covered with the freshest verdure, the forests are clothed with the richest foliage, while the plantations and gardens of the natives are either producing or promising an abundance of food. Should no hurricane sweep over the island, bread-fruit and bananas will be unusually plentiful. So far as the season has advanced, we have abundant reason to celebrate the goodness of the Lord, and to express our gratitude to the Father of all our mercies.

Our Teacher's Institution is nearly completed. The roof is covered in, the walls plastered, and a part of the floor laid. But it will take the most skilful of our native workmen, the two Samoan teachers, and myself for a month or two longer to get doors, windows, tables, desks, forms, and other fittings-up finished. Last week I opened another excellent plastered school house. It stands in a settlement about two miles inland; and the natives carried from the shore on their backs all the coral for the lime. Other four school-houses of the same kind are ready to be commenced. Three weeks ago I married seven couples on one day. Two of the bridegrooms had previously had two wives each; on that occasion they publicly renounced all claim upon the one, and promised to

abide faithfully by the other; and these two repudiated wives were at the same time married to two other men. There are still a few men, chiefly among the most recent converts from heathenism, who have two wives each; but without using any other than moral means for its removal, this evil is gradually disappearing. It is an easy thing to set up house here, and we give every encouragement to suitable marriages. If the Lord continue to bless his work on this island, in a few years there will be a mighty improvement in the social condition of this people. For some time past on the Sabbath afternoons, our most intelligent and influential natives have gone forth in small select bands to visit the heathens. They talk with them, and exhort them to give up their heathenism, and receive the word of God; and if they are favourably received they have worship with them before they leave them. The heathen are now a mere handful, living in twos or threes, and scattered here and there; a portion of them are inclined to hear what is said to them, but another portion continue very obstinate. The most noted of these is an old chief, named Natato, whom I have mentioned, I think, before. Some months ago, his son, a young man, quarrelled with his wife and her father-in-law, and in revenge went away in a sandal-wood vessel, and may not be back for a twelvemonth. Natato is grieving for his son, and says when he comes back he will become Christian. The natives are however very doubtful of his sincerity. A number of the heathen are kept back on his account; they say that when Natato joins us they will join too. Although many of the heathen appear very, very obstinate, we have strong hopes that they will not hold out long. O that the Spirit were poured out upon us from on high.

Your letter and the annual report brought me the latest news I have had respecting Mr Duncan. I mentioned formerly that Mr Geddie and I had written him very fully last year, giving him, as we believed, all the information necessary to enable him to decide satisfactorily, whether or not he ought to remove to this group. We have as yet received no answer to these letters. It is however highly probably that answers to them were in the vessel which was wrecked in August last, off the Isle of Pines. I have written him twice this year on the

same subject; but no opportunity as yet has occurred to forward these letters. I wrote him first, after I saw the Bishop of New Zealand, and learned from him that he was still willing to afford him a passage from New Zealand to this group. And I wrote him again, when I learned by your letter and the annual report, that the principal, if not the only obstacle in the way of his coming to this mission was "his belief that neither himself nor his family could venture the change on the ground of health." I am inclined to think that he must have come to this decision before receiving Mr Geddie's letter and mine. It was in the hope that this might have been the case that I wrote my last letter, in which I endeavoured to shew him that, as far as health is concerned, he need entertain no fears. The Island of Fotuna, on which we think he could be most advantageously settled, is the Madeira of this group; The language would present no difficulty; in its grammatical structure it is the same as that spoken by the New Zealanders; a great number of its vocables must be nearly if not quite the same. In twelve if not in six months, he might speak the language of Fotuna as well as he now speaks the language of New Zealand; and might open up the word of God to them in a very short time. There would be no loss of time in preparatory labours; the whole of his past experience and acquirements would be at once made available for strictly missionary purposes. He would possess great advantage for that island over any newly-arrived missionary. His own hopes and the expectations of the Church might, through the favour of Divine Providence, be yet fully realised. Moreover, now that we are to have the "John Knox," the isolated position of living alone upon a small island would be less felt; mutual intercourse could be obtained; and to meet any unforeseen emergency, we should place our present large mission-boat the "Columba" at his disposal; so that in case of any necessity he could send it across to this island or Tana in charge of a native crew. May the Lord himself make the path of duty clear and plain before him!

In the event of Mr Duncan still thinking it to be his duty not to come to this group, I do hope that the committee will in no degree abate their endeavours to procure a missionary for Fotuna. We look upon the state of things on that

island as highly favourable for the settlement of a missionary. We have five teachers on the Fotuna. All the principal points are occupied. About two months ago a select party of our natives visited Fotuna in the "Columba." They settled two new teachers. All our teachers there are living in districts, between which, and the districts to which they belong here, there exists something like a league of mutual hospitality. Simevna, one of our Samoan teachers, who has been some twelve or fourteen years among these islands, accompanied the party in charge of the boat. On his re-

turn, he gave us a full account of the voyage, and felt evidently quite delighted with the prospects of the mission. "The natives," he said, "were so different in their conduct from what the natives of this island used to be before missionaries lived among them; they stole nothing from us, and they shewed us no rudeness." The teachers from this island all speak of them in the same way. And were an active, prudent missionary settled there soon, there is every ground to hope that, in a comparatively short time, the whole island would be professedly Christian.

## Letter from Jamaica.

JAMAICA, Jan. 24, 1857.

To the United Presbyterian Synod  
of Nova Scotia :

DEAR BRETHREN :—Your letter, addressed to the Synod of the Presbyterian Church in Jamaica, and dated so far back as March, 1852, was duly received. It was listened to with much interest, by the members of the Synod, when it was read to them in the following year, and a committee was then appointed to prepare and forward an answer to it. In the multiplicity of other engagements, this duty was overlooked by those on whom it was at first devolved; but, at the last meeting of Synod, it was agreed "that the Northern Presbytery be a Committee to answer the letter from Nova Scotia, and to open a fraternal correspondence with the missionaries in Calabar and Trinidad; and they were instructed to forward a copy of any letters they might receive, in reply, to the Clerk of each Presbytery, for the information of the Churches."

In fulfilment of this appointment, we now address ourselves to the pleasing task of replying, in the name of the Synod of our Church, to your esteemed and welcome communication, which we deeply regret has been so long unanswered; and, in doing so, we beg most cordially to thank you for your good wishes in our behalf and in behalf of the Churches which we represent, and to assure you that we felt much gratified by the kind sympathy which you expressed towards them and ourselves.

It is our sincere and fervent prayer,

Dear Brethren, that God may pour down upon you all, and upon all the Churches under your pastoral care, the richest blessings of his grace, and that, in the prosperity of our Redeemer's cause in the midst of you, the Divine glory may be greatly promoted.

Heartily entertaining the sentiment expressed in your letter, that there is a real and intimate union among all those who are united by faith to the Lord Jesus, we also have contemplated with delight the increasing desire, in all sections of the Church, for the manifestations of that union. This is, indeed, as has often been remarked, one of the most cheering signs of the times; and we rejoice to think that during the period which has elapsed since the receipt of your letter, it has suffered no abatement, but, on the contrary, has become still more prevalent and still more prayerful; so that never, perhaps, was the wish more extensively felt, nor greater exertions made throughout Evangelical Christendom, to promote brotherly love among Christians, and to keep the unity of the Spirit in the bond of peace. We do most earnestly desire to cherish this wish and to participate in these exertions in our own humble sphere; and, therefore, we would regard it both as an incumbent duty and as a delightful privilege to maintain an affectionate correspondence with those who, like yourselves, are not only united to us by the ties of a common faith, but assimilated to us, in an ecclesiastical point of view, in other important, although less essential, respects.

We regret that it is but comparatively

little that we know of the state of your Churches—our only source of information being the occasional notices which appear in the pages of the *Missionary Record* of the United Presbyterian Church of Scotland: but we indulge the hope that the work is prospering in your hands, and we fervently pray that, by the Divine blessing on your labours, the Churches under your inspection may be established and strengthened and settled in the faith of the gospel, and that many of the saved may be daily added to them. We were much pleased to learn of the arrangements into which you have entered for the training of a native ministry, and we trust these arrangements may be signally blessed by the great King and Head of the Church, who, “when he ascended on high, received gifts for men, and gave some apostles, and some prophets, and some evangelists, and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” May your Theological Hall be well supplied with candidates for the sacred office, who, under the guidance of the Spirit of all grace, shall, from time to time, be sent forth in the fulness of the blessing of the gospel of peace, to occupy the places of their predecessors in the holy ministry, and to maintain and extend the kingdom of God in the land where your lot is cast.

We were also much gratified by the intelligence which your letter contained, that your Church had entered on the missionary enterprise. You could not, dear brethren, have mentioned a more favourable or cheering symptom; for we believe true Christianity is always philanthropic in its tendency, and that in proportion to our exertions for the spiritual benefit of others, will be, as the Divine and gracious reward, our own increase in faith, in love, and in holiness. The liberal soul shall be made fat, and they who water others shall be watered themselves.

Regarding our own Churches we must speak with caution. That not a few of those who are in full connexion with them are the subjects of the saving grace of God, we do verily and gratefully believe: but the imperfections and short-comings of many others are too manifest not to be acknowledged and deplored. Of such

we cannot but stand in doubt. It is our candid opinion that God has, in this island, a people for himself, but that these are much fewer in number than the reported size of our Churches, generally, would lead you to suppose. Probably this is the case everywhere. We are not, however, discouraged on this account. All things considered, there is no reason for despondency. The gospel of Christ, unquestionably, has been found here, as well as elsewhere, to be the power of God and the wisdom of God unto salvation; and although its progress may be slow, we doubt not it will be sure, and that, if not in our day, yet in the times of our successors, the blessed effects of the proclamation of Divine truth will be conspicuously and extensively seen in the intellectual and moral elevation of the once degraded and enslaved inhabitants of this lovely island of the sea. We are apt to be impatient and to expect too much. It is not an easy task to evangelize the heathen; and we are convinced, from past experience, that their religious and social improvement will, in general, be a slow process—requiring strong faith, much labour, and fervent prayer. It is natural for us, no doubt, to desire to witness the fruits of our exertions, but we ought to remember that the Divine arrangement in redemption as in providence often is “one sower and another reaper,” and that the one contributes as much as the other to the ultimate and glorious result. Let us, therefore, be steadfast and immovable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord.

Several of our Churches have suffered very seriously, of late, from the want of settled pastors: but we rejoice, and you will also be glad to learn, that there is now the prospect of this want being supplied—intelligence having recently reached us from Scotland that *four* additional labourers are about to be sent out to our assistance by the Mission Board. This is an accession to our reduced ranks of which we stand much in need, and for which we have been ardently desirous. Coming as they do in the name of the Lord, we trust that his presence may attend them, and His blessing crown their efforts in His cause with abundant success.

Our institution for the training of teachers and pastors, of the existence of which you are doubtless aware, is still in

active operation. No preachers of the gospel have as yet issued from it, although several young men are prosecuting their studies with a view to the ministry: but it has furnished us with a goodly number of teachers, who are now engaged in the schools connected with our churches.—These schools—of which there are between forty and fifty—we regard as a most important part of our machinery, and we trust that as time revolves it will be found that they were wisely and judiciously established for the instruction of the rising race.

Upon the whole, then, while there is much in the present state of our mission, to humble us, and to cause us to feel our own utter insufficiency and our entire dependence upon the Divine blessing, for success,—there is much also to induce us to thank God and take courage. May the Lord arise and have mercy upon Zion, and may the time to favour her, yea, the set time, speedily arrive.

In conclusion, Beloved Brethren, we beg again to offer you our warmest sympathy and regards; to express our earnest and prayerful desire for your own and your people's welfare; and to request that we may hear from you again so soon as you may find it convenient to favour us with another epistle.

We are, Dear Brethren,

Yours in the bonds of the gospel,  
[Signed in name and on behalf of the  
Presbyterian Synod of Jamaica, by]

ADAM THOMSON,

Moderator of Northern Presbytery.

### Notices, Acknowledgments, &c

Monies received by the Treasurer from  
20th June to 28th July 1857:—

1857

*Foreign Mission.*

June 29—Inhabitants of Fisher's

Grant £1 15 5

30—U P. Church, Erramosa.

C.W. per Rev Mr Baine 3 0 0

Cong'n Poplar Grove

Church, Halifax 9 10 0

do River John 6 0 0

do Parsboro' & Maccan 1 6 8

do Nine Mile River 10 0 0

do Chatham, Miramichi 2 15 10

C. Lovd, Esq., Chatham 1 0 0

P. Peebles, Esq, Quebec 1 0 0

Cong. Shelburne 2 11 4½

do Jordan 10 7½

do Ohio 1 3 3½

do Clyde 2 15 7½

do Sherbrooke 10 0 0

do. Glenelg 10 0 0

do. Caledonia 10 10 0

Mrs Wm. McGill, Salem

Church 1 0 0

St Peter's and Bay Fortune P.E.I. c'y 19/ 21 15 18 5

Half of col at Missionary

Meeting, Truro 1 11 2

Truro Bible Class 1 4 5

L. S. Smith, Mabou 5 2½

John Murray, Esq. 2 10 0

Thos McKean, Baddeck 1 5 0

Mrs A. McKean 5 0

A Friend 5 0

Miss Parterson 5 0

Cong. Yarmouth 1 13 3

do Windsor 11 0 0

do Newport 3 0 3½

do Stewiacke 12 3 0

do Middle Stewiacke 2 10 0

Prince Town, P.E.I. c'y.

£27 10s. 22 18 4

Ladies' penny-a-week Society, R. Hill 1 0 0

Cong. Cavendish, P.E.I. 8 12 10½

do New London 7 11 9

July 6—Evangelical Society, including col in James

Church, N Glasgow 14 1 7½

Ladies' relig and benev. Soc. James Church 6 4 3

Springville E. B. E. River collection 4 14 5

Olo Church do. do 2 10 0

Springville Ladies' Soc. 1 0 0

Upper Settlement do 10 0

### Synod Fund.

June 30—Cong Poplar Grove

Church, Halifax 5 7 0

do Primitive Church, New Glasgow 3 0 0

do L. Londonderry 4 0 0

do. River John 2 0 0

do. Nine Mile River 3 0 0

do. Miramichi 2 15 10

do James Church, N.G. 3 5 0

do. Noel. Mr Crow's 1 2 6

do Matland and 5 mile River 1 0 0

do Sherbrooke 2 0 0

do. Glenelg 1 0 0

do. Caledonia 1 0 0

do St Peter's and Bay Fortune P.E.I. c'y. 3/ 2 10 0

do. Salem Church, G. Hill 2 10 0

do Onslow and Beaver Brook 2 10 0

do. Musquodoboit 1 10 0

do Windsor 2 4 3

do. Newport 1 14 3

do. Stewiacke 7 0 0

do. Middle Stewiacke 10 0

do Prince Town, P.E.I. c'y, £3 2s 2 11 8

July 8—Cavendish, P.E.I. c'y 1 10 0

New London, do 14 13

17—Springville, E. B. E. R. 1 0 0

Merigomish 10 0

<i>Home Mission.</i>					
June 30--	Cong'n. Poplar Grove Church Halifax	3 0 0	Terence Cauty	4 0 0	
	do Parshoro' & Maccan	1 6 8	Alexr Ferguson, do	2 10 0	
	do Nine Mile River	10 0 0	Alexander McPhee	1 0 0	
	do Shelburne	13 1 ½	James Finser	1 0 0	
	do. Jordan	6 3 3	James Thompson, senr	1 0 0	
	do. Ohio	4 9	Alexander Grant	1 0 0	
	do. Clyde	12 6	John Ferguson	1 0 0	
	P. Peebles, Esq., Quebec	1 0 0	John McPhee	1 0 0	
	Annapolis	5 0 0	John Caldwell	1 0 0	
	Yarmouth	4 14 1	Donald Fitzpatrick	1 0 0	
	St Peter's and Bay Fortune, PEI. c'y, 15L. 2 1 12 11 9		Donald Ferguson, junr	1 0 0	
	Half of col at Missionary Meeting	1 11 1 ½	Alexander Thompson	1 0 0	
	Truro Bible Class	1 4 6	Ewen McDonald	10 0	
	Bridgetown	2 6 3			
	Collection in Harvey	3 8 8 ½	Robert Smith, Truro, acknowledges the receipt of the following:—		
	Windsor	11 0 0	<i>Foreign Mission.</i>		
	Newport	3 0 3 ½	Mrs Andrew Christie	£1 0 0	
	Stewiacke	8 4 4	Upper Londonderry, per Mr John Brown	6 0 0	
	Middle Stewiacke	2 10 0	Truro Monthly Missionary Prayer Meeting	1 18 2 ½	
	Ladies' penny a week Society, R. Hill	1 1 2	Shubenacadie, Gay's River and Lower Stewiacke congregation, per Rev M McLean	21 10 0	
July 17—	Ladies' relig. and benev. Soc'y., including col. in James' Church, N. G.	8 15 0	Ladies' Benevolent Society, Onslow, per Mrs McCurdy	2 10 0	
	Springville, E. B. E. R. collection	2 4 6	Mrs Martha Dunlap, Stewiacke, 3 pair stockings, value	5 0	
	do. Ladies' Society, do	1 0 0	Ladies of Cross Road District, Upper Stewiacke, cotton and thread, value	2 0 0	
	Old Church, col.	17 1 ½	Ladies of Eastville, U S, 2 ¾ yds cotton	2 6	
	do do Ladies' Soc.	10 0	Ladies of Antrim Settlement, Gay's River, 30 yds flannel	1 17 6	
	Upper Settlement, do	16 6	<i>Home Mission.</i>		
June 30—	Sab School, Harvey	6 11 0	Upper Londonderry, per Mr John Brown	5 10 0	
	A lady at do	1 5 0	Truro Monthly Missionary Prayer Meeting	1 18 2 ½	
	<i>Seminary.</i>		Shubenacadie, Gay's River and Lower Stewiacke congregation, per Rev M McLean	11 0 0	
June 30—	Lower Stewiacke and Brookfield	1 10 0	<i>Seminary.</i>		
	Par boro' and Maccan	1 6 8	Charles D Randall, Esq	1 0 0	
	Nine Mile River	14 0 0	L Londonderry, addl contrib'ns	3 6 4 ½	
	P. Peebles, Esq., Quebec	1 0 0	Shubenacadie, Gay's River and Lower Stewiacke congregation, per Rev Mr McLean	42 4 5 ½	
	Truro Bible Class	2 0 0	Onslow Ladies' Benevolent Society, per Mrs McCurdy	1 10 0	
	Musquodoboit	1 3 9	Mrs John Wym	1 3	
	Stewiacke	10 2 8	<i>Synod Fund.</i>		
	Middle Stewiacke	6 5 0	Shubenacadie, Gay's River and Lower Stewiacke congregation	3 0 0	
	St Peter's and Bay Fortune, PEI c'y, 3L 6s	2 15 0	Upper Londonderry, per Rev Mr Ross	2 0 0	
	Prince Town, do, 2L 8s	2 0 0	<i>Mission Schooner John Knox.</i>		
	Rev R S Patterson, Bedeque, P E I	11 8	Sabbath Schools, L Londonderry		
	Springville, E B. E. R., Ladies' Society	2 0 0	Great Village	1 10 11	
	Old Church do	1 0 0	Black Road	3 6	
	Upper Settlement do	1 0 0	Portepeque	16 7	
	Evangelical Society, Fish Pools	2 0 0	Upper Settlement, Bass River	13 7	
	<i>Special Effort for Seminary.</i>		Castlereagh	4 5 ½	
June 30—	Mr Wm Miller, Halifax	50 0 0	Family of Mr Patrick Hice	3 9	
	Mr Charles Robson	5 0 0	A Friend	1 3	
	H R Kerr	1 0 0			
	Joseph Caldwell, Nine Mile River	2 10 0			
	John Fisher, do	1 5 0			
	Donald McDonald, do	1 0 0			
	William Fisher	2 10 0			