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THE
CHRISTIAN INSTRUCTOR,

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

VOLUME II.

Halifax, N. S. :

PRINTED BY JAMES BARNES

1857.

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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

JANUARY, 1857.

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HALIFAX, NOVA SCOTIA :

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1857.

THE
CHRISTIAN INSTRUCTOR.

JANUARY, 1857.

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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—PROV. SIX. 2.  
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NEW YEAR'S REFLECTIONS.

By the Providential care and goodness of our God, we have been permitted to see the end of one year and the beginning of another. Such a position is calculated to nourish and awaken within us very *serious impressions*. At such a time, it is proper for the mind to be thrown backward on the past, to consider the year and the dispensations that have just rolled over us, and to desire to receive from these recollections correct and holy impressions.—In such a position, it becomes us to cherish in our minds a lively sense of divine mercy; and he who feels that he stands thus and yet remains insensible to divine goodness, remains insensible to all just reflections and just apprehensions of his dependency on the Divine Bounty.

In entering upon another year, we ought to contemplate with *unfeigned gratitude*, the loving kindness of the Lord towards us during the past year: and here we can only glance at some of the more prominent of the thousand mercies that our Heavenly Father hath showered around our path—and which ought to call forth that gratitude. Christian reader—need I remind you that God has supplied you with a large measure both of temporal and spiritual prosperity during the past year? While near neighbours, intimate acquaintances and kind friends have been called away by death, *we* are yet in the land of the living, *we* are yet saved from *harm*—while in some quarters of the world* scarcity and want prevail, and the cry of starvation is heard, our God has been pleased to grant us a bountiful harvest and bless us in our basket and in our store. And while we have thus received abundantly of the "bread that perisheth with the using of it;" their has been no lack of the "bread that endureth unto life everlasting." And not only so, while God was sending rain during the past year to refresh and fertilize our parched ground; did he not offer to all of us and have not some of us received of the influences of his blessed spirit to revive and fertilize our barren souls? What then should be the state of our minds upon a review of these mercies? Should we not be penetrated with a sense of gratitude to the Most High? Surely it is most proper for us to think of the loving kindness of the Lord, to love and celebrate his great goodness and to acknow-

* Lapland, Spain and the Azores.

ledge that after all our expressions and after all our thoughts, the greatness of that goodness exceeds expression, and exceeds thought likewise. Only let our gratitude be manifest; let our mercies dispose us to a willing and a cheerful surrender of ourselves to God, let our judgments lead us to "hear the rod and him that hath appointed it;" only let unfeigned gratitude lead us to improve the providences that have occurred to us, and we shall never want a Providence to improve.

In entering upon another year, we ought to do so, in the exercise of *profound humility*.

Alas—christian reader, in reviewing the past year, we see much to deplore. We, indeed, can call up to our remembrance but a tithe of the sins with which we are chargeable, but most assuredly in what we do remember we are guilty before the Lord. Call to remembrance the *indifference* that we have so frequently exhibited in the service of our God; and that *indifference* has manifested itself many ways. We have been indifferent to the honour of Christ. A christian's holy ambition is to please Christ; he acts for Christ; he is careful to know the mind of Christ in the Scriptures, that he may understand what is pleasing and what is displeasing to him. In the discharge of duty, the christian is more concerned that it pleases Christ than that it pleases man; for pleasing Christ is his business, pleasing Christ is his life, "I live," says the christian, "yet not I, but Christ liveth in me." Now reader, if the case ought to be so with every christian, and that it ought to be so is clear from the motto of the christian "To me to live is Christ." Have we not during the past year manifested much indifference? Have we at all attained to this degree of devoted attachment to our Lord and Master? and while we must plead guilty to the charge of indifference in this particular, do matters improve when we consider what we have done to bring the world to Christ? Have we witnessed for God? Have we instructed the ignorant? Have we persuaded the obstinate? Have we exhorted the hardened? Alas! alas! brother, it is to be feared that, in very many cases, we have been silent; and by our silence, it may be, we have led the world to believe, not only that we connive at wicked works, but that we even consent to them. And, as regards our own souls, how have we treated them? Have we not often read the Word and attended the ordinances of grace, when we experienced little or no benefit from that Word, and from these ordinances? And why? Because we attended to these exercises in a partial, superficial, heedless and heartless manner; more like the "full soul that loatheth the honey comb," than the "new born babe that eagerly desires the sincere milk of the Word." And if we have just cause for deep humility, on account of the great indifference that has attended our religious experience; will not that humility be deepened when we recollect the worldly spirit that has so closely clung to us, during the past year? "Love not the world, neither the things that are in the world." *There* is the command of the Master, and how have we obeyed it? Instead of complying promptly and honestly with the command, instead of abandoning the world in its spirit and its temper, have we not been disposed to listen to the suggestions of the world, and the solicitations of our own heart? In these days we do think there is an awful worldliness abroad in the Church—there is in some quarters a fashionable, compromising and pointless system of christianity taught, and embraced by multitudes, in which whatever is offensive to the unsanctified heart is carefully concealed: there is a trimming of the gospel, a nicely suiting of it to the tastes and pursuits of the world. Now such christianity excites not the hostility of the world; it awakens not the repugnance of the human heart,

for it demands no sacrifice. Christian reader, have you felt this during the past year—felt at times disposed to take this kind of christianity and profess it? and it was not, until the Redeemer's words "whosoever will come after me, let him deny himself and take up his cross, and follow me;" it was not until his words pierced the ear of your conscience and awoke you out of your worldly dreams, that you rose amid the wide spread rebellion of your soul, and through the strength of divine grace returned to your allegiance to the Most High, and fought against a world devoted to pleasure and to sin. But christian, although I cannot dwell upon the subject, permit me to remind you of another ground for humility—it is that of unbelief. Did your Lord see it needful while on earth now and again to address his disciples in the language of reproof and say "Oh ye of little faith" might he not have oftentimes addressed it to you? How often has your faith failed during the past year? You have hesitated to perform your duty—you have been ready to make some surrender of duty—Satan was busy with you—he poured into your soul fears, apprehensions, distresses; and he deterred you from duty—he tempted you by promises "false and vain," and, not using the "shield of faith"—you fell before the temptation—was it not so? If these things have been so, and *I know they have*—is there not a great call for humility and especially when called upon, I had almost said by a law of nature, at this season to take a retrospective review of the past year?

In entering upon another year we should do so with a *renewed dedication of ourselves to God.*

True, this has been done already by every real disciple when he passed from darkness to light; when he was created anew in Christ Jesus, he then solemnly renounced the world, and consecrated himself to the Lord. But this is an act that should be constantly repeated, and what time more suitable than when entering upon another year?

"Now a new scene of time begins:
Set out afresh for heaven:
Seek pardon for thy former sins,
In Christ so freely given."

Before, however, entering upon this solemn dedication work, it were desirable to know precisely the state of our own hearts, for there are many who are conversant with the subjects of religion generally, who are yet in a measure strangers to their own hearts. Bring then your views, your principles, your feelings and desires to the unerring test of God's Word. There is nothing more common than for men in business, at this season of the year, to balance their accounts, and thus learn the state of their worldly affairs. Do you likewise seek to obtain a correct knowledge of your spiritual character? Examine well, as to what you have learned, experienced and enjoyed, during the past year. Discover if possible, if the two fundamental principles of our holy religion, viz., love to God and love to man, are becoming more deeply fixed in your heart, and more clearly exhibited in your every day character. Ascertain by careful and prayerful inspection, if the graces of the Holy Spirit are growing in your soul. Is your *faith* living and operative? Does your "faith work by love and purify the heart?" Are you glorying in the cross of Christ? are you clothed with humility? and can you *truly* say as Paul did "I am less than the least of all saints;" or view yourself as Abraham did as "dust and ashes" in the sight of God? Seek anxiously to discover if you are growing in *saving knowledge*—in the knowledge of God's mercy—of the Saviour's compassion and of the "love of the Spi-

rit." And finally, ask yourself as in the sight of God, is it my sincere desire, and study, and prayer to do good and to live for eternity? A correct knowledge of your soul's state, in regard to these and similar matters, will be most useful to guide you in this renewed dedication of yourself to God—to the performance of which we think every christian at such a season has an especial call.

In writing to the Romans Paul says—"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service" (Rom. xii. 1). In these words we see the duty, to which I call your attention at present, clearly commanded. In another part of the same epistle Paul says "yield yourselves unto God" (Rom. vi. 13). In both passages it is apparent from the connexion that the command is addressed to believers. It is your heavenly Father who makes this demand upon you, and he has a perfect right to do so. He is Jehovah, the all perfect Creator. He made you. He gave you that wonderfully constructed frame, and he sustains it in being. You are then his. He is your proprietor, and when he calls upon you to yield yourselves unto him, he makes a just and a righteous demand. Who dare limit the services which he has a right to claim of us? And besides, having created us moral and accountable creatures, he has placed us under law. He is our Creator and our Judge. The law he has given us is holy, and just and good: it is a *reasonable* law, and the authority which enjoins that law is unquestionable and the act of self consecration must be a voluntary act on our part. Let us then calmly, intelligently, and with a hearty "good will" present ourselves to the Lord. Let us do so after having weighed the matter well and counted the cost. Let us take heed that in this dedication of ourselves to the Lord, there is the most perfect honesty on our part. Let there be no reservation, no holding fast to any forbidden pleasure; and when we yield ourselves unto God, let our hearts go along with the act and then it will be a "perfect, acceptable" service: and this service too is most reasonable. We owe our salvation entirely to the principle of surrender on the part of another. What did the Eternal Son of God give up for us? "Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." He became nothing, that we might become everything. Oh, what benefits have sprung from the cross of Christ! It was a tree of torture to him, but it is a tree of life to us; a tree adorned with the richest fruits—remission of sins—liberty of access to God—peace of conscience—the Spirit of grace—the guardianship of angels—the protection of Providence—the resurrection of the body—these and much more than these arise to us from the cross of Christ. To man the bleeding cross has promised all; "who gave his life, what gift can he withhold?" And is it so? Do I owe my redemption, my eternal redemption, to that costly ransom?—Then I feel that "I am not my own"—"that I am bought with a price, and am bound to glorify God with my body and my spirit which are God's."—Every real christian will say so. Every real christian in the solemn act of dedication will say, "I am not my own, I am the Lord's. His, not merely by the bond of obligation, but of affection also. I am the Lord's, not only because he has the right to me, which the master has to the slave, which he has redeemed at an immense price, but because I love him and he is infinitely worthy of all my love. Does he call upon me for sacrifice, does he say to me, "If any man will come after me, let him deny himself and take up his cross and follow me?" Behold he sets me the example. Did he give up all that was glorious for me, and shall I not give up all that is vile

for him? I owe him sacrifice for sacrifice, heart for heart, and, if I should be called to it, even life for life.

“Jesus, I my cross have taken,
All to leave and follow thee,
Naked, poor, despised, forsaken,
Thou, from hence, my all shall be.

“Perish every fond ambition,
All I've sought, or hop'd, or known;
Yet how rich is my condition!
God and heaven are still my own.”

Once more, christian reader, let me urge upon you, in entering upon a new year—to cultivate *increased zeal for God's glory and the good of man.*

Upon this topic I only mean to make a very few remarks, and then close. Christians, none of us have done during the past year, what we might have done, for God's glory and man's good: and this did not happen because there were no opportunities of doing good presented to us—no, but rather it happened because we did not embrace those that offered themselves: and how do christians become remiss in duty? How does their zeal become languid and their efforts feeble? Because they do not cultivate christian fellowship as much as they ought. Because they do not meet so regularly for social prayer as they ought. Because they do not keep before their minds as steadfastly as they ought the value of the soul—the love of the Redeemer—or the glory of God. Oh! did the “zeal of his Father's house” consume the Redeemer? Should not this zeal also strongly influence our minds, if we are Christ's people? Let us dwell more this year than we did last year upon our fellow creatures—who are ignorant of God, led captive by Satan and delighting in these things that will prove their ruin: and let us think also of the place to which they are going, “the blackness of darkness,” “the worm that never dies,” “an eternity of woe.” And if christians—our *sympathy for these distressed ones will and must quicken our zeal—growing love to the Redeemer will* also quicken our zeal—our desire to glorify God will likewise increase our zeal—dwelling upon these subjects, pondering over them and praying over them will necessarily under the divine blessing strongly influence our minds, and lead us to stretch out our hand and scatter the blessings of salvation over our neighbourhood and over the world. It was considerations such as these that led Paul to determine not to know any thing among the Corinthians save Jesus Christ and him crucified. These considerations drew out Luther from his cloister and led him by his disputations, and teachings, and writings, but especially by his translation of the Bible to shake the Papacy and make all Europe hear his voice. These considerations fired the soul of the philosopher of Dalmeny—and drew him from his retirement to proclaim in the halls of philosophy and the seats of learning the “glorious gospel of the blessed God” and in impassioned and glowing eloquence to preach Christ and him crucified to the myriads of his enraptured countrymen. And these were the considerations that led the pious John Geddie—the man of strong faith and burning love—to leave all that men hold dear and associate with the cruel and filthy savage—that he might restore him to his manhood, and especially to his Maker. Yes christians, let us seek to grow in grace and we will grow in zeal—and let us “speak the things which we have seen and heard,” making them known in our families, in our neighbourhood, and throughout the world, and may the Lord enable us to use greater efforts this year to promote his glory than we have ever hitherto done.

GEORGE WALKER.

New Glasgow, Dec. 15th, 1856.

THE LATE REV. JOHN McLEAN, A. M.*

BY THE REV. A. BLAIKIE, BOSTON.

I. Parentage and Early Life.

THE subject of the following memoir was born at the West River of Pictou, Nova Scotia, September 1st, 1801. He was the descendant of emigrants from the South of Scotland, who have been for several generations distinguished by the fear of God. His paternal grandfather was one of the first elders in the County of Pictou, of whom Dr McGregor says, "they were my companions, my support and comfort, when Pictou was destitute and poor, and I was without the assistance of a co-presbyter," and of his maternal grandfather (William Smith) the Dr says, "he was an active public spirited man; but he did not live long, and his death was to me the death of half the congregation." His parents, John and Janet McLean, were first under the ministry of Dr McGregor, and afterward of the Rev Duncan Ross. From early life his father held, and continues to hold with much consistency and usefulness, the office of ruling elder in the congregation of West River. In his dwelling "the voice of rejoicing and salvation" has been always daily heard, and under its associations and influences the subject of this narrative was "trained up in the nurture and admonition of the Lord." In the district school he was early noticed for his apparent carelessness, and yet at recital he was seldom unprepared. When about thirteen years of age he was removed to the Grammar School commenced in 1805 by the late Rev Thomas McCulloch, D.D., in the town of Pictou; and when the Pictou Academy was opened, in 1816, he was in it a member of the first class. The erection of this Seminary resulted from the exclusive character of the prelatial establishment called King's College at Windsor, Nova Scotia, and it was in its course of instruction modelled after the University of Glasgow.—Reared in a scene of rural piety, he, by association with young men less religiously trained than himself, became during his Academical course in much danger of losing his early impressions, and of being led by those fashionable "communications which corrupt good manners." With him it was early a maxim to endeavour to excel, whether it were study, pastime or social pleasure, in which he was engaged; and the dangers to which he was at this time exposed are forcibly set forth by the Rev John L. Murdoch, of Windsor, in the following language, "Mr McLean and myself were classmates almost from the time we entered the Grammar School until we finished our studies. We entered the Divinity Hall together, and were licensed about the same time. We travelled to Britain and returned together, and it is probable that I had as good an opportunity of becoming acquainted with his character as any other person. His talents were above mediocrity, and by diligence in his studies he had made himself a very respectable classical scholar. About the time of finishing his Academical studies he fell into gay company, and was in danger of contracting habits which might have led to his ruin. We all saw the dangerous ground upon which he stood, and were

* The following memoir was prepared to accompany a selection of sermons by the lamented subject of it, which it was intended to publish in a small volume. The difficulty of deciphering his MS. and other causes prevented the execution of this purpose. The MS. of Mr Blaikie's memoir has been placed in our hands with permission to make what use of it in the pages of the *Instructor* we might see fit. It has been submitted to several friends of the deceased, and from information received from them, and from other quarters, particularly a notice of him by the Rev James Waddell in the *Christian Teacher*, a few corrections have been made and some additional matter introduced.

concerned for his safety. But the bands which would have led him astray were dispersed. He returned to his father's house to prosecute his theological studies, and here and about this time his mind took a decidedly pious turn. After being ordained to the office of the ministry, and conversing together about past events, he has told me that when he looked back he trembled to think of the precipice on which he once stood, and from which he was delivered by the grace of God alone. Any eminence to which he afterward attained I ascribe, not so much to any superiority of talent which he possessed, as to his deep toned piety, which gave a solemnity and impressiveness to all his ministrations, and indeed to all the acts of his life, both public and private."

II. From his Licensure to his Ordination.

As the first-fruits of the Pictou Academy, and of the theological instructions of Dr McCulloch, under the direction of the Synod of the Presbyterian Church of Nova Scotia, he, in company with the Rev Messrs. John L. Murdoch, Angus McGilvray and Robert Simm Patterson, was on the 8th day of June, 1824, by the Presbytery of Pictou licensed to preach the gospel.— During the autumn of that year he visited Britain, and, as stated by the Rev R. S. Patterson, of Bedeque, Prince Edward Island, "On Tuesday, the 15th of February, 1825, Mr McLean, in connection with Mr Murdoch and myself, received from the University of Glasgow the degree of A. M. Previous to this we were examined by Professors Walker, Sandford, Jardine, Miller, Mylne and Meickleham. Mr McLean acquitted himself well in the several branches of learning on which we were examined. He shewed himself to be well-deserving of the literary honor conferred upon him. His public exhibitions in Britain would have been creditable to one who had been longer in the ministry. By competent judges they were considered as indicative of future usefulness."

After visiting London and other principal places in Britain, he with the gentlemen above named returned to Pictou, and in the autumn of 1825 he was sent to visit the scattered (resident) Presbyterians around the Bay de Chaleurs. The difficulties and dangers to which on this journey he was exposed, not "by flood and field," but by flood and forest, and "by perils in the wilderness," I could here to some extent particularize, as I visited nearly the same stations, six years afterwards, on the same errand. It is sufficient to say that they were real. His ministrations on this tour were not only acceptable, but highly popular. The people of Restigouche took steps toward obtaining him as their minister, and he looked forward to that place being the future scene of his labors. But the saying of inspiration, "A man's heart deviseth his way but the Lord directeth his steps," was in this case strikingly illustrated. In returning to Nova Scotia, finding the navigation on the coast for the season closed, he must needs go through Richibucto, where the spirit of commerce had collected a considerable number of Presbyterians. They had been visited by the Rev George Burns, D. D., then of St. John, N. B., yet they were "as sheep wanting a shepherd." They had been supplied by another licentiate of the Presbyterian Church of Nova Scotia, one too who then and since has proved an acceptable minister of the New Testament, and they were about giving him a call when Mr McLean arrived and preached *one Sabbath*; and such was the impression produced that the call intended for another was unanimously given to him. In the meantime, the people of Restigouche not having shown the same alacrity, he felt it his duty to accept.

III. His Pastoral Labors.

His Pastoral labors in the congregation commenced in May, 1826.* On the 3rd day of July following he was married to Miss Sophia, daughter of the late Mr Jonathan Blanchard of Pictou, and sister of his particular Academical friend and associate, the late Jotham Blanchard, Esquire, Counsellor at Law, and subsequently M. P. P. for the then undivided County of Halifax. In "the plighted partner of his future life" he found a person of great amiableness of disposition, and one who, whether in prosperity or in adversity, was while he lived his devoted companion. The union was one of much enjoyment. But they also experienced the truth of the Saviour's declaration, "In the world ye shall have tribulation." Besides trials to be hereafter referred to, it may be mentioned here that he was called to suffer the loss of his eldest daughter, Sarah, who died September 14th, 1828, aged 15 months. He was enabled to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

To his pastoral labors he now devoted himself with all the ardour of a naturally ardent nature, "constrained by the love of Christ." His flock was scattered over a wide extent of country, yet he cheerfully undertook the toil of frequently visiting them, although in some instances it was necessary to travel distances of twenty or even thirty miles over an almost trackless desert. Yet at the same time he was a diligent student, and being possessed of excellent natural talents his pulpit exhibitions were of the first order and excited the highest admiration. It is to be lamented that his sermons were written in shorthand, and are thus at present inaccessible, as from them a much higher selection might be made than what has yet been published.— This I affirm from the recollection of hearing him preach from the following texts,—Isa. xxxiv. 16, Rom. x. 17, John xix. 30, Isa. v. 4, and Luke xii. 50. But as has been stated by Mr Murdoch, "his pre-eminence arose from a deep toned piety, which gave solemnity and impressiveness to all his ministrations." His published sermons show good, yet by no means extraordinary powers of mind, but his written publications can give no idea of the impressions which his delivery of them produced upon the minds of his hearers.— At times his earnest appeals thrilled every soul, while at others his tenderness and pathos melted the stoutest to tears.† It falls to the lot of few public speakers to exercise such entire control over the feelings of his audience as he did. Oftentimes "the heart of the people was moved as the trees of the wood were moved by the wind."

The field which he cultivated had never been systematically cultivated, and much prudence was necessary to amalgamate the heterogeneous materials with which, as in most congregations in new countries, he had to do.— That prudence he possessed in an eminent degree; and while he rigidly maintained the order and discipline of the Church, perhaps none similarly situated was ever more successful in conciliating the good will of all.

The community was one devoted to lumbering. This employment usually gathers the most reckless characters, while their mode of life tends to produce a disregard of all religious obligation, and he found its usual accompaniments, profanity, intemperance and Sabbath breaking, prevalent among a

* He was ordained at East River, Pictou, in 1825, prior to his departure on his New Brunswick mission. He commenced his pastoral work in Richibucto as stated above in May 1826, but his induction did not take place till the 19th of August of the same year.

† A Scotchman in New Brunswick, not now a member of our Church, remarked to the writer of this note that the only two preachers he ever heard, either in this country or the old, who could move him to tears were Dr McGregor and Mr McLean.

large portion of the community. Against these and other sins of the time he not only lifted up his voice like a trumpet in his public service, but he embraced every opportunity for words of admonition and reproof in private.— On the streets or in places of public business, when his ear was assailed by the voice of profanity, or his eye beheld the reeling of the drunkard or the desecration of the Sabbath, often has he stopped to address words of reproof to the guilty, so solemn that the boldest were awed, and yet so kind as to win their esteem. By such efforts a marked outward reformation in the community was produced during the course of his ministry.*

As a pastor he was ever forward in advancing the spiritual interests of his charge, "in doctrine showing uncorruptness, gravity, sincerity," while he attended diligently to pastoral visitation, and to the introduction of Sabbath Schools as auxiliary to parental training. During the seven brief years of his ministrations his congregation received a powerful impulse in the knowledge of "sound doctrine," which alone can produce "the things which are lovely, honest, and of good report," in the outward duties of life, by teaching men "to live soberly, righteously and godly."

When he entered as pastor upon his duties, he found intemperance fearfully prevalent in that vicinity. The home of the farmer, the stores, ship-yards, rafts and lodges of the lumbermen, were all too much familiarized with the direful influences of strong drink; and while it was universally considered an exhibition of generosity to invite others to drink, and a decided evidence of meanness not to do so in social or business intercourse, he found himself in an unpleasant position. Much of his subsistence depended on the good will of those who either sold or used this enemy to human peace.

On duty and its difficulties he took a careful look, and with a moral heroism, not often in these days equalled, and seldom excelled, he undertook to grapple with intemperance, and if possible to mitigate the sufferings of those around him. It must here be remembered that at that period Pre-lacy, as the State religion, had more influence in New Brunswick than in Nova Scotia; that all who were not within its pale were viewed with comparative contempt by those in power, that, for example, none but an Episcopal clergyman or a Squire could solemnize marriage, that Episcopalians were almost exclusively in the magistracy, and above all, that not a little of the usual and necessary revenue of the County arose from the licenses granted to retailers of strong drink. For a dissenter, then, to appear before the associated magistracy of the County, and to deliver such a discourse on the danger of the drunkard, and on the criminality of those who manufacture him, simply by the authority of Christ, in a Court House and on a week-day, was an undertaking on behalf of the cause of temperance requiring more moral heroism than a hundred of those efforts which temperance lecturers now make; oftentimes by the desecration of the Sabbath, and under a tax of fourpence or ninepence a head from their hearers for admission. They thus frequently derive profit from their labors, while he ran the risk of a powerful opposition, if not of the loss there of sustenance for his family. Another circumstance which occurred at the moment added to his difficulties. A friend belonging to the Bench of Magistrates had promised to introduce him to the Court and request for him a hearing. But on Mr McLean's repair-

* The following incident, which took place only a few months ago, will show the difficulty of being faithful in such a community. A Free Church minister visiting that Province, and preaching in a place, the inhabitants of which were given to lumbering, felt it his duty to reprove the prevailing sins. But the result was that he was refused the use of the Church on the following Sabbath, although we believe it was built as a Presbyterian place of worship.

ing to the place where he had engaged to meet him, he found that his friend's courage had failed, nor did he make his appearance that day. So that Mr M. had to go alone. Literally, "no man stood by him." Yet he could not think of turning back, and so far from encountering open opposition, he was instrumental in arousing some from their lethargy and danger, and found that "When a man's ways please the Lord he maketh even his enemies to be at peace with him." He lifted up his voice like a trumpet, and showed to his fellow subjects their sin and their duty. His sermon was not a mere threadbare lecture; but an exhibition of the authority of the law of God, and when he "reasoned of temperance and judgment to come," it was not merely a "moral suasion" appeal about the good of the creature, and a matter of pecuniary interest to the County funds. It was all this, and also an earnest exhibition of the manner in which Temperance ought always to be presented, a presentation of the guilt and danger before God, of the traffic in liquid poison. At "the request of a number of those who heard it delivered" his sermon was published. It has not only contributed much to awaken attention, and to give an impulse to the cause of temperance in the surrounding country; but it was probably the first contribution, through the press, to this salutary reform in the British Provinces.* As we shall subsequently see, he continued during life his zeal in the Temperance cause, as subservient to the spread of pure and undefiled religion. The result was that no licenses were granted during that year.

IV. Other Ministerial Labors.

While his labors were abundant among his own flock, who esteemed "him highly in love for his work's sake," his occasional ministrations were highly prized as an "ambassador of Christ," and he was frequently solicited to preach on particular occasions in other congregations. On the occasion of attending Synod at Pictou, in 1830, by request he delivered a sermon on "the truth and Divine authority of the Scriptures and the importance of knowing their contents," on behalf of the Pictou Sabbath School Society.—This Institution had been founded principally, we believe, through the energy of Dr McGregor, with the view of establishing Sabbath Schools in the Eastern part of the Province. The Institution was for some time in a most useful and efficient condition. It was the means of directing attention to the subject of introducing Sabbath Schools in various sections of the country, and of increasing their efficiency by the importation of suitable books both for libraries and for teaching. It has now ceased to exist, but not until its work was accomplished by Sabbath School instruction becoming a regular part of congregational effort in that part of the country. It was usual to have a sermon preached annually on its behalf, and it was on the occasion of its anniversary that the discourse was delivered. His subject was the evidences of the divine authority of the Scriptures, from which he urged the importance of those means which are being employed for disseminating the knowledge of its contents. One of the arguments used, viz., the argument for the universality of the deluge from the fossils found in all parts of the world, has not been confirmed by modern science, but otherwise the discourse is an admirable exhibition, in a condensed form, of the grounds on which we believe that we follow "no cunningly devised fable" when we regard the Scriptures of the Old and New Testament as in truth the word of the living

* We hope to republish this discourse in a future number, as the subject is a prominent one in our own day, when this and other countries are agitated on the subject of the prohibition of the traffic in intoxicating drinks, and when the duty of those in authority in reference to it is so freely discussed.

God. The clearness and force of his reasonings, and the earnest practical conclusions to which they are applied, render it worthy of the perusal of the advanced student, as well as fit to edify the private christian.

Besides his labors in his own congregation, and such occasional efforts in others, his spirit was stirred within him "by the destitute condition of the regions beyond." The greater portion of New Brunswick was then missionary ground, and much of it without a road deserving the name, but he undertook long and arduous journeys to carry the glad tidings of salvation to those that "dwelt solitarily in the wood." Of his labors in this respect an idea may be gained by some extracts of a journal laid before the Board of Missions of a tour made in the year 1827 to the Northern parts of that Province:—

"August 16th.—Left Richibucto for Miramichi at 2 o'clock, P. M., on horseback, passed through a continuation of small settlements of French Roman Catholics for six miles, and crossed three rivers or arms of the Bay in the usual mode of ferrying here, which is as follows:—Two wood or log canoes are floated side by side; across the top or gunwales of these, a number of boards are laid, and upon these boards the horse and passenger are stationed till the whole is paddled over, frequently by a Frenchwoman and her child.

"Here at the end of six miles I left my horse, not being able on account of the state of the road to use him farther, and took the woods on foot. Travelled six or seven miles without a house, the greater part of the way through a deep cedar swamp, and arrived at Kouchibouquach river, (a station at which I preach six or seven times annually) at 7 o'clock.

"17th, Friday.—Left Kouchibouquach at 7 o'clock, A. M., on horseback. Found that my horse as I proceeded, instead of facilitating my progress, actually in many places greatly impeded it. The country coastwise here for one hundred or one hundred and fifty miles is nearly a dead level, and much of it a mere swamp, in general covered densely with spruce, fir, pine, and cedar, and ill adapted for the purposes of agriculture. Like the last stage of the preceding day's journey my road now consisted merely of a pathway cleared of the wood which once covered it, but yet untouched by a spade. Much of it I was forced to walk, and in much of it my horse wallowed up to the saddle in mud.

"26th, Sabbath.—Unable to procure a horse here or any where in the vicinity, I gave up the idea of reaching Bathurst in time to collect an audience, and sent up an early notice to *New Brandon*, 4 miles distant, a small settlement principally of Wesleyan Methodists from the South of Ireland, that I would preach to them at 11 o'clock. Found them, as far as the notice extended, assembled at the hour and very attentive. Instead of standing in time of prayer they all knecled, and many of them left the house with their cheeks bedewed with tears. The audience was about forty in number, and a few more might have been collected had there been time to give them notice.

"Upon enquiry I found that they had been well supplied with Bibles by the Ladies' Bible Society of Miramichi, and also that they had once organized a Sabbath School among them, but that through mismanagement it had fallen into decay. I endeavoured to show them the importance of such an Institution among them, and urged them strongly to revive it, which they promised to do.

"September, 2nd Sabbath.—Preached to an audience of about one hundred and twenty persons, which is nearly the amount of the Protestant population of Bathurst, as the audience in the Episcopal Church consisted of but nine individuals. Baptized two children and gave notice that I had brought with me a few copies of the Assembly's Shorter Catechism, and Brown's First Catechism for children, for sale or gratuitous distribution, and also a few tracts. I also intimated that in consequence of the preachers lately employed by the committee as missionaries, being now all entrusted with the pastoral care of congregations, the committee would be unable to send the Bay any farther supply till the beginning of next summer, when they expected to have two young men out from Scotland, but that when these arrived they might rest assured one of them would immediately be missioned to them and the adjacent settlements. With this information they expressed them-

selves much pleased. In the evening, by a previous appointment I went up the *Tatagouche* river (distance, three and a half miles) and baptized the six youngest children of Hugh Munro, Esq., the eldest an adult, the remaining five not.

"Bathurst is not, and will not likely for a number of years, be capable of supporting a Presbyterian clergyman. The French population are the most numerous, and they are all here (as in every settlement round the Bay) Roman Catholics. They have a Chapel and resident priest. The exterior of a small Episcopal Church has been nearly completed here, and a person in deacon's orders has been sent on by the Bishop of Nova Scotia to officiate in it; but had we an acceptable Presbyterian clergyman established there, the former would not have at an average one dozen hearers. As this side of the Bay has lately been erected into a County called Gloucester, and Bathurst constituted the site for the shire town, there can be little doubt that an Episcopal clergyman will be continued here, however small his audience. The Presbyterian population are able, and would I think be willing, to remunerate the committee for a preacher's labors one fourth of the year. Many of them anxiously look for some arrangement of this kind. They have yet done nothing towards erecting a Church, and probably will not, till they have some prospect of a permanent supply of preaching.

"8th, Saturday.—Arrived at Restigouche in time for breakfast, and was very cordially received at the house of Robert Ferguson, Esq., where the missionaries sent hither generally lodge.

"9th, Sabbath.—Preached two sermons, as usual to a very attentive audience of about one hundred and fifty persons. Here let me record the goodness of God, and say, thus far hath he helped me. After being confined to bed in sickness the greater part of Saturday and Sabbath morning, and having feared that I would be unable to prosecute my mission farther, I was enabled to go through the labors of the day with greater ease, and to return from the pulpit less exhausted, than I have sometimes done when in my usual health. After sermon intimated that I would preach in the same place on the Wednesday following at 3 o'clock, and on the following Sabbath at 11. Also that I had a few Catechisms and Tracts for distribution.

"10th, Monday.—Disposed of about one dozen Catechisms and distributed a number of Tracts, but was forced, on account of my limited supply, to send those who applied away in every instance with fewer than they solicited. Here, and at Bathurst, copies of the Confession of Faith were frequently called for, but I had none to give.

"12th, Wednesday.—Preached at 3 o'clock to an audience of seventy or eighty persons (the day was blustery and wet), and conversed with a few individuals who applied for baptism for their children. Distributed a few Tracts.

"13th, Thursday.—Spent a considerable portion of the day in conversation with parents who called to solicit baptism for their children.

"14th, Friday.—Distributed a few more Catechisms and Tracts.

"16th, Sabbath.—Preached two sermons to an audience of one hundred and sixty-five persons, and baptized seven children; of the above number of hearers, many came either on foot through the woods, or in canoes and boats, fifteen, eighteen, and twenty miles, to the place of worship, and numbers of them left home on Saturday. Besides these also some attended who could not get within the doors, the house being small and crowded, and not being able to stand without, on account of a drenching rain, were forced to return home without hearing any of the services of the day.

"New Richmond, Sept. 20th, Thursday.—Preached at 12 o'clock in a private house to an audience of about forty-five persons, and intimated that I intended again to preach to them on the following Sabbath.

"23rd, Sabbath.—Preached two sermons to a very attentive audience of seventy-six persons, chiefly from the West of Argyleshire (Scotland). This is nearly or quite the amount of the Protestant population of the settlement, as there were few indeed absent within ten miles of the place of worship. Numbers during the time of divine service were melted in tears, and all after the assembly was dismissed seemed reluctant to leave the place, where it is to be hoped, some at least had enjoyed an interview with God their chiefest joy. A recollection seemed to be awakened among them generally of the time when they went up together, Sabbath

after Sabbath, to the sanctuary of God, and encompassed his holy altar in the land of their fathers. And the parting effusion of every heart, as they returned to their homes, seemed to be, "Oh! that we could thus enjoy the public ordinances of divine grace every week, our other privations in this wilderness would be comparatively easily borne."*

In these missionary excursions his ministrations were deeply impressive, and his personal intercourse greatly endeared him to the scattered sheep of the desert. Over a large extent of country, indeed over the whole Northern portions of New Brunswick and the Canada side of the Bay Chaleur, his memory is still fondly cherished.

While speaking of Mr McLean's labors beyond his own congregation it may be added that, while he was a firm Presbyterian, and while he was the farthest from countenancing anything like laxity in regard to religious principles and practice, he was at the same time eminent for his christian liberality and catholic spirit. His intercourse with persons of different religious sentiments was mild and conciliating, and he was more frequently invited into other pulpits than those of the body with which he was immediately connected. Thus, while respected for the manly avowal of his principles, he won the esteem, and we may say affection, of a large circle of christians of other names.

Having referred to Mr McLean's labors in the cause of temperance, it may be added that he took an active part in every project for alleviating human misery and promoting the welfare of society. He loved the prosperity of Zion, and into the support of those institutions which were designed to promote it he threw himself with his characteristic ardour. Sabbath Schools and Bible and Missionary Societies engrossed much of his attention, and commanded his most vigorous support.

* The above extracts from his journal were originally published in the report of the "Glasgow Society for promoting the interests of Religion and liberal Education among the Settlers of the North American Provinces." We give them here as they are the only fragments of his journal which we possess.

[TO BE CONCLUDED NEXT MONTH.]

"LIKEWISE ALSO SAID THEY ALL."

It is a remarkable, but well attested fact in Christian Experience, that seasons of highest and most precious communion with God are often followed very closely by painful temptation. Paul came down from "the third heavens"—from beholding things which it was not lawful for man to utter, to meet ere he had well set his foot upon the earth "a thorn in the flesh, a messenger of Satan to buffet him." And with this the experience of our Lord himself strikingly accorded. When he was baptized of John at Jordan "the heavens were opened unto him. And he saw the Spirit of God descending like a dove and lighting upon him. And lo! a voice from heaven saying, This is my beloved Son in whom I am well pleased." And what immediately followed? "Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil." It is a most important lesson, but one which Christians are very slow to learn, how intimately privilege is connected with trial.

The Sacrament of the Lord's Supper had now been observed for the first time. The disciples had just risen from the communion table. From Christ's

own hands they had received the "elements." From Christ's own lips they had heard the address. "This is my body broken for you." Surely it had been a season of high communion. Their fellowship had been "with the Father and with his son Christ Jesus." And now comes the warning note of approaching trial and discomfiture. "When they had sung an hymn, they went out into the Mount of Olives. Then saith Jesus unto them. All ye shall be offended because of me this night." The disciples are altogether incredulous. Such a thing can never be. In their view it is utterly impossible. Peter becomes their spokesman. "Though all men should be offended because of thee, yet will I never be offended." The disciple who above all the others should most shamefully deny him, is the first and the loudest in protestation of unswerving fidelity. To him therefore our Lord addresses a distinct and more solemn warning "hereby I say unto thee. That this night before the cock crow thou shalt deny me thrice." Still the persistent disciple replies. "Though I should die with thee yet will I not deny thee." And in this declaration the others joined, "Likewise also said all the disciples."

Let us endeavour to characterize their words.

I. They are the language of *strong conviction*. The speakers felt assured that Jesus was the promised Messiah—that he was the son of God. Whilst others regarded him as an imposter—or at best as one of the prophets—they were glad believers in the divinity of his person and the authority of his mission. They had witnessed his astonishing miracles, and in these they recognised seals set by the Father to the commission of his Son. Perhaps some of them were present when he had been "declared the son of God with power" as he retired from the waters of baptism. Three of them had been with him on the "Holy Mount" when the like testimony was borne by the "voice from the excellent glory." They had seen him feed hungry thousands with a few barley loaves and little fishes. They knew that he was poor in the riches of the world, but they knew too that the coin he needed, was brought to that strange finned steward, from out his ocean treasury. They had been with him when he gave health to the sick, sight to the blind, ears to the deaf, and power to the impotent. They had seen his path in the Sea, and beheld his majestic footsteps as he moved in the glory of his power from crest to crest of its foaming billows. To them the stilled tempest had witnessed of his divinity, when wind and wave were hushed at the sound of his mightier voice. They received him as the resurrection and the life—for themselves had seen him take the keys of hell and of death, and unlock the portals of the grave. And accompanying all these works of wonder, they had observed in their master a majesty so simple yet so grand as manifestly declared him divine. And therefore in the strong connection which such evidence was calculated to produce, they joined in the profession of Peter, "Though all men should deny thee, &c."

II. This is the language of *grateful attachment*. The Son of Man was kind and gentle to all. He went about doing good. Wherever he came light, and love, and peace, and joy, sprang up and careered around him. He visits the afflicted sisters, and the departed brother is restored to their embrace. He appears to the bereaved mother, and the bier lays down its burden, to bring hope to the widow's heart, and gladness to her home. But to his disciples he had been peculiarly gracious. To them he manifested himself in another way than to the world. They were the chosen companions of his earthly ministry. They had been with him in the house and by the way—in the crowded city, on the lone mountain side, on the stormy sea. They

had been fed by his bounty. They had been protected by his power. They had been instructed by his wisdom. He had borne with their dulness. He had been patient with their weakness. He had not severely chidden even the lowness, and earthliness, and unworthiness of their views. And now they had been with him at his table. They had received from his hands the emblems of his dying love. In view of his own imminent agony, and passion, he showed the most tender concern for them. And as he drew nearer to the Cross, his regard seemed to increase. "If ye seek me let these go their way." Thus he stipulates for their safety, freely giving up himself. And the disciples were not insensible to all his kindness. They were ardently attached to their master, and from the deep fountains of grateful hearts, broke forth the language they employed. "Though we should die with thee yet will we not deny thee."

III. The disciples spoke, too, in the language of *injured affection*. It is scarcely necessary to say, that they suffered no real wrong. The issue too clearly proved that no injustice was done to them. The Man Christ Jesus never wronged any in word or deed. But we view the language of the disciples as expression of what we conceive to have been their own feelings. They were hurt and grieved to think that their fidelity to one whom they loved so much, should be for a moment suspected. It wounded their hearts to have it so much as insinuated that any amount of trial or danger could make them forsake their Lord. They were ready to say as one of them *had said* on a former occasion. "Lo! we have left all and followed thee." And they might be deposed to add—"And canst Thou now Lord hint a suspicion of our fidelity. Canst thou now say that we—of whom thou wast but a little ago good enough to say, "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me.—Canst thou now say that we can ever prove cowards and traitors unto thee." This is an hard saying, who can bear it? Be it far from thee Lord, to affirm such unworthiness of thy servants. Nay though all men should be offended because of thee, yet will we never be offended. We are ready to go with thee both into prison and to death. Though we should die with thee yet will we not deny thee.

IV. What they said too was the language of *unquestionable sincerity*. Our Lord does not for a moment charge them with hypocrisy. There is not the slightest reason to suspect them of it. They were not guilty of deceit. They spoke as they felt. The disciples were devout and sincere and earnest men. They had given the most satisfactory proofs of attachment to the Redeemer. They *had* forsaken all to follow Christ. Notwithstanding all their unworthiness of view and conduct—notwithstanding all their unseemly rivalries and petty jealousies—notwithstanding all their earthly ambition, and vanity, and pride, these men were the excellent ones of their generation—the very salt of the earth—the light of the world—of whom the world was not worthy. We put of course the traitor Judas out of the question. He had previously left the company. And the others were honest and upright men, liable to mistake indeed, and self-deception and sin, but in this case, at least guiltless of insincerity or falsehood.

V. But what the disciples said was the language of *self-confidence*. They trusted to their own strength. Herein lay their so fatal error. They felt strong and assured, but it was in their own might. And this serves to explain what seems otherwise unaccountable, that they offered no prayer for help and deliverance. Not even after warning so solemn do we find them seeking a throne of grace. Why should they? They felt no need, there-

fore they sought no supply. They showed too clearly the spirit of the Pharisee—the spirit of the Publican they showed not at all. And hence the melancholy issue. When the hour of trial came these disciples miserably failed. “Then all the disciples forsook him and fled.” “He trode the winepress alone and of the people there was none with him.” In his deepest distress not one of them all clung boldly to the Saviour. Sad and awful defection to follow a profession so recent and so loud.

Lord! what is man! In the hour of ease and security faithful and strong and brave,—when trial and danger come a very coward in his weakness.—When safe in the ship—not willing to abide there, but one that must needs come down and walk upon the sea. Then, alarmed at the storm, he begins to sink and cries out for fear. Surely “he that trusts in his own heart is a fool.” See here then the danger of self-confidence.

Let us learn here too how certainly, in all our profession, the Saviour reads the heart. The disciples thought they were strong, their Master knew that they were weak. And so is it ever. He knows us better than we know ourselves. “He needs not that any should testify of man for he knows what is in man.” How should we seek then to be sincere and upright before him.

See here finally, however, that it is not enough to be sincere. Sincerity is a priceless jewel. Sincerity is indispensable. Without sincerity there can be no godliness. We have no word to write against sincerity. Our hearts desire and prayer is that this grace should abound more and more.—Our hearts desire and prayer is that all insincerity and hypocrisy, and guile and deceit, be removed forever from our christian profession. And who can tell how gloriously would then shine our Zion! But still we say, “It is not enough that we be sincere.” The disciples were sincere. But they were wanting in humility—they restrained prayer—they trusted in an arm of flesh. And no one can wonder at the result. Let us be warned by their fall.

“Beware of Peter’s word,
Nor confidently say,
I never *will* deny thee Lord,
But—grant I *never may*.”

E. R.

SIR GEORGE SINCLAIR'S LETTERS.

IN our last we gave the first two of Sir George Sinclair's letters, in which he discusses the claim set up by Dr Candlish and the Free Church that they are the Church of Scotland, from which all the other Presbyterian bodies of Scotland have gone out and to which they ought to return. The claim is one which, though disregarded by Dissenters, we have little doubt serves the Free Church a good turn in securing the attachment of the more ignorant of her adherents. But the whole discussion between the Free and Established Churches as to which is the Church of Scotland is fitted to do much injury among that class, by producing a superstitious reverence for the Church similar to that of the Papist, who deems his salvation secured, not through his personal faith in the Saviour, but by his connexion with the true Church.—We think that we utter no groundless fear when we speak thus: We do not hesitate to add that such a claim, on the part of the Free Church, is a great if not an insuperable barrier to union with other Presbyterian bodies. The bearing of this question on this country we shall probably discuss hereafter.

Our readers must have frequently observed that, while the members of the

United Presbyterian Church are steadfast and conscientious in their opposition to all Establishments of religion, and to the Church of Scotland in particular, their opposition is not conducted with the same bitterness which characterises the Free Church. The cause of this Sir George traces in the commencement of his third letter, by showing how the personal feelings of the latter body are engaged in the matter. He also draws the conclusion that the position of the other bodies is the most consistent, and urges that the Free Church should at once relinquish all State connexion, not only in practice but in principle. We give the letter with the exception of a few unimportant sentences:—

THURSO CASTLE, December.22, 1855.

DEAR SIR,—There is a class of persons whom I have always regarded with deep sympathy; I mean those who think that they are entitled to enjoy a higher position, in respect to rank, influence, or wealth, than that which they at present occupy. This conviction, whether ill or well-founded, diminishes, in proportion as it prevails, their capacity of being happy in a condition with which they would otherwise have been quite contented. But the consciousness of ill usage is, of course, most painfully aggravated, where the sufferer conceives, that he has been unfairly ousted from a more desirable situation than that in which his lot is now cast—and it is difficult to renounce the hope of an eventful (if not speedy) reinstatement.—An United Secession or Reformed Presbyterian minister may indeed shrug up his shoulders, and experience an emotion of indignant disgust, when he hears that his neighbour, Dr M'Stipendlift, who has for many years received sixteen chalders for preaching to sixteen hearers, has compelled the Episcopal Free Church heritors of his parish, by legal process, to build him a new church, enlarge his manse, and add about fifty pounds a-year to an income already far more than commensurate with his duties or with his deserts. But their feeling is only one of general abhorrence of a system, repugnant, as they think, to christian principle, repressive of christian progress, and revolting to christian delicacy. In their case there is no concomitant sense of personal hardship. But it is not so with the Free Church pastor, who has conscientiously resigned his connection with the State. Holding fast, as he probably still does, the Establishment principle, he sees no iniquity in the legislative enactment which compels proprietors of a different persuasion to support a clergy whose creed and conduct they condemn, and no perverseness in going to law and that before the unbelievers, in order to extort an augmentation. But his dissatisfaction arises from the firm persuasion, that the moderate incumbent is an intruder—that he has himself been unjustly deprived of his rights, in consequence of which *tulit alter honores*—or, in other words, *alter* (who is by no means *alter ego*) draws the stipend, and enjoys the status of “parish” minister. Even the devoted Free Church probationer, who has not experienced any personal deprivation, and has, although previously a stranger, received a cordial welcome from an overflowing congregation, by which he has been chosen to be their minister, if he believes that he is a licentiate of the “national” church, must be persuaded that he is invested with an indefeasible right to enjoy the “national” endowment. His United Presbyterian fellow-laborer in the district will doubtless concur with him in regarding it as a blot and blemish upon the Christian cause, that a reverend doctor, who is in the eyes of both a very sorry, though well-salaried soldier of Jesus Christ, so far as nineteen-twentieths of the parishioners are concerned, might as well be a “barbarian,” and preach to almost empty walls in Hebrew, Greek, or Latin, should, because he is a hireling, enjoy—for doing perhaps worse than nothing—as large an income as they both receive in requital of unremitting but (so far as the State is concerned unrequited labours.

There would, however, be this not unimportant difference between the two moralists—the one would say, or at least think within himself, “all these advantages ought to be mine, because mine is the ‘national church;’—whereas the other would shrink from touching what he considered as the ‘unclean thing’ of state-pay, and say *meo sum pauper in cere*.” My income is small, but I *earn* it from those from whom it is supplied, and it is as honourably and freely received, as it is cordially and freely given, not of constraint but willingly—not grudgingly, nor of necessity.”

From these premises, I frankly and fearlessly deduce a conclusion which will, I fear, be unpalatable and unpleasant to many friends whose kindly feelings and advice I am very loth to impair or to obliterate. It seems to me that *the position of those ecclesiastical bodies, who repudiate altogether and ex animo the principle of state maintenance, are more primitive and independent in their polity and administration than such as are only Voluntaries by compulsion*, and still contend that they are *per excellence* the "national" church, and consequently entitled to a monopoly of "national" privileges and "national" support. According to their view, the State puts double honour upon Christ, first by conferring endowments upon *them*, and next, by withholding similar advantages from all the ministers of all other denominations, however useful, numerous, and evangelical. The clergy of a favoured sect must be largely paid, even where their services are neither valued nor needed. Pastors who have no flocks must enjoy the same status as if all the sheep went in and out of his fold; but sheep, who have no confidence in his watchfulness and sagacity, must either wander without a shepherd or provide one at their own charges.

I have often heard my late friend and school-fellow, Sir R. Peel, lay it down as an incontrovertible axiom, that patronage is the link by which a Church is connected with the State, and that it is anomalous and unfair on the part of any communion to expect that they shall enjoy all the benefit of a national endowment, and yet possess all the freedom appertaining to these bodies from which that boon is withheld. I feel persuaded that these opinions prevail to a very great extent amongst Churchmen and Dissenters on both sides of the Tweed. All these parties will (as I think I have previously remarked), concur in a peremptory rejection of our claim to be at present accounted the "national" church of Scotland—and will contend that we never *can* or *ought* to be, an "endowed" communion, without ceasing at the same moment to be "Free." It appears to me that the consciousness of wrong (whether well or ill-founded), supposed to have been done to us on the part of the State, only embitters the feelings, and abridges the usefulness, of many excellent men within our pale, who never for a moment question the wisdom of the step which they so nobly and unhesitatingly took, at the decisive and trying period of the disruption!—but whose minds still fondly cherish a persuasion, that the State will at length exclaim, when its repentings are kindled together. "I do remember my faults this day." I believe that our happiness, credit, zeal, and usefulness would have been, and would still be, most effectually promoted and secured, by honestly renouncing, or at all events leaving in abeyance, as a *questio otiosa*, our claim to be regarded as the "national" church, a claim which will be generally regarded in the same light as was that of a respectable gentleman, of whom I remember to have heard much in my youth, who assumed the title of Duke of Hexham, and was denominated "His Grace" by his own household and relatives, and took care to have the strawberry leaves engraved on his plate and furniture, but without being recognised either by the King at Windsor, or by Garter King-at-Arms, or by the peers and public at large. It would, I humbly think, have proved a more consistent, dignified, and intelligible course if we had said, or were to say now, "We entered into union with the State and accepted national endowments in return for the duty entrusted to us, of administering to the nation Christian ordinances, and Christian instruction. A difference of opinion arose in reference to the respective limits of the civil and ecclesiastical authority, which this contract regulates and defines. On this point there were two parties within the pale of the church itself, and a division also developed itself with respect to it in the legal tribunals, to whose decision the question was referred. A highly respectable minority in the Court of Session was favourable to the views entertained by a majority of the church. But the majority of the Scottish Judges gave an opposite judgment, and sanctioned the opinions which were held by the minority of the church, and this judgment was confirmed by an unanimous verdict of the House of Lords. We cannot, on such terms, conscientiously remain united with the State, and we regard the dissolution of the contract, not as a separation merely, but as a permanent divorce. If we try, by our Lord's rule, the principle of State and Church connection, and judge of its utility by its fruits, we look in vain throughout entire Europe for any establishment which we can recognise as evangelical and free. Whether we look to England, Austria, Switzerland, Sweden, Scotland, Spain Denmark, or the miniature-mushroom churches of Lippe or Mecklenburg, we see the most crying abuses

fostered and defended, the most salutary measures defeated and despised. It is clear and undeniable, from observation and experience that a monopoly of State pay and State patronage generates arrogance, indolence, intolerance, and uncharitableness in the ministers and members of every church, whatever may be the form of its ecclesiastical polity. We therefore abjure the general principle, as well as renounce for ever its application to ourselves; and are prepared to enter into the bonds of fraternal incorporation with those communions which, like ourselves, subsist on the spontaneous liberality of the flocks committed to their charge." Alas, sir; I fear that such a blessed result is still far distant. We are told that to everything there is a season, and we have seen, during more than one mournful century, that there is, amongst Presbyterians, a time to hate, a time to war, a time to refrain from embracing. There may yet be an era, but I despair of being permitted to witness it, when a more auspicious arrangement shall be accomplished, and when there shall be in our divided and isolated churches, which are kept asunder by such thin, and often, to an unconcerned spectator, impalpable partitions, a time to heal, a time to embrace, a time to sow, and a time of peace,—Believe me ever to remain very truly yours,

GEORGE SINCLAIR.

The fourth letter is on the subject of State support of religion. Sir George candidly avows his former predilection for an Established Church, and as candidly avows his present decided conviction in favor of the support of the gospel being left to the voluntary liberality of its friends. The evils of Church Establishments, even under the most favorable circumstances, as in the Church of Scotland, which has always been one of the best of the kind, are so closely and forcibly stated, that we give the letter without farther comment, omitting only one or two unimportant sections:—

THOUSO CASTLE, 10th January 1856.

DEAR SIR,—I have ventured, in my preceding letters to maintain in a decided, but, I trust, not dogmatical spirit—first, that the appellation of "national church," if assumed at all, can only appertain to that which is established by law; and secondly, that in the present divided state of the population, it would be conducive to the general benefit, and put an end to jealousies and heart-burnings, if the State did not display an invidious preference for any particular communion, by making a provision for its ministers and fabric, and leaving all other denominations, however evangelical in doctrine and blameless in walk to carry out the same objects at their own expense. I long entertained an opposite opinion. I saw that an Established Church existed in every European State, whether great or small, and took it for granted, that, as such an institution had for many centuries become everywhere co-ordinate (so to speak) with the existence of Christianity itself, it was, so far as the pecuniary support of religion is concerned, "the pillar and ground of the truth." I was, on all occasions, a zealous advocate for the removal of every abuse connected either with the constitution or the workings of our establishments at home. But long experience has taught me the painful and humiliating lesson, that the malpractices and anomalies which, in my judgment impede the efficiency and damage the reputation of these bodies, are, in the eyes of their most strenuous champions and influential administrators, part and parcel of the system itself, and I verily believe that, if these defects were removed, the zeal of many ardent "defenders of the faith" would, ere long, wax cold indeed. There can, of course, be little doubt, that there will always be a few cunning and crafty mock-reformers, who may be willing to give a fresh coat of lime to the exterior of the edifice, and brush away some of the dirt, which defiles the steps at the entrance, lest others, who are really in earnest should insist upon clearing away, in whole or in part, the filth which, during many ages, has been accumulated within. But the grossest blots and most glaring blemishes constitute, in the estimation of not a few most devoted Churchmen, the greatest beauties and the grandest buttresses of each ecclesiastical State edifice. Above all, the revenues must never be "tampered with" to any *bona fide* and useful extent, even for the purpose of a more equitable distribution. "See thou hurt not the corn and the wine." Be sure to keep up a complete staff of office-bearers, with little work and large wages. Maintain, in any luckless parish, the monopoly both of income and instruction, in the hands of the dullest, driest, and most draw-

ling driveller, who, half a century after he has emptied his church, has continued to fill his pockets, whilst his most pious parishoners repair to, perhaps, remote dissenting chapels, and his mercenary meanness builds up scoffers in their contempt for the gospel. From such cases it seems as if, in the estimation of statesmen, and state ministers, the stipends are of far more consequence than the Scriptures. Let a preacher be ever so unsound and "unsavoury," his parishoners have no redress, and the church courts take no concern. "What is that to us?" But the law is open, and there are policemen to enforce the payment of the tiends and annuity-tax; and if he allows his manse to fall into a state of dilapidation, his brethren will strain every nerve (on the *tua res agitur* principle) to obtain for him, by pressure from the Court of Session, a new and more sumptuous dwelling, so that it may be truly said, in regard to this just and tenacious shepherd of perhaps few or no sheep, *Si fractus illabatur "oikos," Impavadum ferient rumae*. I repeat that, for such crying abuses, the State provides no remedy, and the Church feels no compunction, so far as England is concerned; and if, in Scotland, a presentee (like Pope Sixtus V., who imposed upon the Cardinals, until he was fairly installed, and then turned out to be quite a different man from what they had expected) contrive during a few brief weeks, to conceal his indolence and incapacity, so as, it may be, successfully to elude the vigilance of his future flock, who may not detect the wolf (whilst well muffled in specious sheep clothing), or can induce the Presbytery to overrule the objections against the settlement, however numerous and respectable the non-contents may be, and however solemnly they may declare, that he has not, and never can have, part or lot in their confidence, or in their affections, he may afterwards be without impeachment of waste, as lax or as lazy as he pleases. A hireling may be very orthodox in his sermons, and say (as I heard with respect to one who had enjoyed a lucrative benefice during many years) "I am paid to teach Calvinism, and I keep to my bargain;" and yet his ministrations may be utterly destitute of life and love; but no church court would entertain for a moment a complaint presented on that score, by his aggrieved and unedified parishoners, and he may bark away any officious minister or licentiate of his own communion, who might presume to intrude into his manger. Another State minister (I mean a minister of the State Church) may preach to an overflowing congregation, I ask, then, why he should derive his income from Episcopal, Roman Catholic, or dissenting heritors, whilst those who attend his church are exonerated by law from the duty of supporting him, which is so peremptorily prescribed to them by Christ himself? "They which preach the gospel, should live of the gospel;" but surely, that maintenance should be derived from the hearers to whom they preach it, and not from "strangers or foreigners" who never enter the door of their churches, despise or loathe their ministrations, and frequently belong to the flock of a beloved pastor, whom they have carefully selected, and cheerfully sustained. Why should we wish to resume a position, in which, as the price of receiving State emolument, our ministers must resume their State liveries, and compel such guests, as never sit down to the supper, to come in, not to partake of the viands, but either to liquidate the full amount or pay a large proportion of, the bill, while those who have actually partaken of the feast, or perhaps of the *fast*, prepared for them, contribute little or even nothing towards the reckoning? I am not surprised, that these views appeared to me far less cogent or conclusive in former years, when (as I have already observed) there was and had been during many centuries a well paid and monopolising State Church in all European countries, however diversified in their civil constitution. But nothing has tended so powerfully to remove my pristine predilection in favour of such establishments, as the success which has attended the noble efforts of the Free Church, to maintain itself in a prosperous condition of self-supported efficiency; and I am now convinced, that it is as unjust as it is unwise, to force men through the unhallowed and ungracious expedient of legal *compulsitor*, to pray for prayers in which they never join, and to be mulcted for sermons which they never hear. For my own part, I am inclined to think that a far greater number of souls have been hardened and lost by the grasping greediness of the clergy, than by the attractions of the gin palace, or the allurements of the gambling table. I remember that Sterne somewhere describes himself as arriving at a certain town in France, under the old regime, the stage beyond which was a *poste royale*, on which double fare was charged for hor-

ses. Our traveller intended to proceed no further, but was not a little surprised when a commissary waited upon him, and with much good-humoured civility, presented a receipt for the requisite payment. "Sir, I am not going to travel in that direction." "But you may do so, if you please." "But I don't please—and surely I am not obliged to pay for horses that I don't require." "That, sir, makes no difference; you may travel or not as you think proper, but in either case, you are bound to pay. The king's revenue must not be endangered." The traveller, as he had neither redress nor alternative, submitted to the extorted and extravagant exaction with the same feelings of disgust and exasperation which the Christian Nonconformist cherishes, when in order that the income of the State Church incumbent may not suffer less, he is forced by the Sheriff's officer to pay the uttermost farthing of the stipend or annuity-tax at the suit of a mercenary hireling, whom he may, no doubt, hear pray, and preach if he pleases, but must at all events, if necessary, sell his bed or his blanket to pay, and would probably much rather add double money than be forced to listen to. But even the regular State Churchman himself is often not a little disturbed and disconcerted, when the large revenue of a minister who has little to do, and does less, receives an unmerited increase through the cheap and facile liberality of the "deputies," before whom ministers and heritors are continually "impleading one another," to the no small scandal of the "Infidel" Canaanite and Perizzite, who dwell in the land, and contemplate this unseemly strife. As long as I thought that this jobbery and jugglery of compulsion and controversy were essential to the existence of Christianity, I mourned over them as crying evils, but thought that they were in their nature such as could not be diminished or dispensed with. I saw, indeed, what bitterness of feeling such proceedings in numberless instances engendered between the minister and his principal parishioners. I remember how loudly an old and eccentric neighbour of mine (and he was only a type of a large class) who had an extensive and scattered property in various parishes, was wont to complain that he was kept in constant hot water by the exorbitant and unceasing demands of the clergy, who never seemed to have the thoughts of augmentation or reparation out of their minds. If I met Mr A. the first word he expected to hear was "augmentation"—the same with Messrs B. C. and D. Each seemed to have been like a starling trained at the Divinity Hall to say nothing but augmentation. It is easy to conceive how little benefit could be derived from exhortations to love, spirituality, disinterestedness, or heavenly-mindedness, drawn out however antinomously by a litigious adversary, on the first day of the week, and whose summonses, duplies, multiplepointings, reckonings, reclaimed petitions, had occupied the greater part of the other six, during which it would seem as if ministers had been commanded to wrangle and worry, just as other men are ordered to work. How could a blessing be expected to attend the labours of law, rather than of love, on the part of men who thus "abused their power in the gospel?" Is it surprising that, during successive generations, so much coldness and barrenness should have prevailed amongst the shepherds, so much contemptuous unconcern or deadly hostility amongst the flocks? And yet, I rarely or never met in the higher circles of society with a single individual who traced to its source the cankered disease, of which the prevalence was generally admitted and deplored. Few, if any, of our nobles or senators appeared even to suspect that, in this case, "the foolishness of God is wiser than man"—that religion could flourish, or even subsist, under those very regulations which prevailed during, and for a long time after, the apostolic age, when faithful and zealous teachers were maintained by the spontaneous contributions of attached and liberal hearers. It was then, and is still, very often alledged, that a public provision was ordered to be set apart under the Mosaic economy, for the maintenance of religious institutions; but why should that system be binding upon us, under a different dispensation, when old things are become new? Is there any trace in any page or paragraph of the New Testament that law was ever intended, at any after period, to usurp the place, and supersede the functions, of love? Might not our Lord, if he had intended that there should be a hierarchy or a hir-ling-archy in his church, have at once converted the chief priests, rulers, Pharisees, and all who sat in Moses' seat, and thus secured for ever for his church all the temporal advantages allocated under Moses' law for ecclesiastical pomp and prerogative? Allow me also, for a moment, to suppose that during the Levitical economy, no income had been

legally set apart for the ministers of religion, and that all their maintenance had been derived from the voluntary gifts of their respective congregations, but that when Christ came into the world, he had completely changed the system which had previously prevailed, and commanded, that an extensive and expensive staff of ecclesiastical office-bearers should be supported at the general cost of the whole community, whether Greek or Jew, Barbarian or Scythian. If any daring innovator had, after the lapse of three centuries, presumed to question the wisdom and justice of such an arrangement, and had, when dwelling upon the preferableness of the spontaneous over the compulsory mode of maintaining the pastors and edifices of the church, referred to the practice which had prevailed under the code of the ancient economy, would he not have been met and overborne by the unanimous outcry of the parties supported out of the general funds, opening and alleging that the church must adhere to the plan laid down by the Lord when on earth, and not refer or revert to an obsolete mode which had long since vanished away, and which He himself could either have instituted at the time, or announced its subsequent introduction, if He had intended that it ever should prevail?—Believe we to remain very truly yours,

GEORGE SINCLAIR.

We hail with pleasure the progress of such views in the Free Church, and believe that the heaven is working which will make her ultimately in principle as she is in practice a voluntary Church. They will in all probability prevail more rapidly in this country than in the old. When in Canada recently we were informed that the ministers of the Free Church who attended the meetings on union declared themselves out and out in favor of the voluntary system, and that if their Church ever ceased to be a voluntary Church they would cease to belong to it. These however it was said represented what might be considered the "Young Canada" section of the body. In our next we shall notice the remaining letters in which Sir George discusses the question of union among the Presbyterian bodies of Scotland.

REVIEWS.

GEMS FROM THE CORAL ISLANDS; or Incidents of contrast between Savage and Christian life of the South Sea Islanders. By Rev W. Gill, Rarotonga. VOL. II.—*Eastern Polynesia, comprising the Rarotonga Groups, Penrhyn Islands and Savage Island.* London: Ward & Co., 27 Paternoster Row. Halifax: George E. Morton, Esq., Morton's Medical Warehouse.

WE regret that we have not noticed sooner this interesting volume, which fully equals the first, of which we gave an outline in our March No. The first volume, it is true, because it treats of missionary enterprise in Western Polynesia, the scene of the labours of our own missionaries, may have a special charm for the majority of our readers, belonging as they do to the Presbyterian Church of Nova Scotia, still the second volume is quite equal in real worth to its predecessor and has attractions quite sufficient to lead on the reader without weariness to the conclusion. Farther, if on perusing the entire volume, he have any love to the Lord Jesus and compassion for his fellow creatures in sin and wretchedness, he will with emotions of deep gratitude praise the Lord for the wonderful works wrought in these islands during the last forty years; he will rejoice that our Church is engaged in the work of evangelization in the South Sea Islands, and he will devise liberal plans for the future that these operations may be extended.

The author, in taking us first to Western Polynesia and next to the Eastern islands, deviates from, or rather reverses purposely, the chronological

order of events. His object in doing this is to give the reader an insight first into the wretchedness and cruelty of the Islanders in their heathen state,—the consequent difficulties which have to be overcome, and the plans adopted, both by European missionaries and native teachers, in opening up intercourse with them. Upon the same principle the author states that he would recommend the christian voyager, who might be about to investigate for himself the progress of missions in those lands, to travel from *the West to the East*. “In the extreme west near Australia he would see heathen tribes in all their ruin and misery; in the New Hebrides and some of the adjacent islands would be found tribes recently visited by the christian teacher; and who are just emerging from their heathenism and idolatry; and farther eastward, onward to the Rarotonga Group, he would discover an amount of civilization, intelligence and christianity, as devoted and as pure as any yet gained by the inhabitants of the Islands of the Pacific Ocean.”

The larger portion of the present work is taken up with the chequered narrative of labours and sufferings, anxieties, reverses and successes, in the Group last mentioned, prominence being given, as might be anticipated, to the islands of Rarotonga and Mangaia, although the narrative is sufficiently full respecting Aitutaki, Aitu, Mauke and Mitiaro. We have also an account of the introduction of the gospel into the Penryhn Islands and Savage Island.

We have compared Mr Gill's record with Williams' Missionary Enterprises, and, without affirming the former to be the more interesting work, we may safely say that it gives the reader a much more complete view of the progress of christianity and of the sequence of events on each of these Islands. In the one work you are carried from isle to isle, following the apostle of Polynesia in his indefatigable labours of conveying christianity, in “the Messenger of Peace,” to many a benighted people. In the present work, you land with the native teacher, consult with him in his difficulties, sympathize with him in his trials, tremble for him in his perils, and rejoice with him in his progress, and with him hail with joy the return of the good ship and the landing of the European missionary. *He* can display no greater devotion, but he is more thoroughly furnished for the guiding and building up of the infant Church. The greatest trials may yet be coming. After a Church or Churches are built there may be desolation and death from pestilence or hurricane, the evils may fall with peculiar heaviness on the island where the gospel has been embraced, and, even in the second or *gospel born generation*, there may come such a falling away, such a reaction, such a terrible outbreaking of satanic influence, as to try to the utmost the faith and fortitude of those who are worthy of being standard bearers in any part of the christian army. All these, and more than all these, trials to faith are found in the religious history of the one island of Rarotonga.

In the introduction of christianity into that island we have a signal illustration of the well known and significant verse, “The Lord maketh the wrath of man to praise him and restraineth the remainder thereof.” The Rarotongans had heard, by natives of other islands driven upon their shores, of the “*white skinned foreigners*” by whom neighbouring isles had been visited in a great ship. They had offered prayers that the “*Kookes*” (from Capt. Cook) might come to them. After years of waiting a ship drew near the island, which one native only dared to approach. This ship Williams supposed to be “The Bounty” after she had been taken by the mutineers, for the astonished native told his countrymen of plantations of taro, bread fruit, and other trees, growing on this floating island, watered by two flowing

streams, the pumps probably being at work at the time. However that may be the ship sailed and years again passed during which the Rarotongans heard, from others cast away on their shores, how on distant islands these "Kookes" were living, that they had come from Beritani and were servants of Jehovah, their God, and that they were teaching his Word to the people, that Jehovah was the true God and Jesus Christ his Son, the only Saviour.

However astonished and delighted they may have been with this intelligence, they had to wait nearly twenty years before they saw another great ship. They beheld it with transports of joy. But, alas! those whom she carried were servants of another master. The history of their stay records a series of rapine, cruelty, vice and bloodshed. They adopted the half naked costume of the natives, and outdid them in all manner of wickedness. Jealousies, quarrels, conflicts, followed in quick succession, and blood flowed freely. The intruders at length escaped, carrying off some captives, and among these Tapaeru, a young chieftainess, who was torn, with ruffian violence, from the embrace of her father, and the ship sailed. How strange that this act of violence should have led to the introduction of the gospel into Rarotonga, yet such was the fact. The wicked men who had acted such a part thought not so, but God's hand was there. He can counterwork the designs of the wicked. The captain was induced to leave his victims at Aitutakai. There they heard of Jehovah, they learned that they were sinners and needed a Saviour, and there Tapaeru began to esteem that Saviour precious. Had those things happened earlier Tapaeru would have heard no gospel of salvation at Aitutaki. As it was, she was ready in 1823 to return to her own country under charge of Williams, to protect and introduce the native teachers in her own island home. The voyage was long. It was difficult to find the island, for in had not been accurately marked in charts, or rather not marked at all. At last it was discovered, and the savages on the island were full of excitement as the ship approached. The father of Tapaeru was overjoyed, and the people generally, at the return of Tapaeru and her companions. Native teachers landed and remained on shore during the night with their wives. It was an awful night, for, when the song and dance and *Kava* inflamed the passions of the savages, they proposed to murder the teachers and to place their wives in the seraglio of the chiefs. The execution of this design was prevented only by the devotedness and faithfulness of Tapaeru. She argued, she wept, she interceded and literally fought for their preservation.

Spared through the night, at early dawn the following morning the teachers returned to the ship. Delighted to see them alive, the first inquiry of the anxious missionaries was, "Can you remain on shore?" "Alas," replied the teachers, "these are the fiercest savages we have ever known. The Tahitians were bad, but these are much worse." Pointing to the bruises on their bodies, and exhibiting their torn garments, they continued, "We have spent a fearful night; but for Tapaeru we should not have been alive this morning;" and the general impression was, that none could venture to live on shore.

It was felt to be a trying and responsible hour; but just at the moment when the missionaries had decided that the Island must be left unoccupied. Papehia, a young native Christian, came forward, and "instead of uniting with us," says Mr Williams, "in our useless regrets, resolved to be left to attempt the work." "Whether the savages spare me or kill me," said this intrepid teacher "I will land among them.—'Ko Jehova toku tiaki.' Jehovah is my Shepherd. 'Tei roto au i tona rima.' I am in His hand;" and leaving his all behind him, simply clothing himself in a shirt, and a few yards of calico as a wrapper, and tying in a handkerchief a book containing portions of the Holy Scriptures, printed in the Tahitian language, he was prepared for his work. On the reef there stood a number of tall athletic warriors;

they looked in proud anger and disdain on the servant of Jesus as he came near the shore, and with their spears poised had a will to hurl them at him; but they were restrained, and Papehia landed, alone, in the midst of the heathen population of Rarotonga, the first Christian teacher, to instruct them in the knowledge of the true God, and of salvation by Jesus, His Son.

Of the few natives who had come with the teacher from Aitutaki, only two or three could be depended on as being faithfully attached either to himself or to his cause; among these, Tapaeru was the most conspicuous, who already gave evidence that she had not received the mercy of God in profession only but in power. Under her influence the chief promised his protection to her friend, but laughed at his attempting to overthrow the gods of Rarotonga.

From the first day of his landing Papehia gave himself solely to his work; every act of his daily life stood out in bold contrast with the deeds of the people, and was a lesson of instruction concerning God and the doctrine of His Word. Whether at home or abroad, whether at meals or at work, he was at all times surrounded by a number of natives, curious to see and hear some new thing. As his actions and words were reported from clan to clan, crowds of people came from all parts of the island, to whom he gave a simple exposition of the great design of the "Evangelia a Jesu," and narrated to each party details respecting the overthrow of heathenism and idolatry in the Tahitian islands. That there was *no more war* among the tribes of those lands was as mysterious and marvellous as that the former gods were no more; and, without understanding anything of the genius and ultimate design of the gospel, the masses of these barbarous people knew and appreciated the advantages of peace, and were willing to wish success to the "tuatua tu ke," the strange word that could secure its establishment. Hence were kept in abeyance, for a time, those feelings of hatred and opposition which a more intimate acquaintance with the purity of the gospel excited, and which threatened, subsequently, to destroy the mission.

At this time, however, novelty and excitement brought the people together in such crowds as to create the necessity for more formal public worship. A large and beautiful grove of cocoa-nut trees was selected for the temple, and there, in the midst of the wild multitude, the man of God day by day expounded the mystery of the "words" of his book. At first, scarcely anything excited more ridicule than his prayers; to *bow before nothing*, and to speak to a deity *not visible*, was in their estimation the climax of folly. "Does not your God visit the earth?" inquired some of the people. "He is everywhere present," replied the teacher, "presiding over and blessing all the works which he hath made." "Ask him to come down and to show himself," was then demanded. "He is a Spirit, and a spirit only," was the answer "What! a god without a body!" was the jeering retort. "Who will believe that?" The teacher was unable to go beyond his first replies; and if he had had the ability, the persons taught had no power to receive it. But, adapted to his work, Papehia turned the discourse to something practical. "You and your fathers," he said, "believe that 'Tangaroa,' and 'Rongo,' and 'Oro,' are great gods of power, and that to injure their 'iki' would be followed by death. Now, in the Tahitian islands, these gods have been destroyed; they are no gods, they are a lie. Jehova is the true God. He is a Spirit, and cannot be seen." At these remarks the excited natives concluded that the teacher was not only a "nevana," a fool, but that he was a "tangata pikikaa," a liar. "Why does he talk thus," said they "does he think that we are 'matapo,' blind? He says that his God cannot be seen, and yet look as him, he carries his God about with him. See, how he talks to it, and what his God says to him he tells us. Wherever he goes he carries it, when he sleeps he has it near him—that is his god." It was "his book" to which they referred. They for some time sincerely believed his book was his god, as much as Tangaroa was theirs.

The next important movement which engaged Papehia's attention was the establishment of a daily school. Having a few books in the Tahitian language, he began to teach the young people the alphabet, and many of the old folks learnt portions of Scripture by memory. By those and other methods knowledge increased, and with it grew a distaste for the follies of heathenism and idolatry; and it became evident on this account, as well as from the determined opposition of the priesthood, that Papehia needed assistance. Up to this time he had been the only teacher on the

island, but just now he was joined by another from Tahiti, and the pioneering work of the mission advanced most rapidly. There were but few real converts, yet so mighty had been the teaching of the gospel in this short time, that the foundations of idolatry, as a system, were evidently being broken up. The priests were the most inveterate in their opposition to Christian teaching; yet strange it was, that one of the priests was the first man on the island who publicly gave up his idol, at the same time placing his son under the care and instruction of the teachers; and within ten days after the destruction of his idol, fourteen others were consumed in the flames.

The first chief who publicly gave up his idols was "Tinomana." One day, after a final conversation with Papehia on the subject, he said to one of his attendants, "Take a torch and set fire to the 'vaerua kino' and his temple." "Do it not," commanded his priests, "he is mad." Still Tinomana persisted, against the expostulations of the people. He said, "My heart has taken hold of the word of Jehovah;" and truly nothing but this could have induced him to burn the gods that his fathers held so sacredly, and worshipped so devoutly, from time immemorial.

When Williams landed in May, 1827, he found a chapel built three hundred feet long. It was to him a day of peculiar joy. What had God wrought, and that by the agency of two native teachers, themselves born teachers and trained in idolatry! Here in an island seven hundred miles away, they had been the means of bring about a change in the character, habits and worship of a large part of its population. Measures were immediately taken to strengthen the mission, and not a few of our readers will be more or less acquainted with the exertions of Williams, Buzacott, Pitman, and Gill, on that island.

Among the severe trials to which it was subjected I will select Mr Gill's narrative of a terrific hurricane, of the awful effects of which he was a witness.

For a week prior to the 14th of March, 1846, heavy rains had been falling, which rendered most of the roads on the island impassable; and on that day the weather was so unfavourable, that it was with difficulty public worship was held in the chapels. On the morning of the 15th, the wind had increased much, but steadily blowing from the east we did not apprehend danger, as the usual season of storms had passed by, and we had two rather severe gales within the past three months; but, alas! in a few hours—a few, awful, never-to-be forgotten hours—our prosperity was blighted, and our hearts caused to mourn in anguish, over a desolation before unknown either to ourselves or to the people. The wind steadily increased through the day, and in the evening was more fitful, and came in gusts of fearful strength, which generally precede a hurricane, and the mercury indicated an increase of the storm. Clouds of densest blackness were very low, and flying with terrific rapidity; torrents of rain, with scud from the sea, mingled by the force of the wind, fell on the ground with the density and power of heaviest hail. As far as possible efforts were made, by natives and missionaries, to secure the thatch of the roofs of our houses from being raised, and loose and portable articles of furniture and stores were packed away in places thought to be most secure. As night came on the fury of the storm increased, accompanied with heavy thunder and vivid chain-lightning; and the dense flying sheet of clouds which enveloped the island, descended nearer and nearer until the whole was completely enveloped.

So terrific was the roar of wind that the loudest thunder was not heard; it was one continued deep, hollow, awful, maddened moan of destruction, and although it was the time of full moon, yet it required the most concentrated flash of lightning to reveal the nearest object to our view. In the short space of six hours, the barometer fell from 30° to $27^{\circ} 0' 50''$, and faithful to this indicator, the storm raged with increasing fury until about midnight, when suddenly there was a calm—a perfect calm—the rain abated, not the faint whisper of wind was heard—the falling of heavy drops of water, and the sound of swelling streams around us, alone broke the silence. This continued for the space of three or four minutes, and so mysterious was the suspense during the time, that the experience of every individual was that

of intense, breathless anxiety, which was only relieved when the centre of hurricane had passed over us, and it began again to blow, from another point, with more than its former violence. This completed the work of destruction: plantations, houses, chapels were made the plaything of the storm, and our expectations would have been realized, had the foundations of the island been broken up, and every vestige of its existence been swept from the bosom of the sea.

* * * * *

Oh, that morning! It is still living in our experience. Every village a ruin; almost every dwelling-house destroyed; every plantation devastated; furniture spoiled; wearing apparel injured; valuable books, a mass of rubbish; and our store-barrels, in which had been our future supplies, were for the most part empty, and swimming in the floods. But all this was borne with comparative patience and quietude, until the natives ventured to tell us that our beautiful new chapel, so recently finished, was an utter ruin. This was the climax of desolation; it overwhelmed our soul, and for a moment we yielded to despair. Looking toward the settlement, I saw a long procession of 300 men and women coming to offer their condolence and sympathy; they were literally clothed in sackcloth, and rags, and ashes. As they came near, their loud cry of lamentation and woe was heard, but not exactly understanding it, I inquired of the natives who were with me, who said, "that this was an ancient method of expressing their grief, and that they were coming to compassionate me." Arriving on the ruins of our house, the whole party wept and wept bitterly; after which an old man, the appointed speaker, addressing me, said, "Alas, our missionary! Oh, our missionary! What will you do in this death?—Our hearts are full of grief for you. We are at home. We can eat roots of trees. We have known these trials before; but what will you do?" Then, referring to the chapel, he continued, "O Zion, Zion! our holy and beautiful house! Our rest and our joy! What shall we do for thee? When shall we be able again to build thee? But it is written, 'Jehovah is our refuge.' Let us, then, be strong in Him."

But while the natives were thus sympathizing with the missionaries the latter were filled with distressing apprehensions for the former. *Months of famine were before them*, and years would be required to repair the injury, even if they were well supplied with food. Trusting in God they experienced his goodness, and record the following Providential occurrences, by which the people were supported and cheered:—

1. The arrival of an American ship a few days after the gale having a large supply of biscuits, flour, treacle and other stores to dispose of.
2. The unexpected arrival of the Mission ship. Bound for Tahiti, she was driven from her course (to the perplexity of the captain) to Rarotonga, who, on seeing the state of the people, saw that the "Lord had brought them by the right way."
3. A few weeks before the gale some superior and most prolific pumpkin seed had been brought to the island and extensively planted. The produce was large and well timed.

4. The Directors in England made a special call upon the Churches, and a large supply of clothing and tools were forwarded, and ultimately buildings of superior strength and utility were raised in room of those destroyed.

In 1852 the thirtieth anniversary of the landing of the first christian teacher was observed on the island. Rev Messrs. Hardie, Pitman and Buzacott were there. The venerable Tinomana and other chiefs who had lived in heathenism were there. Papehia, the aged and the honorable, who thirty years before had landed at the peril of his life to preach the word of life, was there. Tapaeru, the heroine who fought for the life of Papehia was there. Nearly 1000 native members of the Church had, during its twenty years' existence, died in faith, and 700 were then living, and that day united in one communion of holiness and love, and partook together of the memorials of his death, whose grace and power had brought them salvation. It was

a holy day, a sacred convocation, the night commemorated was one much to be remembered unto the Lord.

In concluding we would remark that the last two chapters are among the most important of the volume. The first of these contains a statement of the islands of the South Seas now under christian instruction, and the second a statement of the islands and groups still in a state of heathenism.—*We would gladly publish these chapters entire.* The Church greatly needs them. The last chapter discloses the *appalling fact* that there are yet *hundreds of islands* (more than 250) between the American and Asiatic Continents, and many of them populous, in *untouched heathenism*. Who can consider this unmoved? Does it not summon every christian loudly to heartier effort? Does it not say to every Church and to every christian, and now it is high time, awake out of sleep? Will we not give thanks that we have the prospect of four or five missionaries! *May their number never be less!* And so the chapter preceding the last, by revealing forty islands successively christianized in as many years, encourages to effort by affording conclusive evidence that when men go forth in faith they become the honored instruments of accomplishing the noblest of works. Success is certain, for these isles shall wait for the law of Messiah. In the South Sea Islands now there are of native Church-members 45,929, scholars in schools 54,700; whole Protestant population, 239,900; European missionaries, 119.

The present volume contains 80 pages more than the last. It is a volume of 320 pages with 14 pictorial illustrations, beautifully printed on superior paper, and sold here for the small price of 3s. 9d. N. S. currency. Would that some of the *pounds* spent for *mere ornament* at this season were employed in the diffusion of such volumes. If the Presbyterian Board of Publication would republish these, which we believe they are doing, they would be more easily spread over the Provinces by colporteurs. We recommend all friends of Missions to provide themselves with this treasury of facts.—*We wish especially that ministers, students and advocates of missions, who might take up the facts and scatter them abroad, would provide themselves with this magazine of missionary materiel.*

Halifax, December 23rd, 1856.

Religious Intelligence.

NOVA SCOTIA.

The Rev George Boyd was on the 11th ult. ordained minister of St Andrew's Church in Halifax. The Rev John Scott preached on the occasion, and the Rev John Martin, late pastor of the congregation, addressed the minister and people.

The Rev R. A. Chesley, Wesleyan Missionary in St John's, N. F., having been removed by death after a short illness of 7 days, the Rev T. Harris was on the 10th ult. ordained in Brunswick Street Chapel, Halifax, and has since proceeded to St John's to supply his place.

NEW BRUNSWICK.

From the *Christian Messenger* we learn that the Mission to Australia from the Baptists of the Lower Colonies has been abandoned in the meantime, the Rev Mr Wallace, who had been appointed to the work, having resolved to continue in his former charge.

The Free Church Presbytery of York, at their meeting on the 29th Nov., inducted the Rev A. Donald into the pastoral charge of the united congregations of Greenfield and Williamstown. Two calls were laid on the table of Presbytery for the Rev Mr Stirling, missionary from the Free Church of Scotland, but he did not see it his duty to accept either.

CANADA.

The Rev Mr Snodgrass, late of Charlottetown, P. E. Island, was inducted into the pastoral charge of St Paul's Church, Montreal, on the 4th of Nov. last.

The Rev Dr Aiton who lately visited Canada as a Deputy from the Church of Scotland, and made an appeal on behalf of the Mission of that church at Jerusalem, collected the sum of £336 8s 7d. This money is deposited in one of the Montreal Banks, to await the decision of the Canadian Synod. If that body resolve on undertaking a Jewish mission the money is to be at their disposal.

UNITED STATES.

The Free Church congregation of Boston have given a unanimous call to the Rev Mr McLaren, Ottawa City, Canada.

Gregory M. Wortabet, the young Syrian who lately produced such an impression in Halifax and other colonial towns, has entered as a Student of Theology in Princeton, with the view, it is said, of going to the East as a Missionary under the Board of Missions of the Old School Presbyterian Church.

THE RELEASE OF M. DE MORA.

We are happy to announce that M. De Mora, mentioned in our last as having been committed to the prisons of the In-

quisition in Spain has been released and arrived safely in London. The following account of the mode of his release is from the *New York Observer* :

The civil authorities in Madrid, and some of the most exalted personages in the State, not excepting members of the royal family, were deeply interested in the case, and solicitous for his deliverance. The attention of the people was roused also, and it began to be evident that the priesthood were not to be sustained in this attempt to subjugate the freedom of religious opinion. M. de Mora was removed from the dungeon in which he was first confined, to an apartment in one of the religious houses, and here a civil guard was allowed him, nominally to prevent his escape, really to protect him from assassination by the priests, an attempt to poison him in prison having been detected and frustrated.—By the aid of friends from without he was furnished with a knotted cord, by which he let himself down from the window in the night, and was caught by three gentlemen holding positions of responsibility under the British government, and whose names it perhaps would not be well to make public. By them he was hurried out of the reach of the arm of oppression, and assisted in his flight till he reached the hospitable shores of England. He is now in London, engaged in preparing for the press a narrative of his labors, arrest, captivity, sufferings and deliverance.

Editorial Review.

MCGILL COLLEGE—AN EXAMPLE FOR NOVA SCOTIA.

We have not hitherto referred to this Institution, principally because we did not consider it within our line. We now advert to it for the purpose of bringing under the notice of our readers a recent movement to increase its efficiency. We may mention that already it numbers thirty-two professors of whom eight are attached to the High School Department, ten to the faculty of Arts, nine to the faculty of Medicine, and five to the faculty of Law. The character of the Institution is now such that those who have had experience of both plans testify that nothing is to be gained by sending their sons to Canada West or the United States. The Institution is already largely endowed; but the endowment is not considered as yielding sufficient to support the Professors in respectability, and it is thought desirable to increase it, and large as is the number of Professors it is proposed to add more. We extract from the *Montreal Witness* an account of the commencement of a movement for these ends.

A meeting, composed of influential and leading citizens of Montreal, took place

on Saturday last in the Board of Trade Room, to devise the means of placing McGill College on a satisfactory basis. At this meeting, over which the Hon P. McGill presided, a full explanation of the affairs of the University was given, and the necessity made apparent for immediate and liberal aid, if it is to be permanently efficient.

Judge Day, after having explained the nature and objects of the appeal now made to the public, stated, that it had already met with a most gratifying response, inasmuch as Messrs. John, William, and Thomas Molson had that morning authorized him to state that they would subscribe £5,000 to found a permanent endowment of £300 a year, for a chair of English Literature in McGill College—to be called the Molson Chair or professorship. This instance of princely liberality was hailed by the meeting with great applause, and Judge Day appropriately remarked, that it was by such uses of wealth that the sweetest and most lasting happiness was extracted from it.

The Hon John Molson then stated, that his honored father, who had, as all knew, done his part in advancing the interests and prosperity of Montreal and of Canada, had taken a deep interest in the establishment of a college, and would have liberally aided McGill College, but for difficulties which were now happily removed; and that his brothers and he believed they were only doing, by this act, what their father would have delighted to do, had he lived to see this auspicious day for McGill College. Mr Molson's remarks, so full of good and generous feelings, elicited warm approbation, and there was naturally some hesitation as to who should follow an example so munificent; but after able addresses from several gentlemen present, and the passing of appropriate resolutions, the subscription papers were circulated, and before the meeting broke up, £4,000 additional was subscribed making about £9,000 in all. We subjoin a list of the donors, and doubt not, that many more names will be added soon. Indeed, the citizens of Montreal have taken up this matter in such a prompt and large hearted manner, that we hope to see the suggestion made by Jacob DeWitt, Esq. at the meeting, responded to before the completion of the lists. Mr DeWitt thought that the commercial emporium of Canada could not with propriety give less than £25,000 to put its own University on a respectable footing.

SUBSCRIPTIONS ANNOUNCED AT THE MEETING.—Messrs. Molson, £5,000; J. G. McKenzie, £500; Ira Gould, £500; J. Frothingham, £500; H. Stephens, £200; H. Thomas, £250; John Redpath, 250; James McDougall, £250; James Mitchell, £250; James Torrence, £250; H. Chapman, £150; J. J. Day, £150; Hon P. McGill, £150; T. B. Anderson, £150; Peter Redpath, £150; W. B. Lambe, £150. Total £8,850. Mr Harrison Stephens announced his intention to endow a Chair at a future period in the same manner as the Messrs Molson. Mr Jacob DeWitt offered to be one of five to subscribe £1000, each to endow a Chair; if these do not come forward he will give £1000 himself.

The following sums have, we learn, been added since the meetings, by parties who spontaneously sent in their names, viz. :—Thos. M. Taylor, £150; Jos. McKay, £150; Hon James Ferrier, £250; and Augustus Howard, £150. The *Gazette* states that Mr Lambe has doubled his subscription.

This whole effort is very creditable to Montreal and it is to be hoped that parties connected with this city though living at a distance may take a share in it.

A Nova Scotian may read this with a sigh for his country. How hopeless seems the prospect of anything in the shape of a real university here, and how miserably we seem destined to lag behind in the career of knowledge. We have in the old country often heard the subject of emigration discussed, and where Nova Scotia was mentioned the first question asked was, what are the prospects of educating a family? and when we have been obliged to tell the real state of the matter, the parties have invariably turned away with the expression of a feeling that it would never suit. And yet we have the foundation of an institution, which was erected "for the education of youth and students in the several branches of science and literature, as they are commonly taught in the University of Edinburgh." But what a miserable representation of the Institution after which it was to be modelled.

Is there no hope of Dalhousie College being made what its founders intended? Are none patriotic enough in Halifax to commence a similar movement to that by which Montreal is doing herself such honour. There is wealth enough in that city, if not to place it on the same footing as McGill College, at least to make it a credit to the Province, and prevent the necessity of those going abroad who desire a superior education.

The efficiency of the Institution is a matter which should interest not one class or party alone. We fear, however, that one reason that Dalhousie College in its present shape does not awaken general confidence is the composition of its trust. Instead of its governors being men who are enthusiastic in the subject of education, they are to a large extent politicians, men who seem to have been put in on political grounds. Of some of them we do not think that it is going too far to affirm, that the main thing with them is to retain political power, and to this education and everything else will in their view be subservient. Now while we say nothing against such men personally, we ask are these the men who may be expected to make an energetic effort, such as the times require for the prosperity of the Institution; or are they the men who will gain general confidence. Do not their politics excite doubt and suspicion of an Institution under their management. Should not the Institution be in the hands of those whose political partizanship has not been such as to give offence. We would say this without reference to any party. But we think we may add that the Board exhibits far too great a preponderance of one party, and that party one which commands the least moneyed influence in Halifax at least.

There is one man in the Board, and now happily also in the Legislature, and there too by the consent of all parties, who might, we think, find an object worthy of his highest ambition in endeavoring both by private efforts and by Legislative action, to obtain such an endowment for the Institution that it would be able to furnish not merely a high school education for Halifax boys, but would make it such a collegiate institution that the sons of Nova Scotia might obtain within their own borders such an education as they have now to seek abroad. Mr. Howe has already by his efforts in securing the political rights of his fellow-subjects, and by his labours on behalf of the Railroad, earned a place in the affections of his countrymen, such as has never been held by any, and may never be held by another. Here is a field on which he may win new laurels, which will retain their freshness as long as any that he now wears.

DISSENSIONS AMONG THE ENGLISH CONGREGATIONALISTS.

DURING the last few months a fierce controversy has been raging among the English Independents, commonly called "the Rivulet controversy," and the subject of it has been called "the negative theology." If its beginning was small like a rivulet, its results seem to be more like the broad river. The controversy originated in the publication of a Hymn Book entitled "the Rivulet," by a young clergyman we believe named Lynch. This was attacked by Dr Campbell, editor of the *British Banner* and the *Christian Witness*, not as positively impugning any of the distinctive doctrines of the gospel, but as ignoring them and keeping them out of sight. The book met with defenders, and the result has been a very fierce controversy. On the one

side has been Dr Campbell, (a man of Sterling Orthodoxy, but who being bred a blacksmith, seems to deal his blows at his antagonists as if he were still wielding his sledge-hammer), John Angell James of Birmingham, who may be considered Old School men. On the other side is Mr Binney of London and others, who deny that there is any new or really unorthodox Theology, but only a greater adaptation in the expression of thought to the times in which we live. The *British Quarterly Review* in an article headed "Theology New versus Old" aims at reconciling the two, by denying that there is anything substantially different in the two systems. A committee of laymen and ministers has also been endeavouring to heal the breach. So high had the matter risen that the autumnal meeting of the Union which was to have been held at Cheltenham has been postponed in the hope of a better understanding being arrived at among the members. We hope that Dr Campbell and his friends will not flinch from the position they have taken, whatever be the consequences. If a man is to be reckoned an Evangelical preacher among the Congregationalists merely because *he does not deny* the divinity of Christ, the vicarious nature of his atonement, the personality and agency of the Holy Spirit, justification by faith, or the eternity of future punishment, then all confidence in their orthodoxy as a body will be for ever gone. A meeting is to be held during the present month in London when the whole subject will be discussed.

It cannot afford pleasure to any Christian mind to see such a state of things in any religious body. We cannot help, however, observing that as the case at present stands, it exhibits one of the marked deficiencies of Congregationalism. Here these ministers go on month after month accusing one another of heresy, and there is no tribunal which they acknowledge in common before which the matter can be brought to an issue. They must also feel the want of some creed recognized as the standard of Orthodoxy.

ARCHDEACON DENISON'S CASE.

In our November No. we published an account of this case which had excited so much attention not only within the Church of England but beyond her pale. It was then mentioned that the Archbishop of Canterbury had decided that Archdeacon Denison's discourses in which he avows the doctrine of transubstantiation were at variance with the doctrines of the thirty-nine articles of the Church of England. Sentence, however, did not pass upon him till the 1st of October, till which time the opportunity was afforded of recanting his errors. At that time he handed in a long paper in which he maintained that his views were those held by the most eminent divines of the Church of England. The result has been that the Primate has visited him with the sentence of deprivation from the office of the ministry. The sentence has been appealed against, and the question has been carried before the Judicial Committee of the Privy Council, but no hope is entertained that the sentence will be reversed. This has been a heavy blow to the Puseyite party in the Church of England. But will they secede. We fear that the loaves and fishes of the Establishment will prove too strong an attraction for them. They are not men of the same calibre with the Nonconformists of 1662, or the Seceders of 1733 or the Free Church of 1843. The decision, however, is a very important one, particularly when such efforts are made to leaven that body with the doctrines of Romanism.

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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JANUARY, 1857.

No. 1.

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Home Missions.

A FEW WORDS TO OUR VACANT CONGREGATIONS.

MR. EDITOR,—

As a number of our congregations are now vacant, and are making their arrangements to secure the services of a settled pastor, permit me through your columns to address to them a few remarks on the subject of stipend for the minister whom they intend to call. At such times it is not uncommon to hear the remark, that such a salary "will do for a young man." One hundred or one hundred and twenty pounds is sometimes suggested in this way, and persons will endeavour to cover their own covetousness by the consideration, that he has no family and does not need so much. Unfortunately, however, it happens that while congregations are so ready to *begin* at a low figure, it is very hard work to get them to give a larger sum, when as usually happens in due course he has a family. It is almost like drawing teeth to get an increase of stipend. But I wish to show that this idea of our young men requiring a less sum is a false one—and that the commencement of their ministry is often the very time that they most need the larger salary.

It is well known that most, if not all, of our young men when students require all the money they can scrape together

to enable them to prosecute their studies, that for this reason they are obliged to devote themselves to other employments, and after all are sometimes in debt when they commence preaching. At all events they should have all they can spare to obtain such books as will enable them to furnish their libraries, so that they may prosecute their studies in a way that will enable them to maintain the respectability of their public ministrations. They therefore look to their congregations, as they have a right to do, for "the temporal things" necessary to enable them to carry on their work in an efficient manner. Now can they do this on the sums proposed? Take for example the sum first named, one hundred pounds, and let us examine on the other hand some of the items of expenditure, to which a young man is necessarily subjected. At the very commencement of his labors he needs to be furnished with all conveniences for travelling. Let us estimate these:

Horse	£25	0	0
Waggon	20	0	0
Harness, &c.	6	10	0
Sleigh, with Buffalo Skin	10	0	0
Saddle, Bridle, &c.	3	10	0
	£65	0	0

Now will any of your readers say that this is an extravagant estimate? Some of the items at the present prices might be set at a higher figure, and I have taken no account of other small items

which the minister feels to his cost do "count up." Here then is sixty-five out of the hundred gone at once before he is furnished to *begin* his labors in an efficient manner, and this with regard to only one department of expenditure. He has thirty-five pounds left. Now, without entering into farther calculations, I would put to the common sense of your readers, whether a minister on this sum can feed his horse, pay his own board, find himself in clothing, &c., &c., and be an honest man. If any of your readers who think "one hundred pounds will do for a young man" can solve this problem, it would be a great favor if they would forward their solution to the *Register*, and I am sure that you, Mr Editor, would be happy to publish it in your columns.

But still it may be said that he does not get all these *at first*. But he ought to. If a young man were ordained to-day in any one of our country congregations, there is not one of these things which he might not need to-morrow, and if he does not get them at once the sole reason in all probability is necessity.

But perhaps the idea that one hundred pounds will answer for a young man is entertained only by the more ignorant and narrow-minded. But plenty of persons think that one hundred and twenty pounds might do very well. Now I ask those who think so to put on their calculating cap again, and figure up a few more items of expenditure. We have seen that sixty-five pounds are necessary to furnish him with travelling conveniences. On one hundred and twenty pounds he would have fifty-five pounds left. He has then in the first place to keep his horse. Is the following too high an estimate of the yearly expenditure necessary for this purpose, taking the average of the last four years:

2½ Tons of Hay at 60s.	£7	10	0
50 Bushels Oats at 2s. 6d.	6	5	0
Blacksmith's Bill	1	5	0
	<hr/>		
	£15	0	0

I think you will admit that these sums are put down very low. While I have estimated hay as costing £3, you know that in many instances it has cost £5.— Besides this there is the cost of attendance, as many of you would feel *yourselves* disgraced by your minister attending upon his own horse, and there are always a variety of other little items,

which go to sum up, and I have said nothing about wear and tear (though I have known a minister in one of the first years of his ministry have to pay £5 to repair an accident). I venture to say that in this way the cost of their horse has been to many of our ministers, during late years, £20 per annum. But say £16. Then comes his own board. In order to prosecute his work aright he must have a room to himself as a study, with a separate light and a separate fire in winter. Now, at the present prices of provisions, can he get all these and respectable boarding under fifteen shillings a week, making the *sum* of £39 per annum. These two items alone consume his whole £55, leaving *nothing* to provide clothing to "cover his nakedness," or to meet any of the other calls that may be made upon him. I hope therefore that none of your readers will say hereafter that "£120 will do for a young man." From what I have said I think it must be plain that in the very first year of his ministry he ought to have £150.

Still I dare say some will insist that he does not need to be at the expense mentioned *at the outset*. I would seriously ask such to tell me how he can avoid it. There are only two ways that I can conceive, either by not getting the articles named or getting them on credit. As to the first of these plans I would ask, if the minister has a preaching station five, ten, fifteen, or it may be twenty miles distant, will the people be content to wait a year for his coming, till he is able to get a horse? or if sickness and death have entered your abode, some six or eight miles from his residence, will you be content to wait a year for his visit? Or as to the second plan of getting these articles on credit, suppose he is called to preach on the text, "Owe no man any thing," or on the words, "Provide things honest in the sight of all men," how is he to face the carriage-maker or the saddler to whom he is in debt. Here, therefore, I would suggest the propriety of advance payments. Unfortunately it often happens that six months or more elapse before any part of the salary promised is paid. Now the facts I have adduced show that he needs a considerable sum *at the very beginning*. In Scotland it is customary that when a minister is ordained a half-year's salary should be paid on the day of ordination. Might

not something of the same kind be done here?

There are some other matters connected with this subject, to which, with your permission, Mr Editor, I may here-

after direct attention. In the meantime I request those for whom this is intended to give themselves to the study of Gal. vi. 6.

Foreign Missions.

LETTER FROM MRS. GEDDIE.

Having no later intelligence from Aneiteum we are happy to lay before our readers the principal portions of a letter received sometime ago from Mrs Geddie, addressed to a friend in Prince Edward Island. We have given in full the account which she gives of their mode of life, as we are certain that our readers will be interested in all such details.

ANEITEUM, June 15th, 1855.

Some time ago Mr G. received a letter from Mr McC., from which we were happy to learn that you and yours were all well. It gives us inexpressible pleasure to hear from you and other dear friends in our beloved Prince Edward Island. We often think of you and of the many happy hours we have spent under your hospitable roof. How pleasant it would be if we could now drive to Brackley Point and spend a night with you. * *

I trust the gold fever has not been prevailing in your settlement. I sincerely hope that none of the young men have been tempted to leave their peaceful happy homes in search of gold. I fear that many, very many, who did so have bitterly repented when too late. How many thousands have left their homes and country, willing to undergo any privation, that they might gather together those riches that perish with the using. Yet how few are willing to make sacrifices that they might make known the unsearchable riches of Christ to the perishing heathen.

You will learn from the *Register* how we are prospering in our work. Our Church has much reason to rejoice that her first effort to send the gospel to the heathen has been so blessed. I trust the success that has attended our feeble efforts to make known the way of salvation to these degraded islanders may stir up the Church to send more laborers into the field.

There are at present some Tannese residing on this island, whose object in coming is to learn christianity. We sent two teachers to Tana by the "John Williams" last October, in compliance with the request of a chief who had visited this island shortly before the arrival of the "John Williams." We have heard since that the teachers were well, and the people attending on their instructions. We have also two teachers on the island Fotuna. Small and insignificant as this island may appear, yet I trust it may be the means of sending gospel light to larger but less favored isles.

A great change has, my dear friend, taken place on this island. I can scarcely realize that the respectable looking men and women, who now come around us, are the same naked, degraded looking beings, whose appearance when I landed among them made my heart sink within me, and to think them as almost sunk too low to be reclaimed. Yet what is too hard for God? What can he not accomplish, and by instrumentality the most feeble? Numbers of them are now cleanly and decently clad, many can read and write, great numbers are learning to read, write, cipher, sew, &c.; and above all we trust that many are learning "the truth as it is in Jesus."

We have had a good number of young people (males and females) under our care, who are now usefully employed as teachers in different parts of the island.

I devote the greater part of my time to the instruction of the females, and I am happy to say that I am encouraged by seeing them improve. Mr G. is kept constantly employed with teaching, translating, printing, &c. He is also doctor, carpenter, &c. We have a large number of out-stations where we have teachers. These Mr G. endeavours to visit once every three months. In these visits I generally accompany him. The

people are always rejoiced to see us and do all they can to make us comfortable.

We have not heard from home for a long time, and we are now looking anxiously for letters. It is very trying to be so long without hearing from those we love.

Our beloved Lucy left us for England last October in the "John Williams."—We have had trials in this dark land, but the greatest trial is parting with our beloved children. It is a trial that time does not lessen, but rather increases.—Our beloved Charlotte, although very comfortable and affectionately watched over, yet feels very keenly her separation from us. Our little girl and boy (Elizabeth Keir and John Williams) are very lovely children. John W. is a very strong healthy boy. Elizabeth is more delicate. She is very subject to fever and ague. She is just now recovering from a severe cold.

This is the fall of the year with us and the most unhealthy for the natives, yet, when they apply in time, their diseases are easily removed. We have a great many applicants for tea during the sickly time. Many of them imagine that it is a sure remedy for their sickness.—Our old chief is fond of a cup of tea, and often drops in at meal times. The other day he sent us a large pig, and, when we asked him what he wanted for it, he said, "nothing;" he said it was an expression of his gratitude for the tea he so often got from us. The people often make us presents of food. Many of them, when they make a new house, send us a portion of the food collected on the occasion. When we visit the out-stations we always get a present of taro, bananas, and sometimes a pig. This is in addition to the cooked food which they always prepare for us and the natives who accompany us. The taro is the staff of life here. It is an excellent vegetable; we are very fond of it, and never miss potatoes. It is quite unlike any vegetable we have at home. We have it always cooked in the native fashion, by laying it on hot-stones over which fresh leaves have been spread.—The taro is then covered with fresh leaves and over them dry leaves (used in previous cooking), and earth over all. In this way it is thoroughly cooked, and better than in any other way. The natives of all the South Sea Islands prepare their food in this manner.

The breadfruit grows on this island

and is very plentiful in some seasons, but it does not last many weeks. There are a great variety of bananas. The Chinese, which is a superior kind, has been lately introduced. Bananas are raised with very little trouble. The natives will soon have more than they can consume. We will advise them to dry and export the dried fruit, as is done at Rarotonga, Samoa, &c.

I have never tasted any fruit in the South Seas to be compared with what we have at home. I would prefer a good apple to all the pine apples, custard apples, bananas, &c., in these islands; and there is no fruit that can at all be compared to our strawberries. We have lemons also, and a number of young orange trees which are not yet bearing fruit. We can raise maize, beans, cabbage, carrots, &c.; but we cannot always get the seed of the smaller vegetables to ripen.

We have three cows which are no expense, as they have abundance of grass all the year round. We keep goats too, as they supply us with milk when the cows are dry, and, as we have no fresh beef or mutton, we relish a kid sometimes. We have poultry also, *i. e.*, fowls and turkeys. This long account of goats, cows, &c., may not be very interesting to you, but it will give you some idea of how we live in this part of the world.

I can scarcely realize that we have been so long from home, yet were I going home I would no doubt see many changes. Many of our aged friends have gone the way of all the earth, and our young friends have grown up so that we would scarcely recognize them. Time passes very rapidly out here. We have so much to attend to that we never think it long.

It is a long time since I wrote this letter, hoping to see an opportunity to send it to you, but none has occurred until the present, and it is so unexpected that we shall not have time to send many letters by it. I am happy to say we are all well, and very busy in our work, teaching, &c. Mr Geddie joins me in affectionate regards to yourself, Mr McC. and family, and also to our many kind friends in Brackley Point. With many wishes for your welfare and happiness,

I am, my dear friend,

Your's affectionately,

C. I. GEDDIE.

DEATH OF REV. DR. BATES.

The last English mail brings us the sad intelligence of the death of Dr Bates of Glasgow. His name has been familiar for some time past to the to the Presbyterians of Nova Scotia from his connexion with the Ancient Mission, as Secretary of the Board of Foreign Mission of the Reformed Presbyterian Church of Scotland.

The Rev Dr Bates was for more than 18 years pastor of the Reformed Presbyterian Church, West Campbell-street, in Glasgow. His sudden removal will be felt to be a severe loss by many who enjoyed the privilege of his private friendship, as well as by his own beloved family, and by the members of his deeply-attached flock. Firmly and conscientiously attached to the views of the denomination of which, for so many years, he had been one of the chief ornaments, he was yet a lover of all good men, of a singularly unsectarian and Catholic spirit, ever ready to lend a helping hand to any movement which seemed likely to advance the cause and kingdom of our Lord and Saviour Jesus Christ. He was hence one of the warmest friends of the Sabbath, and of all scriptural means for promoting its observance; and deeply interested himself in the advocacy and advancement of the temperance reformation, so greatly needed in all parts of our land. By his wise counsels and valuable labours as one of the Secretaries of the Glasgow Subdivision of the Evangelical Alliance he rendered services to the cause of Christian Union which it would be difficult to over-estimate, and which it will not be easy henceforward to supply; whilst in his own denomination, as Secretary of its Foreign Missions, as well as in the management of its ecclesiastical affairs, he put forth labours of the most self-sacrificing character, and exerted an influence which was felt over the whole Church. Known everywhere as a man of God, he greatly endeared himself to the circle of his more immediate friends by his cheerful, consistent, thoughtful, manly piety, proving himself the tried friend of the poor, the wise counsellor of

the perplexed, and the happy exemplar of rigid economy in appropriate union with the largest-hearted benevolence. For some months past he had not been in a very vigorous state of health, but not in such a state as to excite uneasiness on the part of his friends. The labours of the recent communion season, however, proved too much for his enfeebled frame, and, after a brief illness of ten days, he was removed to his reward. In such a case, may we not truly say, "Blessed are the dead who die in the Lord. They rest from their labours, and their works do follow them."

Dr Bates was a native of the north of Ireland, and the descendant of a godly stock. Early brought under the power of the truth, he unreservedly devoted himself to the work of the holy ministry. Passing through the usual course of Classical and Philosophical studies at the University of Glasgow, and receiving a thorough Theological training under the Rev Dr Alexander, he was licensed to preach the Gospel in connexion with the Reformed Presbyterian Church when little more than twenty years of age. Kelso, on the banks of the Tweed, in the county of Roxburgh, Scotland, was the lovely scene of his early labours, where a ministry of exemplary diligence, fidelity, and devotion to the work of God, extending over some eighteen years, was brought to a close by his translation to Glasgow. In this wider, and more appropriate sphere of action, he soon acquired that honourable place in the estimation of the Christian public, and that high standing amongst his ministerial brethren of all denominations, which he so worthily and unostentatiously retained to the last, and which enabled him to lend a measure of respect and importance, in the eyes of the Christian community, to any cause with which he felt it his duty to become formally identified. He was thus, indirectly, an instrument of much good in circles quite beyond the sphere of his own personal labours. And now he is gone, whilst his loss will be severely felt in many a quarter, and in connexion with many a cause, there is left behind in the hearts of all who knew him a lively sense of his Christian prudence, earnest piety, and sterling worth.

May the Great Head of the Church raise up many such to be the leaders in his Israel in our day!

ORDINATION ON REV. J. W. MATHESON AS A MISSIONARY TO THE SOUTH SEAS.

In our last we gave a notice of this event. We now lay before our readers the discourse on the occasion and the address to the missionary. We expected also to have had Mr Miller's address to the audience, but we have not yet received it.

SERMON,

BY REV. J. WATSON, WEST RIVER.

ROMANS, I. 15—"So as much as in me is, I am ready to preach the Gospel to you that are at Rome also."

The remark has frequently been made that each of the apostles of Christ, had a temperament peculiar to himself. The history of these men, as given in the scriptures, corroborates this remark. Peter had a temperament, peculiar to himself. He was warm in his feelings, and hasty in his movements; he was what, in common language, we would denominate, a forward man. Of this, the examples are many. When Christ informed his disciples, that he was about to go up to Jerusalem, and there to suffer and die; Peter said, "Lord be it far from thee; this shalt not be unto thee." So unseasonable and so uncalled for was the advice, that Christ turned quickly upon him and said; "Get thee behind me, Satan; thou art an offence unto me." When the Saviour came walking on the sea to his disciples, Peter manifested the same disposition; when he heard the voice of the Saviour he immediately asked permission to come to him on the water. In a moment or two afterwards, he beginning to sink, was heard to exclaim: "Lord save me." When after our Lord's resurrection he appeared to his disciples, on the shore of the sea of Galilee, as they were in their fishing vessel, no sooner does our Lord make himself known, than Peter girts his fisher's coat about him, and casts himself into the sea, while the other disciples were engaged in bringing the vessel to land. In these and several other incidents which might be mentioned, we see that Peter was naturally very quick, hasty, and forward in his movements. He was very much indeed, a child of feeling and impulse.

James, commonly called the brother of our Lord, had also a peculiar temperament. It was quite the opposite of Peter. He was cool, calm and collected.

For this reason, in all probability, he was elected president of the Synod at Jerusalem; and as such spoke last, and perhaps best. Commonly he was called "James the Just"; and so high was the esteem in which he was held, that Josephus says, all the calamities which befel the Jews, and the ruin of their city, were caused by the death of this good man. John, also, had a peculiar temperament. He was all kindness, love and affection. Love beams out in every sentence he wrote, and in every action he performed. With what beauty is he called, "The Beloved disciple!" What more touching, what more graphic description, could be given of him, than that which he gives of himself: "It was he that lay in the bosom of Jesus!"

But of none of the Apostles of Christ, could it be with greater propriety be affirmed, that he had a temperament peculiar to himself, than of the Apostle Paul. And in what bold relief is his character brought out in the sacred volume! Uniformly is he represented as brave and unflinching, unawed by greatness, and undaunted by danger. In proof of this, we might refer to his appearances before Felix and Festus, before Agrippa and Cæsar, and before the Areopagus at Athens. But his own words suggest all that could be said, better than any words we could employ. "Of the Jews, says he, five times received I forty stripes, save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by my own countrymen; in perils by the heathen; in perils, in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren." What a noble spirit must that have been, which could meet so many trials, and bear up under so many bereavements!

The same spirit is brought out in our text. Rome was, at that time, the largest city upon earth. Veritable historians say, it contained a population of one million and a half, and some have made it much larger. Rome was not only the capital of the world, but the strong citadel of heathenism. Every temple in it was a temple to idolatry; every priest was a priest of Satan. So entwined was religion with the political government, that he who attacked the one, was supposed to attack the other. But notwith-

standing all these difficulties, Paul with his usual intrepidity says: "So as much as in me is, I am ready to preach the gospel to you who are at Rome also." Not only was he ready to do so, but he actually did so. In the closing verses of the Acts of the Apostles, we are informed, that he "dwelt two whole years, in his own hired house, and received all that came unto him, preaching the kingdom of God." To men of the world, all this appeared madness on the part of Paul. What could one single Christian do, in the midst of a million of heathens? What could one puny arm accomplish, lifted up against the might and the majesty of Rome? How could one solitary voice be heard, amid the din and the bustle and the confusion of that tremendous Babel? It was the sheerest folly; it was the height of insanity. But Paul had encouragements of which these men knew nothing; and guided and urged on by these encouragements, he not only made the attempt but he succeeded.

So has it been in modern times, as well as in the times of Paul. Men have said, that the Bible Society is a mad scheme. Men have said, that the missionary enterprise is a bad scheme. Men have said, that Christianity itself is a system of folly. But just as in the case of Paul, we Christians have encouragements to proceed with the work of the Lord, of which these men know nothing; and guided and urged on by these we shall persevere; and by the help of God, we shall conquer and triumph.

All that we purpose in the present discourse is, to *point out and illustrate some of those encouragements which Paul had to preach the Gospel to the heathen at Rome; and to show you that we have the very same encouragements to prosecute Missionary work at the present day.* O Lord, lift on us the light of thy countenance, and give us thine aid and blessing, while we attempt to do so.

I. THE PROMISES OF GOD AFFORD ENCOURAGEMENT.—They afforded encouragement to Paul, and they should afford encouragement to us.

The promises of God, that one day the gospel will become universal, are numerous. Everwhere they are strewed throughout the pages of scripture. Turn we to the books of Moses, we find some of them there; turn we to the psalms and hymns of David, and we find some of them there; turn we to the prophe-

cies of Isaiah and Daniel, and we find some of them there; turn we to the New Testament—to the gospels—to the writings of Paul—to the book of Revelations—and there we find them in abundance. But there is one especially, to which we solicit your attention. It is written in the second psalm. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." *By whom was this promise made? It was made by God the Father—that God of whom it is said, "he keepeth truth for ever."* To whom was this promise made? Are we not taught in the preceding verse, it was to the Son—the Lord Jesus? "Thou art my Son, this day I have begotten thee." For whom was this promise made? Was it not for the heathen—the whole heathen—to the uttermost parts of the earth. *When was this promise made? It was made—if we may use the language of men, in reference to the incomprehensible acts of God—it was made when the covenant of grace was made; far back in that unmeasured eternity which existed before our world began.* Is it possible to suppose, then, that the promise of Jehovah shall not be realized? Shall God fail in his word? Shall God fail in his word to his Son? Shall God fail in his word to a world of heathens? Shall a promise of so long standing—registered in the books of eternity itself—come short of its accomplishment? No. It is impossible. Not for a moment can we think so. Heaven and earth may pass away, but the word of the Lord endureth forever. Here, then, is encouragement. Here was encouragement to Paul; here is encouragement to us. God has pledged his word. God has given this pledge to his Son; God hath given this pledge from eternity; and this pledge is that the heathen shall be Christ's inheritance, and that that inheritance shall extend to "the uttermost parts of the earth";—to the most distant, and the most lonely isles. What can be safer, what surer, what more encouraging! Come ye up, then, ye sons and daughters of Zion, come ye up to the help of the Lord, to the help of the Lord against the mighty, and escape the curse of Meroz.

II. THE AGENCY PROVIDED—is an encouragement. Paul knew this and it encouraged him; we know it, and it encourages us.

It has pleased God to commit the

preaching and propagation of the gospel, to men and not to angels. Angels are represented in scriptures as taking a deep interest in the welfare of the saints and in the work of redemption. We read of them protecting the saints. The angel of the Lord encampeth around them that fear him, and he delivereth them." We read of them ministering to the saints: "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" We read of them carrying redeemed souls to heaven. "And it came to pass that the beggar died, and was carried into Abraham's bosom." These things, and such things as these, we read of as being done by angels; but we never read of them preaching the gospel; we never hear of them employed to convert sinners. This agency God has committed to men, and to men only, among his creatures. Some have made it a subject of enquiry—why is it that God has committed this agency to men and denied it to angels?—and they have answered, Because in this way God wished to confer honour on man; he wished to make him a fellow-worker with Jesus; and chiefly, Because man is the fittest agent. An angel might communicate to sinners much intelligence that would be highly interesting. He might tell them of things marvellous—astonishing. But he could not tell them what the convictions of sin are—what the bitterness of repentance is—what it is to be born again,—to pass from death unto life. But all this a converted man can do. Converted men, therefore, are the fittest agents for converting sinners, or for preaching the precious gospel. In this reasoning there may be much truth; it may be all truth. But still in conclusion we will be urged to trace it up to the sovereignty of God. "Even so, Father, for so it seemeth good in thy sight."

Men, then, are the agents whom God is employing to convert the world. A number has, in all ages, been readily found to devote themselves to this holy work. Not a few have fallen, at what we might call, an untimely age, in this field of warfare; but the ranks have been as speedily filled up, and the work has still gone forward. It was so in the days of Paul, and it afforded him great encouragement. Young Timothy came forth in his aid, Mark the brother of John, Luke the beloved Physician, and some from almost every church which

he planted, and every station which he visited. Even at Rome he had his fellow-helpers; Priscilla and Aquila; Andronicus and Apelles; Rufus and Hermas.—So has it been in modern times. The missionary spirits has less or more existed in the church in every age; but especially within the last fifty or sixty years has it developed itself. Men of the noblest character and the loftiest intellect, have gone to every quarter of the globe, to publish the doctrines of a crucified Redeemer: What a brilliant host have they been!—Carey to India, Morrison to China, Moffat to Africa, and Williams to the South Sea Isles. And the spirit is still spreading, and the numbers are still augmenting. Even our present meeting to-day has its own little tale of interest to tell. So true is it; that "God has at no time left himself without a witness to the heathen"; and that he will always "have a seed to serve him." Looking, therefore, at the agency which God has provided in time past, and which he is providing now, it affords us much encouragement to go forward with our missionary efforts.

But while we look at human agency, let us not forget the divine. In the salvation of souls, God takes all the glory to himself, none of it will he give to another. It is so in saving heathens, as well as others. The Holy Spirit, is the great agent. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Sixteen hundred evangelical missionaries and something more, are at present abroad on the mission field. Powerful are the efforts which these men are producing on the kingdom of Satan. Before them everywhere, his loftiest battlements are crumbling into ashes. But wherein lieth their strength? Is it in their numbers? is it in their talents? is it in their character? is it in their learning? No. It is in none of these. It is in the influence of God's own Holy Spirit poured out copiously upon them. Bereft of these influences, though their numbers were thousands instead of hundreds; though their talents were the most vigorous and brilliant; though their characters were as pure and unspotted as the undrifted snow; though their education were the most liberal and the most finished the world could afford;—though all these were combined, yet, bereft of these influences, not one soul would they save. True, means must be employed. But while we employ the

means, we must implore the blessing. The two must go united; they must never be separated. What "God has joined together, let no man put asunder." The husbandman must plough and sow; but he must also have God's rains and God's sunshine, before he can gather in a crop. If he only plough and sow, and no rain or sunshine come, he will not, he cannot obtain a crop. Neither will he succeed if he do not plough and sow, even though rains and sunshine come. But there must be ploughing and sowing, and sunshine and rains,—all in their order—before a rich and golden harvest be secured. So is it with us. We must use means, but we must also pray for God's blessing. We must send Bibles; we must equip missionaries; we must sow the seed; but then we must look for "showers of blessings" from the Spirit of all grace—making "the desert become a fruitful field, and the fruitful field a forest."—Paul knew this doctrine well, and it encouraged him. What does he say of himself? "I have planted, Apollos watered, but God gave the increase." But we know this doctrine as well as Paul; and it encourages us too. "As many as are led by the Spirit of God, they are the sons of God."

Looking, then, at the agency provided in primitive times; looking also at the agency provided in modern times; but above all looking at the agency of God's own Holy Spirit;—great is our encouragement to persevere and to increase our diligence to the missionary enterprise.

III. THE SUCCESS OF MISSIONS—is an encouragement. Paul had experience of this, in his day, and so have we, in our day.

In primitive times, the success of the gospel was great; so great that by many it has been considered a strong argument for its divine origin. The number converted from heathenism shortly after the death of Christ, surpassed all previous calculation. So rapidly did conversions multiply, that at the end of three hundred years, Paganism had given place to Christianity; idol worship, to the worship of the one living and true God; and sacrifice and incense, to psalms and hymns and spiritual songs, sung to the name of Jesus. And all this was accomplished by the humble missionaries of the cross;—"men who hazar-

ded their lives for the name of our Lord Jesus Christ."

Among these missionaries were Paul and his compeers; and they were among the most active, zealous, and intrepid of them. And did not success abundantly crown their efforts? Did not Corinth erect her church and send forth her missionaries? Did not Ephesus rally around the cross, and, instead of "great is Diana," sing, "Hallelujah to the Lamb,"—who had "spoiled principalities and powers, and made a show of them openly?" Did not Thessalonica "sound out the word of the Lord, not only in Macedonia and Achaia, but also in every place?" Did not Jerusalem herself—and her very priests too—contribute her quota to the army of the Lord of hosts? Looking at all these tokens of success, Paul was emboldened to say: "So as much as in me is, I am ready to preach the gospel to you at Rome also."

In modern as well as in primitive times, the success of the missionary enterprise, has been signally great. In Britain and America, its beginning was small; but it was not, on that account, to be despised. Some of our broadest rivers, originate in very small springs; the tallest trees in our forests, grow from very little seeds. But if its beginning was small, its progress has been unprecedented. To what quarter of the globe, may I not refer, in proof of this success? Shall I point to Greenland, with its snow-covered fields? Shall I mention China, with its teeming millions? Shall I speak of Africa, with its wild Bechuanas? Or, shall I bring to mournful remembrance the South Sea Isles, with their bloody Erromanga—the sad wail from whose shores has scarcely yet died away upon our ears? To any or to all of these I might appeal, and the evidence of success would be not only satisfactory, but complete. But there is no need to go so far from home. Is it not enough to refer to our own Aneiteum? Have not the evidences of success been abundant there? True, we have had our trials, They are good for us. They keep us humble. They exercise our patience and faith. They teach us entire dependence on God. Yes, we have had our trials, but what mission has not had them? In general, however, God has smiled most propitiously upon our operations. Almost every letter waited across the broad ocean, has come to us with "glad tidings of great joy." In

five or six short years, nearly a whole people, have been Christianized. Such an event is not to be chronicled, in any other missionary records. It reminds us of those times, predicted in scripture, when in a day a nation shall be born unto the Lord.

And in taking such a review: who can help giving a passing tribute of respect to our esteemed missionary, through whose instrumentality all this good has been effected? It was God selected him for this work; in this selection God conferred an honour upon *him*, but he conferred a greater honour upon *us*. He knew the man we wanted, and he has given him. If I were asked—who occupies the most prominent position in our church at the present moment?—I would not hesitate to answer, it is our beloved missionary. It is the most prominent position, because it is the most perilous. And do I go too far when I affirm that he is an honour, not only to the place that gave him birth, but to the church with which he is connected? Say not, these are flattering words. The only man whom they could flatter, hears them not. He is far distant, away amid the isles of ocean. The billows of a sea, thousands of miles wide, roll between us and him, and prevent such accents from falling on his ear. No. They are not flattering words, but words of truth and soberness. They are in accordance both with the dictates of reason, and with the spirit of Revelation: "Honour to whom honour is due."

There is only one other circumstance to which I would refer, before leaving this topic. I congratulate you on the purpose for which we have met to day. It is to set apart another missionary to the work of the mission field. God speed *him*, as he has sped *the one* that has gone before him! But I congratulate you also, on the prospect we have of a still greater addition to our missionary staff. Here again, we are deeply impressed with a proof of success. Have we not called long and loud, for an increase to our missionaries? Have we not sent forth appeal after appeal to the church? Have we not prayed frequently and fervently, that God would touch the heart of some one of our young men, and induce him to say: "Lord here am I, send me?" And *now*—have not these prayers been heard and graciously answered? To all our other evidences of success, we can, therefore, add answer to

prayer.—But I think I hear some timid or querulous spirit say—"It is too much; the number is too large; we are a small church; we cannot support them; our contributions may fail, and we may be put to shame." But beware, Christians, O beware. Refuse not the gifts the Lord is sending you, or perhaps he may refuse his blessing to you. If you reject all or any of these men, may not God reason in some way like this with you? "You prayed for additional missionaries; you prayed often in the family, in the social meeting, in the great congregation; I heard your prayers; I answered them; I have sent you the men; why *now*, will you not accept of them? Remember, if you reject them, you reject me; and if you reject me, I will reject you also." O brethren, it is truly an awful thing, to trifle with the opening of God's providence. Rather, when a door of usefulness is opened, let us with a strong, bold, and unwavering faith, enter in.

Thus looking at the success of the gospel in primitive times; looking at the success of missions in modern times *in general*, and of our own mission *in particular*: and looking especially at the success of our prayers for an increase of missionaries; we are certainly entitled to take courage and persevere in our good work.

IV. THE REWARD IN RESERVE—is an encouragement. Paul could say: "Henceforth there is laid up for me a crown of righteousness." "Ye are our glory and joy." The same may be said by every faithful missionary, and every pious Christian friend of missions.

Heaven is a place of perfect happiness. Perhaps one of the elements of this happiness will be, that saints will know each other, and remember the good deeds they have done to one another. Moses and Elias; and Peter and James and John, knew one another, on the mount of transfiguration; and why may not departed saints know one another in heaven too? If this be the case, how delightful will the missionary be, and those who encouraged and supported the missionary; when, in the presence of God and the Lamb, they meet with those from among the heathen whose souls they have saved from perdition! Happy, happy was the day, when the prodigal returning from his wanderings, was seen afar by his father; and when that fond father ran and met him and fell upon his neck and kissed him, ex-

claiming: "Lo, this my son that was lost, but is now found: was dead, but is now alive." Happy, happy was the hour when Jacob's sons returning from Egypt, informed him, that Joseph was yet alive, and was governor over all the land of Egypt. So overjoyed was the good old man that he fainted away. But when they rehearsed all the words of Joseph to him and he saw the waggons, the spirit of the venerable father revived; and he said: "It is enough: Joseph my son is yet alive; I will go and see him before I die." Yes, these were happy, blissful times. But happier, far, far happier, will that day and hour be, when the spirit of the missionary, released from its clay tabernacle, and mounting up to heaven, will there meet with and be welcomed by his converted ones. Such a scene imagination may picture, but language has no power to describe. Satisfied, therefore, let us remain, with the plain and simple statement which scripture gives us, on this and kindred topics; "And they that be wise, shall shine as the firmament; and they that turn many to righteousness, as the stars for ever and ever." Is not such a reward sufficient encouragement to persevere in missionary enterprise?

We have thus seen, that the *promises* of God—the *agency* employed—the *success* of missions—and the *reward* in reserve, afford encouragement to missionary enterprise. With two practical remarks, suggested by this subject, we shall now conclude.

1. *Let us carry on this work in a spirit of humility.* We have seen reasons why we may be encouraged to persevere in our missionary efforts; but there is a possibility of carrying this feeling too far. There is a possibility of becoming *proud* of our efforts. In two ways, we may thus err. We may think and talk of our work, as if we had done some mighty thing. Contrasting it with that of others, we may boastingly say, we have done in a few years, what they have not been able to accomplish in many. Or we might come to the conclusion that we are doing enough, and that we ought not to do more. We may fold our arms in self-complacency and say: Things are doing well as they are; why should we disturb them? If we try to do too much, we may over-reach ourselves and do greater injury than benefit. Now in both cases we would greatly err. What we are doing may be well, but God has

given us success to encourage us to strive to do better; and while we strive, it should be with an humble, a lowly, and an unselfish spirit. "Not unto us, not unto us, O Lord, but unto thy name be all the glory." "Be clothed with humility." "God resisteth the proud, but giveth grace to the humble." "Blessed are the poor in spirit, for their's is the kingdom of God."

2. *Let us carry forward the work with earnest prayer.* We have seen what prayer has done for us already. We have prayed for success to our mission, and God has given it. We have prayed for additional missionaries, and God has granted them. But if we expect our mission to prosper, we must *continue* to pray. If we wish our missionaries to be preserved and protected, we must pray. If we wish them to be faithful to us, and faithful to their great Lord and Master, we must pray. If we wish them greatly to triumph, in winning souls to the Redeemer, we must pray. Our watchword must be that which Paul has given us, "Pray always." In early infancy we were taught that simple, that beautiful, that comprehensive, that sublime prayer, commonly called "the Lord's prayer." What is the second petition of that prayer? It is—"Thy kingdom come;"—in other words—"Send forth missionaries and let the heathen be converted." What then, we learned in our infant years, let us not forget in our riper manhood; what we sweetly and innocently lisped standing at our mother's knee, let us boldly, manfully and vigorously utter forth in the family, the prayer-meeting, and the public assembly of the saints. Let all the people praise thee, O Lord; let all the people praise thee. Then shalt the earth yield her increase, and God, even our God will bless us; God will bless us, and all the ends of the earth shall see his salvation."

ADDRESS TO THE MISSIONARY

BY THE REV. JAMES BAYNE, PICTOU.

My Dear Brother,—You have now been solemnly set apart to the office of the holy ministry, after a brief, but satisfactory probation of your gifts as a licentiate. Though you have not been called by any particular congregation to assume the settled pastorate, you have heard the oft reiterated call of our entire Church urging the earnest appeal in behalf of the New Hebrides Mission;—whom shall we send and who will go

for us?—and from purpose of heart, as we understand, long cherished and seriously pondered, you have tendered unreservedly your response, here am I send me. With entire unanimity your proffered service has been accepted by the Board of Foreign Missions in the name of the Church, and the Presbytery of Pietou have now effected that solemn ceremonial which confers upon you all the Scriptural privileges necessary to the full work of the ministry. It now devolves upon me to tender such spiritual counsel as your peculiar position may seem to require.

You are called to do your *Master's work*, and that you may do it properly, that is, with comfort to yourself, with profit to your *charge*, and above all with glory to God, you must do it in your *Master's spirit*. Wherefore holy brother, partaker of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was in all his house. And that you may ponder well his personal character and official relations, remember his own words when commending his disciples to the care of his heavenly Father, "As thou hast sent me into the world so have I sent them into the world." Neither spoke he this of them alone who were first called to the christian ministry, but to them also who should afterward, in his good providence and by his gracious Spirit, be called and qualified for the same heavenly embassy—to the ministry of the present day as well as to the twelve disciples—to the missionary of the cross now called to depart far hence unto the Gentiles as well as to the Prince of the Apostles, who was "as one born out of due time." My message to you this day, therefore, is the message of kindly salutation, affectionate encouragement, and faithful admonition, which Jesus gave to his disciples when he would breathe upon them his SPIRIT "Peace be unto you, as my Father hath sent me, so send I you" (John xx. 21).

No greater blessing can I desire the Father of mercies to impart to you, or to the ministerial brethren around, than the blessing here invoked. "Peace be unto you."

No doubt, in the form which it here presents, we are reminded of the usual salutation which in Eastern lands prevails even to the present day. But we must beware of imputing to those lips,

into which grace was poured, and from which no idle or unprofitable word ever fell, any mere compliance with the usual Jewish greeting. That were to treat the perfect man as if he were altogether such an one as ourselves. Therefore, must we account these words, "Peace be unto you," as here intended to express all that wide extent of rich spiritual blessedness which they to our minds naturally indicate, and, without any limitation of their original usage, would I now employ them as my heart's desire to God for you.

The sudden manner of our Lord's appearance on this occasion, and the novel aspect of his resurrection body, which now for the first time was seen by most of his disciples, will account in some measure for his mode of salutation, or rather will characterize it, if his wonted salutation, as singularly appropriate.—Never had it fallen on their troubled spirits so seasonably as now, when they had been so completely unnerved by the base treachery of Judas, the cowardly denial of Peter, and the vile desertion of the other disciples, not less than by the forcible seizure, illegal condemnation, cruel tortures, and ignominious death which had overtaken their Lord and Master. Nor will you fail to discern peculiar force and beauty in the *Master's salutation*, when you reflect on the grave responsibilities which now rest upon you as a missionary. When your heart may be troubled with an oppressive sense of self-insufficiency, what better fitted to allay this spiritual disquietude than the voice of him whose grace you know "to be sufficient for thee" whispering "Peace be unto you." Peace from the triune Jehovah—from God the Father as its author, God the Son as its procurer, and God the Spirit as its applier. Peace with God—as reconciled to you, and reconciling you to himself, by Jesus Christ, having given unto you the ministry of reconciliation. Peace with your own conscience, as exercised alway to be void of offence toward God and toward man. Peace with your fellow-men as the objects of your unfeigned love, and with your fellow-saints as the excellent ones of the earth, in whom should be all your delight.

But observe how expansive is Christ's benevolence. This heavenly ordained and divinely qualified Missionary, who came from a far country with the good news of a full and free salvation to man-

kind, sinners, *lived not to himself, nor would he have any of his followers live to themselves.* While therefore he addresses them, saying, "Peace be unto you," he adds emphatically—As the Father sent me, so send I you, that is, under the same divine authority—for the same divine purposes—against the same enemies—and with a view to the same rewards.

1st. As the Father sent the Son so that Son sends you clothed with the same divine authority.

As the Son of God, Jesus was the Father's equal, but as God man he was the Father's servant. He who is your Master and model as a missionary came not to do his own will, but his that sent him. So you, dear brother, are not left to choose what you will either do or teach. See that ye do and teach, in all things, according to the pattern shown to thee in the fully revealed will of God. The Bible is your only unerring directory and statute book. It is true you may warrantably depart from some of the merely external arrangements of the christian ministry, as practised in the Churches with whose administration you have hitherto been most familiar; provided the circumstances in which you are placed justify such departure. Much of the outward business of the house of God has been left, in infinite wisdom, to be arranged according to the various peculiarities which may arise in different ages and different localities. A missionary in heathen lands may indeed have frequent opportunities of conforming more closely, in his own apprehension, to the forms and usages of the primitive Church, from which conformity ministers in christian lands are often deterred from dread of being charged with innovation. But with all this *allowed* margin of ministerial license, *beware* of departing in one iota or tittle from the obvious tenor of your sacred commission—go preach the *gospel*. Necessity is laid upon you, woe is unto you, if you preach not the *gospel*. Shun not to declare *all* the counsel of God. Let *Christ crucified* be the grand central truth in your ministry as in the Word of God, so that every ray of heavenly truth may be seen to pour its glory upon the cross.—Let the maxim of the most successful of all missionaries be the motto of your life and ministry. God forbid that I should glory, save in the *cross* of our Lord Je-

sus Christ, by whom the world is crucified unto me and I unto the world.

2nd. As the Father sent the Son so that Son sends you for the same divine purposes. What were the great purposes for which Jesus left the highest heavens and visited the lowest earth? Let the angelic anthem which heralded his birth declare—"Glory to God in the highest, peace on earth, and good will towards men." How prominently did *he*, the first and best, because the Master and model of all christian missionaries, exhibit these as the high behests of his life. From the time when, at twelve years of age, he was found in the temple in the midst of the *doctors*, both hearing and asking them questions, to the time when he uttered his dying exclamation, the Son of God was ceaselessly engaged about his *Father's business*.—The language of his daily life was, I must work the works of him that sent me, and when the night drew near, in which no man can work, he could lift up his testimony before his Father saying, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." And what was the great work that thus occupied the entire life of our Redeemer? Was it merely procuring salvation, or was it not also dispensing its blessings wherever he went. To save souls was the purpose that lay nearest the Redeemer's heart, and that only subordinate to his Father's glory. Hence said he, "The Son of Man is come not to be ministered unto, but to minister and to give his life a ransom for many. The Son of Man is come to seek and to save that which is lost." The chief of sinners, publicans and harlots, were sought and saved. Matthew and Zaccheus, Mary Magdalene and the woman that was a *sinner*, are standing monuments of his will and power to save the lost. The two greatest apostles, Paul and Peter, furnish a still more eminent illustration of the same gracious purpose in Christ's ministry, for the former was converted from being the most zealous persecutor to be the most zealous preacher of the cross; and the latter was recovered from cowardly and repeated denial to the undaunted avowal of his Lord and Master. Thus did Jesus glorify his Father—thus did Jesus save lost souls. Now, dear brother, in these two great purposes you are called to be a follower of Jesus in your missionary life. Let first the di-

vine honor, and next the salvation of the human soul, be consecrated in your heart as the constraining motives to all future exertion. All other motives but such as may be resolved into either of these are but vain and delusory; these only are honorable and enduring. The mere romance of Missions may have its attractions for the distant spectator, but when that distance which "lends enchantment to the view" has been removed, such a motive will soon give way before the stern realities of depraved humanity in all its native deformity. How different too are the motives of the right hearted missionary from those of the worldling.

'Tis not in quest of human fame,
In search of human praise.
The fading wreath of Earth to claim,
Pride's monument to raise.
He goes the frenzied sinner to win,
The darkened eye to cheer
To chase away the clouds of sin,
Bid Hope's bright star appear.
He goes commissioned from above,
Bearing the Olive Branch of Love.
The Balm of healing Grace.
Midst elements of noise and strife
He goes to open the door of Life,
The path of Righteousness.
Thus love to souls inflames, inspires,
These holy men—who go
Where torrid suns pour forth their fires
And bright snow crystals glow.
Midst arid wastes and sterile lands,
Benighted climes and foreign strands,
Beneath inclement skies,
The Missionary seeks to save
The savage and the base born slave—
This is his enterprize.

3rd. As the Father sent the Son so that Son sends you against the same enemies. For this purpose was the Son of God manifested that he might destroy the works of the Devil. In the wilderness he met this great adversary of God and man, and overcame him by the sword of the Spirit, the Word of God.—Frequently during his ministry did he "cast out devils." On the cross, having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Of necessity you, dear brother, must meet the same enemy, for your work too it is, to assault and overthrow his dominion, and the more successful your assault the more fierce his enmity. No faithful missionary will be suffered long to remain ignorant of his devices. You will be called to encounter him in the high places of

the field, it may be to lead the attack upon some stronghold of his heathen domain hitherto unassailed. Be strong then in the Lord and in the power of his might, thus only will you overcome. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. The world lying under the wicked one was another enemy your Lord had to overcome, and these are his words to you, "In the world ye shall have tribulation." Outward privations you may be called to endure—and these not alone which affect bodily, but spiritual health. Moffat, the great African missionary, endured great privations in hunger and sickness, in exposure to perils in the wilderness, from the beasts of prey prowling around him and from men more savage than they, but all these he felt to be light contrasted with the privation of christian fellowship. "It is hard," said he, "to keep one stick burning by itself." Piety is prone to wax cold when not frequently inflamed by the communion of saints. But in want of the necessaries of life, in persecution from wicked men, and even from professed friends, even to the death, and in separation from all human sympathy, Jesus has gone before all his servants, and it is surely enough for the servant that he be as his Lord. But there is an enemy, dear brother, you will often meet in your public as well as private life, an enemy, I had almost said, greater than any yet named, an enemy which Jesus never met, and that is the evil heart of unbelief that dwelleth in you. There you will be called to fight the good fight of faith as Jesus never was, for the Prince of this world when he came found nothing in the Holy One to prosper, but everything to repel his temptations. But you will discover at every turn of life that you have a traitor within ready to admit the enemy on every occasion, or to aid his machinations against you. Let not that reproach be yours, which is all the more pungent because of its self-accusing spirit. They made me the keeper of the vineyards, but mine own vineyard have I not kept! Let but your heart be kept right with God and then your life will be like that of your Master, a living commentary on christian doctrine and christian duty.

4th. As the Father sent the Son so that Son sends you—with a view to the same reward. Jesus endured the cross, despising the shame for the joy that was

set before him. What was that joy which thus overshadowed with its brightness the horrors of Gethsemane, the tortures of Calvary, and the darkness of Joseph's tomb? Its chief ingredient was, doubtless, the Father's full and unqualified approbation of his entire work on earth. This was felt during the whole period of his life, though sometimes more manifestly, as at his baptism of inauguration on the Mount of Transfiguration and on his way to the cross. And if, in the garden and on the cross he felt the hidings of his Father's face, it was not under the impression that his Father no longer approved his work that he exclaimed, "My God, my God, why hast thou forsaken me?" for never did that Father approve more fully that Son's work than when he bore the mighty load of divine wrath. This approbation of the Father, however, was declared most gloriously by the resurrection from the dead and ascension to glory. Then was Jesus declared to be the Son of God with power. So with every faithful servant of this exalted Lord, for saith he, "To him that overcometh will I grant to sit with me on my throne, even as I overcame and am set down with my Father on his throne." This home shall all have who faithfully serve him. As they enter the world of Spirits they will receive this welcome, "Come ye blessed of my Father." Another reward Jesus coveted and received for his work on earth was the saved souls that were born under his ministry. We read of 500 brethren meeting here at one time on a mountain in Galilee. These must have been the fruit of his missionary life, and among the thousands converted, after the Pentecostal descent of his Spirit, how many must have heard and remembered his discourses and witnessed his wondrous works. They were too the fruit of that prayer on the cross, "Father, forgive them." In a similar manner the zealous and faithful missionary now will reap a spiritual harvest. Yes, dear brother, if you but give yourself to your work with zeal and fidelity, you will not only save your own soul, but those who hear you. How animating these words of the apostle James, "He that converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." One soul saved would be an ample reward for the most protracted human ministry, but when we think of that unit

becoming ten, and tens becoming hundreds, how transcendent the reward!—In heathen lands, when the grace of God takes effect, these animating rewards rapidly multiply. Among the more docile of the heathen tribes the missionary may, even in a brief life, as in Aneiteum, reap a rich spiritual harvest. In the field to which you are now destined greater success has been achieved, by limited means, than in any portion of heathen territory in modern times. How animating is it to the recent immigrant, in the newly settled Province or Colony, to find the virgin soil before it is well cleared yielding an ample return for his toil. In this respect your prospects are more enticing than those of your brethren in the ministry you leave behind. They are called to cultivate the ground which is often, as the beaten highway, all the more sterile because so often trodden. But with all your joys in witnessing the fruits of your ministry, let your chief joy ever be that which awaits the faithful missionary in heaven. In the darkest period you may then say, "Though Israel be not gathered yet will I be glorious in his sight;" and, if you make Christ the pattern of your missionary labors, his voice will at last be heard of you uttering the glad welcome, "Well done good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many. Enter thou into the joy of thy Lord." In the meantime, at once for your encouragement and admonition, let me in his name repeat his salutation and commission to you—Peace be unto you: as the Father sent me so send I you, and may he now breathe upon you and say, receive ye the Holy Ghost. Amen.

Notices, Acknowledgments, &c

TO THE READERS OF THE INSTRUCTOR AND REGISTER.—We send the January No. of the *Instructor* to all the subscribers to the *Register*, in the hope that many of them may be induced by the perusal of its contents to take it in preference. We have again to request that our agents will forward the amounts due for the past year, and also all orders for the present year, with as little delay as possible, that we may know what number to print hereafter. After the present month only those will be sent, for which we have either the money or the order of a responsible agent.

Remittances may also be sent to the Synod Treasurer, Abraham Patterson, Esq, Pictou. We would earnestly press upon

our brethren in the ministry to take an interest in increasing the circulation in their several localities.

The Presbytery of Pictou will meet at Green Hill for Pre-Byterial visitation on Tuesday, 13th January next, at 11 o'clock.

Having this month a superabundance of original matter we have issued our present No. entirely original. In our next we shall devote a larger portion of our space to religious extracts and intelligence.

Monies received by the Treasurer from 20th November to 20th December. 1856—

HOME MISSION.

St Peter's and Bay Fortune.		
£20 1s P E Island currency	£16	14 2
Less discount on Notes		2 1
	£16	12 1

J. and J. Yorston acknowledge the receipt of 20 yards Flannel from the Ladies of Mill Brook, Middle River, for the Foreign Mission.

Pictou, December 19, 1856.

Received for Maecan Church—from Home Mission Board, £10: from Mrs McCulloch, Truro, £1: from Session of Truro congregation, £2. Any sum for the above purpose thankfully received

JAMES MCG. MCKAY.

Persons wishing to have the *Instructor* bound, if sent to the *Presbyterian Witness* Office may have them done in a neat and cheap form at short notice.

Halifax, December 23, 1856.

Boards, Standing Committees, &c.

Board of Home Missions.—Rev Professor Ross, Rev Messrs Patterson, Watson and Walker, together with the Presbytery Elders of Green Hill, West River, and Primitive Church. Rev George Patterson, Secretary

Board of Foreign Missions.—Rev Messrs Baxter, Kier, Roy, Walker, Bayne, Watson, and Waddell, and Messrs Ebenezer McLeod and Daniel Cameron, of West River; A. Fraser, of New Glasgow, and John Yorston, of Pictou. Secretary, Rev J. Bayne.

Educational Board.—Chairman, Rev J. Bayne. Treasurer, Abram Patterson, Esq. Secretary, Rev James Ross.

Seminary Board.—The Professors, ex officio. Rev Messrs McCulloch, Baxter,

E. Ross, Wyllie, Cameron and McKay, and Messrs Robert Smith, David McCurdy and Isaac Fleming. Mr McCulloch, Convener.

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

Acceivers of Contributions to the Schemes of the Church.—James McCallum, Esq., P E Island, and Mr Robert Smith, Merchant, Truro.

Committee to Audit Accounts.—Rev Geo. Walker and Messrs Roderick McGregor, and Alex. Fraser, of New Glasgow. Rev G. Walker, Convener.

Committee on Colportage.—Rev John I. Baxter, and Messrs Isaac P. Dickie, and Edward Blanchard, junr.

Agent for the Christian Instructor and Missionary Register.—Mr Chas Robson, Halifax.

Foreign Missionary Wanted.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of a Missionary to labor in the South Seas, are now prepared to receive applications for that service, from Ministers and Licentiates of the Church in Nova Scotia, or the United Presbyterian Church in Scotland, or its branches in the Colonies. Applications to be directed to the Rev James Bayne, Secretary of the Board, Pictou.

Terms of the Instructor and Register.

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

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

Orders and remittances to be forwarded to Mr James Barnes. Remittances may also be sent to the Synod Treasurer.