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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

JULY, 1856.

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1856.

THE
CHRISTIAN INSTRUCTOR.

JULY, 1856.

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

LOCALITIES IN PALESTINE.

No. I.

SHECHEM—ITS SCENERY AND HISTORY.

THE city of Shechem is embedded in a deep valley of great beauty, formed by the celebrated mounts of Gerizim and Ebal, and is immensely rich in thrilling historical recollections. It occupies a central position in the country, and is much frequented; being about 30 miles north from Jerusalem, and 6 south from the site of ancient Samaria. The great northern road from Jerusalem to Galilee, passes right through the valley in which it is situated. The large and beautiful plains of Mukhna, first particularly noticed by Dr Robinson, stretches northward right athwart the mouth of this valley, and shooting right past both mountains on the east, and connecting itself with the vale of Shechem, forms its outer expansion, and so contains the field purchased and owned by the Patriarch Jacob in that quarter. In passing along the great plain of Mukhna, on the Jerusalem road, in a straight northerly direction, Gerizim is seen to cover Ebal entirely and to intercept its view,—thus clearly marking the relative position of both mountains.—And when the road reaches the entrance of the valley, it winds round the north-east corner of Gerizim, and turns abruptly to the north-west, pursuing this course for upwards of 3 miles, being the whole length of the valley formed by the extension of the mountains. After that it resumes its north course and proceeds in that direction to Samaria.

The vale of Shechem is only about 500 yards wide, but it is exceedingly rich and fertile, with a fine soil of deep black vegetable mould; while copious streams and fountains of water, issuing from the mountains, during most seasons of the year, beyond all other places in Palestine, contribute immensely to refresh and fertilize the soil—producing in the vale of Shechem, when other parts of the country are burnt and parched up, an almost perennial spring. When the traveller enters this charming vale, his eye rests on a carpet of the most lovely green. It presents the aspect of one entire garden of exquisite beauty, pervaded with orange and olive groves, and abounding in all kinds of fruit,—apricots, pomegranates, vines, figs and walnuts—the

vigorous luxuriansness of the larger trees overtopping and nearly concealing the town. "Here a scene of luxuriant and almost unparalleled verdure bursts upon our view," says Dr Robinson. "The whole valley was filled with gardens of vegetables and orchards of all kinds of fruit, watered by several fountains, which burst forth in various parts and flow westwards in refreshing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine."

The mountains of Gerizim and Ebal rise in bold and majestic grandeur immediately from the valley in each side, to the height of 800 feet. Ebal is more steep, rugged and sterile, with large, naked rocks here and there protruding. The aspect of Gerizim is more soft and verdant; having a more northerly exposure, the midday sun does not wither up its verdure with its scorching rays: its own shade is its best protection. Its slopes are more gradual than those of Ebal. Its sides in many places are terraced and planted with fruit trees. A very ancient road, cut into regular broad steps in some parts of the mountain, leads to its summit; but its gentler slopes may be ascended on horseback, although not without some hazard. The summit of Gerizim, which spreads out into a vast tract of table land, has been, and is still, a place of great resort. Here stood in ancient times the Samaritan temple, although no trace of its existence is now to be found; and here still the Samaritans of the valley assemble four times in the year, to offer their sacrifices and perform their worship; and here too at some remote period stood a town of considerable extent, and a fortress of great strength, whose ruins overspread the southern summit of the mountain. The soil is good, and traces of recent cultivation appear.

Shechem stands more than a mile from the opening of the valley, on the water-shed. It is a place of great antiquity, but its name has undergone many revolutions. It was called Sechem, or Sychem, by the Greeks. This in the days of our Lord passed into Sychar,—a name of reproach, as some have supposed. Its classic name, Neopolis, it received from the Romans; and this in the Arabic form Nabulus, remains to the present day,—the representing the Arabic Aliff, and consequently long. The town itself is long and narrow, extending along the base of mount Gerizim, and partly resting on its declivity. The streets are narrow; the houses high and in general well built, all of stone, with domes on the roofs as at Jerusalem. The present population is about 8,000 or 10,000, chiefly Moslems,—there being only about 500 Armenian christians, 130 Samaritans and some Jews. Recently a Protestant mission has been organized in the town under the fostering care of the devoted Bishop Gobat, along with a school of many Protestant children. They both share in the same cheering prosperity that attends all similar institutions in the East at the present day.

At the south-east corner of Gerizim, only a few rods from the mountain, Jacob's well is situated; and just half way between the mountains, fair in the opening of the valley, stands Joseph's tomb. Consequently the field which Jacob bought at the hand of the children of Hamor, Shechem's father, lies in the same locality. This field must have been of some considerable extent, embracing not only the well and the tomb, but also a portion of the large plain of Mukhna. The twelve Patriarchs, there is reason to believe, were all buried there. Acts vii. 16.

HISTORICAL RECOLLECTIONS OF SHECHEM.

The inviting aspect of this lovely spot drew the Patriarchs to it at a very early period. Abraham at his first entrance into Canaan, "passed through the land unto the place of Sichem," or Shechem, as it ought to have been

rendered, "unto the plain of Moreh;" that is unto the large plain of Mukhna, already mentioned, lying in immediate connection with the vale of Shechem. Here Abraham had the first vision of the Almighty with which he was favoured in Canaan, and here he received the first express promise of the land as the assured inheritance of his seed. And again, when Jacob came from Padan-Aram, he crossed the Jordan in the vicinity of Succoth, traveled south-west in the direction of Shechem, and pitched his tent at Shalim, a city of Shechem; or, as the passage may be correctly rendered—"came in safety to the city of Shechem." Gen. xxxiii. 18. Attracted by the great beauty and fertility of the place, he formed the resolution of acquiring a permanent settlement there; and for that purpose, as already mentioned, he bought a piece of land from the natives. And although his residence there was of much shorter duration than was at first intended, owing to the savage outrage of his ruthless sons on the poor defenceless Shechemites, for the unhappy defilement of his daughter Dinah, he still regarded the land as his lawful inheritance. When far removed from this place, he was still in the habit of sending his flocks to feed there. "Joseph's brethren went to feed their father's flocks at Shechem." Gen. xxxvii. 12. It was on a visit of tender affection to his brethren in this very region, that Joseph was unhumanly sold by them to the Ishmaelites going down to Egypt.

One of the most impressive scenes ever witnessed by the Israelites, and one intended and calculated to make a deep and lasting impression on their minds, took place in this region: it was the ceremonies connected with reading the law in the valley of Shechem, and the solemn and awful responses given from the lofty summits of the adjacent mountains. "These shall stand upon mount Gerizim to bless the people—and these shall stand on mount Ebal to curse." Deut. xxvii. 12, 13. The tribes appointed to bless were descended from Leah and Rachel, the free women; while those appointed to curse, were, with two exceptions, the descendants of the bond women. The mountains were clothed with a living mass of men; the priests standing with the ark in the valley beneath, read the law with a loud voice, turning their faces alternately to Gerizim and Ebal, as they pronounced the blessing and the curse; and from the overpowering throng that hung upon the respective mountains, came forth, with the voice of thunder, the solemn response—"amen." It is difficult to conceive a ceremony more simple, and yet so solemnly grand than this. By this expressive solemnity all Israel deliberately consented to the national covenant; declared that they expected the blessings stipulated to them, only in a way of obedience; and confessed that, individually and nationally, they should merit, and might expect, to be accursed of God, if they were disobedient to his commands.

Not long after, when Joshua convened and met the assembled tribes to give them his last and parting address, it took place on this very scene. It is recorded in the 24th chapter of his Book, and it is very earnest and very affecting. He brings them under a solemn engagement to serve the Lord; and the people, still retaining a lively impression of the wonderful scenes which that generation had passed through, yielded a ready and a cordial obedience. "And the people said unto Joshua, the Lord our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem."

About two hundred years after this the city of Shechem was the scene of a fearful tragedy. Abimelech, an unworthy son of the celebrated Gideon, born of a concubine of Shechem, contrived to ingratiate himself with his mother's people, and persuaded them to recognise him as king in preference to

any other of Gideon's sons. His honours, however, were but short lived.—His hands were stained with blood; sins of the deepest dye lay at his door. He had wantonly put to death his own brothers, 70 sons of his worthy father. The youngest, however, namely Jotham, escaped his merciless hands; and just at the time when the Shechemites were assembled to make Abimelech king, Jotham presented himself on the top of mount Gerizim and uttered his famous parable about the trees going forth to anoint a king over them; and at the same time predicted the utter destruction of both the Shechemites, and Abimelech their king. The prediction was speedily fulfilled: vengeance hastened their doom. "God sent an evil spirit between Abimelech and the men of Shechem, and the men of Shechem dealt treacherously with Abimelech." Jud. ix. 23. An unprincipled man soon forgot former favours: a spirit of resentment hurried him to take a desperate revenge: he razed the city to the foundation, and sowed it with salt, burnt the tower to which the surviving inhabitants had fled, and slew them also to the number of a thousand men and women. The wicked usurper was not permitted long to survive this second terrible massacre. He went soon after to storm a similar tower in the neighbouring city of Thebez, and a woman flung a piece of a mill-stone upon his guilty head; and to avoid the disgrace of being slain by a woman's hand, he called hastily to his armour bearer to thrust him through—and he died on the spot.

A new city seems to have arisen, like the fabled Phenix, out of the ashes of the old. A place so inviting and possessing so great attractions, would not be permitted to be long in ruins. At the demise of Solomon, all Israel came to Schechem to make Rehoboam king. Here, by his despotical and impolitic reply, the ten tribes revolted; and the city became for a time the royal residence of Jeroboam.

The most interesting historical recollection associated with Shechem, is the Saviour's interview with the woman of Samaria recorded in the 4th chapter of John. He and his disciples were travelling from Jerusalem to Galilee, and taking the great central and northern road which, as John says, passes through the province of Samaria, they arrive at Jacob's well, which, as already mentioned, is situated at the road side on the spurs of Gerizim. The disciples proceed onward to the city, more than a mile farther; but the Saviour, tired and weary with his journey, remained behind at the well. He had meat to eat and work to do that the world knew not of. John's account of the occurrence is simple but very touching, and is given in his own happy style. "Now Jacob's well was there. Jesus therefore being weary with his journey sat thus on the well." The blessed Saviour was fatigued and overcome with his journey, and "thus" sat down to rest himself until his disciples should return with provisions from the city,—it being evidently their intention to eat their mid-day meal out doors on the grass by the well. It was noon; and therefore he might have traveled far that morning, and so been hungry as well as weary. All this reminds us of what he elsewhere says, descriptive of his poor and humble condition: "the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." The Saviour of the world traveled through life, oftentimes in weariness and sorrow, unheeded and unpitied by the world he came to redeem. But when John says he sat "thus" on the well, he most probably means to direct attention to the incident he proceeds to relate. "There cometh a woman of Samaria (a Shechemite but a Samaritan in faith) to draw water. Jesus saith unto her, give me to drink." How is this? coming more than a mile for water, when, at that season of the year at least—

the month of November—there was abundance of excellent water in the city, —it being in the midst of the rainy season. Much has been written to account for this unexpected occurrence; but in my opinion it is one of those fortuitous and inexplicable incidents that are daily taking place in the course of a gracious Providence, by which God visits some chosen vessel of mercy with a purpose of sovereign grace, as in the case of Zaccheus and others.—The woman was brought to the well by some concurring motive at the most seasonable time for the good of her soul. She came to hear a most impressive discourse about the nature and virtues of “living water.” And as the words of the Lord Jesus began powerfully to penetrate her soul, she dropt her water-pot, returned, believing, and said: “Come, see a man who told me all things that ever I did: is not this the Christ?” At the earnest solicitation of the Shechemites, who were all Samaritans in religious belief, he consented to tarry with them; and he abode there two days. “And many more believed because of his own word; and said unto the woman, now we believe not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.”

A very interesting occurrence happened recently at Jacob’s well. When the deputation from the Church of Scotland to the Jews were in Palestine in 1839, they of course paid a visit to Shechem; and while there, one of them, the Rev Mr Bonar, went with a guide to see the well. “The guide removed the large stone that covers the mouth of the low vault built over the well; and then thrusting himself through the narrow aperture, invited Mr Bonar to follow. This he accordingly did; and in the act of descending, his Bible escaping from his breast-pocket, fell into the well and was soon heard plunging into the water far below. The guide made very significant signs that it could not be recovered, “for the well is deep.” Just four years after, however, this Bible was actually recovered. Dr Wilson, on a tour through Palestine, visited the well, and with incredible resolution and perseverance, brought it up in a state of mush after it had lain four years in the water at the bottom of the well. Dr Wilson and his attendants let down a young Arab to the bottom of the well by a rope tied round his body,—a most perilous enterprise! But an Arab will risk his neck for a handsome *bakshish*. The well was dug out of a solid rock. The bottom was all over stones; and there was very little water in it. The rope was knotted at the top, and when measured, the well was found to be 75 feet deep.

SKETCH OF JAMES MCGREGOR, FATHER OF REV. JAMES MCGREGOR, D. D.

(As the members of our Church we may say universally feel a respect for the memory of Dr McGregor, we believe that they will also feel interested in those connected with him. The following contains a sketch of his father, who was in many respects a remarkable man. It is compiled partly from a notice of him by his pastor, the Rev Samuel Gilfillan, in the *Christian Magazine* for March 1801, and partly from information gleaned in other quarters.)

James Drummond, or McGregor, for by the former name he was generally known in consequence of the outlawry of the celebrated Clan Gregor, was born a short distance from the foot of Lochearne, in the parish of Comrie, Perthshire, Scotland, about the year 1716. We know nothing of his early

life, till when a young man he went down to the Lowlands, in the neighborhood of Alloa, to learn the trade of a weaver. At that time, in few parishes of the Highlands were the doctrines of grace proclaimed, and, indeed, over the whole of Scotland, the blighting influence of Moderatism had so far prevailed, that it was in the smallest number of the pulpits of the Established Church that the gospel might be said to have been faithfully preached. Whether James had received a religious education or not, we do not know, but certain it is that for any saving acquaintance with the Gospel, he was indebted to his visit to the south. "There," says Mr Gilfillan, "he received the knowledge of the truth by means of Mr Ebenezer Erskine, then at Stirling. The master with whom he served for some time was a cordial friend of the doctrines of the Gospel, and frequently took him with him to hear the fore-mentioned distinguished minister of Christ. By degrees James acquired a considerable knowledge of the doctrines of grace and the causes of the Secession; and resolving to take a side in the cause of God and truth, he was admitted to communion by Mr Ebenezer Erskine about the year 1740. One thing that greatly contributed to his leaving the Established Church, was the dryness, as he called it, of the ministers he heard, and the carnal conversation of the people on the Sabbath day. When he sat on what was then called the servant's loft in the Church at Alloa, before public worship began, nothing was heard but the news of the country and the idle chit-chat of the past week; but when he went to Stirling or returned from it, the savor of Christ's knowledge was diffused all around. They took sweet counsel together as they went to the house of God in company. This made him conclude very justly, that there was more of Christ among the one sort of people than the other.

One circumstance not mentioned by Mr Gilfillan, which made a deep impression on his mind, to which he used to refer in after life, and had much influence in deciding his choice, was the scene when Ebenezer Erskine was turned out of his Church. As this was an event deeply interesting in itself and by the impression which it made on James McGregor's mind, has had no small influence in the formation of our Church, we insert a full description of it from the pen of a recent writer:—

"At Stirling on the first Lord's day after Mr Erskine's deposition, the Church bells were forbidden to be rung, and the people on assembling at the usual hour found the doors of the Church and churchyard made fast to prevent their entrance. The exasperated multitude were about to proceed to violent measures to effect an entrance, but their venerable pastor having made his appearance, and expressing his disapprobation of all violent measures, succeeded in dissuading them from the attempt. Then in the presence of the immense multitude, whom the interesting occasion had brought together, he lifted up the pulpit Bible, which, according to the custom of the times, he had brought with him from his house, and with that majestic manner, which was so natural to him, and with awfully impressive solemnity of tone, protested as in the Divine presence, that he was now obeying the dictates of duty, and that not he, but his opposers, were responsible at the judgment seat of God for the scenes of that day. The words spread a thrill of deep emotion throughout the vast assembly—more especially as they looked on the grey hairs and majestic form of the venerable sufferer; but every thought of violence had given way to holier feelings, and quietly retiring to a convenient spot, they listened to the ministrations of the dauntless witness, whom they now began to regard not only with the affection due to a pastor, but with something of the veneration claimed by a martyr.

"The place selected for the solemn service was such as to harmonize with the state of mind of the worshippers, and to provide the vast multitude with a fitting sanctuary. To this day the visitor to Stirling is guided to a verdant and elevated spot, that rises to the northward of that ancient seat of kings. Here with the frowning ramparts of the castle rising above him—rich and waving plains beneath, amid which the 'many-linked' Forth seeks his majestic way, and begins his strange and mazy circles as if loath to save so fair a scene, with far in the distance the noble Grampians raising their bold and rugged pinnacles into the clouds—did this father of the Secession gather together his scattered sheep, and rear, as it were, in visible form, the standard, which bore inscribed on it, 'Christ's crown' and 'His people's rights.'

"The first portion of the 60th Psalm was given out by Mr Erskine to be sung, and very appropriately opened the services of the day.

'O Lord thou hast rejected us
And scattered us abroad;
Thou justly hast displeased been
Return to us, O God.
The earth to tremble thou hast made
Therein didst breaches make,
Do thou thereof the breaches heal
Because the land doth shake.'

"A short prayer followed; after which the venerable man read as his text those words of Mat. viii. 27, 'But the men marvelled, saying, what manner of man is this that even the wind and sea obey him.' The sermon which followed was one which those who heard never could forget. The occasion, the scene, the subject, all tended to elevate both speaker and hearers into a higher region, and made holy eloquence sound like inspiration. It was a day of deep and varied emotions. Some were saddened to tears, when they thought of the precious minister, whom the Church of Scotland had driven from her pale, in others joy in the truths which they had heard swallowed up for the time all other feelings, while hoary headed men felt the recollections of youth suddenly revived, and those who had been active in the proceedings of that day, seemed to their minds to have 'served themselves heirs to the iniquity and wickedness of some of their forefathers in that place, who stoned that eminent seer and faithful martyr, Mr James Guthrie.'"

James was deeply affected with this scene, and spoke of it with interest ever after. Shortly afterward he returned to his native place, where he obtained a farm and married, his wife's name being Janet Dochart or McGregor, of whom, little is known except that she was commonly reputed in after life as a very pious woman. To them was born one son, the late Dr McGregor, and two daughters.

"After this period" (the time of his admission to the Church), says Mr Gilfillan, "his attachment to the testimony of Jesus was firm and decided, but his views were but limited and imperfect. The path of the just however is as the shining light. When he returned to the Highlands, he endeavoured to communicate the good news among his relations and neighbours, and his endeavours were not without some success. A few came forth to the help of the Lord, and a seed was sown, which shall not be destroyed, we trust, for ages yet to come. As he was born in a place, where dependence on our own good works and intentions was reckoned necessary in a certain degree to salvation, it was some time before he could shake off such a dangerous rival to the grace of God. The Lord set him right in this fundamental article by the ministry of Mr Muckersie, late of Kinkell,—to whom the Seceders in this place then belonged as a part of his charge, and of whom

he always spoke in terms of the warmest regard. It was a gratifying sight to those who can enjoy such a spectacle to see James and his wife going all the way from Lochearne to Kinkell, about eighteen English miles, almost every Sabbath in summer; and they were commonly at the place of worship by 9 o'clock in the morning. James used to wrap himself up in his Highland plaid, and, having slept two hours, arose to hear the Word of God, which he always did with great eagerness, and seldom without tears. For some time James labored under considerable difficulties about the believer's deliverance from the law as a covenant of works, and about the life of faith in God's son. But Mr Barlas of Crieff was honored as an instrument to direct his views in these particulars, and to lead him into the treasures of comfort that are in the righteousness and grace of Christ. From that time and forward he was enabled to walk by faith, and to show to the world that we establish the law."

It was not long that it was necessary for him to travel such a distance to obtain the faithful ministrations of the gospel. A Secession congregation was formed at Crieff, about ten miles distant, and still later James was one of the small band who united to form the congregation of Comrie, which built their Church four or five miles distant, and which obtained as their first minister the late Rev Samuel Gilfillan. Through life the love for the house of God, which led him to walk to Kinkell when young to hear the word of life, continued, and regularly, summer and winter, was he seen in his place. As his years increased he was not able to go and return to Comrie on the same day, but remained over night with some of his friends, particularly a brother-in-law named James Millar, whose family still remember the affectionate earnestness with which he pressed upon their attention the "one thing needful."

He was always remarkable for his reverence for the Sabbath. On that day he had family worship three times. On going and returning from Church he was always engaged in religious conversation, and was disliked by many on that account. Not unfrequently it might be heard said, "Here comes that great Seceder, we cannot get a word said." His warnings to the young, also, were faithful and affectionate, "Children, attend the Kirk while ye're young. I found it easier to go to Kinkell when I was young, than I do now to go to Comrie."

He was a person of great integrity of mind and primitive simplicity of manners. His name among some ministers of his acquaintance was Nathanael. He was much given to the exercise of prayer. "The woods on the side of Lochearne, if they could speak, would testify how often he wrestled with God for his Church, and especially for this benighted part of the country." The late Dr Jarment of London, visiting Comrie, requested a grand-daughter to take him to the house where James had lived. She did so. Only two stones were left. He set down on one of them, and gave expression to his thoughts in the remark, "If these stones could speak how many prayers could they tell of, that had been put up within those walls by that good old man."

He was, however, particularly distinguished by his earnest desire for the spreading of the Gospel, and though occupying an humble sphere, he showed it by his personal exertions for the conversion of those around him. Many a dark night did he travel round the country with practical books in order to read them to those who were careless and ignorant, and leaving them with them that they might peruse them at their leisure. The *Christian Magazine*, then the principal religious magazine circulated in the Secession Church, he read with great avidity, particularly what concerned the progress of

Christ's kingdom. The tears rolled down his aged cheeks when he heard of the remarkable success which attended the labors of the missionaries of the Secession in Orkney; and he lived long enough to hear that the Highlands of Scotland about Moulin had become the scene of the Redeemer's power. The revival of religion which took place in that part of the country under the late Dr Stewart, Mr Gilfillan was accustomed to represent as an answer to his prayers.

But his love for the Gospel was particularly tried, when called to give up his only son to the service of God in a far distant land, a land the very name of which was then associated with dreariness, cold, and privation. "Though he felt," says Mr Gilfillan, "the yearnings of an affectionate father over an only son, he cheerfully acquiesced, and rejoiced that he had a son honored to carry the Gospel to these dark places of the earth. Nothing gave him greater joy than the accounts he received from Pictou of the success of the Gospel." In a letter to his son, dated April 7th, 1788, he says, "I was refreshed to hear, from the Rev Mr Bailas' letter, of your ministry having some apparent success. I would be glad to hear something particularly from yourself, as nothing would be more satisfaction to me, nor such a compensation for the loss of you, as to hear that you would be instrumental in spreading the fame of our glorious Redeemer in the dark places of the earth and a people formed for praising him; and as the Lord in his adorable sovereignty has called you to a dispensation of ordinances in that place, faint not nor be discouraged at trials that may be in your way, for the Lord has the management of all in his own hand. So look to him for grace to trust in him, for grace and strength for the work he has called you to, and "as thy day is so shall thy strength be."

Mr Gilfillan, in a letter of date December 8th, 1794, says, "Every week seemed a month to your father at the time he used to receive letters from you. He reckons it his principal earthly comfort to hear of your welfare and of the success of the Gospel in those parts where you live. I cannot describe his joy to you. The tears start in his eyes, and his face glistens when he hears from you." And a relative in writing says that he was revived in hearing of his success, as was Jacob on hearing that Joseph was yet alive.

The infirmities of age at length began to come over him. He, however, continued to attend the house of God till the beginning of the winter in which he died, where, on a seat prepared for him in front of the precentor's desk, on account of his being dull of hearing, he listened with eagerness to the word of life. He also regularly attended the fellowship meeting. He also continued his visits to read religious books to his neighbours, till within a few days before his death. Having a premonition of his approaching end, he went round among them to give them his last, and, as it proved, his dying advice. On the first Sabbath of the year and of this century, on his granddaughter, who waited on him, returning from public worship, he asked what was Mr Gilfillan's text. She told him, "When a few years are come I shall go the way whence I shall not return." "Well," said he, "I have not years to live, nor months, nor weeks, only a few days." On the Tuesday following he took his candle, which he usually took with him when he went out reading, to go to a neighbour's house. She asked him if she would go and bring him home. He replied, "James will surely come home with me the night for it is the last." On this occasion, or at least on one of his last visits, the subject read was Dr McGregor's writings on the Millennium, published in the *Christian Magazine*. His neighbour came home to the door, and left him to lift the latch, but ere the door was opened he had fallen down and

was carried to bed insensible. He revived the following day, but died on Saturday. During this time he conversed a good deal, but was much of his time in prayer and repeating passages of Scripture. When asked if they would send for Mr Gilfillan, he replied, "No, he will be studying, and I do not wish the Lord's work to be interrupted. Send him word that I am a dying man, and he can remember me at a throne of grace as well there as here." One asked him if he had any thing to trust to. He replied, "Yes, I know that my Redeemer liveth, and will stand at the latter day upon the earth." He asked a friend to read the 119th Psalm. He said he had got forty passages out of that Psalm to comfort him the past night. Thus, amid exercises which showed how much his mind had already imbibed the spirit of that better world into which he was prepared to enter, he fell asleep in Jesus on the 8th January, 1801, aged 84 years and upward. The writer visited Comrie and Lochcarne in September, 1847, and found that at the distance of nearly half a century his memory was still fragrant.

This narrative suggests practical reflections. Especially it illustrates the remarkable manner in which God orders events in his Providence both with reference to individuals and the interests of the Church; and shows how much good an individual of sincere piety, though in an humble station, may accomplish. P.

RELIGION IN COMMON LIFE.

A SERMON PREACHED AT CRATHIE CHURCH, OCTOBER 14, 1855, BEFORE HER MAJESTY THE QUEEN AND PRINCE ALBERT, BY THE REV. JOHN CAIRD, M. A., MINISTER OF ERROLL, SCOTLAND, PUBLISHED BY HER MAJESTY'S COMMAND.

"Not slothful in business; fervent in spirit, serving the Lord."—Romans, xii. 11.

[CONTINUED.]

Another consideration, which I shall adduce in support of the assertion that it is not impossible to blend religion with the business of common life, is this: that religion consists, *not so much in doing spiritual or sacred acts, as in doing secular acts from a sacred or spiritual motive.*

There is a very common tendency in our minds to classify actions according to their outward form, rather than according to the spirit or motive which pervades them. Literature is sometimes arbitrarily divided into "sacred" and "profane" literature, history, into "sacred" and "profane" history,—in which classification the term "profane" is applied, not to what is bad or unholy, but to every thing that is not technically sacred or religious—to all literature that does not treat of religious doctrines and duties, and to all history save Church history. And we are very apt to apply the same principle to actions. Thus, in many pious minds there is a tendency to regard all the actions of common life as so much by unfortunate necessity, lost to religion. Prayer, the reading of the Bible and devotional books, public worship—and buying, selling, digging, sowing, bartering, money-making, are separated into two distinct, and almost hostile, categories. The religious heart and sympathies are thrown entirely into the former, and the latter are barely tolerated as a bondage incident to our fallen state, but almost of necessity tending to turn aside the heart from God.

But what God hath cleansed, why should we call common or unclean? The tendency in question, though founded on right feeling, is surely a mistaken one.—For it is to be remembered that moral qualities reside not in actions but in the agent who performs them, and that it is the spirit or motive from which we do any work that constitutes it base or noble, worldly or spiritual, secular or sacred. The actions of an automaton may be outwardly the same as those of a moral agent, but who attributes to them goodness or badness? A musical instrument may discourse

sacred melodies better than the holiest lips can sing them, but who thinks of commending it for its piety? It is the same with actions as with places. Just as no spot or scene on earth is in itself more or less holy than another, but the presence of a holy heart may hallow—of a base one, desecrate—any place where it dwells; so with actions. Many actions, materially great and noble, may yet, because of the spirit that prompts and pervades them, be really ignoble and mean; and, on the other hand, many actions, externally mean and lowly, may, because of the state of his heart who does them, be truly exalted and honourable. It is possible to fill the highest station on earth, and go through the actions pertaining to it in a spirit that degrades all its dignities, and renders all its high and courtly doings essentially vulgar and mean. And it is no mere sentimentality to say, that there may dwell in a lowly mechanic's or household servant's breast a spirit that dignifies the coarsest toils and "renders drudgery divine." Herod of old was a slave, though he sat upon a throne; but who will say that the work of that carpenter's shop at Nazareth was not noble and kingly work indeed!

And as the mind makes things high or low, so secular or spiritual. A life spent amidst holy things may be intensely secular; a life the most of which is passed in the thick and throng of the world may be holy and divine. A minister, for instance, preaching, praying, ever speaking holy words and performing sacred acts, may be all the while doing actions no more holy than those of a printer who prints Bibles, or of the bookseller who sells them; for, in both cases alike, the whole affair may be nothing more than a trade. Nay, the comparison tells worse for the former, for the secular trade is innocent and commendable, but the trade which traffics and tampers with holy things is, beneath all its mock solemnity, "earthly, sensual, devilish." So, to adduce one other example, the public worship of God is holy work; no man can be living a holy life who neglects it. But the public worship of God may be—and with multitudes who frequent our churches is—degraded into work most worldly, most unholy, most distasteful to the great Object of our homage. He "to whom all hearts are open, all desires known," discerns how many of you have come hither to-day from the earnest desire to hold communion with the Father of Spirits, to open your hearts to Him, to unburden yourselves in His loving presence, of the cares and crosses that have been pressing hard upon you through the past week, and by common prayer and praise, and the hearing of His holy Word, to gain fresh incentive and energy for the prosecution of His work in the world; and how many, on the other hand, from no better motive, perhaps, than curiosity or old habit, or regard to decency and respectability, or the mere desire to get rid of yourselves and pass a vacant hour that would hang heavy on your hands. And who can doubt that, where such motives as these prevail, to the piercing, unerring inspection of Him, whom outwardly we seem to reverence, not the market-place, the exchange, the counting-room, is a place more intensely secular—not the most reckless and riotous festivity, a scene of more unhallowed levity, than is presented by the House of Prayer?

But, on the other hand, carry holy principles with you into the world, and the world will become hallowed by their presence. A Christlike spirit will Christianise every thing it touches. A meek heart; in which the altar-fire of love to God is burning; will lay hold of the commonest, rudest things in life, and transmute them, like coarse fuel at the touch of fire, into a pure and holy frame. Religion in the soul will make all the work and toil of life—its gains and losses, friendships, rivalries, competitions—its manifold incidents and events—the means of religious advancement. Marble or coarse clay, it matters not much with which of these the artist works, the touch of genius transforms the coarser material into beauty, and lends to the finer a value it had never before. Lofty or lowly, rude or refined as life's work to us may be, it will become to a holy mind only the material for an infinitely nobler than all the creations of genius—the image of God in the soul. To spiritualise what is material, to Christianise what is secular—this is the noble achievement of Christian principle. If you are a sincere Christian, it will be your great desire, by God's grace, to make every gift, talent, occupation of life, every word you speak, every action you do, subservient to Christian motive. Your conversation may not always—nay, may seldom, save with intimate friends—consist of formally religious words; you may perhaps shrink from the introduction of religious topics in general society; but it demands a less amount of Christian effort oc-

casionaly to speak religious words, than to infuse the spirit of religion into all our words; and if the whole tenor of your common talk be pervaded by a spirit of piety, gentleness, earnestness, sincerity, it will be Christian conversation not the less. If God has endowed you with intellectual gifts, it may be well if you directly devote them to His service in the religious instruction of others; but a man may be a Christian thinker and writer as much when giving to science, or history, or biography, or poetry, a Christian tone and spirit, as when composing sermons or writing hymns. To promote the cause of Christ directly, by furthering every religious and missionary enterprise at home and abroad, is undoubtedly your duty; but remember that your duty terminates not when you have done all this, for you may promote Christ's cause even still more effectually when in your daily demeanour, in the family, in society, in your business transactions, in all your common intercourse with the world, you are diffusing the influence of Christian principle around you by the silent eloquence of a holy life. Rise superior, in Christ's strength, to all equivocal practises and advantages in trade; shrink from every approach to meanness or dishonesty; let your eye, fixed on a reward before which earthly wealth grows dim, beam with honor; let the thought of God make you self-restrained, temperate, watchful over speech and conduct; let the abiding sense of Christ's redeeming love to you make you gentle, self-denied, kind, and loving to all around you;—then indeed will your secular life become spiritualised, whilst, at the same time, your spiritual life will grow more fervent; then not only will your prayers become more devout, but when the knee bends not, and the lip is silent, the life in its heavenward tone will "pray without ceasing;" then from amidst the roar and din of earthly toil the ear of God will hear the sweetest anthems rising; then, finally, will your daily experience prove that it is no high and unattainable elevation of virtue, but a simple and natural thing to which the text points, when it bids us be both "diligent in business" and "fervent in spirit, serving the Lord."

As a last illustration of the possibility of blending religion with the business of common life, let me call your attention to what may be described as the *Mind's power of acting on Latent Principles*.

In order to live a religious life in the world, every action must be governed by religious motives. But in making this assertion; it is not, by any means, implied that in all the familiar actions of daily life religion must form a *direct* and *conscious* object of thought. To be always thinking of God, and Christ, and Eternity amidst our worldly work, and, however busy, eager, interested we may be in the special business before us, to have religious ideas, doctrines, beliefs, present to the mind,—this is simply impossible. The mind can no more consciously think of heaven and earth at the same moment than the body can be in heaven and earth at the same moment. Moreover there are few kinds of work in the world that, to be done well must not be done heartily, many that require, in excellence, the whole condensed force and energy of the highest mind.

But though it be true that we cannot, in our worldly work, be always consciously thinking of religion; yet it is also true that unconsciously, insensibly, we may be acting under its ever-present control. As there are laws and powers in the natural world of which, without thinking of them, we are ever availing ourselves,—as I do not think of gravitation when, by its aid, I lift my arm, or of atmospheric laws when, by means of them, I breathe, so in the routine of daily work, though comparatively seldom do I think of them, I may yet be constantly swayed by the motives, sustained by the principles, living, breathing, acting in the invisible atmosphere of true religion. There are under-currents in the ocean which act independently of the movements of the waters on the surface; far down too in its hidden depths there is a region where, even though the storm be raging on the upper waves, perpetual calmness and stillness reign. So there may be an under-current beneath the surface-movements of your life—there may dwell in the secret depths of your being the abiding peace of God, the repose of a holy mind, even though, all the while, the restless stir and commotions of worldly business may mark your outer history.

And, in order to see this, it is to be remembered, that many of the thoughts and motives that most powerfully impel and govern us in the common actions of life, are *latent* thoughts and motives. Have you not often experienced that curious

law—a law, perhaps, contrived by God, with an express view to this, its highest application—by which a secret thought or feeling may lie brooding in your mind, quite apart from the particular work in which you happen to be employed? Have you never, for instance, while reading aloud, carried along with you in your reading the secret impression of the presence of the listener—an impression that kept pace with all the mind's activity in the special work of reading: nay, have you not sometimes felt the mind, while prosecuting without interruption the work of reading, yet at the same time carrying on some other train of reflection apart altogether from that suggested by the book? Here is obviously a particular "business" in which you were "diligent," yet another and different thought to which the "spirit" turned. Or, think of the work in which I am this moment occupied. Amidst all the mental exertions of the public speaker—underneath the outward workings of his mind, so to speak, there is the latent thought of the presence of his auditory. Perhaps no species of exertion requires greater concentration of thought or undividedness of attention than this: and yet, amidst all the subtle processes of intellect,—the excogitation or recollection of ideas,—the selection, right ordering and enunciation of words, there never quits his mind for one moment the idea of the presence of the listening throng. Like a secret atmosphere it surrounds and bathes his spirit as he goes on with the external work.—And have you not too, my friends, an Auditor—it may be, a "great cloud of witnesses,"—but at least one all-glorious Witness and Listener ever present, ever watchful, as the discourse of life proceeds? Why then, in this case too, while the outward business is diligently prosecuted, may there not be on your spirit a latent and constant impression of that awful inspection? What worldly work so absorbing as to leave no room in a believer's spirit for the hallowing thought of that glorious Presence ever near? Do not say that you do not see God—that the presence of the divine Auditor is not forced upon your senses as that of the human auditory on the speaker. For the same process goes on in the secret meditations as in the public addresses of the preacher—the same latent reference to those who shall listen to his words dwells in his mind when in his solitary retirement he thinks and writes, as when he speaks in their immediate presence. And surely if the thought of an earthly auditory—of human minds and hearts that shall respond to his thoughts and words—can intertwine itself with all the activities of a man's mind, and flash back inspiration on his soul, at least as potent and as penetrating may the thought be, of Him, the Great Lord of heaven and earth, who not only sees and knows us now, but before whose awful presence, in the last great congregation, we shall stand forth to recount and answer for our every thought and deed.

Or, to take but one other example, have we not all felt that the *thought of anticipated happiness* may blend itself with the work of our busiest hours? The labourer's evening release from toil—the school-boy's coming holiday, or the hard-wrought business-man's approaching season of relaxation—the expected return of a long absent and much loved friend—is not the thought of these, or similar joyous events, one which often intermingles with, without interrupting, our common work? When a father goes forth to his "labour till the evening," perhaps often, in the thick of his toils, the thought of home may start up to cheer him. The smile that is to welcome him, as he crosses his lowly threshold when the work of the day is over, the glad faces, and merry voices, and sweet caresses of little ones, as they shall gather round him in the quiet evening hours—the thought of all this may dwell, a latent joy, a hidden motive, deep down in his heart of hearts, may come gushing in sweet solace at every pause of exertion, and act like a secret oil to smooth the wheels of labour. And so, in the other cases I have named, even when our outward activities are the most strenuous, even when every energy of mind and body is full strung for work, the anticipation of coming happiness may never be absent from our minds. The heart has a secret treasury, where our hopes and joys are often garnered—too precious to be parted with for a moment.

And why may not the highest of all hopes and joys possess the same all-pervading influence? Have we, if our religion be real, no anticipation of happiness in the glorious future? Is there no "rest that remaineth for the people of God," no home and loving heart awaiting us when the toils of our hurried day of life are ended?—What is earthly rest or relaxation, what that release from toil after which we so often sigh, but the faint shadow of the saint's everlasting rest—the repose

of eternal purity—the calm of a spirit in which, not the tension of labour only, but the strain of the moral strife with sin, has ceased—the rest of the soul in God! What visions of earthly bliss can ever—if our Christian faith be not a *form*—compare with “the glory soon to be revealed”—what joy of earthly reunion with the rapture of the hour when the heavens shall yield our absent Lord to our embrace, to be parted from us no more for ever! And if all this be not a dream and a fancy, but most sober truth, what is there to except this joyful hope from that law to which, in all other deep joys, our minds are subject? Why may we not, in this case too, think often, amidst our worldly work, of the Home to which we are going, of the true and loving heart that beats for us, and of the sweet and joyous welcome that awaits us there? And, even when we make them not, of set purpose, the subject of our thoughts, is there not enough of grandeur in the objects of a believer's hope to pervade his spirit at all times with a calm and reverential joy? Do not think all this strange, fanatical, impossible. If it do seem so, it can only be because your heart is in the earthly hopes, but not in the higher and holier hopes—because love to Christ is still to you but a name—because you can give more ardour of thought to the anticipation of a coming holiday than to the hope of heaven and glory everlasting.—No, my friends! the strange thing is, not that amidst the world's work we should be able to think of our home, but that we should ever be able to forget it; and the stranger, sadder still, while the little day of life is passing,—morning—noontide—evening,—each stage more rapid than the last, while to many the shadows are already fast lengthening, and the declining sun warns them that “the night is at hand, wherein no man can work,” there should be those amongst us whose whole thoughts are absorbed in the business of the world, and to whom the reflection never occurs that soon they must go out into eternity—without a friend—without a home!

Such, then is the true idea of the Christian life—a life not of periodic observances, or of occasional fervours, or even of splendid acts of heroism and self-devotion, but of quiet, constant, unobstructive earnestness, amidst the commonplace work of the world. This is the life to which Christ calls us. Is it yours? Have you entered upon it, or are you now willing to enter upon it? It is not, I admit, an imposing or an easy one. There is nothing in it to dazzle, much in its hardness and plainness to deter the irresolute. The life of a follower of Christ demands not, indeed, in our day, the courage of the hero or the martyr, the fortitude that braves outward dangers and sufferings, and flinches not from persecution and death. But with the age of persecution the difficulties of the Christian life have not passed away. In maintaining a spirit of Christian cheerfulness and contentment—in the unambitious routine of humble duties—in preserving the fervour of piety amidst unexciting cares and wearing anxieties—in the perpetual reference to lofty ends amidst lowly toils—there may be evinced a faith as strong as that of the man who dies with the song of martyrdom on his lips. It is a great thing to love Christ so dearly as to be “ready to be bound and to die” for Him; but it is often a thing not less great to be ready to take up our daily cross, and to *live* for Him.

But be the difficulties of a Christian life in the world what they may, they need not discourage us. Whatever the work to which our Master calls us, He offers us a strength commensurate with our need. No man who wishes to serve Christ will ever fail for lack of heavenly aid. And it will be no valid excuse for an ungodly life that it is difficult to keep alive the flame of piety in the world, if Christ be ready to supply the fuel.

To all, then, who really wish to lead such a life, let me suggest that the first thing to be done—that without which all other efforts are worse than vain, is heartily to devote themselves to God through Christ Jesus. Much as has been said of the infusion of religious principle and motive into our worldly work, there is a preliminary advice of greater importance still—that we be *religious*. Life comes before growth. The soldier must enlist before he can serve. In vain, directions how to keep the fire ever burning on the altar, if first it be not kindled. No religion can be genuine, no goodness can be consistent or lasting, that springs not, as its primary source, from faith in Jesus Christ. To know Christ as my Saviour—to come with all my guilt and weakness to Him in whom trembling penitence never fails to find a friend—to cast myself at His feet in whom all that is sublime in divine holiness is softened, though not obscured, by all that is beautiful in human

tenderness—and, believing in that love stronger than death which, for me, and such as me, drained the cup of untold sorrows, and bore without a murmur the bitter curse of sin, to trust my soul for time and eternity into His hands—this is the beginning of true religion. And it is the reverential love with which the believer must ever look to Him to whom he owes so much, that constitutes the mainspring of daily life. Selfishness may prompt to a formal religion, natural susceptibility may give rise to a fitful one, but for a life of constant fervent piety amidst the world's cares and toils, no motive is sufficient save one—self-devoted love to Christ.

But again, if you would lead a Christian life in the world, let me remind you that life must be *continued* as well as begun with Christ. You must learn to look to Him not merely as your Saviour from guilt, but as the friend of your secret life, the chosen Companion of your solitary hours, the Depository of all the deeper thoughts and feelings of your soul. You cannot live *for* Him in the world unless you live much *with* Him, apart from the world. In spiritual as in secular things, the deepest and strongest characters need much solitude to form them. Even earthly greatness, much more spiritual greatness, is never attained but as the result of much that is concealed from the world—of many a lonely and meditative hour. Thoughtfulness, self-knowledge, self-control, a chastened wisdom and piety, are the fruit of habitual meditation and prayer. In these exercises Heaven is brought near, and our exaggerated estimate of earthly things corrected. By these our spiritual energies, shattered and worn by the friction of worldly work, are repaired. In the recurring seasons of devotion the cares and anxieties of worldly business cease to vex us; exhausted with its toils, we have, in daily communion with God, “meat to eat which the world knoweth not of;” and even when its calamities and losses fall upon us, and our portion of worldly good may be withdrawn, we may be able to show like these holy ones of old at the heathen court, by the fair serene countenance of the spirit, that we have something better than the worldly pulse to feed upon.

But, further, in availing yourself of this divine resource amidst the daily exigencies of life, why should you wait always for the periodic season and the formal attitude of prayer? The Heavens are not open to the believer's call only at intervals. The grace of God's Holy Spirit falls not like the fertilising shower, only now and then; or like the dew on the earth's face, only at morning and night. At all times on the uplifted face of the believer's spirit the gracious element is ready to descend. Pray always; pray without ceasing. When difficulties arise, delay not to seek and obtain at once the succour you need. Swifter than by the subtle electric agent is thought borne from earth to heaven. The Great Spirit on high is in constant sympathy with the spirit beneath, and in a moment, in the twinkling of an eye, the thrill of aspiration flashes from the heart of man to God. Whenever anything vexes you—whenever, from the rude and selfish ways of men, any trials of temper cross your pain—when your spirits are ruffled, or your Christian forbearance put to the test, be this your instant resource! Haste away, if only for a moment, to the serene and peace-breathing presence of Jesus, and you will not fail to return with a spirit smoothed and calmed. Or when the impure and low-minded surround you—when, in the path of duty, the high tone of your Christian purity is apt to suffer from baser contacts, oh, what relief to lift the heart to Christ!—to rise on the wings of faith—even for one instant to breathe the air of that region where the Infinite Purity dwells, and then return with a mind settled against temptation, ready to recoil with the instinctive abhorrence of a spirit that has been beside the Throne, from all that is impure and vile. Say not, then, with such aid at your command, that religion cannot be brought down to Common Life!

In conclusion, let me once more urge upon you the great lesson on which we have been insisting. Carry religious principle into every-day life. Principle elevates whatever it touches. Facts lose all their littleness to the mind which brings principle and law to bear upon them. The chemist's or geologist's soiled hands are no sign of base work; the coarsest operations of the laboratory, the breaking of stones with a hammer, cease to be mechanical when intellectual thought and principle govern the mind and guide the hands. And religious principle is the noblest of all. Bring it to bear on common actions and coarse cares, and infinitely nobler even than the philosophic or scientific, becomes the Christian life. Live for Christ in common things, and all your work will become priestly

work. As in the temple of old, it was holy work to hew wood or mix oil, because it was done for the altar-sacrifice or the sacred lamps; so all your coarse and common work will receive a consecration when done for God's glory, by one who is a true priest to His temple.

Carry religion into common life, and your life will be rendered useful as well as noble. There are many men who listen incredulously to the high-toned exhortations of the pulpit; the religious life there depicted is much too seraphic, they think, for this plain and prosaic world of ours. Show these men that the picture is not a fancy one. Make it a reality. Bring religion down from the clouds. Apply it to the infallible test of experiment; and, by suffusing our daily actions with holy principles, prove that love to God, superiority to worldly pleasure, spirituality, holiness, heavenly-mindedness, are something more than the stock ideas of sermons.

Carry religious principle into common life, and common life will lose its transitoriness. "The world passeth away!" The things that are seen are temporal. Soon business with all its cares and anxieties—the whole "unprofitable stir and fever of the world"—will be to us a thing of the past. But religion does something better than sigh and muse over the perishableness of earthly things; it finds in them the seed of immortality. No work done for Christ perishes. No action that helps to mould the deathless mind of a saint of God is ever lost. Live for Christ in the world, and you carry out with you into eternity all the results of the world's business that are worth the keeping. The river of life sweeps on, but the gold grains it held in solution are left behind, deposited in the holy heart. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." Every other result of our "diligence in business" will soon be gone. You cannot invent any mode of exchange between the visible and invisible worlds, so that the balance at your credit in the one can be transferred, when you migrate from it, to your account in the other. Worldly sharpness, acuteness, versatility, are not the qualities in request in the world to come. The capacious intellect, stored with knowledge, and disciplined into admirable perspicacity, tact, worldly wisdom, by a lifetime devoted to politics or business, is not, by such attainments, fitted, to take a higher place among the sons of immortality. The honour, fame, respect, obsequious homage that attend worldly greatness up to the grave's brink, will not follow it one step beyond. These advantages are not despised; but if these be all that, by the toil of our hand, or the sweat of our brow, we have gained, the hour is fast coming when we shall discover that we have laboured in vain and spent our strength for nought. But while these pass, there are other things that remain. The world's gains and losses may soon cease to effect us, but not the gratitude; or the patience, the kindness or the resignation, they drew forth from our hearts. The world's scenes of business may fade on our sight, the noise of its restless pursuits may fall no more upon our ear, when we pass to meet our God; but not one unselfish thought, not one kind and gentle word, not one act of self-sacrificing love done for Jesus' sake, in the midst of our common work, but will have left an indelible impress on the soul which will go out with it to its eternal destiny. So live, then, that this may be the result of your labours. So live that your work, whether in the church or in the world, may become a discipline for that glorious state of being, in which the church and the world shall become one,—where work shall be worship, and labour shall be rest,—where the worker shall never quit the temple, nor the worshipper the place of work, because "there is no temple therein, but the Lord God Almighty and the Lamb are the temple thereof."

REVIEW.

THE WORDS OF THE LORD JESUS. By Rudolf Stier. Translated from the second revised and enlarged German edition: by the Revds. W. B. Pope and John Fulton. Vols. I. and II. Edinburgh: T. and T. Clark.

THE Germans have obtained a world-wide fame for their labors in Biblical criticism. Yet the Theology of that country is so corrupt that it is a serious question whether the introduction of their works into England and America

is likely to do more harm than good. Leaving out of view those whose Neologian character is so decided as to cause them at once to merit the reprobation of all friends of the bible, yet even those writers who, in the fatherland, appear as the most distinguished advocates of Evangelical truth, have so many errors still clinging to their skirts, as to render their works very unsatisfactory, while so much of their space is occupied in refuting errors, which would never obtain a moment's credit except in the mind of a German, that the time spent in reading them and the money spent in purchasing them, are in a good measure thrown away.

Yet the writings of German critics do contain valuable matter. In the knowledge of the original languages of scripture, and their cognate dialects, in nice grammatical analysis of the words of scripture, and in acquaintance with those subjects which can throw light upon their interpretation, they are unsurpassed. Could the same qualities be employed by Englishmen, the result would be most happy for the cause of Biblical study. What we think desirable is not translations of German works, but original works by British scholars who have availed themselves of the treasures of grammatical criticism, prepared to their hands by their brethren on the continent. The most valuable works lately produced in Britain and America on the sacred volume are of this character. We may only adduce as instances the commentaries of Drs Alexander and Eadie, the works of Trench on the Parables and Miracles, and Dr Fairbairn on Typology and Ezekiel.

But it seems to be the determination of the learned, that the British public shall have translations of German critical works; and if we are, we know of none better than the work of which we have placed the title at the head of this article. Altogether it is superior to any German commentary we have seen. One reason for this is the fact that the writer is not a *professor* but a *pastor*, and hence his exposition has a practical character more suited to the English mind. "All sound exposition," says the author in his preface, "of the Divine word of salvation, must at least have a hortatory element, for that word is hortatory throughout; in these pages there is not the smallest paragraph, which simply musters food for our critical curiosity. Nothing seems to us more unnatural, than a certain *dead, dry* handling of the word of life—never speaking from the heart to the heart—which is called the 'purely scientific.' For the Bible is not a mere old document for the learned, but a text for the preacher to the church and the world, ever and inexhaustibly new." And again: "I have not neglected commentaries, whether faithful or heterodox; but I have, with still more diligence, for now about thirty years, sought out, collected, and put to the most living use in my own heart and ministry the immediate emanations of the living Word. I avow publicly before God and the world that all the theology and criticism of the age, whether infidel, or one-fourth, one-half, or three-parts orthodox, has since then only served to strengthen and confirm me in my joyful boast;—I know in whom I believe. I know that what I read and possess in the Word will remain when the world passes away; and that its slightest sentence will prove a better dying pillow than all else that man could conceive or possess."

From the man who approaches the study of God's Word in this pious and reverential strain, we think little danger is to be apprehended. This brings to our notice an essential feature of all former German writers that we have seen, viz., their very partial and incorrect views of inspiration. In this respect Stier is far ahead of them. Though he has in a few instances used expressions which sound suspiciously, yet the following extracts, the first from his preface, and the second from his introduction to the exposition of

the Sermon on the Mount, will show that he holds the complete inspiration of the sacred writers:—

“But have we these words just as he spoke them? This is the question of modern criticism, which refuses to take for granted, what should however be taken for granted by all who believe in a Revelation of the Son of God, namely, that his words cannot have fallen to the ground, cannot have dropped and been lost through the sieve of erring human composition. Yes, we possess that which he spake.—Not indeed in the letter of the *verba ipsissima*, but through the mediating witness of the Evangelists elevated in the Spirit. Yet are they truly and essentially the *ipsissima*, as his teaching for the world and the Church.”

“Yet, the Lord’s Spirit so brought the Lord’s words to the Evangelists’ remembrance, that though they might not write them down always according to the strict letter and word, yet they were enabled to give us their substance and contents with perfect truth; but the Spirit of truth could never have permitted the slightest untruthfulness to appear in the Record. The deeper we penetrate into the relation which here subsists between the human and the divine, the clearer we discern, having any measure of faith in our interpretation of Scripture, the miracle which must have been wrought by the Spirit in the furnishing of the Evangelists for the task of handing down the discourses and the acts of our Lord; so much the farther must we recede from the unseemly thought that this or that was put in order by man; or rather shifted and deranged, in order that we, learned investigators of later times, might be needed to set it right again.”

Similar declarations, together with the most pointed reproofs of the views so prevalent among former interpreters as to the authority of the sacred writers, occur throughout the exposition, giving gratifying evidence of the progress toward sound opinions of the Evangelical party in Germany. But we must refer to the commentary. Its title sufficiently indicates its design, but as the author does not confine his attention to the parables and discourses of our Lord, but also to the occasional sayings in the performance of his miracles and in his general intercourse, and expounds them in the connection in which they occur, the work may be said to form a commentary on the gospels. We give an extract, which will enable our readers to judge of the work. The following is the conclusion of the exposition of our Lord’s defence of working miracles on the Sabbath day:—

“Does it follow therefore that they (such passages as Rom. xiv. 5, Col. ii. 16, 17) declare a complete abrogation of the Sabbath, as a day consecrated by God for man above other days, and set apart for special blessing? By no means, and those who can find no Sabbath in the New Testament understand neither that apostolical doctrine nor the statement of our Lord in this passage. Not by doing away with the Sabbath, but by bringing it to mind and glorifying it, does he show himself to be the Lord of the Sabbath. We find here rather the most emphatic confirmation of the inviolably continuing *Sabbaton* in the all expressive *egeneto*. Not Moses has given you the Sabbath—but the Sabbath *has been* from the first, when all things came into being, when the world and *man* were created. As already in the reception of this commandment into the decalogue, which contains only what is original and permanent law for all men, not what was temporarily designed for Israel alone, so again does Christ, in the words *dia ton anthropon* set forth the universal validity of the Sabbath originating from the creation. (Not like the temple, only on account of the Israelitish people.) So long as man lives on earth he is to have a Sabbath of God; the necessity of his nature, and the ordinance of the Creator for meeting that necessity, always correspond to each other. But in this has Christ shown himself to be Lord of the Sabbath for his Church, for the new humanity in him, that he has changed the day from the *end* of the old world week, which passed away for ever with the still Sabbath of his grave, to the *beginning*, with which an entirely new state of things commenced, and thus has made the day peculiarly his own, the *Lord’s day*, and has united to the remembrance of the first creation, whose Sabbath was broken and rendered servile by sin, the praise of the new creation, effected by him who became a son of man for man’s sake. Thus has he given

to us the Sabbath anew, without literal commandment, as in the Old Testament, but by the free operation of the Spirit in the Church, so that even no defect of knowledge in this particular, no error of Church doctrine, has as yet been able to deprive of its day of the Lord. Thus do we, sanctifying the Sabbath in Christ, now look freely and joyfully forward to the future *Sabbatismos* (Heb. iv. 19) in which the rest of God in man from the Redemption work will unite with the first rest from the creation work; on the other hand, before the appearing of Christ, the best Sabbath devotion could only point backward in humility and repentance because of sin, to the lost peace of the Sabbaths of Adam in Paradise."

It is pleasing to see the Evangelical party on the Continent approaching to such sound views regarding the Sabbath. One great cause of the falling off of the Continental Churches from the faith of the Reformation, has been the loose views which they generally entertained regarding the sacredness of that day, and it is a favorable symptom of the revival of vital godliness among them that they are coming to recognize the universal and perpetual obligation of the Lord's day. In this respect let Britain hold fast that which she has, that no man take her crown.

On the whole we consider that this commentary will commend itself to English students. There is indeed much of it occupied with the refutation of German misinterpretation, with which most British ministers will trouble themselves but little. There are occasionally low views in regard to some points of christian obligation, as, for example, though he defends our Lord's law regarding the Marriage law, he defends the conduct of the German Churches in celebrating the marriages of persons separated, on unscriptural grounds,—on the grounds of expediency or the necessity of the case. German society being very loose on this point, and the civil law being framed in accordance with it. We observe also that though in some places there are clear exhibitions of the doctrine of efficacious grace, yet his doctrinal sentiments are not formed in the school of Calvin. Yet it is a work from which, in expounding these important portions of the sacred oracles, the christian pastor may derive valuable assistance.

A SHORT SERMON FOR THE YOUNG.

David was a parent, a wise, kind, judicious parent; one who was aware of the natural pollution of the hearts of his children, and who was also aware of the many temptations to which they were exposed in a wicked world: David was also a prince, a prince of no common sagacity, and who knew that if he expected to see his subjects upright, honourable and happy, they must acquire holy habits in youth, and grow up in the fear of the Lord, and in obedience to his commands. Hence we find him, on one occasion, in his secret retirement, and with uplifted hands praying, "Rid me, and deliver me from the hand of strange children whose mouth speaketh vanity," and hence too, in his anxiety for the welfare of the youth of his people, and

under the spirit of inspiration he utters the admonition of the text:

Psalm cxix. 9,—“Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word.”

The text contains two topics that will engage our attention at present; and allow me, dear young friends, for whom this subject is more especially intended, to beg of you that you will give this subject your careful attention, and may the Spirit of our God give you grace to apply these sayings to your hearts, that you may believe and live.

The first topic that we will consider is, 1st. It is implied that the way of the young is polluted.

Observe the way spoken of. It is the

way of the young: and what is it? a way is a beaten path along which the traveller passes: and this word is employed, as a figure of speech, to describe a course of life by which an individual is led. This word with this meaning is common in Scripture, thus, "God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way." David says, "the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." By the word way then, in these and similar passages, you will perceive that the course of the life and conduct of an individual is meant, and this is its meaning in the text.

Observe again, the text speaks of "*his way*." The way of the young, you will notice, is called *his way*: that is, the *particular way* of Divine Providence in which he is led: the *particular sphere* of life in which he moves. Some are rich and some are poor; some are scholars and some are ignorant; some are servants and some are apprentices: on some one of these, or similar ways, are the young travelling along the pathway of human life; and in whichever of these ways he moves, that is "*his way*"—that *young person's way*.

Observe still farther. The way of the young is polluted; this idea is clearly contained in the text. If not polluted, whence the need of cleansing? And this way is universally polluted; there is no exception; the text knows none, the Bible knows none; "all flesh hath corrupted his way," "there is none righteous, no not one." Original sin hath polluted *his way*; it hath weakened and darkened his understanding, so that he does not perceive the true value of objects; it has led man to call sweet bitter, and bitter sweet; it has surrounded him with snares and temptations. Let me suppose that, while in this condition, you have begun to seek the way to Zion, that you have caught a glimpse of your lost and ruined state, and are anxiously seeking to glorify God, and to secure the salvation of your own soul; if so, I must tell you, that you are in great danger of losing what you seek, and why? because your way is polluted—it requires cleansing—and until your souls are washed with the washing of regeneration, that is, renewed, you cannot succeed in any attempt to obtain salvation. But again—actual sin has polluted *his way*, and we have melancholy illustrations of this

in every stage and station of life. See the children mocking the venerable prophet Elisha, and saying, "Go up thou bald head, go up thou bald head:" see the prince Manasseh, only 12 years old, yet entering upon a course of monstrous wickedness, and guilty of every foul and loathsome crime: see the indignity and envy of Joseph's brethren. But why go to the people of other days for illustrations that the way of the young is polluted? My dear young friends, look back, examine your past history short as it is; and when I ask you to do this, do not think that I suppose you, who may read this, to be worse than other youth; nay rather, I trust you are better than many, still I ask you to review your past history, and what do you discover? How many sins against your God, against your conscience, against your parents, have you been guilty of? How much prayer has been neglected by you? How many mercies have been abused by you? Now some of these things are chargeable against you, and they clearly show that *your way* is impure and polluted. Do not say I have exaggerated—no I have not: look at your duties—at the duties you owe your parents, society, yourselves, or your God, and say, is there not neglect or imperfection running through them all? Yes, the fact implied in the text is too true, the *way* of the young is polluted. And why do I take such pains to fix upon your attention the fact that your *way* is polluted—it is because I love you, and because I am deeply affected by the place you occupy in society. When I see you around your father's fire-side, in the Sabbath School or in the great congregation, my heart yearns towards you, and so does the heart of every well disposed person. We rejoice to see you full of health and spirits, and we feel your happiness gladdening our hearts and awakening the most delightful sensations; but we cannot put away from us the thought that some of you may be called away from the world by death in the midst of your youth, and that others of you may have to struggle through a long life with manifold evils. In you we see those who are soon to fill the various relations of life and to carry on the business of the world, and the affairs of the Church, we remember how many hearts your wisdom and purity may rejoice, or your misconduct grieve. But interesting and important as all these considerations doubtless are, their inter-

est and importance is immensely increased when we recollect that you are immortal beings, and that you will be miserable or happy according as you receive or reject the "glorious gospel of the blessed God."—It is the recollection of all these things in connection with the fact that "the heart of man is deceitful above all things and desperately wicked," that has forced me to try and plainly fix upon my dear young friends, that *their way* is polluted.—But I look again at the text and find another important topic contained in it.

2d. It is asserted that the young man's way is to be cleansed by taking heed to the Word of God.

"Thy Word" plainly that small part of the Old Testament, the Psalmist possessed. David, you observe, had a high opinion of the Word of God. In another place he says respecting it, "The love of the Lord is perfect converting the soul, the testimony of the Lord is sure making wise the simple, the statutes of the Lord are right, rejoicing the heart, the commandment of the Lord is pure enlightening the eyes;" but now that that Word is completed, and that to us the "Word of salvation" is *fully* revealed; how much more effectual ought that Word to be.

Observe: the young are to take "heed" to this Word, they are to examine it carefully and to attend to it constantly—the young are to consult it *as a friend*. My young friends, you are travellers bound for eternity and you know not the way: how satisfactory then is it to have a faithful and kind friend along with you, guarding you in your journey, whom you can consult at all times, who is so intimately acquainted with the way that there can be no danger of mistake, and who is so deeply interested in your success that he entreats you to make use of him on all occasions. Now such a guide and friend you have in the Word of God. I entreat you then to consult this word that you may have a "lamp unto your feet and a light unto your path."

You cannot doubt the *truth* of this word. Doubt its truth? yon sable son of Africa, the child of Ham, upon whom has descended the curse of ages, and in fulfilment of which, he has become the degraded drudge of his fellow men: yon wandering Arab, the child of Ishmael, and "whose hand has been against every man, and every man's hand has been

against him," for the last 3,000 years;—that Jew, the son of Abraham, who wanders over every land, without a home or habitation, the member of an oppressed, crushed, and down-trodden people, whose very name is a proverb and a by-word;—all these are living, palpable proofs of the truth of that word; everything declares it true, aye, even the very opposition which it meets with in your heart and mine proves its truth. Besides the "very stones" are proclaiming that word to be the very "truth of God most sure." Egypt, and Nineveh, and Babylon, are this day yielding up their stony records, which have lain hid under the rubbish of ages, to testify the faithfulness of the Holy One of Israel to his promises and the unchangeable truthfulness of the inspired word.

Do you ask of the *worth* of this friend. Who can tell its worth? that consists in its complete adaptation to the condition of our race. Man is a fallen, guilty creature. In the Bible, and Bible alone, is that condition explained, and a remedy for that condition provided: in the Bible he learns his disease, and there he learns his cure; in the Bible he sees his guilt and vileness, and there too he sees how he may be restored to the image of his God. How full of worth then must that Book be, and yet, strange as it may be thought, I fear that it is this very excellence that makes so many young persons dislike it. Did the Bible wink at sin, did it call vice by soft-names, it would be more read and more esteemed. But because it insists on holiness—because its great lesson is "without holiness no man shall see the Lord," therefore is the Bible put aside.

Do you ask respecting the power of this friend. Contemplate the good it has accomplished. Unostentatiously and silently does it act, like a little leaven thrown into the lump; it has spread throughout society. and wherever it has come and been received it has elevated mankind,—it has scattered the element of strife, discomfort and ruin; the missionary has gone forth, and by means of this Word, the mental, moral, and physical being of man is changed, "the wilderness and the solitary place become glad for him," and "the desert has rejoiced and blossomed as the rose." I beseech you, my young friends, value this Book much. It was the companion of Moses. David, that wise and mighty monarch, considered the Book of God his greatest

treasure. Edward VI. of England highly valued the Bible. The poets Milton, Cowper, Young—philanthropists—statesmen—men of science, whose names are of world-wide reputation—all have valued and perused the Bible. Sir Robert Peel, whose name filled England for many years as a statesman of commanding talents, closed every day with the Bible; and Arthur, Duke of Wellington, read chiefly the Bible and Baxter's *Saints Rest*. I but give these names to show you that this Book is suited for all ranks of people—the renowned in arts and arms, as well as the “hidden ones” of God's family, have consulted its pages, imbibed its instructions and obeyed its commands. Again, I ask you to value *that Book*—esteem it as a very dear friend—meditate upon its saving truths, and, through God's blessing, it will cleanse *your way*. Farther, yield yourself up to the commands of the Bible, for they are the commands of the Prophet of the Church. When Moses was about to die he gave commandments to Joshua, his successor. When David was about to die he gave commandments to his son Solomon. And Jesus, in his bodily presence, has left our world, but he has left behind him *his* commandments. And, as the dying words of a parent or friend frequently affect the heart of the bereaved most powerfully, so these words of authority, while they have come from Jesus—have come to us hallowed by his blood and tears and groans. Dear young friends, you have sinned, and 'tis his blood alone that can wash it all away. You are “dead in trespasses and sins”, it is his Spirit alone that can renew you again in Christ Jesus. You are ignorant, and it is his Word alone that can make you wise unto salvation. That Word is God's instrument for dispelling the darkness of the mind and for guiding our feet in the way everlasting. Let the Bible then be your companion—ponder over its contents, and by doing so you will come to be possessed of clear judgments and good understandings. I have heard of an individual, who, while climbing some mountain in South America, caught hold of a bush to assist him. The bush gave way, he observed something sparkling at the root of the bush, he examined the shining substance and found particles of silver, he examined further and found abundance of silver below. Now the Bible is a field of exhaustless wealth—search it and you will

find hidden treasures, not the perishable silver of Potosi, but the imperishable gold of heaven. “Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver.”

And now, having dwelt for a little upon two of the topics that are contained in the text, I would close these observations with a few plain practical remarks by way of application.

1. Purification from sin is the only safety of the young.

Oh, let me tell you, my dear young friends, that you are in the midst of danger. You indeed may think little of this; but danger is near you on the right hand and on the left. Aft, as you are, to rely upon your own judgment and your own views: expecting, as you do, satisfaction where so many have been disappointed: unconscious of the almost universal selfishness and deceitfulness of worldly men and worldly things, surrounded with the ungodly, who seek to encourage you in evil, and to make you familiar with the ways wherein transgressors go, is not your danger imminent? And is not that danger increased beyond conception, when you recollect, that, in addition to all this, there is within you an impure and corrupt nature? And surely, surely when your own will, and the will of a corrupt world, and the will of Satan, harmonize to lead you astray, you are in a most perilous condition. Permit me to tell you with affectionate plainness that so long as you continue thus, you are sporting on the edge of a precipice—you are playing with destruction. But you may be delivered from all that moral impurity and danger. God promises this deliverance to you. “I will sprinkle clean water upon you and ye shall be clean, from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you.” “Whoso is wise, and he shall understand these things; prudent and he shall know them?—for the ways of the Lord are right, and the just shall walk in them, but transgressors shall fall therein.”

2. Seek to be cleansed *now*—to-day.

Dear children. “Now is the accepted time, now is the day of salvation.” Begin then, at once, to prepare to meet your God. Every day of your life is misspent, that is spent without God. I

know that you do not intend to live all your days without religion; you mean to think about it by and by; but is not this to *resolve* that you will take your pleasure *now*—that you will please yourselves and gratify your lusts *at present*, and that by and by you will give the *dregs* of your life and the *refuse* of your time to God. Oh, you cannot *resolve* this—you cannot add insult to ingratitude. He says, “Remember *now* thy Creator.” You say I mean to do so at some future time; but why put off till to-morrow; you know not what shall be on the morrow; and even although you did know—although you had learned, what you never can learn, that you were to live to a ripe old age, what would you

gain? The loss of much real happiness, and a greatly lessening of the probabilities that you will ever become wise unto salvation. Begin, oh, begin with God. Seek to be washed in that fountain that has been opened for sin and for uncleanness. The encouragements to do so are ample. “I love them that love me, and those that seek me *early* shall find me.” Listen to the charge of a dying man to his son, and hear it as addressed to yourselves, “And thou, Solomon, my son, know thou the God of thy father and serve him with a perfect heart and with a willing mind: if thou seek him, he will be found of thee, but if thou forsake him he will cast thee off for ever.”

Religious Miscellany.

TRUE SUBMISSION.

BY MRS J. D. CHAPLIN.

The air of early autumn, laden with fragrance swept over the vineyards, orange groves, and sugar plantations of a West Indian isle. The gold and ruby clouds that encircled the setting sun spoke of a genial warmth little felt in our ruder climate at the same season. Careless, half-clothed negroes worked lazily, or lolled on rice casks all along the wharf, paining the thoughtful stranger alike their wanton songs and ribald mirth.

A merchant ship came beating her way wearily into the harbour, as if exhausted from a conflict with storm and wave. To outward appearance she bore no richer treasure than the coarse freight which our country exchanges with her tropical neighbours for their luxuries.

A gentleman who had been watching her approach with anxious eye, last sprang into a boat, and was rowed swiftly to the side of the barque by four negro oarsmen. He ascended to the deck, and after exchanging a few words with the captain, proceeded to the cabin where reclined a young invalid, who had been consigned by her father to his care, hoping that a gay winter in a warm climate might restore her health, or at least drive away the fear of death. With a cheerful air the early friend of her father accosted her:—

“And so, my northern flower,” cried the merchant, embracing her in a fatherly manner. “you have come here to

bloom with new beauty in our glorious climate.”

“I have come here, sir, *to die*,” replied the young girl, sorrowfully.

“To die? why, nobody dies here, my child! You will have a gay winter with my young people, who are looking anxiously for you. We’ll soon make you forget that there ever was such an old tyrant as Death in the world.” But it was in vain to flatter the dying girl.—Scarcely a year had passed since the same disease had borne her mother to the grave, and she saw plainly that her own doom was sealed. This conviction settled like an agony on her young heart. Her foolishly fond father had deceived her at first by holding out promises of life and joy; but when the hectic rose began to bloom upon her cheek, and her fair form to bow beneath the weight of pain and weakness, then the strong man began to tremble. Every hollow cough rang like a death-knell on his ear, and every bitter tear implored help he had not power to give. Death was mightier than love, and he dreaded to meet again so soon the grim conqueror in his house.—The earnest pleading for life at the hand of mortal was still in his ear, and he shrank from beholding another idol forced away from the beautiful earth to which they both had clung so fondly.—With a faint hope from change of climate, and a shrinking from the death scene, he fitted out the cabin of a barque he owned, and in care of a faithful nurse sent his

child to his college friend, with whom he had always maintained an intimacy.—After a weary and rough passage she met her new protector, but no smile could he draw from her lips.

The barque had reached the wharf, and she was led ashore with cheering words. "Come, now, my daughter, you are to leave all gloomy thoughts on ship-board. They have let you get the vapours in your frozen home. You'll soon feel how the blood will flow through your veins here, and we'll give the slip to the old conqueror for once."

"Sir," solemnly said the sick girl, "false tenderness has prompted my friends at home thus to deceive me; and at last, when they feared the bubble of hope was about to break, they sent me away to die among strangers. I know that I must die; and although I was born in a spot most favoured of Heaven, I know not how to die in peace,—no more than if I were a Hindoo."

"If you *should* die, my child," asked the merchant, as he seated himself beside his charge in a volante, "what have you to fear?"

"I'm afraid of God, sir."

"Why, my child, I'm sure you never harmed any one in your life."

"Something in my own heart tells me I'm not prepared to die. I have read the Bible more on my passage than ever before in my life; and there I find that 'without holiness no man can see the Lord.' At night, sir, when the waves beat against the vessel's side, and all else was still, have I lain striving to recall one holy act of mine which might commend me to the favour of Heaven. But I could not. The labour of my life has been to deck this frail form, and to enrich this immortal mind, for the sake of pleasing my friends and winning their love. All the past seems hollow, vain and selfish. When I try to pray, I feel myself drawing towards my Maker as to a hard master who is taking away my life, rather than to a Father who is calling me home."

And thus for weeks was the frail maiden troubled and perplexed, as the passing months bore her on to the dark, cold waves of eternity. She had no just knowledge of Him who died for sinners, and was vainly striving to merit heaven by good thoughts, and loud prayers, and a forced submission to God's will. She knew not that Jesus had said, "no man cometh to the Father but by me, and

whosoever cometh unto me, I will in no wise cast out." She knew not that Jesus was able to save to the uttermost, to rob death of its sting, and the grave of its victory.

Her kind friends failing to draw her into the ball-room or the theatre, and pitying her companionless sorrow, offered to convey her to a "very religious woman" who lived not far away, who would be able, doubtless, to give her some advice and comfort. This woman was of Spanish descent, and had been in early life a most rigid Papist. She had spent several years in a convent; but, weary of its tiresome round of duties had left it. When our young stranger was presented to her, she was struck with the resolute expression of her face. Deep lines marked her brow, and her lips were tightly pressed together. Every feature seemed to say, "My lot is a hard one, but I will bear it in silence." Having heard that this person was noted for her ready submission to God's will, our young northerner opened her mind, and asked her to point out to her the path of peace.

"Why, my child, do as I do," she replied. "What can't be cured must be endured. The more I see of the world, the less I care for it, and now the sooner I get out of it the better. I've been a cripple with rheumatism for years, and no one cares how soon I die; least of all do I. If you can't help sickness and death, then bear them like a brave woman; both will soon be over. That is the way I cheer myself up and keep easy."

"Oh, madam, your experience cannot comfort me," said her visitor. "Earth to me is full of beauty, and all my friends affectionate and sincere. The thought of parting with them adds another sting to death. You are tired of life and disgusted with its pleasures. I can easily see that death will be a release. But allow me to ask, madam, where you obtained the power to endure acute pain with such silent patience?"

"I was always of an independent turn, and possessed of a very strong will.—Years ago I made up my mind to bear my lot till death came to free me from pain."

"But for the soul?" asked the anxious girl; "that, you know, lives for ever."

"Well, as for that, child, I feel quite easy. I never committed any great sin, and performed many good works in my younger days. The patience and sub-

mission that I manifest now give me a claim to rest in heaven."

This was not religion; it was cold stoicism and self-righteous pride, and from it the beautiful stranger turned away unblest.

One day, as she sat weeping in the bitterness of her spirit, a hand was laid gently on her shoulder. Turning round, she saw the placid face of Mammy Hetty, a favourite negro nurse in the family of her protector.

"Dear sick child," she said, "you bow too heavy to sorrow,—good give it up first as last,—cast it all on *Him*, for you can't do nothing for poor weak self.—*Jesus*, he'll do it all. He's mighty to save,—why, child, dat jis what he come purpose for. He take you in his arms and carry you through the dark valley hisself. You won't hear de waters roar, nor see de darkness; for de light of his coun'nance, dat scatter de shadow of death; and de music of his voice drown de swelling of Jordan."

"Where did you hear that, Mammy Hetty?" asked the sick girl."

"That was fust telled me by Massa Missionary. When I fust git old enough to 'sider, I find out I got chains on my hands, on my feet, on my soul. Den I wish old massa and missus die and dere house burn down,—I wish de Island be swallowed up in earthquake,—I hate everybody. Dear child, de Lord *Jesus*, he no turn away his face and leave me in my sin; he pity me, and he send one 'fiction after 'nother on me, till I most crazy, and I angry and say, 'What have I done that my chillen go die for and all dese troubles come?' Den Massa Missionary come and tell me what in my heart, like he could see through it: and I so trouble dat I look this way and that way, and don't see which way to run.—When I done trying to help self, and see dat I was weaker than nothing, den God 'pear for my relief. He show me dat Lor' *Jesus* was de way, de truth, and de life. So I cast 'self right on his mercy, tell him how he died for sinners jis like me. He did not cast me out, but take me to hisself, and from dat day to this he pity me, and bear wid me, and comfort me, and he's coming mighty quick to take me home to hisself."

"And are you not afraid to die, Mammy Hetty?" asked the young learner.

"Afraid to die? No, child; would you be 'fraid to cross that little stream at foot ob de graden, if you see your dead

mother waiting all live and well on t'other side?"

"No, indeed, Mammy."

"Well, child, I sees Lor' *Jesus* on other side ob de riber ob death. No more dead *Christ*, but living and mighty to save. How can I be afraid? He sending trouble on poor Misse only to make her fly to him."

"Do you think he would receive me, Mammy?"

"Yes, child, when you feel dat you need him. When you *well*, you no send for doctor; no thank him to come. But when you get sick and die, den you beg him to come and cure you. So wid de great Physician of de soul. When all well, and feel good, and no sin *here*, we get 'long widout him; but when we feel soul-sick and can't help 'self, and find nobody on earth to help, den we cry to him, and he come and save us. Dat way you feel, Misse? no good in heart?"

"Yes, Mammy; all weakness and sin, and I cannot please God as I am."

"Den call, and he'll hear you. He de good Shepherd, you de lost lamb. He calling you now to come and rest in his bosom."

"But, Mammy," cried the anxious sufferer, "if he should cast me off?"

"He *can't* do it, child: it is not in his loving heart to do such a thing as that. You go tell him all 'bout it, and if he cast you off, dear child, you'll be de fust one since he left Gethsemane. Poor Mammy hear kind massa tell poor sick child *she no die*; and if *she do*, *she go heaven*. So Mammy go 'way sorrowful, and she pray for poor sick little Misse, that *Christ* would show her de way to peace and heaven. And I *knowed he would hear me*."

And it was even so. The illiterate slave, wise in heavenly things, became the teacher, and the lady of education and refinement received in meekness the word of life from her lips. The mission of *Christ*, so simply explained, became her joy and her hope, and casting herself upon his merits for salvation, she was prepared for the change which soon followed. A little marble obelisk marks the spot where the young stranger sleeps in the island of —; but her soul will be seen another day among the jewels in poor Hetty's crown of rejoicing.

Thus may be seen the reflex influence of the missionary work. From over the sea holy men of God had gone to enlighten the negroes of these islands; and

may not these humble ministers often teach by the sick-bed of the stranger from our shores, who may have learned only the religion of morality and beauty at home, the way of peace and life through the Lord Jesus Christ?

I COULD NOT ASK GOD'S BLESSING.

"I could not ask God's blessing upon it," said a Christian, as he declined engaging in a business transaction which had been proposed to him. He acted on the right principle. We should ask God's blessing to rest upon all we do. Of course we should avoid doing those things on which we cannot with propriety implore his blessing.

No man could lay a plan to defraud his neighbor and then go to his closet and pray that God would render his plan successful. No man could be so lost to all sense of propriety and rectitude. But it is certain that we need the blessing of God on all that we do. Hence we should carefully scrutinize all our plans, that we be not guilty of the inconsistency and sin above supposed.

Many years ago a professing Christian was about to engage in the sale of intoxicating drinks. He had deceived himself by the common arguments, that if he did not conduct the business, it would fall into the hands of unprincipled men; that it was the abuse and not the proper use of the article that wrought the evil so loudly complained of.

A good man said to him, "Brother S., when you roll the rum barrel into the bar; can you kneel down beside it, and ask God to let his blessing rest upon the work of dealing it out to your customers?" Brother S., thought that would be a hard prayer to offer; so he did not engage in the business.

There are other kinds of business which Christians would avoid, if they would, in all honesty, apply the above test.

This test is applicable to our amusements as well as to our employments.—We are not always to be employed in labor. God has richly distributed the means of enjoyment, and he desires his creatures to use them. But without his blessing, they will be of no avail. The richest landscape will present no scene of beauty to him whose reason God has dethroned, and the most interesting associates will give no joy to him whose heart has been seared by the judgment of God.

Whenever we cease from toil, and seek for relaxation and enjoyment, we should ask God to bless the means employed.—If he withhold his blessing, nothing will have power to charm.

The Christian is about to join the gay circle where the song and dance will supersede instructive conversation and prayer. Can he ask God to bless him in so doing? He opens the work of a fascinating author, whose spirit is hostile to religion, can he pray for God's blessing on the perusal, that he may derive enjoyment and profit from the profane wit and the intellectual power consecrated to Satan? If he cannot, let him close the book.

A Christian is about to contract an intimacy with one whose principles are unsound, and who has no sympathy with him in regard to the great concerns of eternity; can he ask God to bless the intimacy he proposes to form?

Christians often forget to ask God's blessing on their employments and amusements. They perhaps ask His blessing upon their food, but not upon the weightier matters of life. Did they, in the true spirit of dependence, implore his blessing on all their ways, they would avoid many things which now bring leanness to the soul and injure the Redeemer's cause.

PRAY AND WORK.

Several years ago there lived in one of the large towns of America a poor old black woman, who had been very ill for nearly twenty years. At one time she had been a slave and she was generally known by the name of Poor Betty. At the time that the fact that I am going to tell you happened, she was more than a hundred years old. An aged daughter lived with her, who, by God's blessing was the means of making her comfortable in the close of her long life. In the same town there lived a rich and kind old gentleman, who, although he had a large business, and was much engaged, sometimes found a spare hour to visit Poor Betty and ask how she was, and she was always very glad to see him step into her little cottage. One day, Mr B. took a friend with him to visit Poor Betty. As he entered the house, he said, "Ah! Betty, are you alive?"

"Yes, thank God!" replied the old poor negress.

"Betty," he continued, "why do you suppose God keeps you so long in this world—poor, ill, and blind—while you

may go to heaven and there enjoy so much happiness?"

Betty answered directly, in her negro language, "Ah! massa, you don't understand. There are two great things for the Church to do: one is to pray, the other is to work. Now, you see, massa, God keeps me alive that I may pray for the Church and he keeps you alive that you may work for the Church. Your large gifts do not much massa, without the prayers of Poor Betty."

"You are quite right, Betty," said Mr B. "Your prayers are of more use to the Church than my money."

This short but excellent reply was never forgotten by Mr. B. and his friend. We ought to remember it too; and whether we can now do much or little, at any rate let us never forget that we can pray God to bless the labours of oth-

ers, and he will hear us. Our prayers will not be in vain in the Lord—*Juvenile Missionary Magazine.*

AFRICAN LOGIC.

An old farmer—one who feared neither God nor man—had hired a devout negro; and to get some Sunday work out of him would always plan a case of "necessity" on Saturday, and on Sunday morning would put this case to the man's conscience. One morning Sambo proved refractory. "He would walk no more on Sunday." The master argued with him that it was a case of "necessity"—that the Scripture allowed a man to get out of a pit on a Sabbath day a beast that had fallen in. "Yes, massa," rejoined the black, "but not if he spent Saturday in digging for de berry purpose."

Children's Corner.

"I HAVE NOT DONE ENOUGH FOR JESUS."

A young girl was rapidly sinking, rapidly dying. Only a few months before, had she, like the prodigal son, come to herself, discovering her sinfulness and her danger. By the grace of God she was led to seek forgiveness, and to find peace in Jesus. Soon after this, her health failed her, she grew worse and worse, and it was clear that she would shortly die. At her request I went to see her, and I found that one thing especially troubled her mind. I asked what it was. Her answer was, "I have not done enough for Jesus." Poor girl; she had felt the worth of a Saviour, and how much she owed to him, and she grieved that she had done so little for his sake. This feeling showed that she loved him. She found him her supporter in all her pain, and she died whispering his name.

"I have not done enough for Jesus."

Now this is what the apostle Paul must have said in his heart after all his labours, all his trials in the cause of Christ. No exertion of his could repay his Saviour. A life of toil and a martyr's death were not sufficient.

"I have not done enough for Jesus."

Polycarp must have felt this, even when he was going to execution. He

must have felt that eighty-six years of service and a death for Christ were no return for his love and salvation.

"I have not done enough for Jesus."

Luther, although he had wrought a work for which christians will honour him as long as the earth endures, must have had this thought in his mind in his solitude at Wartburg. Jesus had done infinitely more for him than he could do for Jesus, even if he worked both night and day, and took no rest.

"I have not done enough for Jesus."

Do you not think that Williams felt this after his labours for Christ in Raiatea, Rarotonga, Samoa, and the other islands of the South Seas? Do you not think that all missionaries, and all who have worked for Jesus, feel in their inmost hearts that, after all their fatigue and pains of body, all their anxieties of mind, all their separations from the nearest and dearest, they have not done enough for Him who left heaven and suffered death for them,—for Him who upholds and comforts them, who is ever near and round about them, who is to them a "friend that sticketh closer than a brother," and who will at last receive them into heaven, into his presence, into happiness and peace for ever? Must they not feel that they have not done, they cannot do enough for Jesus?

Dear children, have you done enough for Jesus? You know what he has done for you. What have you done for him? The poor girl of whom I have told you was unable to do any thing for the Jesus she loved so much. She was weak and faint and ill. She was confined to her bed. She could read but little, and very seldom could speak. How different is the case with many of you! You are strong and healthy; you can walk and run about; you can read and talk.—Ought you not to have the same desire as she had? And if you have the desire, you also have the power. Must you not then be "up and doing?" If you know how kind a friend Jesus is, will not your kindness prompt you to tell others of him? If you know how good a King he is, will you not wish that others might know it also? Will you not desire that those who are now ignorant of Christ should be taught of him, should become his subjects and his friends? I feel sure you would, therefore I will show you how you may give evidence that you love Jesus,—how you may do some work for him. One of the works he best likes to see you engaged in is, *copying him*. He likes to see you growing up holy and just and pure, in favour with God and man, as he did.—Then he likes to see you trying to bring others to him. Now, how can you do this? First, by praying that men may be saved. God hears prayer. God answers prayer. So you can work in this way. Secondly, by telling others of what God has done for those who knew him not; how he has opened their eyes and led them to holiness. By asking them to pray for the heathen, and give what they can towards the carrying on of missionary work. Lastly, by giving yourself what you are able. Give, collect, and pray; and strive to persuade others to do the same. Thus you may work for Jesus. Always feel that you have not done enough for him, and strive to do more. *He has done enough for you.—Juvenile Missionary Magazine.*

GETTING READY FOR HEAVEN.

A little child was playing with its mother, and they were talking about heaven. The mother had been telling the child about the joy and glories of that happy world, the beauty and glory of the angels with their shining wings, the streets of gold, the gates of pearl, the golden crowns, and the harps, and the

white robes, and the song of redemption: "There is no sickness there, no pain, no death, no sorrow, nor sighing, for God shall wipe away the tears from every eye; and there is no sin, that makes all the grief and trouble here, but perfect holiness. All will be holy, just as the Lord Jesus is holy, and all will be perfectly happy in him. All good children will be there; and he himself has said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' Oh, what a happy world! There shall we see God, and love him, and rejoice in him; and God himself will be with us, and be our God.

There we shall see his face,
And never, never sin,
And from the rivers of his grace
Drink endless pleasures in.'

Oh, what a happy world! And how happy shall we all be when we once get there!"

"Oh, dear mother," said the little child, jumping up at the thought of such a bright, happy place, and such happy company, "let us all go now! let us go now! I long to be there. Let us go straight away to-night."

"Oh, we must wait a little; God is not ready for us to come yet, but when we must come he will let us know."

"But why can't we get ready now? Oh, I should like to go now right up to heaven! Dear mamma, let us go to-morrow."

"But, my dear child, we are not ready yet, and we must wait God's time, and when he is ready, he will send for us."

"Well, dear mamma, let us *begin to pack up now*, at any rate."

This is just what we should all be doing—*getting ready for heaven*. I wonder if my little reader is ready—ready to leave all behind—ready to enjoy all that is before him in heaven! Are you ready to go to heaven to-night?

"NOT FAR FROM THE KINGDOM OF GOD."

Look out on the wide sea. There is a noble vessel coming from some distant port, laden with many valuable things. It may be there is gold from Australia or California; perhaps there are pearls from the Persian Gulf, or diamonds from Golconda. Well, never mind what treasures she bears, she will soon be in the harbour. Doubtless she is manned by

skilful seamen; and she is evidently a first-rate vessel. Can there be any doubt about her reaching the port safely?

Do you see those black clouds rising, and the sea-gulls skimming along the surface of the water? A storm is at hand. Even now the waves are tossed up and down, and the beautiful ship bends to their fury.

Where is the glass? Look out, and see if they are making preparations for the coming storm. Yes; all hands are busily engaged. But what is the matter? There is hurry and confusion on board; there are signals of distress.

She has sprung a leak—she must sink. Will no boat go off to help them? Alas! the sea is now too heavy; no one would venture out in such a hurricane. The noble vessel must perish, with all her treasures; and, what is more, with all the precious souls on board. There! she is going down. What a sad sight! and yet *she was not far from the harbour.*

Are there any children who, like this ship, have started on the voyage of life, with every thing to help them to reach the heavenly shore? They are launched in a goodly vessel, for they are called members of Christ's Church. They have a sure compass—the Word of God.—They have good charts—they can scarcely go wrong. They have pious parents, faithful ministers, praying teachers.—They read and understand their Bibles. They go regularly to Church, and, it

may be, to the Sabbath school and the Bible class.

They are active in the cause of missions; they love to hear accounts of them; they are regular in putting their subscriptions into the missionary-box.—When they are questioned on Scripture subjects, their answers show thought and intelligence. Oh, how delightful! These children cannot be “far from the kingdom of God.”

“Man looketh on the outward appearance, but the Lord looketh on the *heart*.”—(1 Sam. xvi. 7.) That heart is “deceitful above all things, and desperately wicked” (Jer. xvii. 9); and it is possible for children to be *outwardly* all that we have described, and yet to be without the *only* thing that can make them sure of getting safely to heaven at last.

The Lord Jesus said, “Except a man can be born again, he cannot see the kingdom of God.”—(John iii. 3.)

How sad it would be if any of you should perish, making shipwreck of your souls, though you seem to be “*not far from the kingdom of God!*”

Think of this, and do not rest satisfied till you feel sure that God's Holy Spirit has changed your heart, and made you belong, not in name only, but in *deed* and in truth, to the Lord Jesus.

“If our heart condemn us not, then have we confidence towards God.”—(1 John iii. 21.)

Religious Intelligence.

ENGLAND.

SILENCING OF THE SABBATH BANDS IN THE PARKS.—The victory which the friends of the Sabbath achieved in their successful resistance to Sir Joshua Walmsey's motion, had been almost turned into a defeat by the boldness or presumption of a public functionary. Sir Benjamin Hall, who may have been indoctrinated by Chevalier Bunsen, his brother-in-law, with continental views of the fourth article of the decalogue, and who has confessedly followed in all his movements the counsels of the Premier—much less learned in theology than the Prussian statesman—employed military bands to provide innocent recreation for as many of the inhabitants of London as chose to resort to certain parks on Sabbath afternoon. The amount of desecration which resulted from this arrange-

ment may be inferred from the following official statement of the number of visitors on the 11th of May:—Kensington Gardens, 80,000; Regent's Park, 92,492; Victoria Park, 85,191; total 258,513—more than a quarter of a million. It was not to be endured that one man should thus dare to defy the opinion of the nation, so deliberately and unequivocally expressed by a recent vote of the House of Commons; and the remonstrances to Lord Palmerston were so urgent that he has been induced to order the discontinuance of the unseemly exhibitions.—What is the precise nature of the influence to which he has yielded is variously represented. The common version of the story is, that the Primate wrote a letter to the Premier, in which he renewed the appeals he had employed on a former occasion, so as to show how grave

offence had been given to the religious part of the community. The *Daily News*, professing to record the secret history of the affair for the benefit of future generations, who might be apt to load Archbishop Sumner with unmerited honour, traces the silencing of the bands to an "irruption of the aggregate Scotch representation into the presence of the badgered and baited Premier," who "bluntly told him that unless he immediately commanded Sir Benjamin Hall to silence the bands, he could no longer count on a single Scotch vote." Under the guise of an abstract love of truth, the writer of the article, from his very learned and very liberal allusions to Knox and Cameron, and the Westminster Assembly of Divines, evidently wishes to foster a prejudice against the measure on the ground that it was instigated by Scotchmen. Lord Palmerston expressly repudiates the account of the *Daily News*, nevertheless, we are glad to learn that our representatives are suspected of exercising their influence in so holy a work, and we can assure them that whether Londoners are reconciled or not to the loss of their music, the fact of the Scotch members interfering, would not be so offensive to their constituencies as to diminish their prospects of reelection. We must all beware of thinking that we have seen the end of the Sabbath question. Dr Archer well sounded the note of warning in his eloquent speech at the anniversary of the Religious Tract Society—"He believed that that question would form the great battle-field for the next twenty years—it might be for the next half century—it would be the great point on which the christian Church would have to contend, in connecti^on with the world in all its forms, all its degrees of policy, and all that called itself statesmanship." We are content that the battle with infidelity and secularism should be fought on this ground, for it is common ground, on which all true christians, notwithstanding the minor peculiarities by which they may be distinguished, are prepared to fight side by side. Though it should be a warfare of half a century, they will not bate one jot of heart or hope. It belongs to that sort of battles which

— "once begun,

Bequeathed from praying sire to son,
Though baffled off, are ever won."

U. P. Magazine.

REPORT OF THE LONDON MISSION-

ARY SOCIETY.—The report stated that the debt of £13,000, announced last year had been happily met. The ordinary income of the Society was £45,970, being an increase of £650 over the preceding year. The legacies of the year were £6,427.—an increase of £4,400 over that item for 1855. The appeal to the juvenile hearts of the society for the repairing and outfitting of the missionary ship John Williams had been generously answered by a sum fully adequate, £3,673. Owing to the vigorous efforts for the liquidation of the debt, £1,846. had been subscribed; and the directors, in consequence of the increased ordinary revenue, had been able to advance the balance, £1,426 and thus wiped off the debt completely.—The contributions from the various mission Stations amounted to £14,773., showing an increase of £2,350, sacramental offerings in aid of the orphans and widows of missionaries, and aged and disabled missionaries, amounted to nearly £2,000; and thence valuable assistance had been afforded to twenty widows, 40 children, and twelve superannuated missionaries. The sum of £240. was acknowledged from the Presbyterian Church of Scotland, presented towards the society for the evangelisation of China. The total income of the society amounted to £82,381, showing a total increase beyond 1855 of £22,746. The total expenditure for the year, including the liquidation of the debt, the investment of contributions for special objects, together with a reserve of £3,200, to meet the repairs, &c., of the mission ship, amounted to £79,518., leaving a balance in the bankers hands of £2,980. The report narrated at length the proceedings during the year at the various scenes of missionary work; and, after offering thanks to Almighty God for the success which had attended the efforts of the society, it concluded with an appeal for continued support.

PATAGONIAN MISSION.—A large addition is about to be made to the missionary staff of this important and interesting society. The Rev. G. P. Despard and family—accompanied by another missionary clergyman, two catechists, and others—are on the eve of leaving England for the scene of their future labours, for the evangelisation of the native tribes of Patagonia and Terra del Feugo. On their arrival at Cranmer, Keppel Island, the mission party

will number upwards of thirty individuals, amply supplied with every necessary, and almost independent of the British colony at Stanley, within easy accessible distance of which the station is located. The present circumstances of the mission form a remarkable contrast to the earlier efforts of the society; and it is worthy of note, that the plans which the committee are now enabled to carry out so satisfactorily are just those which the devoted founder of the mission, Captain Allen Gardiner, R. N., so frequently appealed to the Churches of Britain to undertake. He appealed in vain; but rather than leave the glorious objects he had in view unattempted he went forth almost single-handed, and, with all his little band, perished. What the voice of the living man failed to accomplish, the sad tale of suffering and death, echoed from the surf-beaten shores of Spaniard Harbour, effected. Christian men have heard it, and have nobly responded to the cry for help, and now the mission goes forward under circumstances so auspicious as to warrant our entertaining the brightest anticipations for the long neglected Araucanian tribes. We trust that a large attendance at the prayer meeting on Tuesday will testify that the deep interest excited in this mission, on the occasion of Mr. Despard's recent visit to our city, has not passed away.—*Witness.*

SCOTLAND.

THE MEETING OF SYNOD.—The part of the Synod proceedings which, if not most important in itself, awakened most attention and interest, was that which related to the proposed use of the organ in public worship, by the newly formed congregation of Claremont Church, Glasgow. Without questioning the right of the members who interposed their vote against the prolongation of the discussion, and without imputing to them any other motive than an honest desire to promote the interests of truth and equity, we reckon it matter of regret that the debate was brought to so summary a conclusion. If opportunity had been afforded, the elite of those who, within the denomination and without, are acknowledged as its representative men, would have delivered their sentiments: critics, who are authorities in the hermeneutics of the subject—metaphysicians, who are authorities in its philosophy—musicians, who are authorities in its æsthetics—ora-

tors, who are authorities in its practical bearings, and in whose utterance less gifted brethren delight to recognise the more eloquent rendering of their own thoughts. The interruption spoiled a rich treat, but it also hindered the Synod from gauging accurately the strength of opinion on either side—it hindered the memorialists from listening to the mature judgment of many to whom they have been accustomed to listen with respect, whose judgment might have led them to review their own—it hindered the members of other Presbyterian churches in Scotland from ascertaining, through the authorised channels, how true we are to the usual interpretation of the great principle which Scottish Presbyterians hold in common—"The Second Commandment forbids the worshipping of God by images, or in any other way not appointed in His word."

Nothing could be more admirable than the spirit of the brethren who thought it their duty to plead for the toleration of the organ. The moderator of Claremont Session vindicated the use of musical instruments on no higher ground than as auxiliaries of congregational psalmody. With his usual perspicuity, he exposed the invalidity of the argument which others have drawn from the temple-worship, being part and parcel of the theocracy, is neither rule nor model to Christians. The author of the motion stated, with the utmost accuracy, the three principles which various sections of the Church have applied to questions of the sort now under consideration—the Popish, the Episcopalian, and the Presbyterian. He endeavoured to prove that we are already chargeable with several deviations from the strictness of the Presbyterian principle, mentioning instances, however, of which it might be urged that they occurred in what is not properly included under religious worship, or when they did, would be condemned by a true blue Presbyterian.—Personally, however, he is not a partizan of organ worship—he pleads only that the instrument should be tolerated. The more these brethren displayed their habitual candour and moderation, the more they must have weakened, with most minds, the argumentative effect of their speeches. Who would consent to be the sower of discord in a peaceful and harmonious denomination, for the sake of any musical instrument, whether wind, or stringed, or pulsatile, if he admitted

that its highest use is to help the singing? The author of the first amendment carried the question to a more authoritative tribunal than that of taste. What saith the Scripture? This is the primary question in all that relates to the worship of God, and it was answered with all the directness and force of an experienced controversialist, that there are no more than four passages in the New Testament on the subject, and these do not contain a syllable about organs. The first amendment would have received the suffrages of a proportion of all our congregations, yet we have little doubt that the second expresses more faithfully the ground on which the majority would place their opposition to the introduction of an organ—"That, inasmuch as the use of instrumental music in public worship is contrary to the practice of the church, and other Presbyterian churches in this country, and would seriously disturb the peace of the church, the Synod refuse the petition of the memorialists, and enjoin sessions to use all judicious measures for the improvement of vocal psalmody." The decision of Synod, which adopts the terms of this amendment, does not pronounce the use of the organ to be unscriptural or antisciptural—it does not impute to the memorialists any motives which a Christian must disavow—it does not interdict the most impassioned study of vocal and instrumental music—it only says that an innovation, which is contrary to the conscientious convictions of the many, cannot be tolerated for the gratification of the tastes of the few. There are two distinct questions—Ought an organ to be introduced? and ought an organ to be tolerated? Some, who are opposed to the use of the organ, are prepared to tolerate its use by others—that is, not to make the disuse of the organ a term of communion. Many who voted for the motion belong, we believe, to this class. They would not introduce an organ themselves, but they do not see their way clear to refuse toleration to those who wish to introduce it. The number of ministers, or elders, or members, or adherents, of the United Presbyterian Church, who wish to employ instrumental music in public worship, is so inconsiderable, that they must see it is impossible to gratify their wish without an agitation that would rend the body to its centre, and there is none of them* of whom, till compelled, we will cherish so

hard a thought, as that for meats he will destroy the work of God.—*U. P. Mag.*

The rival Churches of Scotland—the Established and the Free—are at present holding their annual meetings in Edinburgh. In neither of them have the matters under discussion been of much public interest. But the Assembly of the Free Church promises to be honourably distinguished for the healing of several breaches which threatened to destroy the peace and harmony of the body. There has been a feud of long standing respecting the proper mode of distributing the Sustentation Fund. This is now compromised by the appointment of a committee, consisting of twelve gentlemen—six from each side—with an intelligent laymen at their head, who is not committed to either opinion. To them it has been remitted to inquire into the subject in all its bearings; both parties have come under an honourable understanding to abide by their decision. In the midst of the contentions which the question has called forth, it is gratifying to find that the Sustentation Fund itself has increased by the sum of £7,000, and that there will be afforded to each of 700 ministers £140 for the ensuing year. This is a higher sum than the Sustentation Fund has ever yet attained. There is now the prospect of raising each ministers stipend deriving from that fund—for it must not be forgotten that the congregations are expected to supplement it to the extent of their ability, to £150, which was the point Dr CHALMERS pointed to as the *beau ideal* of his anticipations. Another quarrel, which threatened at one period to become a very envenomed one, has also been healed. A gentleman in Glasgow has munificently given £40,000 to build and endow a Free Church College in that town. The buildings cannot be ready for a couple of years to come, but nevertheless a majority of the Assembly insisted on proceeding at once to the election of four professors. We are at a loss to understand the reason of this precipitation; but it is more to the purpose to find that in a private conference of the Assembly the dispute was compromised. The point at issue was divided, and the majority announced their willingness to be content with the election of half the number, to which the minority consented. It is pleasant thus to witness Christian principle prevailing over personal feuds.—*Christian Times.*

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 7.

JULY, 1856.

No. 7.

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Foreign Missions.

EXTRACTS FROM JOURNAL OF REV. J. GEDDIE.

Oct. 7th, 1855, Sabbath.—A barque was announced this morning which proves to be the "John Williams." The wind being light she did not reach her anchorage until mid-day. As soon as public worship was ended I went off to her to welcome our dear friends. She has brought two missionaries—the Rev Messrs Creagh and Jones and their wives, recently from England. The Rev Messrs Hardie and Sunderland of Samoa with their wives, were also on board. The former brethren have come to remain on these islands, but the latter are visitors. It was thought that Erromanga would have been the destination of the newly arrived brethren, but it is now probable that they will go to the Loyalty-Islands. Their arrival has been very cheering to us, and we hope that they will at no distant period be followed by others. May God open the hearts of the heathen to receive them and their heavenly message. There are also on board the "J. W." some Samoans and natives of different islands.

Oct. 9th.—We held a public missionary meeting to day. The object of the meeting was to interest our natives in the work of evangelization, and also to set apart two natives of this island, Talip and Yanfati and their wives, for missionary work. They are destined for the island of Tana whither we send them in answer to an earnest appeal for teachers.

The order of our meeting was as follows. It devolved on me to begin by singing, reading a portion of God's Word and prayer in the native language. The Rev Mr Inglis then addressed the teachers and their wives about to leave us. The Rev Messrs Hardie, Sunderland, Creagh, and Jones and Capt. Morgan gave brief addresses which I interpreted for the benefit of the natives. At the request of the brethren present I called on two of our natives, Abraham and William to address the meeting, and I also interpreted in English what they said, for the satisfaction of those present, who did not understand the native language. About 800 persons attended the meeting we were in for several hours, but the attention of the natives seemed lively to the last. The whole proceedings were impressive, and will I doubt not be long remembered by those who took a part in them.—There is something affecting in meeting and parting with those who have forsaken kindred and home, and are about to enter the combat with the principalities and powers of darkness on heathen grounds. In these islands it is still an arduous, self-denying and perilous work. But the cause of evangelization is a legitimate and holy one, and of its success there can be no doubt. With God on our side victory is sure. These islands will in due time be given to Christ as a part of his promised and purchased possession.

At the close of our meeting I had the pleasure of conducting Capt. Morgan to a large quantity of taro collected in front

of the school house as a present from the natives for the ship. It was all that they had to give, and it was given with a cheerful heart. It might have been much greater, but I had previously told the natives that one *taro* only was to be given by each person within the bounds of the district, including old and young. More would have been a waste of good, as *taro* will not keep more than eight days. The gift was very acceptable to the captain and all on board, and will supply the ship until *yams* can be procured at some of the neighbouring islands. There are on board 52 natives of various islands, and native productions are more agreeable to them than foreign food.

Oct. 10th.—A sorrowful day. The "John Williams" sailed this morning and our dear child Lucretia has gone in her. She has taken farewell of Anaitenu and her parents perhaps forever. This separation has been a serious trial to her mother and myself, but we feel that we must yield to it or leave our work. We dare not any longer expose our child to the effects of an enfeebling climate—to the moral dangers of a land where some of the abominations of heathenism still exist—nor can we longer deprive her of educational advantages which from the pressure of other duties, it is not in our power to bestow. Nature seems to shrink from the trial of parting with beloved children, but the way of duty in this matter is made clear by the words of our Saviour who says, "He that loveth son or daughter more than me is not worthy of me." We commend our dear child to the guardianship of God; may he preserve and guide her when far removed from her earthly parents.

The departure of our daughter created much sensation among the natives. A kind disposition made her a universal favourite with them, and she also was much attached to many of them. By daylight in the morning many had assembled to bid her adieu. They came in such numbers and displayed so much feeling that we were obliged to request them to assemble on the shore and bid her farewell there, and also to station natives at all the doors of the house to prevent intrusion. When the time for embarkation came the scene was very affecting. As I led my dear child to the boat which waited for her, such crying and wailing, and shaking and kissing of hands took place, as would have deeply

moved a far less interested spectator than I was. And when the boat pushed off from the shore, the salutations and blessings of the natives followed her until the sound of their voices was lost in the distance, and she, on the other hand, might be seen standing up in the boat calling out the names of her more particular favourites, and waving her little handkerchief in the breeze, while rolling tears told that separation was painful to her as well as to others.

Our dear child goes to England under the charge of Mr and Mrs Hardie of the Samoan Mission. It is some alleviation to the trial of parting to know that she is under the care of such persons. May God repay them for their kindness to her—we cannot.

Oct. 12th.—Visited the station of our dear friends, Mr and Mrs Inglis, to-day. We feel very much the departure of a second child and we have come here to spend a few days. It is no ordinary privilege, in this distant land, to have friends who can rejoice with us in our joys and sympathize with us in our sorrows. We desire to thank God for this, as well as for all other blessings we enjoy.

Oct. 14th, Sabbath.—Preached to-day for Mr Inglis. A large and attentive audience. A great change has taken place at this station since the arrival of the esteemed brother who occupies it.—His labours have been blessed by God in no ordinary degree. Could the friends in Scotland take a survey of the field on which their devoted missionary labours, and witness the amount of good that has been done through his instrumentality and that of his excellent wife, they would, I am sure, be encouraged to make more enlarged efforts for the spread of the gospel in these distant isles of the sea.

Oct. 30th.—We have stationed teachers at *Anau-un-se* to-day. An effort was made about two years ago to introduce the gospel into this heathen district, but failed, chiefly through the imprudence and mismanagement of the teacher.—Since then we have occasionally sent parties to talk to the people, and Mr Inglis and I visited them last year in person. Finding that something more effective than occasional visits was needed, we resolved to settle teachers. We felt ourselves warranted to do this, because many of the people are anxious to know the Word of God and our enemies are confined to a small party of leading men

—disease makers—who, from interested motives, wish to retain the people around them in the bondage of heathenism. We look with some solicitude to the result of this new effort to introduce the gospel to a district where martyr blood has been shed, and where the gospel has been so long rejected. The persons chosen to occupy this heathen district are Abraham and Napollos, both Church members, chiefs of importance, and men of much energy of character. Whatever hostility they may encounter in their work, we do not anticipate any danger to their persons. May God make them a blessing to their benighted countrymen.

Nov. 2nd.—Just returned from visiting a distant part of my district. Left home yesterday morning in my boat and went to Umeteh in her, six miles distant. We had to contend with a head wind and heavy rain squalls, but, having a strong band of rowers, we made good headway. Leaving the boat at Umeteh we proceeded on foot to our destination, about six miles further on. The road is the worst on the island, and consists of ascent and descent over rugged mountains, in many places almost perpendicular.—The hands are as necessary as the feet in travelling here, and I never attempt this road without some strong sure-footed natives to assist me. While on my journey a fit of ague came on, and I was glad when we reached Ethug, our destination. When I came to the house of Matthew, the teacher, I was in a burning fever, the cold stage having passed off. I lay down, and, overcome with fatigue, fell asleep. When I awoke the fever was much abated. In the evening the sweating stage commenced, and I felt relief. So I arose, sent for the leading men of the place, and, after family worship, conversed with them to a late hour. Ethug is one of the remotest villages in my district, and my intercourse with the people is not frequent. They had many questions to ask me, and were delighted to hear many things that I told them. We talked about the creation and fall of man, the advent, death and resurrection of our Saviour, the judgment day, &c. I would gladly have heard something from them about their superstitions, of former customs, but there was not time for this. I think that it was the people of this place who first saw a ship passing the island at a distance. They concluded at once that it was a *Natmas*, and they were in great terror. They

ran in all directions, blowing large shells, hoping by this means to frighten the supposed deity, and, finding that the ship did not alter her course, they collected food of various kinds as an offering to propitiate it. This morning I awoke refreshed, but weak after yesterday's attack of ague. At an early hour I preached to a small but attentive audience.—Some of the people had gone to their plantations before sermon. The chiefs and teacher promised to speak to them about their conduct. I left Ethug, intending to make the best of my way home, as I felt unfit for duty. When we reached the village of Inyamet, on our return, I found men, women and children assembled, and anxiously awaiting my arrival. I had not made any intimation of a meeting in passing this place yesterday, but the people took it for granted that I would not pass them without a service. So we assembled in the School-house and I preached to them.—Before leaving this place we were presented with a liberal supply of food, which the natives accompanying me divided, according to their custom, and carried away. The next village through which we passed was Ahaitchom. I was surprised and almost grieved to find the people of this place met in expectation of worship. I could not make up my mind to disappoint them. So, after a short rest in the teacher's house, I preached. Here also our party was liberally supplied with food. I next came on to Umeteh, where my boat was waiting for me. I felt much exhausted, for I had fasted all day, preached three times, and travelled several miles of very bad road. I was preparing to embark, when the teacher asked me if I was not going to meet with the people before leaving. I told him that the day was far advanced and they could not be notified, and besides that I was much fatigued. But, said he, *Misi* they are here and waiting for you. Refusal was out of the question, and I went to the Church, where we had a very interesting meeting. After worship I embarked, and, having a strong and fair wind, we reached home in the evening.

Nov. 5th.—Came to Mr Inglis's station this morning. The object of my visit is to assist in maturing arrangements for the visitation of Fotuna and Tana by our boat. We have appointed Pita, a Samoan teacher, and some of our most trust worthy natives for the voyage.

They go furnished with a list of questions which we hope will elicit the information we wish about these islands. This is the first missionary voyage undertaken by the Aneiteum Mission. May God bless and prosper it and make it subservient to the furtherance of his cause, in these dark islands.

Nov. 6th.—Attended a missionary meeting to day. The meeting was convened on account of the contemplated missionary voyage. There were present a large number of persons from all parts of the island most of our great chiefs were there. All appeared much interested in the object of the meeting. Besides the addresses of Mr Inglis and myself, we had appropriate and warming speeches from Abraham, Napollos, Najiv, Luka, Mohoat and Karabeth. We commended the natives about to undertake the voyage to God in prayer, imploring his protection over them during their absence, and their safe return. The natives are now ready for their voyage, and only wait a favourable wind.

Nov. 10th.—The weather has been so boisterous and rainy for the last three days that the boat could not leave and I have been unable to return to my station. This morning the weather was fine and the wind favourable for Fotuna which was just visible in the distance. The boat was got ready for her voyage and sailed about 11 o'clock, A. M. They will we expect reach their destination during the night. I returned to my station to day.

Nov. 20th.—A man died at Anaunse this week. He was a chief and much opposed to christianity. The heathen had assembled to strangle his wife according to the old custom, and the instrument of death was already around her neck. As soon as Abraham the teacher knew he went to the place to save the woman. Being a man of high standing on the island they would not injure the woman while he was there. But lest any difficulty should arise he sent to the nearest station for help. A number of persons went to his assistance and they watched the woman, until all danger was over. More than two years has elapsed since a case of strangling has occurred, and we fondly hope that the practice is now abolished for ever. The man who died was a most obstinate heathen. A few weeks before his death he was visited by several of the christian party who went to converse with him,

but he asserted his determination to live and die in darkness. His death has made a deep impression on the heathen, and we hope that some may be awakened to reflect.

Nov. 24th.—The mission boat returned to day from her voyage to Fotuna and Tana. The tidings relating to the work of God on these islands is as favourable as we could expect. The most painful intelligence which she brings is the loss of Josefa, one of our teachers who sailed for this island about a month ago and had not since been heard of.—May God overrule even this mysterious dispensation for the good of his cause and the spiritual benefit of all connected with it.

Nov. 29th.—H. M. S. *Herald* arrived this evening. We were glad to see her excellent captain once more and other friends on board. She has come from the Feejee's and is now on her way to the Solomon Islands.

Dec 1st.—Since the return of the mission boat the case of Fotuna had caused us much anxious thought. We felt that another teacher and supplies must be sent to that island, but knew not how to send them. In this emergency the *Herald* unexpectedly made her appearance, we stated our case to Captain Denham who kindly offered to call at Fotuna and land our teacher and supplies. Katiepa has been appointed to succeed Josefa, and is now preparing to leave. We would have scrupled to send our teacher by many vessels, but in the case of the *Herald* we have not any scruples, indeed we regard the opportunity in the light of a privilege. The cause of missions on these islands is not likely to suffer by the visits of ships under the command of such men as Capt. Denham. He is sensible of the influence for good or evil which his visits may have on these islands, and the conduct of his men during two visits to this island has been such as to leave no ground of complaint.

Dec. 2nd.—The *Herald* sailed this morning. Mr Inglis and I went on board to see the teacher and his wife off. The chiefs and a number of natives also went on board to bid them adieu. As the morning was fine and the breeze gentle we remained on board some time, as our natives wished to witness the quiet, orderly and rapid process of getting a man-of-war under weigh. We then bade the teacher and his wife farewell and

took to our boats. May God bless them and prosper them in their work.

Dec. 4th, Sabbath.—The ordinance of the Lord's Supper was dispensed to-day. Eighteen persons who had been baptized on Friday sat at the Lords table for the first time. The whole number of persons who communicated on the occasion was about eighty, sixty of whom belong to my station. Judging from external appearances we hope that many hearts were affected. The symbolic mode of representing the death of Christ to believers is no less impressive to natives, than it is to ourselves. May God bless these solemn seasons of communion to many souls.—(To be continued.)

LETTER FROM REV. J. INGLIS.

(Concluded.)

KATIEPA. On hearing that Yosefa was dead, his widow and infant child left in a strange land, and Waitit and his family without any supplies, except a few things sent in the boat, Mr Geddie and I felt greatly at a loss what to do.—We were unwilling to send back the boat so soon. It is only when the sea is calm and the wind fair that it is either safe or practicable to make the voyage. The former voyage had not been without danger; and with so much loss of life newly reported, and it being near the beginning of the stormy season, we felt reluctant to run another risk so soon; but, on the other hand, the case was urgent, and something behoved to be done. From this difficulty we were very providentially relieved by the arrival of the *Herald*, and the kindness of Captain Denham in frankly offering to touch at Fotuna and land a teacher. We immediately applied to Katiepa, Yosefa's elder brother to go to Fotuna as a teacher, to supply his brother's place. To this he at once agreed. He is a chief of Anareth, a small district on this side of the island. When I came here he had two wives: but he was the first man on my side of the island who openly repudiated the one wife, and was publicly married to the other. Since his marriage, his conduct has been highly exemplary.—He is well known and much respected in Fotuna, and he will be the best protector of his brother's widow and child, till we have an opportunity of bringing them home. The providence of God favoured our arrangements. On the Friday morning, Katiepa and his wife were put on board; the day was fine and the

wind was favourable, and we have reason to believe that they would be landed on Fotuna before night. We have since learned that the *Herald*, according to the attention of Captain Denham, entered Port Resolution on the following day.—May the Lord prosper his own work on that dark island.

MISSION TO TANA—TALIP.—In a former letter I mentioned that Yaresi, a chief from Tana, had come to this island to seek teachers for his land, and that we had promised to send him some by the *John Williams*. When Yaresi returned to his own district, he found his people fighting with the people of another district, whom it appears they had vanquished. Returning from this land of peace, and impressed with the value and excellence of what he had seen and heard here, he immediately said to his people, "I am now a Christian, and there is to be no more of that wicked work in my land." The war at once ceased. The *John Williams* took our two teachers, Yaufati and Talip, with their wives, and landed them at Anekarreke, Yaresi's land, on the south of Tana, one of the nearest points to Aneiteum. Yaufati and his wife are from Mr Geddie's district. They are both members of the church, and persons in whom Mr Geddie has great confidence. Talip and his wife Elizabeth are both church members. He is one of my best natives. About ten or twelve years ago, a vessel belonging to Mr Boyd, referred to above came to this island and took away a number of natives to be employed as shepherds and labourers in Australia; among these were Talip and Kauware, already named in a former letter. It appeared at first a fine thing for the natives to get away in a large *Nuputonga* (foreigner's) vessel, and see other lands; and no difficulty was experienced, I believe, in getting any number of them; but to be kept as slaves to the white men in Australia was quite a different thing. Their version of the story is this: They were taken to Boyd Town. They stayed there a long time, perhaps a year or two, and wrought at various kinds of hand labour, at last they got quite sick of Australian life, and Talip, Kauware, and a lad of the name of Kauanelle, stole away one night, and ran off, they knew not well whither. It would appear they had taken road or route to Melbourne, for after some days a man overtook them on horseback, to bring them back. They said "No, Kauware was their chief, and

they must do what he told them." The person pursuing them appears to have been a humane man, for instead of maltreating them and compelling them to return he accompanied them and conducted them to Melbourne. There the three men were put on board a steamer and brought to Sydney. Afterwards they were put on board a sandal-wood vessel, and brought to their own island. Mr Boyd's speculation for obtaining labourers from these islands did not, I believe, succeed. What steps were taken to send the natives back I know not, but many of them have never reached their homes. A number of them, I understand, have been living on the island of Rotumah for many years, and are not likely ever to see their own land.

When we came to this station, Talip and his wife were among the most advanced of the natives in Christian knowledge, and they have been diligent in learning and exemplary in conduct ever since. The first time that I was particularly struck with Talip's capacity for thinking was when I was translating the eighth chapter of Genesis. I was reading the last verse, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." "Yes," said Talip, "God made this promise because he had accepted the sacrifice of Noah." From this and other remarks, I found that he had a clear conception of the substitutionary character of sacrifice, and of the sufferings or doings of one being the reason why God remitted punishment or communicated favours to others, and the sacrifice of Noah gave me an apt and well-understood illustration for ex-

plaining to him and to others the substitutionary character of the sacrifice of Christ, and the safety of all who trust in him.

PORT RESOLUTION.—From all that we can learn, our teachers have been well received and well treated at Anckareke. Yaresi and the most of his people have renounced heathenism, and professed Christianity. They observed the Sabbath, worship the true God morning and evening, ask a blessing on their food, and evince a desire to know and do the will of God. At Port Resolution, Quawan, the old chief with whom Pita resided, and a portion at least of his people, remain steadfast in their adherence to the gospel, and were very desirous for Pita's return. Pita found all the articles of property he had left among them to be quite safe. Miake, the principal chief at Port Resolution, although not professedly a Christian, is yet very favourable to the new religion, and was inquiring if a missionary was not coming to live among them. We do not consider it would be expedient to settle teachers either from this island or from Samoa at Port Resolution; but we are fully of opinion that the sooner two missionaries can be stationed there so much the better for the cause. May the Lord give the word, may the company be great of those who publish the same, and may the word itself spread abroad among these dark and benighted islands!—I remain, my dear Sir, yours very sincerely,

JOHN INGLIS.

To the Rev Dr Bates. Sec. of the Reformed Presbyterian Synod's Com. on Foreign Missions.

News of the Church.

MEETING OF SYNOD.

This Court met at New Glasgow on the 24th inst., and was opened by a sermon by Rev John Cameron, Moderator, from Exodus xiv. 15, "Speak unto the children of Israel that they go forward." The first ground taken by the preacher was the great work of the Church. By a few striking facts of a statistical character he showed how vast the undertaking was and how great were the motives and obligations to activity. He next adverted to the nature and amount of

evangelistic and reformatory work to be accomplished in Nova Scotia and to the duty of the Presbyterian Churches. The speaker next pointed out some great evils, the removal of which was essential to the moral and material prosperity of the people of Nova Scotia, dwelling particularly on ignorance and intemperance. In reference to the former the preacher maintained that religious people should bring their influence to bear upon the Legislature of the country, and persevere until education was within reach of

every child in the land. As regards the latter, he maintained the duty of the office-bearers of the Church to be active in delivering the daughter of Zion from the sin and reproach of encouraging or fostering in any way this grand hindrance. Having shewn the high authority under which we are called to act, and the encouragements to progress in the work of elevating humanity which we enjoy, he concluded by pointing out the spirit in which the office-bearers of the Church should prosecute the work, dwelling on *prayer, union, peace* and disinterestedness.

Rev George Walker was unanimously chosen Moderator, and having briefly addressed the Synod, took the chair accordingly.

During the session of Synod 33 ministers and 18 elders were in attendance, the whole number of ministers on the Roll being 40. The records of Presbyteries showed that, during the past year, the Rev James McLean had been transferred from the congregation of Mabou to that of Gay's River, and that Messrs. J. W. Matheson and Alexander Cameron had been licensed as preachers. The concluding part of the first sederunt was occupied in the appointment of committees and other routine business.

3 o'clock.—A part of this sederunt was spent in devotional exercises, the Moderator being followed by Rev Messrs. Miller and Smith. Presbytery of Truro announced that Mr Samuel Johnston had been ordained by them to the pastoral charge of the congregation of Harvey. From the Report of the committee on Colportage it appeared that during the past year 12,060 volumes had been circulated, and during the past four years 35,579 volumes, for which £2,956 had been paid, and that the work is going on with undiminished efficiency. The Synod expressed gratitude to the Board of Publication at Philadelphia for their generous assistance in furnishing books, and agreed to recommend that our congregations make some pecuniary acknowledgement for the benefit received.

7 o'clock.—The Committee of Correspondence stated that no communication had been received during the year, nor had any meeting of the committee been held. They were re-appointed, with instructions to use greater diligence. The remainder of the sederunt was occupied in the discussion of rules of procedure.

Wednesday, 10 o'clock, A.M.—Rules

of procedure were again taken up, and a number of alterations made, one of which specifies that Presbyteries shall visit, every two years, or as often as possible, every congregation within their bounds, to enquire into their spiritual and secular state, shall see that the different schemes of the Church are supported, and that otherwise the congregation is discharging its obligations, and shall report to Synod at the end of every two years.

3 o'clock.—Rev W. McCulloch read a long and able Report of the Board of Superintendence of the Seminary at West River, placing in a very striking light the benefits which the Church had derived from that institution, both by its supplying it with ministers and by its testing and evincing its liberality and pecuniary resources. The Board consider that the Professors have too much work to do, which is partly owing to a deficiency in the preparatory training of the students; and believe that there should be a preparatory School of some description. In their opinion it is absolutely necessary that the Seminary should be placed on a permanent footing by determining its future site, and by prosecuting the special effort. No alternative yet presented to the Synod can, as they think warrant the least hesitation in steadily and energetically promoting the progress of our institution. Independent of investments £300 should be raised for its support, and this would be easy if all our congregations felt an interest in its welfare. Out of 40 congregations 22 raise on an average £12 7s. 4d. each, while several contribute nothing. This latter result the Board consider to be owing to the indifference of the ministers of these congregations. The Professors report 16 students in attendance, of whom 7 are of the first year and 9 of the second; and speak highly of their proficiency and moral deportment. During the year 432 volumes had been added to the Library, 179 of which had been purchased. Of the whole 77 were theological, and 102 classical and philosophical.—The number of Divinity students is 12.

As this report had a bearing on matters more fully treated in the Report of the committee of Co-operation with other Churches, this report was next read. Its substance was last winter given to our readers. The evening of this day was occupied in hearing an able lecture by the

Rev Ebenezer Ross, of Londonderry, on Voluntaryism.

Thursday, 10 o'clock, A.M.—Rev Mr Bayne read the Report of Foreign Missions, giving full and very interesting details of the progress of our missionary operations. During the year there had been much more than usual to awaken interest and excite our energies. Another missionary, Mr Gordon, had been sent, possessing, in the opinion of the Board, to a highly satisfactory extent the requisite qualifications. Previous to his departure he had become personally known to nearly every congregation in the Church; and the large amount of contributions given to him evinced the interest universally felt by our members. As the "John Williams," contrary to our expectations, would not leave till the end of June, Mr Gordon's stay in Britain would be much longer than was anticipated. This, however, would be rather an advantage than otherwise. He has been employing his time while in London in prosecuting his medical studies, for which his position afforded great facilities; and also in missionary labour. He has also visited Scotland, and by as large an amount as possible of intercourse with the Reformed Presbyterian Church, has obtained a personal interest in its prayers and sympathies. Previous to his departure he will have probably visited Paris. Every facility had been afforded him by the Mission Boards of the United and Reformed Presbyterian Churches to procure another missionary from these bodies but without effect. From various Missionary Societies in Britain, and from Mr Geddie himself, the report as to the propriety of employing mechanics and females as missionaries, had been unfavourable. An application from a minister in Canada leads to the hope that he may be induced to offer himself to our Church as a missionary; and there is reason to expect that the United Presbyterian Church in Canada will ere long enter the missionary field in conjunction with us if agreeable. (We may mention here that it subsequently appeared that several of the students at the West River Seminary had offered their services to the Board as missionaries, though this was not stated in the report.) The goods lost last fall had been fully insured, and the amount, £250, had been recovered. Another supply had been forwarded to go by the "John Williams." There was reason to fear that the goods shipped by

the "Sydney" via Melbourne had miscarried, and, though they would probably be recovered, yet the disappointment to Mr Geddie, caused by these successive failures, would be very great. Mr Geddie's reports, published from time to time during the year, had been well calculated to excite gratitude.—The gradual extension of his operations, and the difficulty and danger of visiting other islands in a small boat, appearing to render it highly desirable to possess a schooner, our friends in Scotland had raised £300 for a vessel to be built on the Clyde. Of this amount, however, the Board deem it indispensable that our Church should pay half; and therefore £150 will be remitted, in the expectation that that sum will be repaid by the contributions of the children. Mr Geddie has now under his management 20 native teachers, of whom 4 are settled on Samoa, and two others are to be sent thither immediately, who will take with them materials for building. A chief had come over to ask for teachers, and, on being informed that these were going, returned immediately to make preparations for them. The salary of each teacher is from £3 to £4 sterling, paid in clothing. The Board, fearing, from Mr Geddie's occasional attacks of fever, that his health was failing, and having intimated to him that they were quite willing that he should for a time return to Nova Scotia, have been gratified to learn from him that his health has never been better than it was when he last wrote. The expenses of last year have been greater than those of any previous year. £250 had been given to Mr Gordon and £175 to Mr Geddie. The balance in the hands of the London Missionary Society, on the supposition that Mr Geddie has drawn for all the money due him, is about £216. Should another missionary be sent this balance will soon be exhausted, but the Board do not fear want of funds, and it is their opinion that there should be at least four missionaries. The kindness of the London Missionary Society in managing our funds and forwarding our missionaries and their supplies free of expense, demands a return from this Church in the form of a pecuniary donation.

3 o'clock.—The deputation from the Synod of the Free Church, consisting of the Rev Messrs Stewart, Blair, and Murdoch Sutherland, were introduced, and severally addressed the Synod. Mr

Stewart said that owing to some inavertence on the part of the Clerk of their Synod, they had not received the commission which they intended to have read; but though, like the Gibeonites, they all came from our neighborhood, they did not, like the Gibeonites, come to deceive. They had been appointed to express to us the feelings of fraternal affection which their body entertained, and to carry out fully those plans of co-operation which had been entered upon during last year. On the most important of the subjects to which our attention had been directed, that of Education, their Synod had been earnestly engaged during the session which had just closed. In reference to Dalhousie College, they had decided that the proposals of the Governors were inadmissible. They were anxious, however, to secure the co-operation of this Synod in an attempt to have that institution placed on an efficient footing by an application to the Legislature. The two churches would thus show their mutual affection, their freedom from any selfish desire for denominational aggrandisement, and that regard for the interests of Education which Presbyterians have always evinced.—Such an attempt might possibly at first prove fruitless, but must eventually succeed. He disclaimed any intention of interfering by this movement with the present teachers in Dalhousie College, whose services would still be required. The present system of common school education is also extremely defective, and we ought to unite in advocating some plan for its improvement. The Rev gentleman went on to say that the differences between us were so small that they could scarcely be perceived but by jaundiced eyes. Persons seeing with the jaundiced eyes of jealousy and suspicion might be found in every church, but they should not be considered as representing its views. He hoped that our Synod would appoint a Standing Committee of Co-operation to carry out desirable measures in a spirit of harmony. Those who wish to divide us have said that we could not agree, but he trusted that our proceedings would show the reality of Presbyterian unity. Our disputes had been trifling and soon over: still we should avoid even slight disputes, as tending to create bad feeling. As regards union, there is little to divide us. For his own part, he had never resiled from the basis of union framed at Truro,

as he understood it, and he hoped that it would yet be the ground of a complete union. In the mean time, let us strengthen each other's hands in the work of the Lord. We shall then have union of affection, which after all is most important. Mr Stewart concluded by referring to Temperance, in which he thought that it was important that we should co-operate, though some difference of opinion existed on the subject.

Rev Mr Blair said that he was almost a stranger, not only in that county, but in the country, but as he came among us on the ground of our common christianity, he felt that he came not as a stranger but as a brother. He did not yield to us in admiration of the fathers of our Church. It was indeed through reading the Gaelic poems of the late Dr McGregor that his thoughts had been turned to the duty of coming to preach the gospel to his expatriated countrymen in Nova Scotia. He would not go so far as to say that the differences between the two Churches were of no moment, but he believed that by discussing them in the light of God's word we might yet see eye to eye. He highly approved of co-operation, and believed that it would lead to incorporation. Of the subjects on which we might co-operate, he stated that he considered Education the most important; and took the same view as to the propriety of agitating the improvement of Dalhousie College and of common school education, which had been previously given by Mr Stewart. He then referred to Church discipline as a subject of co-operation. Our Churches should not be mutually places of refuge for fugitives from discipline. No cause tended more than this to weaken the hands of the ministers of religion. Sabbath Observance and Temperance were subjects on which it was also our duty to co-operate earnestly and actively. The late riot on the Railway was caused by Popery, but it was Popery stimulated by ardent spirits.

Rev Mr Sutherland said that he hoped that some good would result from the meeting of this day. During the three years that he had been in this Province he had been attempting to carry out the principle of co-operation, as some of the brethren of our Synod could testify. As the other members of the deputation had adverted chiefly to co-operation, he would speak more of union. He would refer, however, to one point in which we ought

to act in concert, viz., in the instruction of the Railway laborers. Some of his people had been driven off the Railway by the wickedness there practised. He knew that we had already done something, and they had determined to do something, and he hoped that arrangements in concert would be made by the two committees, so that our resources might be profitably used. He had kept his opinions on the subject of union very much to himself, as he was a stranger to the Presbyterian Church of Nova Scotia, and as the matter was being discussed by others. He hoped, however, for a union, not only of two, but of the three bodies. He did not see this event so near with regard to the Established Church as between the Free Church and the Presbyterian Church of Nova Scotia. The Free Church had come out as the Erskines had come out, and he thought that we should have welcomed them by saying, "Well done! we are glad that you have come to us." He would speak freely, however, and say that this we had not done: we had rather ignored their protest. If the Established Church would not unite with us, let us go on as brother and sister, doing all the good we can, and waiting patiently till the time when she would come also. If asked whether more evils would result from union than from separation? he would not hesitate to answer, No. What are the differences which hinder union? Not the Establishment or voluntary principles, but our mutual bickerings. He wished that all lovers of peace and harmony would put down those who got up these disputes about small matters; and he would rather have the papers which contained them burned as they issued from the press than that they should go through the length and breadth of the land irritating the minds of our people. Another cause of difference is, want of love to our common Lord. Love would cover a multitude of sins. He had been but a short time in this Province, but he had felt the evils of disunion, and of the jealousies caused by disunion. There were many within the bounds of his congregation, who, he was persuaded, belonged to neither church, and who greatly needed faithful reproof and warning, but he was deterred from laboring among them lest he should be accused of proselytising.

The speeches of the deputation elicited addresses in reply from several members of Synod, all of whom expressed the

pleasure with which they had listened to the brethren of the Free Church. Rev Ebenezer Ross, in the course of his remarks, expressed his regret that Mr Sutherland should have felt himself impeded in the work which he had so deeply at heart, of preaching the gospel to those who were in so much need of his ministrations. He could not but feel, however, that if, on any occasion, wrong were committed, it was both right and expedient that it should be pointed out. The following resolution was then unanimously passed:—

"That the Synod, having heard the sentiments expressed by the members of the deputation, agree to record their gratification at the presence of our brethren among us, and at the fulness and freedom with which they have spoken, not only on Collegiate Education but upon other topics of common interest; and that we pledge ourselves to give earnest consideration to the views of their Synod on Education; and to use, both as individuals and as spiritual office-bearers, those important means of cultivating brotherly affection and of promoting union, to which they have adverted."

The evening of this day was devoted to the missionary meeting usually held by the Synod. Owing to the absence of Rev George Patterson, no Report had yet been received from the Home Mission Board. After an abstract of the Report of the Board of Foreign Missions had been given by the Rev James Bayne, Rev James McLean, of Gay's River, addressed the meeting on the duty of missionary effort and the encouragements to its performance. This duty was based on the command of Christ—"go ye into all the world, and preach the gospel to every creature." There are some places in which preaching the gospel would be like casting pearls before swine, while there are others in which we have every encouragement to active and sustained effort. Places once belonging to the former of these classes have, in the good providence of God, been transferred to the latter. Of these, the most conspicuous is Turkey, whose position as a field for missionary operations has been vastly improved by the late war. Contact with christians has created among the Turks feelings of friendship and respect. The Bible has been extensively diffused among them, and the idea is gaining ground that it is superior to the Koran. Liberty of conscience has been extended

to all classes of the Sultan's subjects, and Mohammedanism is thus evidently on the wane. The same is the case with Popery in many countries of Europe.—In France, evangelical Protestantism is evidently making progress, and in Spain the government is beginning to assert its independence of the Pope and his emissaries. In no country is more eagerness manifested for the Word of life than in Spain. In one city 4000 persons have abandoned Popery. Ireland is being rapidly emancipated from the thralldom of antichrist, and in Italy he is only supported by foreign bayonets. The aspect of the Pagan world presents similar encouragements to missionary enterprise. In many a Pagan heart there is a deep yearning after a religion which may satisfy the wants of a spirit conscious of sin and of danger, and this, with the blessing of God, has led to a success which is the best ground of encouragement. On us this motive to exertion should operate with its full force, for no mission has been more signally blessed with success than that in which we are engaged. God has given the most signal proofs of His presence with us; and we cannot doubt that it is His pleasure that we who are so rich in gospel privileges should contribute to the wants of those who are spiritually poor, and that those who are fed continually with the bread of life should supply the necessities of those who are famishing for the gospel.

The Rev Isaac Murray next spoke on the duty of increased liberality for missionary operations. The duty of giving is universally admitted. The Church has commenced to assert its aggressive character, all opposition is hushed, and even the querulous worldling is shamed into the act of giving. As to how much we ought to give, however, nothing definite has been determined; but surely this should not be left to a spurious voluntarism by those who have a law, though it be a law of love. Love is the grand ruling principle of the Church of God, and, according to it, ability is the measure of accountability. The Scripture standard requires self-denial for the good of others. This is the dictum even of unsanctified love, and how much more of that which is the offspring of the gospel. This love meditates the good of men, looks with pity down on the woes of men, rising above kindred, sect, and country, it joys in making men happy: it does not seclude itself in private, but

goes forth to do good to all. Its enquiry is, What can I do?—its prayer, "Thy kingdom come." In the advancement of art, of science, or of civil liberty, the utmost self-denial is often manifested and the greatest sacrifices made, and shall not the same be exhibited by christians? The rich man, or the man of science, does not come into the Church leaving his possessions or his attainments behind him, but gives himself and all he has to Jesus. Of this we have bright examples in our own Church, as in the cases of Dr McCulloch and Dr McGregor. Who could sit at the feet of the former and avoid catching the missionary spirit?—Look back, also, to the self-denial of our forefathers, and of the Huguenots. How much money would we give to escape the thumb-screw and the rack? If God called them to endure such things, does he not call us to deny ourselves in reference to our property? Finally, look back to the conduct of our great pattern. In his course of suffering we see God denying himself for man. Contrast his career of trial and affliction with the importance and self-laudation of some, who, when they give their silver into the treasury of the Lord, seem to think that they are scaling the battlements of heaven, and laying it under obligation. Such feelings could have no place in the breast of any man who considered himself a steward of the property of God.

Rev Allan Fraser said that the cause of Missions was noble because it was the cause of Christianity, which is the cause of all that elevates human nature. It is the cause which brought the Saviour from Heaven to earth to die for man. More than 1800 years have passed away, and yet how small has been its progress, while in every part of the world, we see the most fearful evidence of its necessity. How pressing is the necessity for the prosecution of missionary work in many parts of our own country. Many of our fellow-countrymen are almost as ignorant as the heathen of the God that made them. In most cases, these persons desire the ordinances of religion, but poverty or weakness prevents them from enjoying gospel privileges. To succour these is the duty of the Church. She is a city set on a hill which cannot be hid. "Nations shall come to her light, and kings to the brightness of her rising." Religion is primarily personal, but in its final results it embraces others as well as ourselves. The duty of carrying on.

missions abroad has been strongly and justly advocated; but in order to be more successful abroad we must evangelize our people at home. The demands of the foreign field are increasing, and they can only be met by lengthening the cords and strengthening the stakes of the Church at home. Every individual in the Church should consider it his business to turn sinners to Christ. To this all the energies of the Son of God were turned, and in this he should be imitated by his followers. Much may be done by ministers to extend and strengthen the Church, and much by Sabbath School Teachers who influence the rising generation as the minister does that now acting. Much also may be done by parents. The claims of a perishing world should be early instilled in the minds of the young. At a throne of grace all may do much. Two petitions of the Lord's Prayer, as well as its conclusion, bear on this object. Still, Prayer must be accompanied by labour. The world is to be converted not by miracles but by means, and to pray "thy kingdom come" without using those means, is to do like Ananias and Sapphira in keeping back a part of the price. A sense of individual obligation is a thing greatly wanting in the Church. This want, however, is fast being supplied, for even the children of our people are being taught their individual responsibility. Above all things we want an increased outpouring of the Holy Spirit. Without this a missionary for every heathen would not convert the world to Christ, but how many contribute their money without praying for the Spirit.

Rev James Waddell spoke of the early operations of the fathers of our Church as forming an encouragement to increased missionary exertion. Our fathers were not Missionaries. They were not chosen, nor sent, nor supported, nor sympathized with, nor cherished by the Church. How powerfully must all the very different features of their position operate in sustaining the spirits of those who now go from us and from other Churches to preach the gospel in foreign lands. They who first preached the gospel in Nova Scotia were not sent out but banished, and experienced from the Church which they had left nothing but a criminal, and almost contemptuous neglect. With these men, in real heroism, our present missionaries will not bear comparison. Amidst the long struggles

with poverty and toil which they were called on to encounter, nothing but the support of God himself could have upheld them. And yet they were successful men. The Church which they planted grew under their eyes to be strong and flourishing. They are gone from among us—they now tread the courts of the upper sanctuary, but their pure spirits look down on us in sympathy. Being dead they yet speak to us, saying—"follow us, as we followed Christ."

Friday Morning.—The Synod took up the appeal of a part of the congregation of West River against the decision of the Presbytery of Pictou in the case of Mr Watson. After considerable discussion it was referred to a committee, by whom, so far as the appellants were concerned, the affair was satisfactorily arranged, their recommendation that the appellants should be disjoined from the West River congregation, having been subsequently carried out by a resolution of Synod.

3 o'clock.—The Synod took up an appeal against the decision of the session of Poplar Grove Church on the subject of the admission of persons of other persuasions to communion, the appellant believing that any christian of whatever persuasion should be admitted to communion in the same manner as members of our own Church; while the session had decided that while christians of other denominations who had no opportunity of communing in their own Church, should be admitted to all the privileges of membership, on engaging to submit to the authority of the session, their names should not be enrolled as members. This appeal was discussed at considerable length, but the pressure of business rendered it necessary to adjourn the disposal of it till next meeting of Synod.

The Evening Sederunt was occupied in hearing the Report of the committee on the appeal from West River, which, after much discussion, was approved.—In this Report, however, an alteration was afterwards made by the committee, at the request of the Presbytery of Pictou, which was submitted to Synod on Saturday morning, and after discussion approved. The Synod then adjourned till Monday at two o'clock.

Monday, 2 o'clock.—The Report of the Board of Home Missions was read. We regret that we have not been able to procure a summary of its contents.—After some discussion on the grant of

£25 to the congregation of Yarmouth, it was unanimously agreed that it be continued. Advice was asked by the Presbytery of Prince Edward Island on the subject of forming a congregation at Charlottetown. It appeared that a number of our adherents are residing at Dog River, about seven miles from Charlottetown, and also at Lot 48, near Hillsboro. These two stations, with Charlottetown itself, might, with some care and assistance, form a flourishing congregation. The Synod approved of the project, and enjoined the Presbytery of Pictou to cooperate with the Presbytery of Prince Edward Island in furnishing supply of preaching whenever a plan is matured. The condition and prospects of the mission to Annapolis having been brought forward, it was agreed that £50 be given towards the minister's salary, if our people at Annapolis will raise £100. It was agreed, also, that £50 sterling be remitted to the London Missionary Society as a token of gratitude for their kindness to our missionaries. The Board of Foreign Missions were authorised to accept the services of two additional missionaries for the foreign field. Rev William McCulloch stated that his congregation were prepared to support one native teacher, on condition that they were to communicate with him directly.

7 o'clock.—Rev John Cameron brought before the Synod the manifold evils of intemperance, and moved that all makers and sellers of intoxicating liquors be removed from the communion of the Church. As this matter, however, some time ago had been referred to the various sessions for their consideration, it was resolved that before any farther action, it should be ascertained what they had done on the subject. All ministers were enjoined to preach a temperance sermon on the last Sabbath of the year.

Tuesday Morning.—The Synod, in reviewing the decision of the Presbytery of Pictou on the charge of having preached erroneous doctrine, made against Rev James Watson, after a careful examination of the evidence, determined that statements whose tendency was to produce erroneous impressions had been made by Mr Watson, and that the minutes of the Presbytery should have explicitly testified against these statements. The Synod, however, expressed its conviction that neither Mr Watson nor the Presbytery held erroneous sentiments on the points under consideration.

3 o'clock.—The Synod proceeded to determine the future site of the Seminary now at West River. New Glasgow and Truro having both been proposed, it was decided by the casting vote of the Moderator that it should be located at Truro. It was agreed, also, that the Seminary Board should be instructed to select a site and make preparations for building, and that the same Board should report at next meeting of Synod on the propriety of raising the salary of Professor Ross.

Rev George Patterson having reported that he had judged it expedient in the mean time to delay the prosecution of the special effort, the Synod approved of the course pursued, but it was agreed that the measure be vigorously carried out during the year, and several members of Synod were appointed to discharge that duty.

The Synod re-appointed the committee of co-operation with other Presbyterian bodies, giving them full power to treat with the Governors of Dalhousie College so far as to express to them the Synod's views and to receive theirs in return, and to report at next meeting of Synod.

7½ o'clock.—The committee on co-operation were directed to act in concert with the movements of the Free Church in reference to education so far as our views harmonize. They were appointed a Deputation to wait on the Synod of the Church of Scotland during the present week, and should the Synod of the Free Church meet previous to our next session, they were directed to meet that body also if practicable. The report of the committee of Statistics, now presented, contained a full statement of the condition of 36 congregations, with the items arranged in a tabular form. It was agreed that the Report and the table be both published, and Presbyteries were enjoined to deal with those congregations which had not contributed to the schemes of the Church. The revised form of questions to be put at Presbyterial visitations were laid on the table of Synod. The committee on Presbyterial minutes reported that the minutes of all the Presbyteries were accurately kept.

Synod adjourned to meet at Truro on the fourth Tuesday of June 1857, at 11 o'clock, A. M.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at Pictou 13th May. Were present—Messrs. James Watson (Moderator), Angus McGillivray, David Roy, James Waddell, George Walker, James Bayne, and James Byers—Messrs. George Grant and Robert Stewart, ruling elders.

After sermon from Rev James Byers from Rom. i. 16, "For I am not ashamed," &c., the Presbytery entered upon the Presbyterial visitation of Prince Street congregation. The questions of the Formula being put—the answers to these questions were most satisfactory, and the affairs of the congregation appeared to be in a prosperous condition. In regard to secular matters, it was found that while all the funds necessary for the supply and maintenance of gospel ordinances in the congregation had been fully and promptly furnished, the congregation had likewise raised during the past year for the various schemes of the Church the sum of £268 3s. 3^d.

In regard to the religious affairs of the congregation the Presbytery have also to record their approbation. The attention paid to the religious training of the youth of this congregation claimed the special notice of Presbytery—besides the Sabbath School in Town, numbering about 150 pupils; there are 4 schools in the country sections of the congregation whose average number of scholars is 25 each, making the gross number of Sabbath scholars under public religious instruction in this congregation 250. Each school is superintended by an elder; and the members of Session are either steadily or occasionally engaged in teaching. There is a large library connected with the school in town, from which all the other schools are furnished with books, and there is a quarterly meeting of the Sabbath School teachers to which all the teachers are invited.

After remarks by the Presbytery upon the state of the congregation, it was moved and unanimously agreed to, "That the Presbytery express their high approbation of the state of this congregation, as shown by the answers given to the questions of the Formula."

The Clerk intimated that Messrs. Alexander Cameron and John Currie, students of Theology, had returned to the bounds of the Presbytery and were prepared to give in their trials for license, whereupon the Presbytery appointed its next meeting at New Glas-

gow on Tuesday, 27th current, for the purpose of receiving their trials, and the Clerk was enjoined to give them (the students) due notice of the meeting.

Read a report of Mr Mathieson's labours in Cape Breton—the report was received and approved of, and ordered to be transmitted to the Home Mission Board.

Rev Mr Waddell, as convener of Committee appointed to receive the exercises of Messrs. J. D. McGillivray and Isaac Patterson, students, reported that Mr McGillivray had met with the committee and had delivered a homily on Eph. ii. 8—read from the Eph. to Phil. in Greek, and from the first 10 Psalms in Hebrew. The committee were much pleased with his exercises. The report was received and diligence of committee approved.

Adjourned to meet at New Glasgow 27th current.

The Presbytery of Pictou met this day, 27th May, at New Glasgow. Were present—Revs James Watson (Moderator), Angus McGillivray, David Roy, George Walker and James Bayne—Mr Kenneth Forbes and James McGregor, Esq., ruling elders.

Mr Alexander Cameron, student, was present and proceeded to deliver his trial exercises. He lectured on James ii. 20th to the 26th inclusive, preached from Matt. xi. 28, and read an exposition and address on Gal. iii. 12. Each of these discourses was remarked upon by the Presbytery after delivery, and each was sustained and approved of as part trials for license. Mr Cameron was next examined on Church History, on Systematic Divinity, on a portion of the Hebrew Bible, and on various parts of the Greek New Testament. He was likewise examined as to the motives which influenced him in seeking to become a preacher of the Gospel. All which exercises and examinations, after remarks by the Presbytery, were approved and sustained as part of his trials for license. These being all Mr Cameron's trials, a vote was taken—sustain these trials *in cumulo* or not—when it was carried unanimously sustain. A vote was then taken—proceed to license or not—when it was carried with the same unanimity proceed. The questions of the Formula for license were then put to Mr Cameron and satisfactorily answered. The Moderator then solemnly,

in the name of the Great Head of the Church, licensed Mr Cameron to preach the everlasting Gospel, and commended him in prayer to the Great King and Head of the Church. Mr Cameron having then received the right hand of fellowship from the members of Presbytery present, was shortly and suitably addressed by the Rev James Waddell on the sacredness of the office with which he had been invested, the nature of its duties, and how these ought to be discharged.

Directed the Clerk to inform the Home Mission Board of Mr Cameron's licensure to preach the Gospel, and to apply for him to be at the service of this Presbytery for three months—also to enquire of Mr Currie why he was not present at this meeting according to appointment.*

Read a report of Mr Grant's labours in Cape Breton. The report was received and approved, and ordered to be transmitted to the Home Mission Board.

* Have since learned that Mr Currie was prevented from being present on account of ill-health.

Notices, Acknowledgments, &c

At a meeting of the Presbyterian congregation of Antigonishe held on the 17th inst, it was unanimously resolved to authorize the Trustees to purchase the property on which Mr Honeyman at present resides as a manse and glebe.

Monies received by Treasurer from 20th May to 20th June, 1856:—

FOREIGN MISSION.	
Mr W Irving, Barney's River	£0 5 0
John Murray, Esq, Mabou	2 0 0
Thomas Ballentine, Pine Tree	7 6
Contribution from Missionary Society and Sabbath School, Rev John Jennings' congregation, Toronto, C W	18 1 3
Mr Matthew Archibald, additional to P S Church collection	6 4½
Fisher's Grant District, Prince-street congregation collection	2 6 6½
Young People's Religious and Benevolent Society, R Hill	1 0 0
Missionary Society Rev Mr Barrie's cong'n, Eremossa, C W	2 0 0
MISSIONARY SCHOONER JOHN KNOX.	
Youngfolk Salem Church congregation, G Hill	£12 13 11
Sabbath School children Primitive Church, N G	15 9 0
Male Bible Class, do, do	11 0
Sabbath School children, Fish Pools, do	1 7 9

Children of Prim Church, do	3 6
Bazaar Prince-street Church, per Messrs M Johnston, S Fletcher, B Davidson, and E Johnston	4 6 6
Meeting held by Sabbath School Teachers, Prince-st Church	18 15 0
Young People's Religious and Benevolent Society, R Hill	1 0 0
A Friend	2 6
Samuel, Joseph and Isaac McNaughtan, 2s 6d, A Friend 5s	7 6
HOME MISSION.	
Collection Prince-street Church, Pictou	8 6 3½
Thomas Ballentine, Pine Tree	7 6
SEMINARY.	
Young People's Religious and Benevolent Society, R Hill	1 0 0
Collection Prim Church, N G	29 1 4
do do Little Harbour	2 4 2
Widow Fraser, Scot's Hill	5 0
SYNOD.	
Collection Prince-street Church, Pictou	4 4 3½

John and James Yorston acknowledge receipt of the following for the Foreign Mission, viz:—

6½ yds Flannel, at 1s 3d per yard, from Mrs Margaret Muir, Upper Musquodobit. A box goods from St Peter's, P E Island, per the Rev Henry Crawford—value £13 10s Island currency. Pictou, June 25, 1856.

Robert Smith, Truro, acknowledges the receipt of the following:—

FOREIGN MISSION.	
A Friend, Upper Shubenacadie cong'n, per Mr J Falke	£0 5 0
Mrs William Staples, senr	5 0
Mr Thomas Dunlap, junr, Lower Village	1 0 0
Ladies' Sewing Circle, Noel, for London Missionary Society, per Miss O'Brien	2 10 0
Ditto for Boat for Mr Geddie	1 5 0
Children of Robert and John Hingle, Salmon River, for Mission Ship, per Rev Mr McCulloch	3 10
HOME MISSION.	
Mr T Dunlap, junr, L Village	10 0
SEMINARY.	
Mr Robert Johnson, Lower Village, half of subscription	1 0 0
Annual collection Truro congregation	13 8 7½

The subscriber acknowledges the following sums for the Mission vessel, "The John Knox":—

ON SLOW.	
From Miss C Holland.	
Miss E J Carlisle	£1 7 6½

Miss McKenzie, E M	8 10½
“ King, N River	7 6
“ Dickson, E M	18 2
“ J M Burton	1 16 4
Master S Little	8 0½
Miss E Blair	12 6
Mrs Robert Upham	3 11½
Master J Barnhill	1 0 8½
“ S Barnhill	10 11½
Mrs McCabe, Greenfield	3 1½
BEAVER BROOK.	
Mrs Henderson and family	2 6
Captain Norris, to Mr Geddie	7 6
do for Boat	8 9
Mrs James Crowe	1 0 0
Miss S Sanderson	7 5
“ E Grey	14 1½
“ S Marshall	8 9
“ M Lorghhead	14 4½
“ Millar	17 4½

£12 18 6

JOHN I. BAXTER.

Onslow, 10th June, 1856.

The Agent acknowledges receipt of the following sums as payment for *Instructor and Register* for 1856:—

Finlay Cameron	£0 5 0
Mrs Caldwell	5 0
S. A. Creelman	1 0
Mrs Whittin	5 0
Hugh Chisholm	10 0
Adam Logan	1 10 0
Rev J. McG. McKay	1 6
Abram Patterson	10 0 0
Mrs J. B. Oxley	5 0
Rev James Byers	1 19 10½
John Murray	1 10 0
Thomas Davison	5 0
Mrs Meyer	1 6
Rev Isaac Murray	15 0
Donald McLeod	1 6 3
Rev A. L. Wylie	8 8 9
Rev John I. Baxter	5 0 0
Rev A. McGillivray	15 0
Rev Allan Fraser	1 15 0
Rev John McLeod	1 11 3
R. Stewart, Roger's Hill	15 0
Harvey, per Rev W. McCulloch	1 17 6
St Peters and Bay Fortune, per Rev H. Crawford	2 10 0
Upper Londonderry, per Rev E. Ross, balance of 1855	8 9

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 Licentates 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.

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, Bayne, Christie, McGilvray, Watson, George Patterson, and Messrs Daniel Cameron and J. McGregor. Mr McCulloch, Convener. Rev Mr Watson, Secretary.

Committee of Bills and Overtures.—Rev Messrs Bayne, Roy, and McGilvray, and Mr Jas. McGregor. Mr Bayne, Convener.

Committee of Correspondence with Evangelical Churches.—Rev Messrs E. Ross, Baxter and Wylie. Mr Ross, Convener.

Committee for Friendly Conference with Committees of other Presbyterian Churches.—Rev Messrs Ross, Sedgewick, Bayne, Cameron, and McGregor, and Mr C. Robson. Rev Professor Ross, Convener.

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

Receivers of Contributions to the Schemes of the Church.—James McCallum, Esq., Pictou 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.

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

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