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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

 SEPTEMBER, 1858.

Contents.

	PAGE.		PAGE.
CHRISTIAN INSTRUCTOR.		Newfoundland—Departure of Rev. F. Nicol, - 408	
Sermon by the Rev. George Patterson, concluded,	355	U. States—Kirwan's opinion of the Great Revival,	408
Dr. Livingstone's Travels in Africa—Second notice,	393	<i>New York Observer</i> on the same subject,	409
Doctrines Reconciled; or, Freedom and Sovereignty,	398	England—The Government and Romanism,	409
REVIEWS.		The Sabbath Question,	409
Daille's Exposition of the Epistle to the Colossians,	401	Puseyism, Exeter Hall Services, and Revision of Liturgy,	410
The Divine Life,	401	Scotland—Death of Rev. Dr. Struthers,	411
Series of Books for Children,	402	Syria—Perils of Dr. Hattie, Miss Dales and other missionaries,	411
CHILDREN'S CORNER.		Death of Archbishop Walsh,	414
The First Oath,	403	Union Question in Canada,	415
Jenny Walsh,	404	MISSIONARY REGISTER.	
TEMPERANCE.		FOREIGN MISSIONS.	
Declaration of Ministerial Conference,	405	Fourteenth Annual Report B. F. M. in connection with the Presbyterian Church of N. S., June 1857-8,	417
RELIGIOUS INTELLIGENCE.		Letter from Rev. Mr. Gordon,	422
Canada—Synod of the Presbyterian Church in connexion with the Church of Scotland,	407	Letter from Rev. Mr. Matheson,	423
The U. Presbyterian Synod,	407	NEWS OF THE CHURCH.	
Synod of the Presbyterian Church of Canada,	408	Dr. Keir's Jubilee,	424
		Presbytery of Pictou,	432

 HALIFAX, NOVA SCOTIA:

PRINTED BY JAMES BARNES.

1858.

THE
CHRISTIAN INSTRUCTOR.

September, 1858.

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

SERMON

Preached at the opening of the Synod of the Presbyterian Church of Nova Scotia, 16th June, 1858.

By THE REV. GEORGE PATTERSON, RETIRING MODERATOR.

PUBLISHED BY REQUEST.

2 Peter i. 12.—“*The present Truth.*”

(*Concluded.*)

IV. But fourthly, the present is an age in which the Roman Catholic controversy is revived.

“I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the False Prophet. For they are the spirits of Devils working miracles, which go forth unto the Kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”* The best expounders of prophecy refer this prediction to our own era, and when we look abroad upon the world we see every reason to believe the correctness of the application. Everywhere we see Rome putting forth extraordinary efforts, and that in her twofold form of the beast and the false prophet. Taking the beast to denote the Pope as the head of the ten kingdoms of Europe and of the Church of Rome as a politico-eccelesiastical system, we behold desperate efforts made to re-establish her influence over the Governments of the world. Concordats have been entered into not only with Austria, but with some of the minor Powers of Europe, by which in their civil administration, they are placed entirely at the disposal of the Church of Rome, and the power which she wielded in the dark ages is again in a large measure restored to her.—The same thing has been either attempted or actually accomplished in Mexico and South America. We do not say that in these countries the influence

* Rev. xvi. 13, 14.

of Popery over the mass of the population is increased. On the contrary, we believe that nothing is more certain than that it is dying out, and nowhere more thoroughly than in the very Roman States themselves. But such is the effort which, according to divine prediction, she is making to regain her lost ascendancy over the Governments of the earth.

But she is here represented as going forth to the Kings of the whole world. In those countries of Europe which retain representative institutions, she is making a desperate effort, through the influence of her priests over the people, to decide the elections and thus control the Government. The ruler of France, whatever his own inclinations, is at the mercy of the Jesuits. And what is more sad, Holland, once the home of freedom, the refuge of the oppressed, and great through her Protestantism and her Bible, has so far yielded to intrigue, that from the 1st January, 1858, the Bible and everything distinctive of her Protestantism has been banished from her schools. In England and the United States, and in almost every British Colony, the efforts of the Papacy are directed to securing political power and rendering the civil government subservient to the advancement of her influence. This she commonly manages by holding the balance of power between those parties which are apt to arise in free states. In her missionary operations she relies much upon the civil power, in some instances, as in Tahiti, employing the power of a Papal Government for the establishment of her influence, in others using intrigues with the native Governments for the same end.

This is a very important phase of Popery in the present day. We have indeed some men among us, who proclaim themselves good Protestants, who think we should only oppose the errors in doctrine of Rome, and leave her to rule our political and social affairs as she pleases. We beg humbly to tell such, that they are very imperfectly acquainted with the system either as exhibited on the page of history or as delineated in the Bible. There it is exhibited as a beast—a tyrannical political power—having seven heads and ten horns. It is in this character that it makes war upon the saints. The Church of Rome is represented as an harlot, the emblem of a false Church, but in her power and progress through the world, she is represented as riding upon the beast, or through her possession of political power. The Kings of the earth are represented as giving their power and strength unto the beast, until the times be fulfilled, and the beast and the false prophet are alike to be destroyed. "They both were cast alive into the lake that burns with fire and brimstone."*

We must also here notice as a peculiar feature of the Papal system in the present day, the immense development of Ultramontaniam. The whole power of the Church centres more than ever in Rome. The Churches of France, Germany and Spain were formerly national Churches, enjoying certain rights and a certain measure of self-government. The Gallican liberties, as they were called, were long zealously maintained by the Church of France. But all this has passed away. The influence of the various Churches and their Bishops is every day becoming less, all power and authority centre in the Chair of Peter, and the Romish Pontiff is more than ever absolute master, or rather the Jesuits through him wield the entire influence of the Church.

But the passage already quoted indicates that there should be an extension of the teaching of the errors of Rome. "The unclean spirits come out of the mouth of the False Prophet." And have we not abundant indications of this, wherever we turn our eyes? The missions of the Propaganda extend

* Rev. xiii. 1-5, xvii. 8, &c.

throughout the whole world. Their agents cross the path of the Protestant missionary wherever he goes, be it to the interior of China, or, as in the case of our own missionaries, among the most savage tribes of the Pacific. To use the language of another, "They are to be found among the Islanders of the South Seas, and the Nomads of Tartary—traversing the vast forests of North America and the pampas of the South—laboring amid the pestilential jungles of Java and the breezy table lands of the Himalayas—the fever-stricken swamps of Senegal and the frost-bound shores of Labrador—the arid plains of Sennaar and the teeming delta of the Niger. They are to be found wherever perils are to be encountered for the glory of the Church, or souls to be gathered to her fold. Facing a fiery persecution in Corea and Siam, hunted like wild beasts from the mountains of Thibet, and exploring with unflinching courage the solitudes through which flows the sounding Brahma-pootra, confronting starvation among the Alleghanies and shipwreck on the coast of Madagascar, these men exhibit in their singular career every variety of moving peril and romantic incident, and all united with a perseverance, that admits nothing to be impossible, and a devotedness that would ennoble any cause."^{*}

At home every county in Ireland and every populous town in England has its Papal missionaries. In 1829 the Propaganda expended nothing on missions in England, but in one year lately they spent the sum of L.40,000. In our own Province we cannot but have observed lately a great increase of activity in building chapels, training priests, and other means for advancing the interests of the Church.

And farther, the system of Tractarianism or Puseyism, both in the United States and England, has been the means of a vast increase of the teaching of Popish doctrines, and has led a large number of the aristocracy and clergy of the Church of England into the bosom of the Romish Church.

We do not say that with all this activity Popery is really making progress in the world. On the contrary, we believe that she is daily losing ground. This is remarkably the case in Papal countries. The efforts of their missionaries in Heathen countries effect little more than a nominal change.—Amid the free institutions and general education of America, notwithstanding the vast tide of Roman Catholic immigration, the highest authorities admit that her losses are such, that she does not increase with the progress of population. And we believe that with all her activity in England, her progress is owing to immigration and not to any real change in the minds of the people. Puseyism is not the religion of the English people. In fact, the spirit of the age is against formalism, and it is this fact that is nerving Rome to such desperate efforts.

And in these efforts no engine that will answer her purpose is left unemployed. There were three agencies, which may almost be said to have been brought into existence by the Reformation—the pulpit, the press, and the common school. When the Reformation commenced, there could scarcely be said to have been anything like public preaching. The printing press was only discovered about that time and remained unproductive, until the literary activity of the Reformation gave it employment. And to the same great revolution we owe our common schools. John Knox was the founder of Scotland's parish schools, and this was only a sample of what took place wherever the Reformation was successful. These agencies were long in the hands of Protestantism, while Rome endeavoured to maintain her cause by means of the Inquisition. But that instrument is unsuited to the age, and she has

* United Presbyterian Magazine.

learned to use the machinery of the Reformation. The pulpit has been again re-occupied. On the Continent, both in the large towns and country villages, there has been a great revival of preaching since 1848. The Jesuits have not a few who cultivate pulpit oratory, and some of them with decided success.

Popery is also working the press with no small vigor. It has produced several volumes with a considerable air of letters and philosophy for the better informed, but she has a popular literature filled with imposture and absurdities, letters written by Jesus Christ, discourses written by the Virgin Mary, and she has even adopted the Reformed plan of circulating it by colporteurs. Another feature of her movements almost peculiar to the present day has been Journalism. In leading towns she maintains periodicals conducted with great ability; and a singular peculiarity of the management of them, is that in many instances, these are independent of the Bishop of the Diocese, and directly in the interest of the Central power, and thus the Pope is enabled by them to exercise a control over his clergy.

The school, too, Rome is everywhere turning to her purposes. The school she hates, and had she the power she would close every one, but not being able to do this she employs her skill in making them the instruments of advancing her own ends. If she cannot prevent the peasantry of France and Ireland from being taught to read, she labors to render their education abortive by binding their intelligence in the chains of superstition. In Roman Catholic countries she is getting the whole education under her own control. In free countries, where she cannot do this, her efforts are directed to obtaining schools of her own, supported from the public funds, or at least to thrust the Bible from those established by law. She has her Nunnery Schools for teaching female accomplishments, which serve as so many traps for romantic girls. She has even her Sabbath Schools wrought diligently for the same great end.

We do not feel it necessary to advert at much length to the doctrines of the Church of Rome, as these are substantially the same as in every other age. But there is one point particularly worthy of attention. All who have examined closely her present position concur in the view that her religion is becoming more and more a system of Mariolatry. The Virgin Mary is becoming the one great object of all her adorations, and she seems to have filled up the measure of her apostacy by proclaiming the immaculate conception of the mother of our Lord. We have devoted our attention to the efforts which she is making to extend her principles, to show that this is likely soon to be, if it is not already, the great controversy of the age. Preparation is making in this manner for a great, and we believe the final struggle, in which great Babylon will be cast as a millstone into the depths of the sea. "They are the spirits of Devils, working miracles, which go forth unto the Kings of the earth and the whole world to gather them to the battle of that great day of God Almighty."*

V. It will be seen that all these subjects of controversy are exactly the same as those which have agitated the Church in other ages, and though they may come before us in a different form they are the same in reality.—But we have remarked at the outset that each age has commonly one distinctive subject of controversy—one doctrine which it is privileged to establish as a part of the practical faith of the Church, and it may be asked is there any such in our day. We think that there is, and with due submission we would say, that the one great principle which it seems the *mission* of the pre-

* Rev. xvi. 14.

sent age to establish is *the spiritual character of Christ's kingdom*, particularly as affecting its relation to the kingdoms of the earth and the world at large.

Our Lord taught that his "kingdom was not of this world." When his disciples misunderstood its nature, he instructed them by the declaration, "The kingdom of God is *within you*." Its subjects are spiritual. "Ye are not of the world, but I have chosen you out of the world." When men desired its establishment amid the pompous decorations of earthly grandeur, he taught them that "the kingdom of God cometh not with observation." All its services are spiritual. "God is a spirit and they that worship him must worship him in spirit and in truth." "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Its privileges are spiritual. When two of the favored disciples asked that "they might sit, the one on his right hand and the other on the left in his kingdom," he said, "Ye know not what ye ask," and he promised that their reign should be with him hereafter in glory. And, especially, it is to be maintained and advanced by spiritual means. "If my kingdom were of this world then would my servants fight." "The weapons of our warfare are not carnal."

Now we do not say that the great truth of the Church's spiritual independence was unknown before, but we do say that it was never fully appreciated, we do say that its full bearings in application were never fully understood. Hence the Church at all former times sought to be established by the civil power, and regarded this as the greatest of earthly advantages. Yet now it is beginning to be seen as the teaching of all past history, that this necessarily tends to the secularization of the Church. It has destroyed the spiritual character of its membership, confounding the subjects of the State with the membership of the Church. It has dimmed the spiritual glory of its worship by surrounding it with the pageantry of worldly glory—"the might and mastery," as Dr Chalmers called it, of an established Church. It has connected civil immunities with the observance of religious ordinances; and, especially, it has substituted for the simple spiritual means which the Church's King has appointed the carnal weapons of the civil power. Indeed, whatever be the particular regulations of an established Church, its very foundation principle is a dependence on carnal weapons for the promotion of the interests of the Church.

It has been and still is the work of the age to establish the important truth of the spiritual character of the Church and its independence of all worldly powers. This was the great principle of the Voluntary controversy. This was the principle at the foundation of the noble struggle of the Free Church, though those most deeply interested in that struggle did not understand the full bearing of the great principle for which they were contending. They had to learn (but they are now learning) the truth that the Church has as much to fear from Cæsar's gold as from Cæsar's sword, and the great principle that God has given her all the resources requisite for the work which she has to accomplish in the world.* Secessions have also taken place in France,

* The author regrets to hear that these sentiments have been considered offensive to his brethren of the Free Church. Nothing could be farther from his intention than to utter any thing of the kind. He has not felt it necessary to alter any thing that he has written. He may be wrong in his opinion, that the principle of the spiritual independence of the Church, for which the Free Church has been contending, must lead to the relinquishment of all dependence upon the civil power for support. He may be wrong in his belief that Free Churchmen are changing their opinion regarding the efficacy of the Voluntary principle, and the value of State support to religion. He believes that he can adduce high authority in the Free Church in support of his view. But whether right or wrong, he cannot believe that intelligent and candid members of that body will object to the free expression of his sentiments on this subject, particularly when in this very paragraph he has shown every disposition to do justice to the Free Church, in what he had there called their "noble struggle."

Switzerland and Holland. Indeed the people of almost every christian country, at least of every one in which a civil establishment of religion exists, are more or less agitated on the subject. They may not be discussing the actual question of the separation of Church and State, but questions are constantly arising which involve that issue. Thus is the case in Papal countries as well as Protestant. Even in Rome, where there is any expression of public sentiment, it is in favor of the separation of the Pope's temporal and spiritual power.

The interpretation given by the best interpreters of the statement under the seventh vial, that "the cities of the nations fell," is that it denotes the downfall of civil establishments of religion, and it requires no keen observer of the signs of the times to perceive, that these institutions are nodding to their fall. In Ireland the Established Church is only upheld, in consequence of the fear, that if it were to come down, others would have to follow. In Scotland, were the continuance of the Established Church dependant upon the will of the people of that country, it would not stand a single day, while in England, though more slowly, the tendency is in the same direction. And on the Continent the indication is that many of such institutions will be overthrown by revolutionary violence.

But another source in the present day from which we have to contend with opposition to the spiritual character of Christ's kingdom, is from the Millenarian theories so prevalent. This heresy seems to arise at every period of great excitement, and considering the agitated state of society in the present day throughout the world, we are not surprised that it should have broken out with fresh vigor. It is now maintained by a large number of the clergy both of Britain and America, and advocated by many of the most popular writers of the day.

We are not going to discuss the Millenarian theory in full, but we wish to point attention to the fact, that it obscures, if it do not entirely destroy, the spiritual character of Christ's kingdom. According to its advocates Christ's kingdom is yet to come, and the Millennium is the period of his reign. According to their notions, the Saviour, having come before that era, will take possession of the throne of David in Jerusalem and reign there one thousand years with his risen saints over the converted Jews in their own land, and through them over the nations of the earth. They expect moreover, that when he comes, a magnificent Temple will be built upon Mount Zion, (and Bonar goes even so far as to maintain, that the whole sacrificial system of the Levitical law will be restored;) that Jerusalem will be rebuilt, enlarged and magnificently adorned, and that Christ will literally "fight with his enemies as he fought with them in the day of battle," and thus show himself the greatest warrior of the age.

It will be at once seen, that these are just the carnal notions of the Jews regarding Christ's kingdom. All the difference is as to the time of its manifestation. Millenarians admit this and say that the Jews were only mistaken in confounding, what was to take place at his second advent, with what was to take place at his first. The apostles were imbued with this notion even after our Lord's resurrection, and until the day of Pentecost, when they were endued with power from on high. That day eradicated all such notions from their minds, and Peter's first discourse is directed to show, that Jesus was then exalted to the throne of David and made "Lord and Christ," or in other words, Messiah on his throne, (Acts ii. 29-36). It is certainly amazing that christians in the light of the 19th century should return to the old notions of the Jews. There must be something gratifying to creatures of sense in this

anti-spiritual system, that christians of high attainments and sincere piety should be led to adopt it. The whole history of the system in the past—the absurdities connected with it in the first three centuries—the wickedness of the Anabaptists of Munster—the tragical end of the “Celestial Republic” of John of Leyden—the extravagances of the “Fifth Monarchy men” in the days of Cromwell, should be a warning to those who, though they may disclaim all such results, yet embrace a system which has so commonly in the past led to such ruinous consequences.

In connexion with the spiritual character of the christian Church, as exhibited in the movements and discussions of the present age, may be mentioned its diffusive or aggressive character. The present is the great missionary age. Its symbol is in the words of the seer, “I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and tongue and people.”* There have been other ages in which there have been missionary operations, but none in which they have been carried on so extensively and so systematically. The present is the age in which the missionary enterprise is first regarded as *belonging essentially to the character of the Church*—when it has been shown to be her chief duty, and a principal end for which she has been instituted, to evangelize the nations. So that now any Church, that is not engaged in one way or another in extending the gospel, is regarded as neglecting an important part of her obligations. In connexion with these discussions, and particularly with the discussion of the Voluntary principle, the duty of contributing to the support and extension of ordinances, has received greater prominence than before, so that the present day is characterized by a liberality for religious objects, such as has never been exhibited in any former age. It was only at the close of the last century that the great modern missionary movement may be said to have commenced, and yet now there is scarcely a portion of the world that has not been refreshed with its influences. The missionaries of the Cross are to be found among the islands that gem the Southern Pacific, in the sultry air of Hindostan and the cinnamon groves of Ceylon, amid the ruins of Athens and the desolations of Jerusalem, in the scorched plains of Africa and the everlasting snows of Greenland, in the prairies of America and amid the streets and lanes of the crowded city, and everywhere the gospel is found the power of God unto salvation, until we begin to anticipate the era

When Christ shall have dominion
O'er river, sea and shore,
Far as the eagle's pinion
Or dove's light wing can soar.

But the progress of the Church is still onward. Its goal in this age is its starting point in the next. Its present attainments form but the stage from which it takes a higher ascent. “Forgetting those things that are behind she reaches forth unto those things that are before.” What then is to be her next step. It is always hazardous to attempt to predict the future, yet from the examination of causes now in operation we may be able to form some general idea of what may be the distinguishing feature of the next age, and we would express our belief, judging from the preparatory work going on, that the visible union of Christ's followers will be a distinguishing feature of the coming era. For this we see in the present day abundance of preparation—we see the subject discussed by the press and from the pulpit—we see the

* Rev. xix. 6.

co-operation of christians of various denominations in great schemes of benevolence—we see the formation of the Evangelical Alliance and other institutions, especially with the view of giving practical exhibition of the real union between them—we have seen the actual incorporation of bodies nearly allied, and attempts to form other unions of the same kind—we see a tendency to cherish brotherly feeling among those, whose differences are such as to prevent incorporation, and in this way misunderstandings are removed, and evangelical christians find that in heart they agree more nearly than they had supposed; and above all the strength and imposing attitude of the common foes, gathering their strength and combining their efforts, have shown the necessity of greater combination among the friends of Protestant truth.

All this however is only preparation. The ideas men form on the subject are generally crude, and some of the theories adopted involve the most unscriptural latitudinarianism. And it would appear as if God were saying to this generation, as he said to David, Ye shall not build the goodly temple of concord, for ye have been men of war, but thy sons that shall come after thee shall build the temple. These movements however, like the contributions of David, serve to prepare the way for that era, when Zion's "watchmen shall see eye to eye and the Lord bring again Zion," and our Saviour's prayer be answered, that his disciples "may be all one, as thou Father art in me and I in thee, that the world may believe that thou hast sent me."

More combination will be needed for that fearful conflict that is evidently approaching. Every student of prophecy—and every observer of the signs of the times, whatever be the point of view from which he looks upon the future, is anticipating a struggle political and religious. Whether it will be the final struggle, preparatory to the ushering in of the Millennial glory of the Church, we would not positively decide; but in our view, circumstances in Providence, as well as God's word, indicate that it will be. There only remain to be fulfilled the fall of Rome and the Northern Hailstorm. The Papal King is now tottering upon his throne. His head hangs from side to side and he must be propped up with pillows to retain the sceptre in his grasp, while the unclean spirits like frogs are gathering the Kings of the earth to battle to that great day of God Almighty, and "he gathered them together in a place which is called in the Hebrew tongue Armageddon."—And the Hailstorm seems ready to burst upon the devoted nations. The great contest between despotism and democracy, between superstition and infidelity, is near at hand. Already we see the impending hosts mustering to the battle—"Multitudes, multitudes in the valley of decision." We may almost hear the summons of the Almighty "to the feathered fowl and to the beast of the field to assemble that they may eat the flesh of the mighty and drink the blood of the princes of the earth." A time of universal retribution seems approaching, when the wine cup of God's fury shall pass from kingdom to kingdom and from nation to nation, and already "men's hearts are failing them for fear and for looking after those things which are coming upon the earth."

But if there is reason for gloom, there is also reason for hope. Even should the skies grow darker around us, the christian has no reason to be disheartened. Among the shaking of the nations, the things that cannot be shaken will remain, and he is the subject of a kingdom that cannot be moved. Though the storm gathers round the vessel, and the sea and the waves roar, yet in the fourth watch of the night, when the darkness is deepest and the billows are highest, the great Lord will appear walking upon the waves, and received with joy by his disciples, the wind will cease and there shall be a great calm.

Six thousand years of sorrow have well nigh
 Fulfilled their tardy and disastrous course
 Over a sinful world, and what remains
 Of this tempestuous state of things.
 Is merely as the working of the sea
 Before a calm that rocks itself to rest.

What, then, though the years coming should travail in the pangs of a new birth and "have sorrow because her hour is come," in a little she will no more remember her sorrow, for joy that a new age is born unto the world. "Zion shall be redeemed with judgment and her converts with righteousness." These judgments are simultaneous with the dawning of the Millennial glory of the Church. No sooner did the seer hear the voice of much people in heaven, saying "Alleluia, salvation, glory and honor and power unto the Lord our God, for true and righteous are thy judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand," than he hears also as it were the voice of a great multitude, and as the voice of many waters and as the voice of mighty thunders, saying, "Alleluia, for the Lord God omnipotent reigneth." Happy they who are watching for the dawning of that day, and whose hearts are prepared by the Spirit of God for its blissful changes.

DR. LIVINGSTONE'S TRAVELS IN AFRICA.

SECOND NOTICE.

WHEN we concluded our former notice of Dr Livingstone's Travels, we left our author in the district of the Griquas and Bechuanas. Having remained there a short time, he proceeded northward, and again visited the country of the Bakwains, which had been devastated by the Boers. The climate of this country he represents as exceedingly healthy, and admirably adapted for persons afflicted with pulmonary complaints. Not a drop of rain falls during their winter season, which commences at the beginning of May, and continues to the end of August, so that dampness and coldness are never combined. The evenings of the hottest days are so pleasant, that an increase neither of cold nor heat is desired, and a person may remain in the open air, till midnight, without experiencing any injury in consequence.

Proceeding still farther northward, he at length arrived at the river Chobe. We may here quote a portion of his account of his explorations along this river, as it may give the reader not only an idea of the Chobe, but also of some of the difficulties which Dr Livingstone had to encounter:—

"Next morning, by climbing the highest trees, we could see a fine large sheet of water, but surrounded on all sides by the same impenetrable belt of reeds. This is the broad part of the river Chobe, and is called Zabesa. Two tree covered islands seemed to be much nearer to the water than the shore on which we were, so we made an attempt to get to them first. It was not the reeds alone we had to pass through; a peculiar serrated grass, which at certain angles cut the hands like a razor, was mingled with the reed, and the climbing convolvulus, with stalks which felt as strong as whipcord, bound the mass together. We felt like pigmies in it, and often the only way we could get on was by both of us leaning against a part and bending it down till we could stand upon it. The perspiration streamed off our bodies, and as the sun rose high, there being no ventilation among the reeds, the heat was stifling, and the water, which was up to the knees, felt agreeably refreshing. After some hours' toil we reached one of the islands. Here we met an

old friend, the bramble-bush. My strong moleskins were quite worn through at the knees, and the leather trowsers of my companion were torn and his legs bleeding. Tearing my handkerchief in two, I tied the pieces round my knees, and then encountered another difficulty. We were still forty or fifty yards from the clear water, but now we were opposed by great masses of papyrus, which are like palms in miniature, eight or ten feet high, and an inch and a half in diameter. These were laced together by twining convolvulus, so strongly that the weight of both of us could not make way into the clear water. At last we fortunately found a passage prepared by a hippopotamus. Eager as soon as we reached the island to look along the vista to clear water, I stepped in and found it took me at once up to the neck.

"The ant-hills are here very high, some thirty feet, and of a base so broad that trees grow on them; while the lands, annually flooded, bear nothing but grass.—From one of these ant-hills we discovered an inlet to the Chobe; and, having gone back for the pontoon, we launched ourselves on a deep river, here from eighty to one hundred yards wide. I gave my companion strict injunctions to stick by the pontoon in case a hippopotamus should look at us; nor was this caution unnecessary, for one came up at our side and made a desperate plunge off. We had passed over him. The wave he made caused the pontoon to glide quickly away from him."

Having recovered from an attack of fever, which he at this time suffered, Dr Livingstone departed for the river Zambesi. At different parts of its course this river receives the various names of Suambeji, Tuambesi, Ambezi, Lecambye, &c. These are but different dialects of the same word, and are all expressive of the native idea of its magnificence, meaning "the large river." Proceeding up this river he arrived at the valley of Barotse. This valley, which is inundated annually by the Zambesi, closely resembles that of the Nile. The soil is exceedingly fertile and capable of yielding two crops in the year. Dr L., however, doubts whether this valley would raise wheat, as the valley of the Nile does. He considers it to be so fruitful that corn would grow entirely to straw. One species of grass he observed twelve feet high, having a stem as thick as a man's thumb.

Among the natives of this district he discovered a greater amount of the religious feeling than was displayed by any of those with whom he had as yet had intercourse. They appear to have had a belief in a future state, as will be seen from the following:—

"Another incident, which occurred at the confluence of the Leeba and Leeambye, may be mentioned here, as showing a more vivid perception of the existence of spiritual beings, and greater proneness to worship than among the Bechuanas. Having taken lunar observations in the morning, I was waiting for a meridian altitude of the sun for the latitude; my chief boatman was sitting by, in order to pack up the instruments as soon as I had finished; there was a halo, about 20° in diameter, round the sun; thinking that the humidity of the atmosphere, which this indicated, might betoken rain, I asked him if his experience did not lead him to the same view. 'Oh no,' replied he; 'it is the Barimo (gods or departed spirits), who have called a picho; don't you see they have the Lord (sun) in the centre?'"

Dr Livingstone's first object in exploring the country, as we have already mentioned, was to obtain a healthy district which might form a centre of civilization. With this view he travelled northward as far as the confluence of the Leeba and Leeambye. But having failed in obtaining a healthy location in which the Mokololo, to whom he was now attached, might live in peace, he returned to Linyanti with the intention of following out the second part of his plan, which was the opening up of a path that the Mokololo might have direct trade with the sea coast. The following are his remarks regarding the heathenism of those with whom he met in this journey:—

"I had been, during a nine weeks' tour, in closer contact with heathenism than

I had ever been before; and though^o all, including the chief, were as kind and attentive to me as possible, and there was no want of food (oxen being slaughtered daily, sometimes ten at a time, more than sufficient for the wants of all), yet to endure the dancing, roaring, and singing, the jesting, anecdotes, grumbling, quarrelling, and murdering of these children of nature, seemed more like a severe penance than any thing I had before met with in the course of my missionary duties. I took thence a more intense disgust at heathenism than I had before, and formed a greatly elevated opinion of the latent effects of missions in the South, among tribes which are reported to have been as savage as the Mokololo. The indirect benefits which, to a casual observer, lie beneath the surface and are inappreciable, in reference to the propable wide diffusion of christianity at some future time, are worth all the money and labour that have been expended to produce them."

Having made arrangements for his journey to the western coast he departed, together with a number of the Mokololo, from Linyanti, November 1853. It is impossible in this notice to give an account of the many places of interest which he visited during this journey to Loanda, which occupied nearly two years. We will merely mention some of the most prominent places and the dispositions of the inhabitants.

After proceeding northward beyond his former journey he met with the Balonda. They appear to be much more superstitious than the inhabitants farther south. Among them also he discovered the first evidence of idolatry in the remains of an idol at a deserted village. In every village which he visited he found a drum, which at the death of any of the people was beat from sunset to sunrise. This drum-beating arose from the idea that the Barimo, or spirits, could be drummed to sleep. They likewise have a strong belief in the power of charms, which often prevents the powerful from oppressing the weak, as they fear they may afterwards injure them by their medical knowledge. Of this tribe Dr L. thus remarks:—

"The Balonda in this quarter are much more agreeable-looking than any of the inhabitants nearer the coast. The women allow their teeth to remain in their beautiful white state, and would be comely but for the custom of inserting pieces of reed into cartilage of the nose. They seem generally to be in good spirits, and spend their time in everlasting talk, funeral ceremonies, and marriages. This flow of animal spirits is one reason why they are such an indestructible race. The habitual influence on their minds of the agency of unseen spirits may have a tendency in the same direction, by preserving the mental quietude of a kind of fatalism."

After passing through a number of districts and villages, in nearly all of which he was kindly treated, he arrived at the River Kasai, or Loke. This river he represents as a most beautiful stream, resembling the Clyde in Scotland. It flows toward the north and northeast. Here his men were subjected to the following trick, which shows the treacherous disposition of the inhabitants of that district, and which Dr L. says is but one of a number equally dishonourable:—

"While at the ford of Hasai we were subjected to a trick, of which we had been forewarned by the people of Shinte. A knife had been dropped by one of Hangenke's people in order to entrap my men; it was put down near our encampment, as if lost, the owner in the meantime watching till one of my men picked it up.—Nothing was said until our party was divided, one half on this, and the other on that bank of the river. The charge was made to me that one of my men had stolen a knife. Certain of my people's honesty, I desired the man, who was making a great noise, to search the luggage for it; the unlucky lad who had taken the bait then came forward and confessed that he had the knife in a basket, which was already over the river. When it was returned, the owner would not receive it back unless accompanied with a fine. The lad offered beads, but these were refused with scorn. A shell hanging round his neck, similar to that which Shinte had given me, was the object demanded, and the victim of the trick, as we all knew it to

be, was obliged to part with his costly ornament. I could not save him from the loss, as all had been forewarned; and it is the universal custom among the Mokololo and many other tribes to show whatever they may find to the chief person of their company, and make a sort of offer of it to him. This had ought to have done so to me; the rest of the party always observed this custom. I felt annoyed at the imposition, but the order we invariably followed in crossing a river forced me to submit. The head of the party remained to be ferried over last; so, if I had not come to terms, I would have been, as I always was, in crossing rivers which he could not swim, completely in the power of the enemy. It was but rarely we could get a head man so witless as to cross a river with us, and remain on the opposite bank in a convenient position to be seized as a hostage, in case of my being caught."

Having crossed the river Kasai he proceeded in an almost direct westerly course till he arrived at the district of the Chiboque. The Chiboque were the first who offered any serious opposition to his passing through the country. They demanded payment for leave to tread upon their ground; and the more he yielded to them the more unreasonable became their demands. In nearly every village belonging to the Chiboque the same demand of "a man, an ox, a gun, or a tusk," was made, so that Dr Livingstone's men, becoming disheartened, proposed to return home. The following extract will show what respect they entertained for their leader:—

"After using all my powers of persuasion, I declared to them that if they returned I would go on alone, and went into my little tent with the mind directed to Him who hears the sighing of the soul, and was soon followed by the head of Mohorisi, saying, 'We will never leave you. Do not be disheartened. Wherever you lead we will follow. Our remarks were made only on account of the injustice of these people.' Others followed, and with the most artless simplicity of manner told me to be comforted—'they were all my children; they knew no one but Sekeletu and me, and they would die for me; they had not fought because I did not wish it; they had just spoken in the bitterness of their spirit, and when feeling that they could do nothing; but if these enemies begin you will see what we can do.'"

After passing the Chiboque the next tribe he visited was that of the Bashinje. They also displayed hostility, making the same demand as the others. The reason why these tribes entertain the idea that they have a right to receive payment from those who pass through their country Dr Livingstone thinks to be this. They have never had intercourse with any white men except those who were engaged in the slave-trade. These men have always been to a great extent at the mercy of the chiefs; for if they offered a ready reception to runaway slaves the traders might at any moment be deprived of their property; so that it is their interest to obtain the favour of the chiefs. This they endeavour to do by offering gifts, and hence any trader who now passes through the country is expected to bestow some present upon the chief.

The Bashinje, however, were the last who offered any opposition, for having crossed the river Quango they were in the territory of the Bangala, who are subjects of the Portuguese. They now proceeded on their journey with light hearts, and visiting many places of interest on their way they at length arrived at the desired Loanda, on the west coast. Of the feelings of the Mokololo as they approached the sea Dr L. says:—

"As we were now drawing near to the sea, my companions were looking at every thing in a serious light. One of them asked me if we should all have an opportunity of watching each other at Loanda. 'Suppose one went for water, would the others see if he were kidnapped?' I replied, 'I see what you are driving at; and if you suspect me, you may return, for I am as ignorant of Loanda as you are; but nothing will happen to you but what happens to myself. We have stood by each other hitherto, and will do so to the last.' The plains adjacent to Loanda are

somewhat elevated and comparatively sterile. On coming across these we first beheld the sea; my companions looked upon the boundless ocean with awe. On describing their feelings afterward, they remarked that 'we marched along with our father, believing that what the ancient had always told us was true, that the world has no end; but all at once the world said to us, I am finished; there is no more of me!' They had always imagined that the world was one extended plain without limit."

Having remained some time at Loanda they again set out on their homeward journey. On his return to Linganti Dr Livingstone had an opportunity of observing the funeral ceremonies of the inhabitants of Cabango, which he thus describes:—

"A person having died in this village, we could transact no business with the chief until the funeral obsequies were finished. These occupy about four days, during which there is a constant succession of dancing, wailing, and feasting.—Guns are fired by day, and drums beaten by night, and all the relatives, dressed in fantastic caps, keep up the ceremonies with spirit proportionate to the amount of beer and beef expended. When there is a large expenditure, the remark is often made afterward, 'What a fine funeral that was!' A figure, consisting chiefly of feathers and beads, is paraded on these occasions, and seems to be regarded as an idol."

As soon as they arrived at Linyanti the Mokololo formed a fresh party to proceed to Loanda with a load of ivory. Since Dr Livingstone's arrival in England he received information of the arrival of this party at their destination.

Having remained some time with his friends at Linyanti our explorer set out on a tour to the east coast, whence he sailed for England. In this journey he was accompanied by 114 of the Mokololo to carry to the coast the ivory which Sekeletu, their chief, had sent in order to purchase clothing, &c. When he departed for England he left these men in Tete, a village of the Portuguese, to remain there till his return. During this journey he was generally treated kindly by the natives, though they sometimes showed opposition. Among the Batoka, whom he represents as a most savage race, he discovered the remarkable custom of knocking out the upper front teeth, which he thus relates:—

"All the Batoka tribes follow the curious custom of knocking out the upper front teeth at the age of puberty. This is done by both sexes; and though the under teeth, being relieved from the attrition of the upper, grow long and somewhat bent out, and thereby cause the under lip to protrude in a most unsightly way, no young woman thinks herself accomplished until she has got rid of the upper incisors.—This custom gives all the Batoka an uncouth, old-man-like appearance. Their laugh is hideous, yet they are so attached to it that even Sebituane was unable to eradicate the practice. He issued orders that none of the children living under him should be subjected to the custom by their parents, and disobedience to his mandates was usually punished with severity; but, notwithstanding this, the children would appear in the streets without their incisors, and no one would confess to the deed. When questioned respecting the origin of this practice, the Batoka reply that their object is to be like oxen, and those who retain their teeth they consider to resemble zebras. Whether this is the true reason or not, it is difficult to say; but it is noticeable that the veneration for oxen which prevails in many tribes should here be associated with hatred to the zebra, as among the Bakwains; that this operation is performed at the same age that circumcision is in other tribes; and that here that ceremony is unknown. The custom is so universal that a person who has his teeth is considered ugly, and occasionally, when the Batoka borrowed my looking-glass, the disparaging remark would be made respecting boys or girls who still retained their teeth, 'Look at the great teeth!' Some of the Mokololo give a more facetious explanation of the custom; they say that the wife of a chief having in a quarrel bitten her husband's hand, he, in revenge, ordered her front

teeth to be knocked out, and all the men in the tribe followed his example ; but this does not explain why they afterward knocked out their own."

Space forbids our adverting to any of the other tribes which he visited in this route. We conclude by referring to the practical bearings which this work may have as regards commerce, slavery and religion.

Should Dr Livingstone succeed in his proposed object a solid basis for commercial enterprise with Africa may be laid. He has shown that the Africans are most willing and anxious to engage in trade, though hitherto they have received no encouragement to do so. And when we consider the various articles of commerce, such as sugar, cotton, iron, &c., which Africa can produce, may we not conclude that commercial enterprise would be warrantable in that direction? And, if by trade and commerce human labour there is once rendered valuable, slavery must evidently decline. The effect of cruisers along the coasts of Africa in suppressing the traffic in slaves Dr L. has shown is already considerable. He has also shown that the plea that the slave is unconscious of the misery of his state is unfounded, having seen the evident shame felt by a number of females when being conveyed to the coast for exportation. But it is in regard to its bearing upon religion that the greatest interest attaches to this work. As yet the efforts put forth for the evangelization of Africa have been but trifling. Missionaries have hitherto lingered near the Cape, confining their efforts to comparatively few, while to the centre of the Continent there are myriads who have never heard of a Saviour and where no limits would be set to their usefulness. The supposed unhealthiness of the climate has prevented them from striking into the centre. This barrier Dr L. has removed ; for he has conclusively shown that when once across the swampy and unhealthy coast, the vast central plateau presents a safe and healthy region. May we not, therefore, hope that the time is not far distant when the swarthy inhabitants of the South shall hear the glad tidings of salvation, and stretch forth their hands unto God?

DOCTRINES RECONCILED, OR, FREEDOM AND SOVEREIGNTY.

I casually met a member of my church in the street, and the nature of some conversation which was introduced, led him to ask me, if I recollected the conversation I had with him, at the time when he first called upon me for conversation upon the subject of religion. I had forgotten it entirely. He then referred to the period of his trouble, before he entertained any hope in Christ, and mentioned the particular subject about which he came to consult me. But I had no recollection of what I had said to him. He then stated the conversation in his own way, and I afterwards solicited of him the favor to write it down for me, which he kindly did, (omitting the name of the minister he mentioned,) and I here transcribe it from his letter, which lies before me.

"At a time when my thoughts were led, as I trust, by the Holy spirit, to dwell more than had been usual with me, on God and eternity in their relations to myself, and I was endeavoring to get light from a more particular examination of the doctrines of the Bible than I had ever before made ; great difficulties were presented to my mind by the apparent inconsistency of one doctrine with another. I could believe them, each by itself ; but could *not* believe them all together ; and so great did this difficulty become, that it seemed to me like an insuperable obstacle in a narrow path, blocking up my way, and excluding all hope of progress. But I was still led to look at this obstacle with a sincere desire, I believe, for its removal.

"While in this state of mind, a friend solicited me to converse with a minister of much experience, and high reputation for learning. I visited him in his study, and was cordially invited to make known my feelings, with the promise of such

assistance as he could render. I then asked, if he could explain to me *how* God could be the ever-present and ever-active sovereign of all things, controlling and directing matter and spirit, and man be left free in his ways and choice, and responsible for all his actions. He replied, that he thought he could explain and remove this difficulty; and commenced a course of argument and illustration, the peculiar mode and nature of which I have now forgotten, but in which my untrained mind soon became utterly lost and confused, as in a labyrinth. And when, after his remarks had been extended many minutes, he paused, and asked if I now apprehended the matter; I felt obliged to confess to him that I did not understand anything about it. He then (without any discourtesy, however,) intimated that my mind was not capable of mastering a logical deduction of that nature; and I retired somewhat mortified and in much doubt whether the fault was in myself, the subject, or the reasoning I had heard.

"A short time after this, I called upon another well-known minister, who had invited any to visit him who were desirous of conversing on religious subjects. After a little general conversation, I repeated to him the same question that I had before addressed to the other minister, adding that I had been told that it could be clearly explained, and asking him if he could thus explain it to me. After a moment's pause he made this reply,—'No,—nor any other man that ever lived. If any man says he can *explain that*, he says what is not true.' This short and somewhat abrupt answer, spoken with great emphasis, produced a remarkable effect upon my mind. A sense of the incomprehensibility of God seemed to burst upon me with great power. His doctrines now appeared to me as parts of His ways, and His ways are past finding out. I felt as if I had suddenly and violently been placed on the other side of the obstruction, which, with others of its kind, had blocked up my path. And although they were still there, and still subjects of wonder and admiration, they were *no longer in the way*."

"After a few moments, my instructor added, that he thought he could convince me of the *truth* of the two doctrines I had named in connection; and by a short and simple course of argument, beginning with God as the Author of all things, he made more clear and distinct to my apprehension the entire sovereignty of God over all His works; and also on the other point, beginning with every man's consciousness of freedom of will, he showed me the indisputable evidence on which that truth rests. And then alluding to the axiom, that all truth is consistent with itself, and separate truths with each other, he left the subject to my reflections.

"I may be permitted to add, that I do not pretend to judge of the wisdom of the *modes* adopted by these two ministers, as applied to other minds than my own,—but in my own case I very well know, that the most labored reasonings and explanations could not have been half as effectual in resolving my difficulty, as that plain direct answer before quoted.

"Although years have elapsed since these conversations occurred, the one last mentioned is still vivid in my memory, and its permanent usefulness to me is frequently realized, when vain speculations on subjects not to be understood intrude themselves upon my mind."

Things hidden belong to God: things revealed belong to us. Little is gained by attempting to invade the province of God's mysteries. Every man will *attempt* it. Such is human nature. Mind will not willingly stop at the boundaries, which God has for the present prescribed for it. But in vain will it strive to overpass them. 'We know in part. When that which is perfect is come, then that which is in part shall be done away.'

There is one great reason *why* we cannot know everything—simply because we are not God. The only real religious utility, which grows out of the attempt to understand things not revealed to us, is to be found in the fact that such an attempt may humble us: it may show us what inferior beings we are, how ignorant, how hemmed in on every side; and thus compel us to give God His own high place, infinitely above us, and hence infinitely beyond us.

If I am not mistaken, those men, those ministers, who so strenuously aim to vindicate God's ways to man, to make clear what God has not revealed, do, in fact, degrade our ideas of God more than they illuminate our understandings. They make God appear not so far off, not so much above us. If they suppose that they have shed any light upon those unrevealed things which belong to God, it is quite pro-

bable that they suppose so, very much because they have levelled down his character and ways towards the grade of their own. Thus they may lead us to pride, but not to humility; they have not brought us nearer to God, but have done something to make us feel that God is very like one of ourselves; they have not given us more knowledge but convinced us (erroneously,) that we are not quite so ignorant and limited after all. This is an unhappy result. It would be better to have the opposite one, to make us feel that God is God, and therefore inscrutable. 'He holdeth back the face of his throne and spreadeth his cloud upon it.' Better far to show a sinner 'the cloud,' and hold his eye upon it, and make him stand in awe, and feel his own ignorance and insignificance, than to make him think (erroneously,) that there is no 'cloud' there.

Somewhere the human mind *must* stop. We cannot know everything. Much is gained when we become fully convinced of this; and something more is gained when we are led to see clearly the line, which divides the regions of our knowledge from the regions of our ignorance. That dividing line lies very much between *facts* and *modes*. The facts are on the one side of it, the modes on the other. The facts are on *our* side, and are matters of knowledge to us (because suitably proved); the modes are on *God's* side, and are matters of ignorance to us (because not revealed). "*How*" God could be an efficient and sovereign Ruler over all things, and yet man be free to will and to do, was the question which troubled this young man, when he first began to seek God. It was not a question of *fact*, but of *mode*, ("how?"), and therefore, not a thing of duty; and therefore, a thing of difficulty to him, if he chose to meddle with it.

Now what should I say to him? It seemed to me, to be, at once honest and wise to tell him the *plain truth*,—"No.—nor any other man; no man ever did explain it, or ever will. If any man *says* he can explain it, he says what is *not true*." That was the fit answer, because the true one. The young man in his account of that answer, very politely calls it "somewhat abrupt;" but he might very justly have called it by a less gentle name, *blunt*. In my opinion, that was the excellence of it—that is the reason why the answer answered its purpose. It was the truth condensed and unmistakable. At a single dash it swept away his army of difficulties. It showed him that he had been laboring at an impossibility—at a thing with which he had nothing to do, but believe it and let it alone, and let God take care of it. He says, "a sense of the incomprehensibility of God seemed to burst upon me with great power. His doctrines now appeared to me as parts of His ways, and His ways are past finding out." Again he says, "the most labored reasonings and explanations could not have been half as effectual in resolving my difficulty, as that plain, direct answer." Its excellence consisted in this—it *was* plain, just the whole, blunt truth. He says it was "permanently useful," to keep him from "vain speculations." Its utility was just this: it led him to give God the place which belongs to Him, and take his own.

His trouble undoubtedly was, that he could not see "how" the doctrines he mentioned were reconcilable. But they did not *need* any reconciling. They do not quarrel *God is an efficient sovereign over all*. That is one of the doctrines; and it was easily demonstrated to his entire satisfaction. Anybody can demonstrate it. Both the doctrines are *true*, therefore, and hence they need no reconciling. There is no inconsistency between them. That is enough.

If any one choose to attempt to go beyond this, and by any metaphysical explanation of God's sovereign efficiency on the one hand, and man's freedom on the other, explain "*how*" the two things *can* be true he will flounder in the mud—he will 'darken counsel by words without knowledge.'

An unconverted sinner is not reconciled to God, and this is the very reason why he is not reconciled to the doctrines of God. In my opinion these doctrines ought *always* to be presented in such a manner as to indicate their high origin, as to show they are *like* God. Then, an unconverted sinner will be apt to see that he dislikes the doctrines, just because he dislikes God; and thus his convictions of an evil heart will become more fixed and clear; or, at least, he will perceive that the doctrines are just such as he ought to *expect*, because they precisely accord with their Infinite Author. Let him be reconciled to God, and he will find little trouble with the doctrines. But let him be reconciled to God *as He is*, an incomprehensible sovereign, an infinite mystery to a finite mind, 'the high and lofty One, who inhabiteth

eternity.' If he is reconciled to false notions of God, all his religion will be likely to be false. A comprehensible God is no God at all, for what is comprehensible is not infinite. Let men beware of 'intruding into those things which they have not seen, vainly puffed up with their fleshly mind.'—*Dr Spencer's Sketches, vol. 2.*

REVIEWS.

AN EXPOSITION OF THE EPISTLE OF ST. PAUL TO THE COLOSSIANS, by the Rev. Jean Daille, Minister of the French Reformed Church at Charonton, A. D. 1639. Translated from the French by F. S., revised and corrected by the Rev. James Sherman, Minister of Surrey Chapel, London. Pp. 698 octavo. Philadelphia, Presbyterian Board of Publication.

The author of this work is an old divine of the French Protestant Church. His writings, particularly his work on "The right use of the Fathers," have been highly esteemed. The above work, just brought out by the Presbyterian Board of Publication, is worthy of his reputation. It is a large volume containing an exposition of this epistle in a series of discourses. It brings out the sense of the Apostle in a very clear manner, abounding both in statements of doctrine and in simple practical appeals. The work is fitted to be both useful to ministers and private christians. We would particularly recommend it to those who are deprived of the regular ministrations of the word on the Sabbath day, and who are in the habit of reading sermons, either in their families or in company with their fellow christians.

THE DIVINE LIFE, a Book of Facts and Histories, by the Rev. John Kennedy. Pp. 384. Philadelphia, Presbyterian Board of Publication.

This is an admirable work. The plan of the author will appear from a few extracts from his introduction:—

"It is the boast of modern science that its decisions are based on facts. Three centuries ago Lord Bacon taught men to abandon their mere conjectures and fancies about the properties of matter and the laws of the universe, and to go into the school of nature as little children. Would we understand the material world, he said, we should not consult our imagination, but should rather bring together facts and instances, and then draw from them such general truths as are involved in them." * * * "The inner world of man's spiritual nature has its facts as well as the outer and material; and to the examination of one class of them this book is devoted, in the hope of finding in them some help towards understanding wherein the divine life consists, and how it is produced. The name by which the facts in view are ordinarily designated, conversion is offensive to many; but the wise man, who would make good his title to be a follower of Lord Bacon, will examine them without prejudice; he will not conclude at once that all who use this term are fools or hypocrites, but will seek to ascertain dispassionately the true character of the phenomenon (if we must use scientific language) which occupies so prominent a place in religious history."

The first chapter refers to the *nature* of the divine life. After referring to the remark of Plutarch, that "we may travel the world and find cities without walls, without letters, without kings, without wealth, without coin, without schools and theatres; but a city without a temple, without worship, without prayers, no one ever saw," the author passes in review various systems of false worship in which the religious faculty has been developed in the world, such as Idolatry, Mohammedanism, Formalism, and Asceticism,

and then contrasts these with Evangelical Religion, as exhibited in a number of instances taken from various classes, ranks and eras, such as Saul of Tarsus, Martin Luther, Latimer, Col. Gardiner, Caroline Fry, &c. Taking such not merely as isolated cases, but types of what is general, the author proceeding on the inductive mode of reasoning already referred to, enquires, Is there one moral attribute characteristic in common of all the individuals we have named? and in reply shows that the rake and the man of virtue, the most savage and the most refined, are united in one evil characteristic, viz., *ungodliness*, and these instances exhibit a great change characterised as repentance toward God, and proceeding from faith in the Lord Jesus Christ, and resulting in the recognition of God as our father, and in "living soberly, righteously and godly."

The second chapter treats of the origination of the divine life, showing by a great variety of instances the diversity in unity which the work exhibits. The first class consists of those who in the enjoyment of religious training are gradually brought to the perception of the purity of the divine law, and their own personal ill desert, and without any violent emotion are enlightened in the knowledge of Christ and almost insensibly pass from death unto life. This class the author illustrates by the cases of John Foster, Robert Morrison and William Knibb. The second class consists of those in whom the influences of the Spirit so "accompanied an early religious education, that eminent christians have acknowledged themselves at a loss to assign the precise era of their conversion." This class the author illustrates by the histories of Bengel, Joseph John Gurney, Joseph Fletcher and Mrs Graham. The third class he refers to are those of sudden conversions, such as those of the Apostle Paul, the Philippian Jailor, and Christopher Anderson. The fourth class is that in which, as the author expresses it, "the winter yields to the spring, only after a long and severe conflict." As examples of this he quotes the cases of John Bunyan and Major-General Andrew Burn. In the fifth class the author cites instances of conversion from superstition, and in the sixth of conversion from infidelity. In the seventh class he shows how constitutional mental differences diversify the process of conversion.

The third part is a most interesting one, being on "Providential occasions." Scarcely less so is the fourth, which illustrates the true means, but we cannot farther dwell on a work which, however, we are happy to recommend as novel in plan, original in thought, and eminently fitted for usefulness.

The Board are still continuing their excellent series of books for the young. We notice the following:—

SKETCHES FOR YOU, by S. S. Egliseau. Pp. 232.

We have already seen several works for the young from the pen of this writer. Her style is well fitted to engage the attention of the youthful mind, and the present, like her former works, contains much that is fitted not only to interest, but to instruct the class for whom it is intended.

HOW TO DIE HAPPY, written for the Presbyterian Board of Publication.— Pp. 101.

"The wicked is driven away in his wickedness, but the righteous hath hope in his death." The writer exhibits the death of the wicked, and death with its sting extracted as exhibited in the deathbed experience of the saints of God in various circumstances, whether "gathered in the blossom" or when the fruit is fully ripe, "as a shock of corn cometh in his season," and instructs the young "how to live so as not to fear death."

THE PARADISE OF CHILDREN, an Address to Boys and Girls, by the Rev. N. Morren. Pp. 72.

A delightful discourse on the words of Zechariah (chap. viii. 5), "The streets of the city shall be full of boys and girls playing in the streets thereof." The author discusses three points. 1st. There are children in heaven. 2nd. The children in heaven are happy. 3rd. How many children get to that happy city? These are all discussed.

ONLY BELIEVE, or the sure way of Peace, by the Rev. Alfred Hamilton.—Pp. 50.

A clear and simple statement of the way of life, designed especially to guide the young enquirer.

RAGGED TOMMY, or the Boy and the Bishop. Pp. 36.

FANNY THE FLOWER GIRL, or Honesty Rewarded. Pp. 48.

Two interesting narratives for the young, the first of the boy who in poverty shewed a strong desire for knowledge and at length rose to the position of a Bishop in the Church of England, the other of a little girl, in great poverty, but trained to industry and honesty, and, through the guardian care of divine Providence, provided for and at length rising to a situation of comfort. The lessons of both are valuable.

BRIDGET SULLIVAN, or the Cup without a Handle. Pp. 80.

An instructive narrative of a little Irish Roman Catholic girl, brought to the knowledge of the truth through means of the evangelistic agencies so abundantly at work in that country.

VALLEY OF ACHOR, or Hope in Trouble. Pp. 50.

This little work is founded on the words of the prophet Hosea (chap. ii. 15), "The valley of Achor for a door of hope," and applies the narrative of Achan's sin, and the troubling of Is.rael in consequence, to the comfort of the distressed.

HIGHLAND GLEN, or Plenty and Famine, founded on facts. Pp. 54.

An affecting narrative of the distress of a pious Highland family through the failure of the potatoe crop in 1846 and the subsequent fever which removed the head of the family, illustrating the severity of many of God's dispensations to his people—the blessedness of resignation and the care of divine Providence over the needy.

Children's Corner.

THE FIRST OATH.

The pastor had just entered his neat, little study, where inviting coolness, and an air of refinement wooed him to repose. He was fatigued with his morning labours, and extended himself upon a homemade lounge, to rest, and garner, in meditation and prayer, new strength for the coming labours of the day. Like the luminous figures of the angels, the rippling sunlight wrote upon the wall, a beautiful story of God's goodness.

Through the closed blinds, here and there, a leaf or a flower of honeysuckle thrust itself, and the fragrance of the rose-bushes filled the whole chamber with delicious perfume. The pastor was very happy. He had been wandering in green pastures and beside still waters with his little flock and the coolness and freshness of the verdure, and the gentle waters seemed yet reflected on his brow. He was thinking of God, and silently worshipping, when at one.

bound he sprang to his feet, and his cheek grew pale. He heard a voice that he well knew, and had always loved—*take God's holy name in vain.*

The awfulness of the deed seemed to thunder from Mount Sinai, as he stood there; and tears came to his eyes, when a moment after, he opened the blinds, and looking out saw a beautiful boy, the son of a near neighbour, with distorted features, and flashing eyes, swearing at his brother.

“George—George—did you say your prayers this morning, and do you remember the words ‘Hallowed be thy name?’ Oh! my poor child—what have you done?”

Struck silent with shame, and perhaps, too, with remorse, the boy turned from the sorrowful face, and ran with all his might down the road. He knew, he felt, he had disgraced himself in wickedly calling upon the name of the High and Holy One. Presently he began to weep, for he remembered that it was also the Sabbath day that God had said he must keep holy, and he had likewise broken that commandment. For a long hour he walked on more and more rapidly; the rain began to fall, for the soft wind had changed, and the light clouds became heavy and driving. He ran for a shelter, and soon came to a piece of thick woods, and there, with his sorrowful thoughts, he hid himself. Presently the thunder, with a low, growling tone, at first, burst into heavy peals, and seemed, like chariots with furious horses, to dash along the heavens—and the rending lightning struck the clouds in two, and leaped down, it seemed, into the face of the penitent boy. Every clap seemed to say, in the awful language of the storm, “Swear not at all.” He thought of the grandeur of the Mighty One, who could thus bend the straight pines, and dash rivers down to earth; he thought of his own danger, under the trees in a thunder storm—but he likewise remembered that guilt made him a coward. Never before had he suffered such emotions, never heard the voice of his great Father appealing to his soul so solemnly. And he, an insignificant boy, the work of his Creator's hands, had dared to blaspheme the name of God, before which the heavens bow.

Falling upon his knees in the wet and mire, he prayed piteously that God would forgive him. Oh! how he wept

and pleaded, and they who sought him were guided by his beseeching prayers.

It was his first and his last profane oath. George is now a minister of the Lord Jesus Christ, and he has never forgotten the hour in the pine woods. Each night and morning, as when he was a child, does he say, “Hallowed be thy name.”

JEMMY WALSH.

A certain tract found its way to one of the mountains of Ireland; there it went around, and told its tale for Christ and heaven. The whole district was Roman Catholic; there was scarcely a Protestant in it. Nevertheless this tract prepared the way for the Scripture reader; then a desire for a school was awakened; and not long since, in that district of Connaught, an examination was held of a school in which there were six children belonging to one family, whose names were Walsh, one of them being Jemmy. What was remarkable regarding the district was, that no person in the whole cluster of the hills was known to be able to read a single word.

When the examination was over, a gentleman said, a very extraordinary thing occurred at Jemmy Walsh's cabin last Tuesday evening. I went across beyond that side of the mountain, the other evening. I had passed the cabin, and it was nearly dark, when old Walsh came and said, Master, will you come back to my cabin? I really thought,” said the gentleman, “that the cabin was on fire; and I ran back. When I went in, there was old Jemmy Walsh with a handful of dry fern; he stuck it in the cabin fire, and as soon as it was lighted, said, ‘Jemmy, Jemmy, bring the book till the master hears how beautifully the words come out of your mouth.’ The little fellow brought the book, and as he read it, the father said, ‘Oh, master! Are your two ears open? Are your two eyes open? Do you hear the words that come out of my Jemmy's mouth? Are they not as swate as the honey gathered on the mountain in summer, when the bees are out?’ Now his emotion became too powerful for his words ‘Oh, master!’ he cried, ‘ought not I to be the happy man, to be the father of the first of the Walshes that could ever read a word, since the first of them grew out of the Barrachan mountains?’”

Temperance.

DECLARATION

ISSUED BY THE MINISTERIAL CONFERENCE HELD AT HALIFAX, AUGUST, 4TH, 1858.

The undersigned ministers of the Gospel, of various Denominations, assembled in conference in Halifax this fourth day of August, 1858, for the purpose of taking into consideration the present aspects and wants of the Temperance cause in this Province, deem it expedient to issue the following Declaration.

They agree in affirming, that of all the vicious habits by which fallen humanity is degraded, and the fairest prospects blighted for ever, intemperance deserves to be reckoned as one of the most fearfully destructive. Insidious and alluring, it exerts a strange fascination over its victims. Some are brutalized. Some are maddened. Men of mighty intellects are enslaved. Useful members of society sink into disgrace. Disease in manifold forms is one of the earliest fruits of the indulgence. Poverty and crime too often follow. The hospitals, poor-houses and jails of every civilized country furnish melancholy proof of the power of the evil, while in uncivilized lands the savage becomes yet more barbarous, and populous tribes waste away under the desolating influence.

They maintain that the drinking customs of society, by which intemperance is fed and sustained, are fraught with evil. The teachings of sound physiology denounce them, as not only useless but injurious. Their influence on manners and habits is altogether of a deteriorating character. They are unnatural and costly indulgences, pandering to the sensual appetite, destroying all social comfort, and in many cases transforming men into idiots and demons. They are the prolific sources of drunkenness; for, were they abandoned, it would to a great extent cease to exist.

The undersigned hold that abstinence from all intoxicating liquors, as a beverage, is the dictate of common sense and christian propriety. It is recommended by the testimony of medical men of every country, and in the highest standing in their profession. It is a practical exemplification of the principles set forth by the Apostle Paul in the fourteenth chapter of his Epistle to the Romans, where-

in he inculcates the duty of self-denial for the good of others, and shews that "it is neither good to eat flesh, nor to drink wine, nor any thing whereby our brother stumbleth, or is offended, or is made weak." And it is essential to the success of every one who is willing to engage in the war against intemperance. If he be not himself an abstainer, how can he expect to succeed in persuading others to abstain? Will they not say to him, "Thou which teachest another, teachest not thou thyself?"

They think that Temperance Societies, formed on the principles announced in the preceding paragraphs, deserve every encouragement. Individual effort, well directed and constantly sustained, is the life of all useful institutions; and by individual effort is meant here the effort of individuals composing a Society, and carrying into effect its plans and resolves. A Society thus constituted, every member of which recognizes the obligation to personal labour, and is prepared to contribute his quota to the advancement of the enterprise, cannot fail of success; but extensive and continuous success cannot be looked for without such combination. Isolated individual effort is of small service to any cause. The benefits of mutual encouragement and stimulus are obvious to all. Temperance societies are formed on such principles, and have already proved productive of an immense amount of good. Their enlargement and increase cannot but be earnestly desired by every true philanthropist.

The undersigned are fully prepared to admit that it is the duty of ministers of the gospel to aid the Temperance cause. As christians they are bound to "do good unto all men," "as they have opportunity." As ministers, they must be "prepared for every good work." That it is a "good work" to reclaim the drunkard, and by so doing to remove the wretchedness and repress the crime which are the natural fruits of intemperance, cannot require any proof; nor ought it to be questioned that christian ministers are walking in the path of duty when they co-operate with the benevolent in forwarding measures which are adapted to secure results so desirable. Would they not be deeply blameworthy if their sympathy and zeal were withheld? Would they not incur the guilt

of the Priest and the Levite, who refrained from helping the sufferer, and "passed by on the other side?"

They are also persuaded that in thus rendering assistance to the friends of Temperance the ministers of the gospel are furthering the interests of religion. It is their high commission to preach Christ and him crucified." Through the gracious influences of the Holy Spirit such preaching becomes "the power of God and the wisdom of God," turning sinners from the error of their ways, and training them to obedience to the divine will. Then, sin is hated, "the world is crucified" to him who truly believes the gospel, and he is "crucified unto the world." But truth cannot influence the soul unless it be understood, and to be understood it must be listened to and received. Can the sottish man receive it? Will he who is steeped in drink listen even to an angel's voice? Has not intemperance stopped his ears and hardened his heart, and does it not place him out of the means of grace? If, then, we can rescue him from his intemperance, are we not preparing the way for his reception of the gospel, which when its power is experienced in his heart, will perpetuate the deliverance? And there is yet another view of the subject. Embarking in this cause, and inculcating the principles on which it rests, christian ministers educate their people accordingly. Every congregation under their care becomes in fact a Temperance Society, and professors of Christianity instructed by such men, instead of leaving the drunkard to his fate, seek him out, and labour to bring him to sobriety; that thus they may "save a soul from death and hide a multitude of sins."

The undersigned are further of opinion that a strong expression of their views in reference to the liquor traffic is loudly called for at the present time. They regard the traffic in intoxicating liquors, for beverage purposes, as altogether unlawful, in a moral and christian sense; and they consider the manufacturers and vendors of such liquors, for such purposes, now that the light of the nineteenth century has revealed the ruinous tendencies of the traffic, as acting in a manner unworthy the christian name. The traffic itself, except in so far as relates to medical, chemical, and other useful appliances, they desire to see abolished.

They cannot admit that the evils of this traffic are mitigated by the license

system. On the contrary they are constrained to declare their conviction that that system is based on wrong principles, and that it cannot be defended.— Good government, as they judge, should not aim to regulate a vicious traffic, but to suppress it. That state of affairs cannot be sound, in which the revenue of a country is increased by a tax levied on such traffic, which mode of taxation they regard as morally wrong. It is also politically inexpedient, since a heavy expenditure is necessarily incurred for the support of paupers, for police agency, and for prison accommodation.

These facts being duly considered, the undersigned have come to the conclusion that justice and mercy unite in demanding the prohibition of the liquor traffic, as above described. They cannot perceive the consistency of licensing one man to sell intoxicating liquor, and punishing another for getting drunk by drinking it. They hold the grogshop to be a nuisance, which ought to be put down. They think that no man ought to be allowed to engage in a traffic which uniformly tends to demoralize and disorganize society. Thankful as they are for the happy results of Temperance effort in reclaiming so many thousands, they cannot shut their eyes to the fact, that many thousands more have been destroyed, and that still the path to destruction is thronged, and will be, as long as the traffic is free. In their judgment, therefore, the duties of the legislators of this Province will not be fully discharged till they have passed an Act for the prohibition of the importation, manufacture, and sale of intoxicating liquors, except for the purposes which have been herein before mentioned. And they believe that on the passing of such an Act the people will be prepared to aid in its execution.

In conclusion, the undersigned beg to remind their fellow-countrymen, of all ranks and classes, who sympathise with them in this matter, that a great work is before them, which will call for the unremitting employment of their benevolent energies. First it is their duty to labour strenuously for the enlightenment of the public mind on this subject, and for the reformation of the intemperate, by all the means in their power;—next, to bring into requisition all suitable measures, with a view to the enactment of a Prohibitory Law;—and finally, should it be obtained, to continue

their efforts, in order to the enforcement of the law, and the protection of society from illicit traffic. Whatever be the result, the work will be a life-work. But the labourers will receive the blessings of those who "are ready to perish" and God himself will "reward them openly."

P. G. MCGREGOR (*Chairman*),
Halifax.—Presbyterian Church
of Nova Scotia.

DAVID FREEMAN (*Secretary*),
Halifax.—Baptist.

JOHN CAMERON, Nine Mile River.
—Presbyterian Church of Nova
Scotia.

J. M. CRAMP, Acadia College.—
Baptist.

S. W. DEBLOIS, Wolfville.—Bap-
tist.

J. McG. MCKAY, Parrsborough —

Presbyterian Church of Nova
Scotia.

JOHN McMURRAY, Truro.—Wes-
leyan Methodist.

JOHN MOSER (Licentiate).—Bap-
tist.

J. L. MURDOCH, Windsor.—Pres-
byterian Church of Nova Scotia.

HENRY POPE, Dartmouth—Wes-
leyan Methodist.

T. H. PORTER, Sackville.—Bap-
tist.

T. H. PORTER, Junr. (Licentiate)
Baptist.

DAVID ROY, New Glasgow.—
Presbyterian Church of Nova Sco-
tia

ROBERT SEDGEWICK, Musquodoboit—Presbyterian Church of
Nova Scotia.

Religious Intelligence.

CANADA.

THE SYNOD OF THE PRESBYTERIAN CHURCH, in connexion with the Established Church of Scotland was convened in Montreal, on the 26th May. The Rev. George Bell was elected Moderator. There were present forty-six ministers and nineteen elders. Dr Barclay of Toronto reported a visit to the Synods of Nova Scotia and New Brunswick, whom he found willing to co-operate in the establishment of a Widows' Fund, in missionary and other matters of general importance. The affairs of Queen's College which is a chartered institution, and under the control of the Synod, were discussed. Dr Cook of Quebec, who has been acting as Principal during the last session, was requested to hold the office permanently. His labours had proved very acceptable and efficient, and hence the request, to which he promised to give his best consideration. The College contains about ten theological students, besides a large number in arts, science, and medicine. The Jewish and Foreign Mission Committee reported that they had engaged Mr Ephraim Epstein as a missionary to labour either in Turkey or Palestine. He is a licentiate of the Old School Presbytery of New York, has studied medicine for two years and is of Jewish extraction. At the close of the Synod an interesting missionary and devotional meeting was

held, which was addressed by Mr Epstein and others.

THE UNITED PRESBYTERIAN SYNOD met in Hamilton, on the 1st of June, and elected the Rev. W. Aitkin as Moderator. A report from the Theological Education Committee was presented. The congregational contributions on behalf of the College were £141, 15s. This sum is supplemented by a grant from the U. P. Church of Scotland. The number of theological students is 15. The training of these is committed to Professor John Taylor, D. D., formerly minister of Auchtermuchty, Scotland, and now pastor of Gould Street U. P. Church, Toronto. A lengthened discussion took place on the subject of instrumental music originating in a petition from a congregation in London, C. W., praying the Synod to reverse a decision of Presbytery refusing the use of instrumental music. By a majority of forty to sixteen the Synod declared, "that the use of musical instruments in conducting the public worship of God is highly inexpedient, and ordered the Presbytery of London to use due diligence to see that the congregation of London cease from the practice complained of." Deputations were received from the Congregational Union, and the Presbyterian Church of Canada. The representatives of the latter church referred to the advantages to be expect-

ed from a union of the two bodies, and the desire felt for this consummation by the church by which they were appointed.

THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA met in Hamilton on the 15th of June. The Rev Thomas Wardrop was elected moderator. This body comprises 131 ministers. Of these, 100 were present, besides 60 elders. The Home Mission Report showed a large number of vacant congregations and stations. The foreign mission had been brought to an abrupt termination by the rebellion in India. If no definite plan for future independent operations is matured before January, the contributions for foreign missions are to be divided between the foreign missions of the English, Scotch (Free), and Irish Presbyterian Churches. From the College Report, it appeared that there were about fifty students being trained with a view to the ministry. About £1500 had been paid on the college property, of which the largest proportion was contributed in England, Ireland, and Scotland. The ordinary annual expenditure of the college is about £2000. A committee was re-appointed to make inquiries respecting the practicability of establishing a mission to the North American Indians. Resolutions were adopted recommending sessions to deal earnestly and affectionately with parties engaged in the traffic in intoxicating drinks, representing to them the evil tendencies of such an employment as prejudicial to the interests of morality and religion. Similar resolutions were passed respecting card playing, dancing, and attendance on theatres and circuses. A large proportion of the time of the Synod was devoted to the subject of union with the United Presbyterian Church. All were unanimous in the wish to have the union consummated, but there were differences of opinion as to the best mode of effecting it.

“Deputies from the United Presbyterian Church addressed the Synod, urging the advantages of a union being speedily effected. An interesting discussion took place on the propriety of re-baptizing Romish converts. The subject was sent down for consideration by presbyteries. The Synod this year passed a barrier act similar to that which exists in Scotland.”

NEWFOUNDLAND.

THE REV. FRANCIS NICOL, for the past seven years the highly esteemed Minister of St Andrew's Church in this town, having resigned his charge with the view of returning to Scotland, embarked yesterday with his family on board the *Ann Johnston*, having returned from the meeting of Synod, at Charlottetown, Prince Edwards Island, on Monday night. On Tuesday Evening he was waited on by a deputation from the Office bearers and Members of St. Andrew's Congregation, and presented with an Address.—*Nfld. paper, July 22.*

UNITED STATES.

IS THE GREAT REVIVAL GENUINE.—Our honoured friend Mr Murray of Elizabeth, N. J., better known all over the world, as “Kirwan,” referring to the superficial, hasty, or prejudiced estimates sometimes made in regard to the great work of God in the United States, under date of August 4, writes to the *Colonial Presbyterian* as follows:—

For now nearly thirty years I have been a minister of the ~~Old~~ School Branch of the Presbyterian Church. Those who know me will testify that I have been an opponent of extravagance and fanaticism in all forms. I have witnessed the progress of revivals of religion with interest deep and heart-felt. I never went for the system of “revival evangelists,” but opposed it to the last. The “anxious seats” of former days I always opposed. The “new measure system” I always opposed. But about the revival of the last season, there was no system, no measures, no men. There was no Edwards, no Whitefield, no Wesley, no Nettleton of former days. The people came together, with one accord, to pray. Ministers and people mixed together in the same meetings, as Christians Evangelical Christians forgot their differences and bowed, as brethren, in supplication before the common father. And God heard their prayers, and made windows in heaven, and poured upon us the spiritual influences which have filled earth and heaven with rejoicing. These blessed influences were enjoyed by my own people and by the churches of our city: and by the churches all around us.—Never have I known, in a general revival so little to censure, or so much over which to rejoice. I have yet to hear of the first instance of extravagance in our surrounding churches, and it seems

to me that those who would denounce the work as fanatical and spurious, if living at the period of the out-pouring of the spirit at Pentecost, would have been among those, who, "mocking, said, these men, are full of new wine." The only opponents of the work among us are dried up orthodox ministers who forget that God's ways are not as their ways, and among whom high spiritual life would be as great a rarity, as was Aaron's rod that budded to the pilgrims in the wilderness.

We find similar testimony in the *New York Observer* of Thursday last:—

The answers to prayer are so wonderful that God's people are themselves overwhelmed with the sublimity of the divine power in the fulfilment of his promises. The church has never seen anything like this before. It is amazing grace. It is wonderful love and mercy. What a history could be written of the Fulton-street prayer meeting for the last three months. We are now in the eleventh month of the meeting, and at no period has the interest been higher, wider, or deeper than it is at this very hour. The fullest persuasion is felt that we are to see such an outpouring of God's Holy Spirit and grace as we have never seen, in all the past and present, far surpassing in depth and power any thing the world has ever seen, to pervade not our city and other cities only, but our land and other lands. This heartfelt and united confidence is the *great feature* of this "great awakening."

ENGLAND.

The present Government is, in several respects, showing a tendency to yield to the influence of Romish clamour, which cannot but be regarded with extreme jealousy. The announcement of their intention to place Papist chaplains upon the same footing with Protestant ministers in the army, will be received with little satisfaction by the country generally. The money thus given will not be spent by the individual chaplains, but will be devoted by their Church to dangerous purposes. The present is scarcely a time to choose for making such a concession as this, when the Church of Rome is reviving all her political unity, and is acting with such hostility to our own country. There will be little security in time of danger if our army is to be influenced and directed by the ever-busy agents of Jesuitism, paid at a rate which

they cannot personally expend and probably dare not use for their own benefit. We trust that this matter will be vigorously taken up by the Protestant societies, and petitions forwarded for the rescinding of the order, since there can be no doubt that Drs M'Hale and Cullen will now lend all their influence to encourage extensive enlistment in Ireland, in order that they may obtain power over the British army. A measure of greater danger has seldom been taken by any Government.

The following extract from a letter of Archbishop M'Hale to Lord Derby, shows the expectations which this measure has excited:—

"Of your lordship's disposition to do justice we have already a pledge in the provision recently made for Catholic chaplains in the army—a provision which, as long they could flatter and deceive by individual favours, the Whigs or the false Liberals would not grant to doomsday. This is not a hazardous conjecture. It is founded on their own authentic testimony; and when the poor Irish soldiers were pouring out their life-blood in the late war, their bishops received from the then prime minister the chilling assurance of an utter indifference to the prayer of their memorial, and the just claims of their own spiritual children. Such has long been our fate, and such still would it continue if a few Catholics who may flutter round the presence of the irregular court were enabled to persuade its occupant that it is only necessary for the purpose of a good Government to comply with their selfish demands, and that in meeting them you satisfy all the just requirements of the distant provinces. Yet this ministry, composed of several hostile sections, which disregarded the memorial of the bishops, and denied to the dying soldier the consolations of his faith, was eulogized as most liberal and useful by the venal recipients of its patronage; and like those substances separately poisonous which become wholesome from their mixture, the hostile elements of the Aberdeen Cabinet were converted into the most friendly Government by their chemical amalgamations."—*News of the Churches.*

We are again on the eve of a struggle in regard to the Sabbath Question. A number of leading literary men, headed by Lord Stanley, have petitioned for the introduction of the

most dangerous and corruptive form of Sabbath desecration, by the opening of museums, picture galleries, and other places of public instruction and amusement. The Crystal Palace Company have also determined by a large majority to open the palace and grounds for the proprietors and their families on Sunday. The case is to be brought before the courts of law.—*Ibid.*

We rejoice to see that the introduction of the Confessional and other Popish practices into the Church of England has now aroused a feeling which will not permit the question to rest. Several facts which have recently taken place have proved the determination of the great majority of churchmen, of all ranks and positions, to exert themselves to cast out this Popish leaven. The Archbishop of Canterbury has dismissed Mr Poole's appeal on the simple ground of his acknowledgment that he approves and encourages the practice of the Confessional. A public meeting was held in the open air in the neighbourhood of Belgravia on the 12th of July, which was attended by 7000 or 8000 persons, a large proportion of them of the working-classes. A memorial was unanimously adopted to Her Majesty, praying her to direct effectual means to be taken to put a stop to the Confessional, and to other practices not in accordance with the Protestant observance of the Church of England. Quotations were made from the "First Catechism of Christian Doctrines," published by William Edward Painter and Sons, showing that confession was strictly inculcated even on children by this Romanising party. Reference was made to the sisterhoods and other institutions established in late years in paltry imitation of the Church of Rome. The feeling was strong and unanimous that every legitimate means should be used to put an end to such a Jesuitical method of insinuating Romish observances. This meeting is, we hope, but the beginning of the end—but the inauguration of an agitation which will *forcibly* terminate a course of proceeding which has worked out so cunningly Romish designs. The statement of Mr Liddell in the *Times* to which we referred last month, that he and his party view Confession as an exceptional case to be left entirely to the penitent's option, has been proved, on further investigation, to be the merest sham, entirely inconsistent with all their published documents.

The Bishop of Chichester is investigating the case of the Rev W. Mitchell, a Brighton clergyman, charged with attempts to force the Confession upon a dying woman.—*Ibid.*

The Exeter Hall Services have been renewed by clergymen of the Church of England. Mr Edouart has again inhibited them, and has served a summons upon each of the clergy men appointed to preach. It is resolved, however, to test the power of inhibition in the courts of law. If Mr Edouart succeeds in litigation, an Act of Parliament will probably be speedily passed putting an end to the possibility of the exercise of such power. Mr Edouart wrote to the Bishop of London, requesting him to interfere by his command to prevent the clergymen within his own diocese, of whom more than six had been named as preachers, from taking part in these services. This the Bishop declines to do, while stating in reply to a query that the services have not his direct sanction. It is not intended to use any part of the Liturgy in these services. "The service will consist of prayer, hymns, reading the Word of God, and a sermon, a course which they (the committee) have reason to think will keep them tacitly within the law of the land." The first sermon was preached on July 18th, by the Rev Capel Molyneux, M. A., to an overflowing and most attentive audience, the great majority of whom were of the working-classes.—*Ibid.*

A petition to the Queen in favour of Liturgical Revision, which originated at a clerical meeting at Watlock, is in course of signature. It recommends abbreviation as an important principle in the work of alteration or revival; it urges the omission of lessons from the Apocrypha; the discontinuance of the congregational use of the Athanasian Creed; the abrogation of the observance of saint's days; the alterations of the burial service; the omission of the absolution in the visitation of the sick; changes in the consecration and ordination services; the removal from the baptismal service of those expressions which seem to imply baptismal regeneration, and also of the sponsorial element; a change of similar import in the office for confirmation; the shortening of the portions to be read at the morning service; and the abrogation of the services of 5th November, 29th May, and 30th January. Lord Ebury has also alluded to this matter

in the House of Lords, and announced his intention of bringing it forward next session.

SCOTLAND.

DEATH OF THE REV DR STRUTHERS OF GLASGOW.—The Rev Dr Struthers died on Sabbath morning, at his residence in St Vincent Street, Glasgow, Dr Struthers was a native of Strathaven. After receiving, under a local teacher distinguished for ability, the usual education of a village school, the future preacher removed to Glasgow, and received at the University his classical and philosophical training. Having passed creditably through the curriculum of study required of those aspiring to the office of the ministry in his denomination, Mr Struthers, shortly after having received license as a preacher, received a unanimous call to Anderston Relief Church, then, as now, a large and influential congregation. Having seen it his duty to accept the invitation so cordially tendered, Mr Struthers was ordained as minister in Anderston in 1817, at that time a spirited and prosperous village. Dr Struthers devoted himself to the duties of his office with the most untiring assiduity. To him at once the spiritual and temporal interests of his people were objects of constant solicitude. For a long period previous to the union of the United Secession and Relief Churches, Dr Struthers was looked upon as the leader of the denomination to which he belonged. His knowledge of church law was accurate and profound. He was often consulted by his brethren, and never had any of them cause to regret his counsels. Given to hospitality, his home was as open as his counsel was ready. When the celebrated Campbellton case came before the courts of law, Dr Struthers peculiarly distinguished himself as the defender of the rights of his denomination, assailed upon the plea that because it had adopted the voluntary principle it might therefore be spoiled of its property. Mainly to the great exertions of Dr Struthers was it due that that case was decided in favour of the Relief Synod. Out of the work done in connection with this case sprang the idea of his "History of the Relief Church"—a work which, for the breadth and catholicity of its tone, and accuracy and clearness of detail in narrating the events of a peculiar crisis in the history of the Scottish Church, on which the best men of all parties now

look back with regret, deserves greater attention than it has received. Dr Struthers, long on the most intimate and friendly terms with the leading ministers of the Secession, naturally took an active part in promoting the union of the two bodies that now constitute the United Presbyterian Church. Probably from having drawn up the address on the union of the United Secession and Relief Churches, read from all the pulpits of both denominations at its consummation Dr Struthers on the formation of the Evangelical Alliance was asked to prepare an essay upon Christian union. The paper appeared in a volume, with others of a kindred character. This essay was remarkable for the honesty and boldness with which it asserted certain truths which the Alliance in its zeal for union was too apt to forget. About the year 1848 he received the degree of D. D. from the University of Glasgow, as a token of the esteem in which he was held by the senatus of his *alma mater*. Three years ago he was stricken with one of those diseases that are the peculiar heritage of the intellectual toiler. Since then he has lingered on incapacitated for any mental exertion, and wholly laid aside from all pulpit effort. For the last four weeks he has been rapidly sinking, and he has exchanged the Sabbath of earth for the Sabbath of heaven.—*Glasgow Mail*.

SYRIA.

It will be seen by the following letter from Dr Hattie, published in the *Philadelphia Christian Instructor*, that our countrymen has been in "perils of robbers."

Beirut, May 12, 1858.

Rev and dear Brother,—It is with feelings of a peculiar kind that I take up my pen this morning. In my last letter I mentioned that I expected to join a party with the intention of making a journey to Jerusalem, which we have since accomplished, and are now this far on our return. It has indeed been a journey of much interest, and it affords us much gratification to be favoured with an opportunity of visiting scenes so familiar and so interesting to every reader of the Bible; yet I must acknowledge that much of the pleasure of visiting those places is destroyed by the constant dread in which the traveller is placed of falling into the hands of lawless and ungodly men, making it necessary for him to be continually on the alert for those who would plunder and spoil him.

Leaving Damascus, we travelled down through the country by the sea of Galilee, Nazareth, Nablous, (Shechem,) Bethel, &c., till we reached Jerusalem; and after visiting the places of interest in the city and vicinity, we proceeded to the Dead Sea, Jordan, and Jericho, and next to Bethlehem and Hebron. After our return to Jerusalem we proceeded to Jaffa, and thence up the coast of the Mediterranean.

Throughout all our journeying we got along pleasantly, and met with no serious difficulties, notwithstanding the unsettled state of the country, till we came to the ancient Cæsarea, excepting that it was necessary to make a display of arms occasionally to drive off intruders. At Cæsarea, however, we fell into the hands of a band of lawless robbers, who soon relieve us of our baggage, as well as what they could find that was valuable about our persons. They left us, however, with our clothes and our persons unharmed, which shall ever be a source of gratitude to Him whose restraining power alone prevented these fiendish creatures from doing us harm. The particulars of this affair you will get from another source.

This country is indeed in a very unsettled state at present; though in the north and about Damascus it is not so much so as in the southern part, which we have learned by sad experience, as well as by observation. Among the missionaries at Jerusalem this seemed to be a matter of serious consideration. For a number of years past the missionaries residing in Jerusalem have been in the habit of tenting out near some mountain village, during the heat of the summer. Last year, however, the Bishop's hut was robbed. But this summer it was considered unsafe to encamp beyond the walls of the city, showing that the condition of things is fast growing worse. This is also confirmed by the numerous robberies committed on travellers and others, an example of which we have in the Jaffa outrage. And in speaking with a government official in Jaffa about the state of the country, he said, "There is no government here but the sword." Significant enough. Hoping I shall soon reach Damascus again, I now close with kind remembrance to all friends

Yours sincerely,

ALEXANDER HATTIE.

The following is the more detailed statement of the affair as laid before the British and American Consuls:—

"We reached Jaffa, April 30th, went to Mr Muraad, the American Consul

residing there, and through him procured two horsemen to accompany us to Khaifa,—enough, as he learned from the Governor of Jaffa, to secure a safe journey to that place. On Monday morning, May 3d, we went to Mehalet—a village of some six or seven hours' distance from Jaffa—and spent the night. On Tuesday, between seven and eight, A. M., resumed our journey for Khaifa; and on reaching the ruins of Cesarea, as we ascended the cavern from the seashore, having the ruins of the ancient city on our left, the following took place. The leading horseman was before, closely followed by our dragoman, Dr. Hattie, Miss Dales, the muleteers, and second horseman; Mr. and Mrs. Beattie being a little in the rear, having stopped on the shore, when we were met and attacked by three men in front, four from the right, three from the left, and one from behind, armed with guns and daggers—with heads bare and shaven, and nearly in a state of nudity, adding greatly to the fiendishness of their appearance—while on the adjacent heights were visible some ten or twelve more, armed in like manner. On seeing them, the first horseman approached those before, spoke a word or two, then wheeled his horse, did the same to those coming from the sides, and from behind and fled,—the second horseman flying also in an opposite direction, thus leaving us to the mercy of the robbers; one of whom approached Miss D. with a gun pointed to her breast—ordered her to dismount and strip, searched her person, and tried to pull her from her saddle. At the same time Dr. H. and our dragoman were assaulted by three men, each with guns levelled at their backs and hearts, and daggers drawn, ordering them to dismount—stripping them of their arms and every thing valuable about their persons that they could find. At this juncture Mr and Mrs Beattie came up within hearing of a gun that had been fired from the rocks above, and within the range of several aimed at their persons. Mrs B., as Miss D., was met, her horse seized, and her person and saddle searched: while Mr B. was beset by three—one holding, and two with guns aimed at his heart and side, endeavouring to drag him from his horse. They simply took his pistol, without searching his person. Having completed the plundering of our persons, they immediately seized the mules, one of which they entirely stripped of its load, containing our valu-

able things, as well as a very full collection of curiosities from different parts of the country through which we had passed since leaving Damascus. The muleteers, on leaving the spot, noticed one of the horsemen returning to the robbers. What he did is not known; they both rejoined us after an hour. Such is but a feeble and imperfect outline of what transpired, as we remember it; and while we regret the losses we have sustained, and the violence with which our property was wrested from us, we would acknowledge with united and grateful hearts the goodness of Almighty God, who so mercifully restrained the passions of these lawless men as to preserve our lives from harm, and humbly and patiently resign ourselves to his holy and gracious will for his all-wise and rightful disposal of us in the future."

The Rev Joseph Beattie of the same mission says:—

Such is the representation; and perhaps it may somewhat startle you, as we were not a little astonished ourselves, on learning from the Consuls at Khaifa the true character of these men. We found them to be cast-off Bedouins—too bad to be tolerated longer in their native tribes, and therefore organized and established as a band of high-way robbers. The idea of a man's being too outrageous to be a respectable Arab, may, not improbably, excite a smile; yet the old familiar adage that "there is honour even among thieves," is most notoriously true here, and where this law of honour continues obstinately to be violated, the offenders are finally expelled, which is only a summary process of outlawing outlaws; for every Arab, in the fullest sense of the term, must be considered an outlaw—living in open hostility to law and governmental restraint; and the only difference between a set of banded robbers in this country, and a tribe of roving Bedouins, is, that the latter, by their overpowering numbers, are enabled to plunder travellers by politely extracting bukshesh while the former, desperate by their fewness, feel driven to the vilest measures to accomplish their purposes, and not unfrequently to the shedding of blood. This, however, did not happen to us, as we were providentially so circumstanced at the time of the attack as to prevent us from offering any resistance, and therefore of escaping without the infliction of any violence or injury whatever upon our persons. Surely, "If it had not been the Lord who was on our side—

if it had not been the Lord who was on our side when men rose up against us," &c. (Ps. cxxiv. 1, 2.)

As yet the efforts for the recovery of the stolen property have proved fruitless; and as far as we are able to determine the results of investigation at present, but little may hopefully be expected from the things themselves, as the articles taken (excepting a few) were such as to make them of no account to the Arabs, and will most probably be buried in the sand, or disposed of in some such way as shall utterly destroy them for future use, even though they should be recovered. What the Turkish government will do in the matter, should the goods not be restored, also remains to be seen. According to their own regulations, as I was informed by the American Vice Consul at Jaffa, it is legally bound to indemnify us. If we travelled alone, we did it, he assured us, at our own risk; but the employment of horsemen made the government responsible; but as the Turkish government does not hold itself responsible for all its responsibilities, the prospect is rather discouraging. The total loss sustained amounted to about \$400—half of which was ours. This is a great deal for us to lose outright, especially in our present embarrassing circumstances; for in addition to losing so much, after a journey so necessarily expensive, we found on reaching Beirut that Mr Dodds had been driven from Zahleh by the priests, after injuring some of his books, (which they did by deliberately entering his house and throwing them out of the window.) leaving our things, which we had sent on to Zahleh before leaving Damascus, behind him, and of course in a very precarious condition. Now these providential dealings with us seem dark and most mysterious; but we know they are the operations of the hand of the all-wise and unsearchable One, who oftentimes answers the prayers of his people by terrible things in righteousness, as was something the case with us, for the very day we had calculated on reaching Zahleh, had we not been interrupted, was the day Mr D. was obliged to leave. This is a state of things (as you can readily imagine) most undesirable. Destitute of a home, we are stopping with the brethren of the American Board who are treating us, as they have ever done, in the most friendly and hospitable manner. May God reward them, in his goodness, more abundantly than we are able to do!

Editorial.

DEATH OF ARCHBISHOP WALSH.

THE Most Rev Wm. Walsh, D.D., R. C. Archbishop of Halifax, died at the Dutch Village, near Halifax on the 10th ult., after a lengthened illness. He was a native of Waterford, Ireland, and at the time of his death was nearly 54 years of age. He was ordained priest in 1828, and consecrated Coadjutor Bishop to the late Bishop Frazer, in May 1842, and arrived in Halifax in November of the same year. When the Province was divided into two dioceses he was appointed the first Bishop of Halifax, and afterward was raised to the Archiepiscopate as Archbishop of Halifax.

The Archbishop was undoubtedly a man of talent, and though he has not written much since he came to this Province, yet what he has written indicated a considerable amount of dialectic skill and adroitness in making the worst appear the better reason for which many Romish advocates especially among the Jesuits are distinguished.

Archbishop Walsh's name has been prominently before the public for the last eighteen months in connexion with our public affairs. Rightly or wrongly he has been represented as the moving spring of recent changes in the government, and controlling the measures of the late and present administrations. That such an influence has been exerted, we cannot see how any man in his senses can deny. We believe that there is not a public man in the Province, but what feels it, however much he may endeavour to conceal the fact from his Protestant supporters, or however subservient he may be to it in order to gain Roman Catholic support. We think it but right, however, to express our strong conviction, that these proceedings were to be traced far less to *the man* than to *the system*. They were far less the doings of Archbishop Walsh than a piece of Romish policy, such as she is working out elsewhere. Were such demands as were made upon the government, and such efforts to govern our public affairs peculiar to Nova Scotia, they might have been attributed to Archbishop Walsh. But we see the same policy carried out elsewhere, and begun before it was here. When Archbishop Walsh demanded of the leader of the late Government separate Schools for Roman Catholics, and intimated that on this demand being refused all the Catholic members would withhold their support from his School bill, he was only seeking the same objects, which the Romish prelates had sought and in some instances obtained in Britain, the United States, Canada and other colonies. Rome has felt severely the effects of the general diffusion of information by means of common schools, and feels the necessity of destroying the system if she can, and if she cannot, of at least preserving her own children from contamination. Hence in all the places just mentioned she has maintained a fierce struggle for Separate Schools. In the United States the people generally have rallied round the common School, and the demand for Roman Catholic Schools has been refused. In England their demands have been to a considerable extent granted as they have been in Canada, but in neither place is the struggle over. Then, as to the influence exerted upon public parties, the policy here was the same as elsewhere; keep the Catholics as one compact body, to be moved in Parliament and at the Polling booth as one man at the will of their Ecclesiastical superior, hold the balance of power between politicians, and support that party which will do most for the church, is a system of policy which is being tried elsewhere. It will be seen that Archbishop McHale in Ireland is trying the same plan with the British Administration. The policy adopted here was not the policy of Archbishop Walsh or any one man, and his death will make no change in it, unless it should be, that in consequence of the storm that has been raised it

should be found a convenient opportunity to adopt a different line of policy. But at any rate with the Romish Church the man is but of little consequence. She carrying out her policy may be more or less successful in the hands of this or that man, according to his natural talents and temper. Archbishop Walsh may have shown peculiar energy and more tact than some others, yet the policy of Rome is one, whether the agent be ignorant, brutal and false, like he of Windsor, or amiable, smooth, and gentlemanly, like the Bishop of New Brunswick, or wily, energetic and Jesuitical as we believe Archbishop Walsh to have been. And we need therefore expect that the change in the man will make but little difference in the course of policy adopted.

We regret to observe that on the occasion of his funeral, the government of the Province were nearly betrayed into an act of subserviency, which would have disgraced us as a people for ever. On the day previous to the funeral, an order was issued from the Provincial Secretary's office, that all the public offices should be closed at one o'clock on the day of the funeral, as a mark of respect to the memory of the deceased. Now there could be no objection to the members of government as individuals expressing their esteem for his memory and gratitude for his favors in any way they pleased. But we venture to assert that such a concession on the part of the Government is unparalleled in a Protestant country. We believe also that it is in the smallest number of Catholic countries, that all the public business of the capital would be suspended to do honor to a Romish prelate. We cannot but feel gratified that public opinion has been so strong that the Government were obliged to yield. Although a large portion of the Protestant population have not seen the danger to our institutions from the influence of Popery in our midst, and did not see how the late changes in the administration were virtually elevating the Romish hierarchy to the control of our public affairs, yet we always believed that the heart of Protestantism in Nova Scotia was sound, and as soon as it was seen that our Provincial affairs were really managed in subserviency to the interest of Rome, a reaction would ensue, and right thinking men of all shades of political opinion would combine for the protection of our common Protestantism. Public events of late are giving abundance of evidence that such is our position, and it cannot be long till a change take place.

UNION QUESTION IN CANADA.

THE two Canadian Synods of the Free and United Presbyterian Churches met during the month of July last. A short notice of their proceedings will be found among the Religious Intelligence. The subject of deepest interest to us which occupied the attention of both was the question of Union. It will be recollected that during the past two years Committees of the two Synods have had under consideration the differences of opinion between the two churches, with the view if possible of drawing up a statement of principles in regard to the power of the Civil Magistrate in matters of religion, in which both Synods might concur. That summary was approved of by both Synods, but the Free Church Synod last year instructed their Committee to confer with the other Committee on several points, as to the practical operation of the principles laid down. Conferences were accordingly held during the past summer, and the result was that there seemed such unanimity on the points examined that there would be no barrier to their harmonious action as a united body. The matter has now come up before both Synods, and though there has been no direct opposition—and though there is a strong and growing desire on the part of ministers and members of both bodies for an amalgamation, we regret to say that as yet both bodies seem a little shy about

coming together. Some members of the U. P. Synod are jealous of some portions of the statement drawn up by the joint Committees, as if it might be interpreted as allowing the Civil Magistrate a power over the consciences of citizens, such as they would not be willing to admit, and as not allowing room for forbearance in these matters in which there is confessedly a difference of opinion. The following were the resolutions adopted :—

1. " That this Synod is sincerely and earnestly desirous of union with the Presbyterian Church of Canada, and is fully persuaded of the practicability of such union on grounds that will compromise the principles of neither church, and secure the harmonious action of both.

2. " That this Synod regards the action of the joint-committees as having served a most important purpose in preparing the way for the formation of a basis on which the union, so much to be desired, may be speedily and happily consummated.

3. " That the committee be instructed to draw up such a basis, and that that basis shall consist of the great leading principles on which the two churches are agreed, and shall provide that a full and unfettered forbearance shall be exercised by both churches on the one point—the magistrate's power, viz., in matters of religion—on which there is confessedly a difference of opinion between the two churches although, as the minutes of the joint-committee show, not a difference so great as to require or warrant their prolonged separation.

4. " That the basis of union when prepared and agreed upon by the joint committee, shall be sent down for the consideration of presbyteries and sessions of this church, with instructions to report on the same by the month of October, when a special meeting of the Synod shall be held for their consideration with a view to an immediate union.

5. " That a deputation of this Synod appointed to attend the approaching meeting of synod of the Presbyterian Church of Canada, in this city, be instructed to express the fraternal regards of this Synod towards that Church, to lay these resolutions before them, and to request the re-appointment of their committee to co-operate with ours in forming the basis of the contemplated union."

On the other hand the Free Church Synod seem still disposed to take ground in reference to its peculiar principles regarding the power of the civil Magistrate which may prove a barrier in the way of union. The following are its resolutions which were adopted by a majority of 126 to 18.

" The Synod approve of the articles drawn up by the joint-committee of the two churches, as embodying the views on the important questions therein treated of, which this church has always been anxious to uphold.

" Further, the Synod, although embarrassed by the circumstance that the United Presbyterian Synod have *not*, in their resolutions recently laid upon the table, expressed any opinion regarding the said articles; yet, being assured that they regard the action of the joint-committees as having served a most important purpose, in preparing the way for the formation of a basis of union, and that they desire the re-appointment of the committee of this church to co-operate with theirs in forming said basis, now re-appoint the committee for that purpose, instructing them to take heed that the basis of union be in harmony with the principles set forth in the articles already framed by the joint-committees, and now approved by this Synod; and also to give it frankly to be understood that this church cannot, in consistency with its views of truth and duty, treat with unfettered forbearance all varieties of opinion on the relations of the magistrate or of civil government to revealed religion. But, finally, instruct the committee to assure the the Committee of the United Presbyterian Synod that this church is not only willing, but sincerely desirous to form, without any needless delay, a union with them on a basis, which, allowing forbearance on minor relations or applications of the question shall distinctly assert the Headship of the Lord Jesus over the nations of the earth, and the duty of the civil magistrate to acknowledge and obey the revelation of God's authority in His inspired Word.

The feeling seems to be that progress has been made and is making toward union, and that it will take place at no very distant date, but that parties are scarcely prepared for it yet.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 9.

SEPTEMBER, 1858.

No. 9.

CONTENTS:—

FOREIGN MISSIONS.	PAGE.	NEWS OF THE CHURCH.	PAGE.
Fourteenth Annual Report B. F. M. in connection with the Presbyterian Church of N. S., June 1857-8,	- 417	Letter from Rev. Mr. Matheson,	- 423
Letter from Rev. Mr. Gordon,	- 422	Dr. Keir's Jubilee,	- 424
		Presbytery of Pictou,	- 432

Foreign Missions.

FOURTEENTH ANNUAL REPORT B. F. M. IN CONNECTION WITH P. C. N. S., JUNE 1857-8.

In reviewing the operations of another year the Board of Foreign Missions would gladly welcome the summons of this Supreme Court, assured that they are thereby called to a most grateful office—the setting up of another stone of remembrance, saying, “Hitherto the Lord hath helped us.” Whether the New Hebrides Mission be viewed under the aspect of its home or foreign operations, our feelings must be of the same character and can only find suitable expression in the language of inspiration, “The Lord hath done great things for us, whereof we are glad.”

HOME OPERATIONS.

Since the date of last report ten meetings of the Board have been held, at which much important business has been transacted. The first matter of consequence which occupied attention was the future standing of the missionary students. The propriety of encouraging two young men to prosecute their studies, with the prospect of speedy entrance on the mission field, had been submitted to the Synod for advice, but the voluntary withdrawal of Mr James Murray, for reasons which appeared to the Board satis-

factory, freed them from all perplexity as to the path of duty. The remaining candidate, Mr Samuel F. Johnston, was encouraged to proceed with a course of medical study at Pennsylvania Medical College, Philadelphia, U. S., after completing his theological course. With a view to expedite his departure to the mission field by the fall of 1858, as recommended to and adopted by the Synod, the Board directed their Secretary to request the Truro Presbytery to receive him on trials for license without any unnecessary delay. The period which elapsed between his reception by said Presbytery and his departure to the United States proved too brief to admit of attendance at the Hall and delivery of prescribed exercises, and it would also appear that since his return from United States there has been no opportunity to bring these trials to a satisfactory termination. The Board regret much that this delay has occurred, as the prospect of adding another labourer to the mission, as entertained at last meeting by this Synod, must in the meantime be foregone. It is proper here to note that Mr Johnston has always borne the reputation of a diligent student, and in the report of his medical course recently terminated, his attendance on the various lectures which were generously thrown open to him, has been such as to elicit the high satisfaction of the Board. The

liberal spirit which the Professors of this Medical College have displayed towards Messrs. Matheson and Johnston has been deeply felt and is gratefully acknowledged. Mr Matheson's departure necessarily engaged much of the time and attention of the Board. Designation and farewell services of a highly pleasing and profitable character were held in Pictou and Halifax. His departure from Halifax took place on the 15th October, 1857. It was delayed as long as was consistent with the prospect of reaching England in time for securing a favourable passage to Australia. The state of Mr Matheson's health and that of his youthful bride imperiously required that all exposure to the rigour of a winter voyage from Nova Scotia should be avoided. This statement will no doubt satisfy the distant Churches, who, though anxiously desirous to see their missionary face to face, were not permitted, and will satisfactorily explain, too, the hurried visits which the missionary felt constrained to make, in some of the districts he was enabled to overtake. Withal, the Board had good reason to judge that he had expended as much physical energy in the work of visitation as it was at all prudent to require. The departure from London took place about the close of December, and by recent intelligence, not yet published, it is known that the passage to Sydney was both speedy and comfortable. Mrs Matheson, under date Sydney, March 8th, 1858, writes, "We had an exceedingly pleasant passage of 86 days, and met with a very warm reception from friends here. We had scarcely anchored in the harbour when we heard that the "John Williams" was here expecting us. The Captain thinks he will be ready to sail in about three weeks." Thus, happily, the most lengthened and dangerous portion of this voyage has been passed, but it is not improbable that some months will elapse before the "John Williams" arrives at the New Hebrides, as she will take her usual circuit among the Islands under the care of the London Missionary Society. As it was, however, with Mr Gordon, so have we reason to consider it will be with Mr Matheson. This circuit, though protracted, will increase his acquaintance with the practical working of missions in Polynesia and thus prove an excellent training for more efficient labour, when he settles on the New Hebrides group.

The Board have to record the resig-

nation of Mr John Yorston as Receiver of Mission Goods. While they felt it proper to accept the resignation they instructed their Secretary to convey to Mr Yorston their deep sense of obligation to him for his highly important and gratuitous services continued for a series of years. A suitable successor has been found in the person of Mr James Patterson, Bookseller and Stationer, Pictou, to whose address in future all clothing and other supplies ought to be directed.

Under the head of Home operations may be included the doings of our brethren of the Reformed Presbyterian Church, Scotland. The past year has witnessed a most gratifying increase in the agency and liberality of this sister Church. Two young men, Messrs. Paton and Copeland, have been after careful training sent forth to the aid of Mr Inglis. In their tour of visitation among the Churches in Scotland they received a sum about equal to £1000 in the form of donations to the mission, and throughout, the spirit displayed in equipping these missionaries for their work is worthy of all praise. The Rev John Kay, of Airdrie, Scotland, has been appointed Secretary to their Foreign Mission Committee in room of Dr Graham, of Ayr, recently removed to Liverpool. Under date 13th May, 1858, Mr Kay writes, "The two young gentlemen who have been trained as missionaries for the New Hebrides sailed from Greenock on the 15th April. Mr Paton had united himself shortly before his departure to a young lady of superior attainments, and of decided missionary spirit. Mr Copeland has gone out single. In their itinerating through the Church during the interval between their license and ordination (which last took place 23rd March, 1858) nearly £1000 were contributed in the shape of goods, donations in money, &c. Indeed, the Foreign Missions of the Church seem one of the most popular schemes we have, and our people cast themselves with all their heart into it."

FOREIGN OPERATIONS.

Having thus with studied brevity adverted to Home proceedings, attention will now be turned to the Foreign field.

The latest date from Mr Geddie is December 25, 1857. He observes in this letter to the Secretary, "The mission families are well. Mrs G. was for some time delicate, but she has again been able to resume all her duties. Among

the natives there has been more sickness during the past year than at any former period of the mission. Failure in the crop of breadfruit has been the cause of this prevailing sickness. We have much cause of thankfulness, and little reason for discouragement. The natives, with few exceptions, seem to value the means of grace, and many, I trust, are in earnest about the salvation of their souls."

In his annual report to the Reformed Presbyterian Church Mr Inglis furnishes very valuable statistics and general information. The total population of the island he estimates at 4000, of whom 1900 belong to his district. Of these 1900 he has an average attendance, at public worship, of from 1000 to 1200.—Church members, 61; admitted during past year, 20. Schools, 31. Scholars—the entire population. Marriages solemnized during the past year, 32.—Births from January 1st, 1856, to July 23rd, 1857, 106. Deaths during the same period, 65. He adds that the whole population of the island had abandoned heathenism, and placed themselves under christian instruction.

It is to be regretted that Mr Geddie has not forwarded an equally concise tabular view of his district. From scattered hints throughout his correspondence, we learn that of 2100 of the population under his care there are none left in heathenism, and we may anticipate that he had reached this stage of progress before Mr Inglis. In last year's report it was stated that only 50 remained in open heathenism, when 200 were in the same state in Mr Inglis' district. Church members reported by Mr Geddie, 100, exclusive of those who have gone to heathen lands as teachers. Of these teachers he says, "We have had accounts lately (December 25, 1857) from the neighbouring islands of the most encouraging nature. We endeavour to seize every favourable opening for them.—There are now 16 Aneiteum teachers on the heathen islands around us. One on Erromanga, eleven on Tana, and four on Fotuna. They are all married men. Their attainments are limited, but they are good men, and they have done much to prepare the way for missionaries."—Mr Geddie's attention has of late been chiefly directed to the translation and printing of the Scriptures. Matthew, Mark, Luke, John, and the Acts have been translated. Matthew, John and Acts have been printed at the mission

press, Luke in English, and Mark at Sydney. Besides these, Primers, an Almanac, and Scripture extracts have been printed for the use of schools. Also, the book of Jonah, part of Genesis, and the first three chapters of Revelation. A copy of the Gospel according to John has been received by your Board. As to the prospective labour of translating and printing, Mr Geddie says in his latest communication (December last), "We are making an effort to complete the translation and printing of the New Testament in about twenty months hence." In prospect of completing this, the New Testament translation, within two years, Mr G. says, "It will then be necessary for one of the members of the mission to go home with it, and superintend the printing of a new edition by the British and Foreign Bible Society." With a view to this necessary absence from the mission field, both missionaries have preferred a request to their respective Churches to instruct any of the younger brethren who go out to hold themselves in readiness to hold temporarily the station left vacant. The Board cannot avoid expressing their ardent desire that Mr Geddie may prove to be the individual charged with this home mission, and that his presence with us may be anticipated in a comparatively short period. How propitious would be his arrival, were it to take place during the Synod of 1860? How would our people everywhere, and many beyond the pale of our Church, love to look upon the countenance and listen to the voice of one whom the King of Kings has so manifestly delighted to honour.

The schools, male and female, at our mission station continue to prosper.—While Mr Geddie's care has been withdrawn from the school to the press, he has provided and superintends competent native teachers, who take his place. Mrs Geddie still labours indefatigably, and with much apparent success, to elevate the natives of her own sex, by a liberal education in all that is fitted to make them useful in any station they may be called to fill.

The Teachers' Institution has been completed under Mr Inglis' care. It was formally opened on the 29th April. The natives prepared a great feast on the occasion. The chiefs and teachers were present from all parts of the island. In addition to a general or junior class, Mr Inglis purposes to have a senior class, for

the purpose of a higher education.— There will be two sessions in the year of four months each. One commencing January 1st and the other July 1st.— While a Normal School for training teachers has been opened, the whole island is covered with schools. A complete system of National Education has thus been established. The Bible is the principal school book, and all the schools are opened and closed with prayer and praise.

In the published reports of both missionaries the arrival of the "John Knox" has been repeatedly announced, and in every case with grateful emotion. The Churches in Nova Scotia and Scotland will not regret their munificence in providing what has proved to be a most needful equipment for the mission. Already the missionaries have performed most important service by this mission schooner. Mr Geddie says, "The 'John Knox' has been laid up for the season. She has been actively employed since she reached us. During the sailing months she has been five times at Erromanga, eight times at Tana, and five times at Fotuna. She has been invaluable to us in extending the gospel to other islands. We can do more in opening up other islands, in one year with her, than we could do in many years without her. Mr Inglis says, "The 'John Knox,' as she floats on these waters, cost £420 stg., but in this part of the world, for a vessel so strongly built and so fully supplied with every thing necessary for safety and comfort, such a sum is considered moderate. We cannot but recognize devoutly the hand of Providence in bringing us the 'John Knox.' Her annual expense, including a competent captain, will amount to £100. The first year's expenditure has been met by donations from New Zealand.

One very hopeful feature in the Aneiteumese mission may be noticed, and that is the rising commercial value of the island. The question has been often and anxiously urged, Is there any prospect of the mission becoming self-sustaining? In the light of this question let the following statements be viewed. For some years after the mission was commenced few vessels called, under the idea that the island was so poor that no supplies of any kind could be obtained. For some time past, the isolated character of the island has undergone great change. There were about forty arrivals during

the past year. Besides supplies of various kinds readily obtained for ship use, there are two sandal wood establishments. One company has three vessels, and the other has two, sailing out of the harbour. Although the intercourse of these trading companies has frequently proved the most debasing to the natives, yet now the mission has grown to such extent as to be able to resist all inroads on the moral character of the people, who love and obey their missionaries as children love their parents. The island, too, has become the scene of successful whale fishing. Last year the Captain of a Sydney whaler cast anchor in the harbour, and in six weeks secured £1500 stg. worth of oil. The same vessel returned on the following year with another of the same class. In addition to this establishment another fishing company has been commenced on the other side of the island. The quiet and security which the mission has produced enable such Europeans as would pursue any lawful calling to feel perfect confidence while maintaining honourable intercourse with the natives.

Erromanga.—It is the peculiar privilege of the Board to direct the attention of Synod for the first time to another isle of the sea as now attached to their mission. Mr Gordon has been located on Erromanga. Many who were acquainted with Mr Gordon's partiality for that island, consecrated as it is by martyr blood, will be prepared to admire the leadings of Providence in opening the door for his entrance.

Tana and Fotuna were found in very unfavourable circumstances for receiving our missionary. From all information previously received Tana was by the Board supposed to be the most probable scene of Mr Gordon's labours; but it has been otherwise ordered, and in this divine ordering all the friends of the mission should most readily acquiesce. Mr Inglis says, "Erromanga is a large island, about 30 miles by 10 or 12. The land lies somewhat low along the shore, but the mountains in the interior are 3000 feet above the level of the sea. At a meeting held on board the 'John Williams,' at which were present the five missionaries and Captain Williams, it was unanimously agreed that, in accordance with their own wishes, and with the approval of all the brethren present, Mr and Mrs Gordon be located at Dillon's Bay, Erromanga, that station being in their opinion the most open at present

for the settlement of a missionary, and that two of the Rarotongan teachers with their wives, and three of the Aneiteumese teachers and their wives, be left to assist Mr Gordon." "The prayers of God's people," adds Mr Inglis, "have been heard, and the set time to favour this degraded race appears to be come. Mr Gordon occupies a sphere of great interest, and of great prominence in the mission field. The eyes of Christendom will be upon him, and I do hope that all the friends of missions will sustain him by their prayers, and may the Lord crown his labours with success."

From Mr Gordon's letters, nearly all of which have been before the Church for some time past in the pages of the *Register*, we learn that he has set about his labours with all that ardent zeal and devotion which he manifested so largely at home whenever opportunity presented. Already has he the nucleus of a Normal School at Dillon's Bay. Eight young men have gathered around him. All of these are young men of promise, and one or two can speak English. By their assistance he has translated the Ten Commandments, a few verses of the 95th Psalm, and some other portions of the Word of God. He commenced with 12 natives, and of men, women, and children, about 40 are now in attendance.—At the same time the faith and patience of Mr Gordon have been severely tried. A severe epidemic has visited the island. Mrs Gordon was one of the first to be seized, and was so prostrated, that for a time, her life was despaired of. The state of health around him induced Mr Gordon to emigrate to the high lands.—At the same time with all these trials great mercies were experienced. Mrs Gordon's affliction gave some of the natives an opportunity of showing their affection for her, which they did in a peculiar way, and such, he says, as will not soon be forgotten. The epidemic afforded Mr Gordon an excellent opening for the exhibition of his medical skill, for which his previous training in Halifax and London had prepared him. In consequence of *none* of the sick having died under his treatment the confidence of the natives was greatly drawn towards him. He has begun the great work of Bible translation, and hoped in May last to be able to preach the first principles of the gospel to nearly all the Erromangans. Mr Gordon's latest date is January 2nd; 1858, and then he speaks of

the epidemic as having ceased, and adds, "The natives are now pretty generally acquainted with me, and the object of my mission among them. Sir e the epidemic I have gained considerable influence. The house erected by materials from Aneiteum has been abandoned as a dwelling house, and I am building on the high table land." These labours in providing a suitable locality, roads and dwelling, have borne heavily on your missionary, but he has been carried through with great comfort. With a view to relieve him of some portion of his excessive labour, Captain Anderson, of the "John Knox," has been appointed to reside for a few months on Erromanga, while his vessel is laid up. Mr Gordon makes honourable mention of the Samoan missionaries in supplying him, as they had formerly supplied Mr Geddie, with some useful articles without cost. In concluding his letter Mr Gordon calls upon the Church to give thanks to God for his preservation from death by cruel hands. Mr Geddie has also, on more than one occasion during the year past, experienced the same divine protection. So that the Church ought not to regard their missionaries as free from perils among the heathen, and even among false brethren. Not only disease and fatigue, but the hand of violence have been upon them. Should not the prayers of the Church ascend with frequency and fervency, for the safety and comfort, as well as usefulness, of their missionaries who occupy the high places of the field?

Expenditure.—During the past year the draughts upon the Treasurer have been heavy and frequent. At their meeting in August the Board draw upon the funds to the amount of £655 cy.—This included the usual salary to Mr Geddie and his four children, and to Mr Gordon and Mr Matheson. Also the usual personal outfit, allowance for carpenter's tools, surgical instruments, medicines, and general contingencies. In addition to all this there falls to be added Mr and Mrs Matheson's passage from Pictou to Liverpool, via Halifax, and from London to Sydney, making a total of £916 15s. 10d. But special attention should be drawn to the largest item in Mr Matheson's expenditure, the passage from London to Sydney, £211 15s. 10d., including freight of goods and cabin furniture. In future the Board would recommend the passage via the United

States as the most direct and economical, unless the "John Williams" be in England. With all this unequalled expenditure there were in the hands of the London Missionary Society to our credit £144 18s. stg., December 31st, 1857, and in your Treasurer's hands £310, in all, £491 2s. 6d. cy., exclusive of all sums to be paid at this meeting of Synod. With this cheering fact before the Church there can be no apprehension for the yearly supply of funds to support four missionaries, which would not require a regular outlay of more than £600.

Periodicals.—One subject of reference remains to be placed before the Synod which the Board consider merits grave consideration. During the year that is past, as in previous years, the periodicals placed under their management have not met the expenses incurred by their publication, and now, when the funds of the mission are required for more legitimate purposes, it becomes a serious question whether, as faithful guardians of those funds, the Synod should not restrict their allocation to the immediate purposes for which they are collected. At the same time the Board are by no means insensible to the many indirect advantages which the *Instructor*, and still more the *Register*, contribute to the missionary and other schemes of the Church. The necessity for earnest counsel on this matter has become more claimant from the resignation of the present Editor. Under these circumstances it may be suggested whether an effort might not, with some fair prospect of success, be made to induce some private party or parties to print and publish these periodicals, under such editorship as the Synod would approve. To obtain this desirable end, were a moderate salary given to the Editor, or a bonus to the Publisher, to guard him against serious loss, while proper means were taken to increase the circulation, the Board have every reason to think the effort would prove successful.

Meanwhile, present arrangements will continue to the close of this year, and it is anxiously desired that agents and subscribers use the utmost diligence to forward without delay all outstanding arrears.

In closing, as in commencing this report, your Board would in their own name, and that of the missionaries of this Synod, devoutly recognize the good hand of the Lord upon the mission under

their superintendence, from its beginning hitherto. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." "We will bless the name of the Lord from this time forth, and for evermore. Praise the Lord."

By order of the Board For. Missions,
JAMES BAYNE, Secretary.

LETTER FROM REV. MR. GORDON.

ERROMANGA, Jan'y. 2nd, 1858.

MY DEAR MR. BAYNE,—

As I have at present another opportunity for sending letters to some of my friends via China, I feel constrained again to write you a few lines. I feel assured that you all take as deep an interest in the mission on this island as in that of Aneiteum;—and perhaps, at the present time, are more concerned about the former, because the greatest perils and hardships of the latter have for some time happily terminated, while those of the mission here are now quite rife.

It becomes us, in the first place, to rehearse the acts of the Lord and his great goodness towards us since we landed on this island. The epidemic which visited this island a few weeks ago has quite subsided, and good health is now the sweet portion of all—both natives and foreigners. While writing I am interrupted—what means this shaking? It is the shock of an earthquake. In September we had some of our furniture thrown out of place by a fearful shock of an earthquake. But from all harm by night and by day the Lord has preserved us with a Father's care. Since I last wrote you I have been of late prosecuting my missionary labours further north in that part of Erromanga which lies nearest to Fate, and from which Fate can be seen as Tana from the south, and in a short time I expect to see more of Erromanga east towards Cook's Bay. The natives are now pretty generally acquainted with me and the objects of my mission among them, and I have really less to fear from the heathen cannibals in some of the remote districts, than from some near to me, who have been made, if possible, tenfold more the children of the Devil by their connexion with some wicked foreigners. Since the late epidemic visited this island I have gained considerable influ-

ence over the natives—although they nearly all still present a melancholy picture of moral desolation.

I have had a vast amount of labour since I have come here. Although housebuilding here is not such a great matter, as it is frequently with you, yet the building of one house the first year of a mission absorbs much time and tedious effort among a people not disposed to lend a helping hand, as the Erroman-gans are, for the most part. The house which we built of the scantling which I took from Aneiteum, we only occupied for a few weeks, and it is probable we will not occupy it next year for any considerable time, as I intend making a Normal School house of it. The building, therefore, of a second dwelling house on the high table land—making a road to it—and a new school house—all in six months—with not a half-dozen of natives upon whom I could depend for assistance, have given me more hard labour since I landed on this island, than I at one time thought I could accomplish under more favourable circumstances in one year. And, through the abounding mercy of God, I am this day stronger than I was when I came here. I enjoy some precious benefits on this island—in relation to health—as the result of my connexion with my medical friends in London, for which I shall ever feel grateful.

I suppose you now think I am a very fortunate man—few trials—few dangers—and considerable prosperity—and withal a mission vessel to come and visit me. Well, the wise man saith, you know, “Take not heed to every word that is spoken.” You have doubtless read many words which have been spoken and written about this island. Now I have only to say to you, take not heed to them all.

It is due to the Samoan brethren to state, that as they were forward to supply Mr Geddie with some useful articles which he needed, such as I took from Aneiteum, so they were willing to do for me, without cost, excepting, perhaps, house scantling, which can only be obtained at Samoa, as at Aneiteum, through the foreigners, who must be paid for their labour.

I request you will, as a Church, give thanks to God.

I remain, dear sir,

Yours in the Lord,

G. N. GORDON.

LETTER FROM REV. MR. MATHESON.

SYDNEY, March 22nd, 1858.

REV. AND DEAR SIR;—

As there is a probability of the “John Williams” sailing on or about the 25th inst., I embrace this opportunity of writing you a few lines previous to our leaving. After a very pleasant passage of 86 days from London we arrived safely in Sydney on the 3rd March. Scarcely had we anchored in the harbor (which is the best in the world, Rio Janeiro excepted) when to our great delight who should come on board enquiring for us but Captain Williams, who has been here since the middle of January, and was nearly ready to sail on the 1st of March when he received a letter from Dr Tidman, instructing him to remain until after the arrival of the Omar Pasha. Fortunately the missionary boxes were among the last articles of freight put on board the “Omar Pasha,” and, as they are now busily engaged discharging her cargo, they will doubtless have the mission goods transhipped to-morrow or next day, immediately after which we shall get underway. There are a number of passengers going down to the islands in the “John Williams,” viz., Rev Mr and Mrs Creagh, Rev Mr Murray, Mrs Gill and three children, Mr Howe from Tahiti, and Mrs Stevens from Upolu, also a young gentleman from Melbourne, who intends visiting the different islands with a view of ascertaining the one upon which he could, with the greatest prospect of success, enter into mercantile business. Among the crew are three Rarotongans and seven from the island of Maneki, all of whom can speak English tolerably well and attend the Independent Chapel every Sabbath (they are on shore) in preference to any other place of worship, as it is the one in which they have the best organ in Sydney, with which they always appear highly delighted. In personal appearance and amiableness of disposition the latter are much superior to the former, though in stature they are much below the usual standard, being in height from 4 feet 9 inches to 5 feet—heads much larger than that of the European—hair jet black, straight and glossy—faces round and plump—skin not so black as that of the Negro—hands and feet very small and long—teeth small, long and white—eyes grey—nose, too is very broad and flat, and when row-

ing extend their nostrils some three or four inches and snuff up the air similar to a horse snorting when suddenly affrighted, their eyes also glare like balls of fire, which causes them to look extremely fierce when busily engaged in any work requiring great exertion, but the moment that duty is performed they again assume their former pleasant appearance. We have met with a number of very kind friends in Sydney (one especially, Dr Charles, whose kindness and attention to me none but God can repay), many of whom appear to take a deep interest in the South Sea Mission, as well as in other missions throughout the world. On Monday evening there was a very interesting missionary meeting held in Pitt Street Chapel, which, though the largest in the colony, was so crowded that many were obliged to stand during the proceedings. After a few introductory remarks from the chairman there were a number of short addresses delivered, at the close of which the subject of an Educational Institution for the children of ministers and missionaries was introduced; and after considerable discussion it was agreed that a committee be formed, consisting of two or three of the clergymen then present, together with a number of the more influential men of Sydney, to raise and provide a fund to assist in the education of those missiona-

ries of the London Missionary Society in the South Seas who may be disposed to avail themselves of such aid; and, further, that this meeting earnestly recommends to the Churches in the colonies enlarged contributions to the funds of the London Missionary Society, with the hope that the directors will increase the support and number of their agents in the South Seas. After prayer and praise the meeting separated at half-past ten P. M., when a collection of £3 7s. 6d. was taken to aid in the purchasing a printing press and type for the Rev Mr Creagh. There is to be a valedictory missionary meeting to-morrow evening, after which we all go on board the "John Williams," to sail next morning, *wind permitting*.— It will be some three or four months before we arrive at Aneiteum, having to call at the different islands to which the missionaries are destined, which will doubtless prove very beneficial to us, as it will afford the most favorable opportunity of becoming acquainted with the customs and manners of the people before we be obliged to settle among them, and also of seeing what the Lord hath wrought in lands so lately the habitation of horrid cruelty.

Yours truly,

J. W. MATHESON.

Rev James Bayne.

News of the Church.

DR KIER'S JUBILEE.

The Rev Dr Kier, the Synods Professor of systematic Theology, having in the kind Providence of God laboured for a period of fifty years in preaching the gospel of God's son, the congregation of Princetown, to which he has ministered for nearly that period of time, resolved to celebrate the occasion by a Jubilee meeting on Wednesday, 20th July last. The event excited great interest throughout the Island, in every part of which Dr Kier is well known and esteemed, and of which a large portion has enjoyed the benefit of his evangelistic labors.

On the day appointed the whole country round poured forth a stream of carriages and horsemen, in some places all the carriages and horses in the settlement being put in requisition. A number living at a distance had arrived in Prince-

town the day previous, and from an early hour in the day, crowds were to be seen gathering from every direction.— Tea had been set out in the upper and lower stories of the Mechanics' Institute, and in an arbor adjoining, as well as in another building near. Tables had been spread for 450 guests and these were filled four times and part of them five times. It is believed that many were present who did not partake of the good things provided in such great abundance by the people of Princetown. It is calculated that there must have been 3000 persons present. These were from all parts of the Island, some having come all the way from Cascumpeque on the West and from Belfast on the East. They were of all denominations of professing christians. Besides the members of the Presbytery of P. E. Island, the Rev

Messrs Bayne and Patterson of the Presbytery of Pictou, the Rev Alex. Sutherland of the Free Church and the Rev Mr Strong of the Methodists were upon the platform.

After tea the company met in the open air, in a spot adjoining the Mechanics' Institute, which had been prepared for the occasion. The Rev R. S. Patterson occupied the chair, and gave out part of the 89th Psalm from the 15th verse, which being sung the Rev James Allan engaged in prayer.

The chairman then briefly addressed the audience. He said that this meeting afforded great reason for gratitude to this congregation. It was no common privilege to have had a minister to break the bread of life for fifty years, and especially they had reason for gratitude that, during the whole of that period the utmost harmony had prevailed, and that nothing had occurred to mar the cordiality existing between them and their pastor. Dr Kier made many sacrifices when he came to Princetown. Such have been the changes, that we can scarcely imagine the self-denial he exhibited when he came here. Even now we find it difficult to induce preachers to come from Scotland to this country. But the sacrifices were much greater then. He had to leave the sweets of home and to sever the ties of kindred, to leave the delights of polished society and the land of literature and science, to come to a wilderness, covered with an almost unbroken forest, where the rude habitation of the new settler afforded but scanty accommodation, and the rough woodland path was the only means of communication. What but the love of souls could have led him at that time to have cast in his lot with the people of this place.

He next adverted to the changes which had taken place. Before the axe of the settler the forest had given way to the waving corn-field, the rude hut had been superseded by comfortable dwellings; instead of the woodland path we have the carriage road, and instead of the difficult and precarious modes of communication with the neighbouring provinces, the power of steam now affords easy and rapid means of intercourse.—What changes have been witnessed otherwise. The grave has covered them. "The fathers where are they? and the prophets do they live forever." "One generation goeth and another cometh." But "instead of the fathers he takes the

children." The Moral waste too has become as "the garden of the Lord." Dr Keir came not to a well organized congregation, he lead together disjointed materials and with great toil and patience to build up a congregation.

In conclusion he would express his personal obligations to Dr Kier. Thirty-two years ago he had come to the Island, and often he had found the benefit of Dr Kier's counsel and assistance. He had soothed his sorrows, and had relieved his perplexity. He would not detain the audience farther, but would merely congratulate the congregation on their present position.

WILLIAM MCNEIL, Esq., of Cavadish, the oldest elder ordained by Dr Kier, being called on, then read the following address from the congregation of Princetown:

To the Rev. JOHN KEIR, D. D., Pastor of the Presbyterian Congregation of Princetown, and Professor of Systematic Theology to the Presbyterian Church of Nova Scotia.

REVEREND SIR,—

We the Elders and other members of the congregation of Princetown, beg leave, upon the completion of the fiftieth year of your ministration among us, to present to you the expression of esteem and regard which we entertain for your person and character. We count it no ordinary ground of gratitude to the great Head of the Church, that a connection of such an uninterrupted cordiality, between you as our pastor, and us as the people of your charge, should have been so long continued. Our fathers have told us, and some of us remember your labour and travail when you first came among us, when the country was almost one unbroken forest; when the rude path presented but a toilsome medium of intercourse between the dwellings, then few and far between; when the homely habitations, and more homely furniture, afforded only scanty comforts to the wearied guest. Nor was the country only a literal, it was also in a great measure a moral wilderness. You had to contend, not only with the privations and hardships of a newly settled country, but in many cases, with the ignorance, prejudices and waywardness of a people untrained in spiritual things. And, for a long period, it was your lot to perform your self-denying labours alone; no brother in the ministry being near you, with

whom you could take sweet counsel in the moments of perplexity and doubt.— We affectionately recollect in what manner you have been with us at all seasons; how holily and justly and unblamably you have behaved yourself among us; how, with unwearied patience and perseverance, you taught publicly and from house to house the people of your then widely scattered charge, being instant in season and out of season, reproving, rebuking with all long suffering and doctrine, and how you exhorted and comforted and charged every one of us, as a father doth his children. We would not forget also, reverend sir, that your labours have not been limited to the duties of your pastorate. The confidence placed in you by your brethren in the ministry has led them to entrust you with the responsible office of training our young men to the work of the ministry—an office which, it is admitted, you have discharged with distinguished fidelity and success.

And now, when the infirmities of age have diminished your strength, they have not lessened your desires for our welfare. When we listen to your pulpit ministrations we seem to forget that the vigour of your youth has passed away.— We think we discern, in your able, full, and earnest expositions of sacred truth, the performances of your earlier days.— And although advanced age and increasing infirmities might have furnished a sufficient reason for discontinuing your family visitation; yet you have not ceased to perform this laborious duty. Your earnest desires for our spiritual interests would not permit you to neglect a service too much for your declining strength.

Reverend sir, allow us to congratulate you on the changes which you have been permitted to witness, since you first landed on our shores. Instead of a few solitary dwellings, you see flourishing settlements: instead of the dense forest, the cultivated fields: instead of the rude habitation, the neat and comfortably furnished domicile: instead of labouring alone, many pastors around you. And, although our profiting has not been equal to our privileges, yet, we trust, that we have not been altogether without spiritual progress. Instead of the moral wilderness, there is to some extent, at least, the fruitful field: instead of the thorn has come up the fir tree: instead of the brier has come up the myrtle tree.—

Your original charge has multiplied into many; a little one has become a thousand, and a small one a strong nation.— We beg you, reverend sir, to accept the sum of £112 as a small token of our affectionate respect and esteem of you as our pastor.

In conclusion, we beg you to convey to your amiable partner, the expression of our sincere respect and regard, and to your family our best wishes for their welfare; and it is our desire and prayer for you all that your days may be long and happy among us, and that, when it shall please God to remove you, it may be to dwell in his house above forever.

To which DR KIER made the following

REPLY:—

DEAR BRETHREN,—

By your addresses you have placed me in a somewhat difficult position, being in danger of thinking of myself more highly than I ought to think. I shall not attempt to describe the emotions raised in my mind on this occasion, but shall content myself with acknowledging the kindness which has been done me now, and the many kindnesses which have been shown me by this congregation, for the fifty years all but a few months, in which I have preached the Gospel in it, and discharged all the other Pastoral duties, after my ordination in June 1810, about a year and a half subsequently. With these acknowledgements, which, though in few words, are yet sincere, I shall now briefly advert to the leading particulars in your congregational history, which will bring into view most of the things referred to in your Address.

Yours was the first organised Presbyterian congregation on this Island. The Presbyterian families who had located themselves on the north coast of the Island and at Bedeque, had been visited occasionally by Dr McGregor, and the Rev Duncan Ross, from Pictou, who preached the Gospel and dispensed the ordinance of Baptism, but did not establish Church order among them. This was not done until the year 1800, when the Rev Mr Urquhart arrived from the United States, took the Presbyterians of Prince Town Royalty, New London, Bedeque and the west side of Richmond Bay under his pastoral charge, formed them into Church order, ordained Elders in the different districts, dispensed the ordinances of Baptism and the Lords Supper, and performed the other minis-

terial duties among them for about the space of two years when he removed to Miramichi. After this the congregation thus organised and comprising the several settlements or districts before mentioned, was again visited by Dr McGregor, and the Rev Duncan Ross, who preached the Gospel, and dispensed the ordinances of Religion in it.

In the year 1806 Mr Peter Gordon, a preacher from the General Associate Synod in Scotland, having arrived at Pictou, was sent immediately, by the Presbytery there, to the Island, where he received Calls, both from this congregation, and from the Presbyterian population of Cove Head, St Peter's, and Bay of Fortune, in the eastern part of the island. Having preferred the call from the latter people, he was ordained over them in the same year in which he arrived. He did not, however, continue long in the service of the Church below, having ceased from his labors and entered into rest in the winter of 1809, about two years and six months after his arrival in the Island. Thus both the congregations which had been organized were left vacant.

Missioned by the General Associate Synod in Scotland, I came to Nova Scotia, and was sent immediately, by the Presbytery of Pictou, to the Island, and, having arrived at Prince Town Royalty, with my wife, we took up our abode, for the time being, at the house of John Thomson, one of the Elders, not many chains from where the Church now stands, about the close of the year 1808.

It is because that fifty years, during which I have labored in the congregation, shall have elapsed from that period until near the close of the present year 1858, that you now hold this jubilee, although my ordination did not take place for some time afterwards.

Having continued to preach the gospel to the people of Prince Town Royalty, and the adjacent settlements, during the winter of 1809, and after the death of Mr Gordon, to the people who had been under his charge, for some time in the spring of the same year, Calls came out in the summer from both congregations. Having left it to the Presbytery to decide which of the calls should be preferred, it was agreed that I should accept the one from the people of Princetown, which I accordingly did, but requested that my ordination might be deferred for a year, in order that I might

get acquainted more fully with the people before I would have to dispense sealing ordinances to them. This request being granted, my ordination was delayed until June 1810, although the call was moderated, and subscribed on the 19th day of June in the year 1809, and accepted a few weeks afterwards.

I find that the call was subscribed by sixty four persons, embracing nearly all the heads of families, and Male Adults of the Presbyterian population in Prince Town Royalty, New London, Bedeque, and the west side of Richmond Bay. Of these sixty four persons, whose names are to the call, only fourteen remain alive until this day. The spirits of the others, with many who were not then of age to subscribe the call, and others who have since been born have passed into the invisible world, and their bodies lie sleeping in the dust in the congregation of the dead till the morning of the Resurrection, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," and call all, both living and dead away to judgement.

The Congregation continued about ten years as at first organised, comprising the several districts or settlements before mentioned, Prince Town receiving the one half of the minister's time and labors, the other half being divided in different portions to New London, Bedeque and West side of Richmond Bay. The first part that was disjoined and erected into a separate congregation, was Richmond Bay, comprising Lots No. 13, 14, 16 and 17, which took place in the year 1819, when it was placed under the pastoral inspection of the Rev Andrew Nichol, an ordained minister from the Associate Synod in Scotland. His continuance in the charge, however, was short, for he died in about a year after his induction, and the congregation was left vacant. Bedeque was next disjoined and erected into a separate congregation, and in connection with the vacant congregation of Richmond Bay was put under the pastoral charge of Mr William McGregor, a preacher who had arrived from the General Associate Synod in Scotland in 1820 and was ordained and inducted on the 11th of October in the year 1821. On the same day of Mr McGregor's ordination, the Presbytery of Prince Edward Island was constituted, and held its first meeting at Lot 16, the members then present being the Rev.

Robert Douglas who a few days before had been inducted to the vacant charge of Cove Head, St. Peters, and Bay of Fortune, the Rev William McGregor and myself, Ministers, and Edward Ramsay, ruling Elder.*

In about three years after his induction Mr McGregor demitted his charge of the congregation of Bedeque, which for a short time was again supplied with the dispensation of ordinances by your minister, with your consent, in the same proportion as it had been before its separation. On the 22nd of March 1826, the Rev Robert Sim Patterson, who had previously received a unanimous call, was admitted to the pastoral charge of the congregation of Bedeque. From that period the congregation of Prince Town continued to consist of Prince Town Royalty, and New London, with the adjacent settlements of Cavendish and New Glasgow, being as extensive in point of numbers and also of ministerial labors as it had been before the disjunction of Richmond Bay and Bedeque, because there had been previously a large accession of membership by immigration at two different times, first, from the Highlands of Scotland to New London, and secondly, from the Clyde to New Glasgow.

But in the year 1827 the Presbyterian population in the last mentioned settlements were disjoined from the Princetown congregation, and erected into a new congregation and put under the pastoral charge of the Rev Hugh Dunbar. From that period until the present time, being the space of thirty-one years the congregation of Princetown has enjoyed a regular dispensation of gospel ordinances in one place of worship, the locality being about ten miles square, the number of adherents, of general attendance, and of communicants being greater than before the other congregations were disjoined from it.

It may be observed here that the congregation of Cascumpec now under the pastoral inspection of the Rev Allan Fraser, though at no time properly speaking in connection, as forming any part of the Princetown congregation, yet it has in a certain sense sprung from it, as it has received many of its members, and has been supplied from it at an early period with a dispensation of gospel ordinances.

Now from this short historical account

many reminiscences of by gone years with their lights and shadows, will flow in on the minds of "Lone Survivors" and awaken emotions not to be described, but in regard of privilege it may be said of this congregation much has indeed been given it, and, as you have observed, "long continued connection between Minister and people is ground of gratitude to the great head of the Church." Surely it is no small privilege to have enjoyed a regular and stated dispensation of the gospel for more than thirty years, and a partial dispensation of it in connection with other places now erected into separate congregations, for fifty years all but a few months. It is worthy of being remembered here also, as no ordinary ground of thankfulness that during the whole of this long period, I have not been prevented, by sickness, but only upon two occasions, from preaching every Lord's day and at all other times when called in providence to the performance of the duty. It should also be impressed upon us that privilege involves responsibility, and to whom much is given of them much shall be required. In proportion to the degrees in which men have the means of instruction, their disobedience becomes more aggravated, and their condemnation will be the greater if they neglect or improperly perform their duty. For we may be assured that God will require the past and call every man to account for the use of all the talents entrusted to him, and the opportunities and advantages which He has put in his power.

The short historical review which we have thus taken of the past, in reference to the connection between Minister and people, may also put us in mind of the great changes which we have seen, as you have remarked, both in a literal and moral point of view, and, in association with the infirmities of old age, cannot but remind us of the approaching dissolution of the present relation; and give birth to delightful anticipations of that blessed communion to be enjoyed by kindred spirits beyond death and the grave, in the immediate presence of Him, who liveth and was dead and is alive for evermore, and hath the keys of hell and of death.

I thank you again, my brethren, for your expression of esteem and regard for myself and my partner in life, and for your good wishes for the welfare of our family, which I shall with much pleasure convey to them.

* See Robertson's History of Missions in Nova Scotia.

I would also express the delight which the presence of so many from the surrounding congregations afford me, and likewise the pleasure which I have of seeing so many of my brethren in the ministry, and ministers and christians of other denominations on the present occasion.

And now "brethren, beloved and longed for, I beseech you stand fast in the Lord, my dearly beloved" and may that Lord be able to say of each of us, at the great day "Well done, good and faithful servant, enter thou into the joy of thy Lord."—"Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy—to the only wise God, our Saviour, be glory, and majesty, dominion and power, both now and forever. Amen."

JOHN KEIR.

The Rev JOHN M. MCLEOD, Clerk of the Presbytery of P. E. Island, then read the following address from the Presbytery :

To the Rev JOHN KEIR, D. D., *Pastor of the Presbyterian Congregation of Princetown, and Professor of Systematic Theology to the Presbyterian Church of Nova Scotia.*

REV AND DEAR FATHER,—

We, the members of the Presbytery of P. E. Island, would respectfully present to you our congratulations on your completing fifty years service in the ministry of God's Son—our respect for your character as a christian and a christian minister and our best wishes for your welfare here and hereafter.

Fifty years have now elapsed since you first reached our shores, and the retrospect is fitted to produce mingled feelings. During that period what changes you have been permitted to witness! More than a generation of men have passed away. Those who were then in the prime of life have nearly all finished their course. Those who were children then, and yet survive are grey with age; while many during that period have both commenced and terminated their earthly career. And yet through the goodness of God you have not only been preserved but are still enjoying health and strength to labor in the Lord's vineyard and to a considerable extent it may be said of you, as of Moses, that your "eye is not dim nor your natural force abated."

We congratulate you on what you see

as the result of your labors. As you have seen the country outwardly changing—the literal wilderness becoming a fruitful field;—you have also been permitted to see in the spiritual wilderness, "the excellency of Carmel and Sharon." For some time you were the only Presbyterian minister on this Island, now you behold three Presbyteries and many flourishing congregations, most of which you were the means either of originally forming, or of building and cherishing in their infancy; and in some of these as well as in the neighbouring Provinces and in the Foreign Mission field you are privileged to see men labouring in the ministry of God's Son, who there received their Theological training in that Institution, over which you have for so many years so efficiently presided.

We beg also to express our feelings of sincere respect for you personally and as a minister of Christ. That Christian humility for which you have been so distinguished would repudiate flattery, but we cannot but say that we honor the grace which has been bestowed on you and which has been manifested for so long a period, in the maintenance of a christian character in all the relations of life, not only untarnished, but radiant with "the beauties of holiness." As a minister you have been laborious and zealous, and we confidently believe that you will have many seals to your ministry not only in Princetown, but throughout the Island and elsewhere.

But especially do we feel it our duty as your co-presbyter to express our esteem of your conduct as a member of Presbytery. As such you have been distinguished by uniform kindness and brotherly feeling—by readiness to cooperate in every good work, and we have all reason to acknowledge our personal obligations for the fatherly interest which you have taken in us, the counsel and assistance which you have always been ready to impart and the value of which we have had reason to feel.

We beg also to express our best wishes for Mrs Keir and family who often kindly welcomed us to their happy home, and of whose hospitality we have often partaken. In the Providence of God you have been chastened, and we would express our sympathy with you and them in the trials with which He has seen meet to visit you. Especially we would express our gratitude that, in that trial in which the tongue of calumny and the

impertinence of busy-bodies have harrowed your feelings and assailed your reputation, God has in his Providence, afforded the most satisfactory vindication of your character, and "brought forth your righteousness as the light and your loving kindness as the noon-day."

When this Presbytery was formed nearly thirty years ago you were its father. All who were then your co-presbyters and some who have joined it since have preceded you to the Masters immediate presence, and we confidently believe have already received the reward of the faithful servant. We feel grateful to God that he has still continued you among us, and pray that you may still be spared to go out and in among this people to break to them the bread of life and also to aid the Presbytery by your valued counsel and assistance. But we cannot help being reminded that in the course of nature you must "shortly put off this tabernacle as the Lord hath showed us," and our earnest prayer is that He who hath been with you hitherto, may be with you still—that the light of his countenance may shine upon you with increased lightness in the evening of your days—that His rod and staff may comfort you as you descend into the dark valley of the shadow of death and that at last you may be among the number of the "wise who shall shine as the brightness of the firmament, and of those who turn many to righteousness who shall shine as the stars for ever and ever."

Signed by order of Presbytery,

R. S. PATTERSON, *Moderator.*

JOHN M. MCLEOD, *Clerk.*

21st July, 1858.

DR KIER not having an opportunity of preparing a written reply acknowledged it verbally.

THE REV GEORGE PATTERSON then delivered an address on "the Jewish Jubilees." He remarked that such meetings had originated in a reference to the command of the Jews to "hallow the fiftieth year." They were not enjoined by divine authority, as was the Jubilee under the Jewish dispensation. But there is a propriety, when a minister has been spared to labor for fifty years in the Lord's vineyard, or when an institution like the British and Foreign Bible Society has reached the 50th year of its existence, that the occasion should be marked by appropriate expressions of gratitude to God. He then described

the principal regulations of the Jubilee, and pointed out the principal purposes served by it. It was an important institution in a social and political point of view. It was a year of rest to the earth and to man. It prevented the perpetuation of slavery, as on that year every bondsman went free, it prevented the extremes of wealth and poverty, as on every 50th year the poor man received back his landed property, and the man who had accumulated, was obliged to restore all landed property, it tended to keep the tribes distinct, and rendered necessary the preservation of their genealogies, by which we have proof that the prophecies regarding our Lord's descent have been fulfilled.

But it was especially interesting to us, as typical of gospel blessings. This was indicated by our Saviour when on entering the Synagogue at Nazareth, he read that passage of Isaiah, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord," and when he added, "this day is this scripture fulfilled in your ears." Did the Jubilee proclaim rest, the gospel utters its invitation, "Come unto me all ye that labor and I will give you rest." Did the Jubilee proclaim liberty? The gospel delivers us from the bondage of sin and Satan and calls us into the glorious liberty of the children of God? Did the Jubilee proclaim the restoration of lost inheritances? The gospel proclaims for the inheritance lost in Eden, "an inheritance, uncorruptible, undefiled and that fadeth not away." Did the Jewish Jubilee follow the solemn transactions of the Great Day of atonement? So it was upon Christ's death and ascension into Heaven, that the command was given "go ye into all the world and preach the gospel to every creature." Was the Jubilee announced by the sounding of trumpets? The proclamation of the gospel is announced under the same figure, "It shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

In conclusion the speaker referred to

the subject in connexion with the present occasion. The trumpet of the gospel Jubilee had been sounded among this people for fifty years. How had they heard it? The Jubilee reminds us of the passing of time. All the ministers of our church who were labouring at the time that Dr Keir came to this country except himself have laid aside their armor. But God has raised up others and he is thus fulfilling and it is hoped will fulfil his word to us." All flesh is grass and all the goodliness of man as the flower of the field. The grass withereth, and the flower thereof fadeth away, but the word of the Lord shall stand forever."

After singing a part of the 81st Psalm

The Rev HENRY CRAWFORD addressed the audience on "The success of Evangelical preaching." He traced the success which had attended such preaching in the labors of the Apostles, of the Waldenses among the valleys of Switzerland and France, of the Reformers, noticing particularly Luther in Germany, Calvin in Geneva, and John Knox in Scotland, of the Covenanters when hunted as partridges upon the mountain, of Whitefield and the Erskines. He also showed the same in the progress of Presbyterianism in the north of Ireland and in the United States. He also referred to the success which attended the labours of the fathers of our own church, and which has attended the efforts of Mr Geddie in the South Seas. We regret that we cannot afford a fuller account of this address which was replete with facts and able and eloquent throughout.

At the conclusion of Mr Crawford's address, the four last verses of the 26th Paraphrase were sung, after which

WM. MCNEIL, Esq., of Cavendish, being called on said, that since he had been requested to address them he would say a few words. He would commence by expressing the deep interest he felt in this meeting. It was more than fifty years since he had been privileged to worship in Princetown. It was here that he became a member of the church. It was here that he was ordained an Elder, and of those who were members of Session when he was ordained, Dr Keir and he alone were left. He cordially agreed to every thing that had been said in the address of the congregation. It contained the truth, but not the whole truth. He remembered the time when

there was no road on the Island, except a narrow bridle path to Charlotte Town. Travellers - were obliged to go along shore, to cross rivers and creeks in canoes, or sometimes wading. The present generation could hardly form an idea of the difficulty of passing from one part of the island to another. He would congratulate the congregation on what they now saw. He had always regretted being disjoined from Dr Keir, he was opposed to the measure. Perhaps it was selfish in him to be so. But it had been considered for the benefit of the church. With great pleasure also he had seen Dr Keir called by the Synod to preside over the training of its future ministry and from what he had seen to-day as well as on other occasions, he believed that he had not labored in vain.

The last address was by the Rev JAMES BAYNE, on the "Lessons of the present occasion." He said that he appeared among them as a wayfaring man, not as a resident of the Island, nor as a member of Presbytery. He felt grateful that he had seen the only two Jubilees, that had taken place in the Presbyterian Church of Nova Scotia. The present reminded him of one to the Rev John Brown of Londonderry. It took place in a very large Church built previously, and the opening of which took place on the occasion. And one lesson he would deduce from the present occasion was that it would be an appropriate monument of Dr Keir's ministry for the congregation of Princetown to commence the erection of a new Church, of larger dimensions and in a style of architecture suited to the improved taste of the age, and call it the Church of the Jubilee.

He then referred to the lessons which the occasion might suggest to the members of Presbytery. Several of them were young men trained under him.— They saw how Dr Keir had been sustained and brought through all his toils. They were taught to gird up the loins of their mind. They serve a good Master, and, though they may not be permitted to see a Jubilee in the ministry, yet, if faithful to him, they will bear a better plaudit, "well done good and faithful servant, enter into the joy of your Lord."

To the congregation also the occasion had its lessons. It may remind them that ministers like themselves are passing away, and they should now listen to the instructions of their pastor as to a dying man. We naturally treasure up the

dying sayings of our friends, and we regret that we have taken so little note of their counsels. Let it be in the same spirit that you attend upon the ministrations of your aged and venerable pastor. Be admonished that life is short, that time is on the wing, and, if you do not now improve your privileges, you will have a fearful responsibility. He trusted that many hearts were evidently impressed with what they had seen and heard to-day, and, if they cherish such impressions, they will have reason hereafter to feel "it is good to be here."

He concluded by congratulating the congregation and Dr Keir on what they saw to-day, and expressed the hope that he might yet be spared for years to labor in the Church below.

After several votes of thanks, and singing the Doxology, the congregation was dismissed with the Apostolic benediction, and the vast crowds quietly separated, all seemingly gratified at what they had witnessed.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at River John on Tuesday, 13th July, after sermon by the Rev George Roddick.—The Presbytery entered into a full examination of the state of the congregation, particularly as to its financial affairs, and afterward resolved that, although nothing had been adduced affecting Mr Waddell's moral and ministerial character, yet, considering the past and present state of the congregation, the Presbytery feel constrained to advise Mr Waddell to tender his demission of his charge.—Mr Waddell accordingly laid his demission upon the table of Presbytery, and the Rev James Byers was appointed to exchange with Mr Waddell and intimate this fact to the congregation.

Rev J. Watson, being present, asked till next meeting of Presbytery to give in his decision on the call from Baddeck.

The Rev James Bayne was appointed to supply Charlottetown after Rev G. Patterson, and Rev G. Roddick to assist Mr McCurdy with the Sacrament at Miramichi, and to supply Charlottetown two Sabbaths on his return. Supply was also appointed for the congregations of Mabou, Baddeck, New Annan and West Branch.

The Presbytery again met at New

Glasgow on the 11th August. Took up Mr Waddell's demission now lying on the Presbytery's table. Mr John Henry appeared as commissioner from the congregation of River John, who laid upon the table of Presbytery a resolution passed by the congregation, to endeavour to secure a portion of Mr Waddell's services, and a subscription list for that purpose. After mature deliberation, the Presbytery resolved to accept Mr Waddell's demission, and dissolve the pastoral relation between him and the congregation of River John. The Rev George Walker was appointed to preach at River John on the 4th Sabbath of August and announce the vacancy. He was also instructed to take steps for the payment of arrears due by the congregation to Mr Waddell, and the Presbytery agreed to give gratuitous supply for a time to enable them to settle up these arrears.

Mr Watson intimated his declinature of the call from the congregation of Baddeck, and it was accordingly set aside.

The Rev James Thomson was appointed to supply Dr Keir's pulpit for three Sabbaths during the month of September.

Mr McKinnon, preacher, being at the disposal of this Presbytery after the end of August, the Presbytery agreed, on application of the Presbytery of Prince Edward Island, to send him to Charlottetown during the month of September, and it was agreed to meet at Pictou on Wednesday, 1st September, to receive his trials for ordination.

Mr Alexander Falconer, Student of Philosophy, appeared before the Presbytery seeking admission to the Hall, he having been prevented from attending the third term of his course, by the change in the arrangement as to the time of the classes of the Seminary.—The Presbytery agreed to examine him on the branches he has studied, and, if satisfied with his attainments, to admit him to the Hall, subject to the approval of Synod, with the understanding that he yet attend the Philosophical classes two sessions. He was accordingly examined in Latin, Greek, Logic and Moral Philosophy, and, the Presbytery being satisfied, the Clerk was instructed to certify him to the Professors.

Notices of Acknowledgments, &c., crowded out.