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T H E
CHRISTIAN INSTRUCTOR

AND
MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

JULY, 1860.

CONTENTS.

CHRISTIAN INSTRUCTOR.		Page
sermon by Rev. Dr Smith.		193
Lecture by Rev. John McKinnon,		200
VARIOUS MISCELLANY.		
Singing.		204
Thou Shalt not Steal,		207
No sin in Life,		207
Widder's Corner.		
The Lost Boy,		208
"In Thee do I put my trust",		209
How to get the money up,		210
The beauty of goodness,		211
Little Theodore,		211
VALUABLE INTELLIGENCE.		
Synod of the Pres. Church of N. B.		212
Synod of the U. P. Church of Scot.,		213
Union of Presbyterians in Australia,		216
Presbyterianism in France,		218
EDITORIAL.		
Meeting of Synod,		219
OBITUARY.		
Samuel Fulton Archibald,		221
James Carmichael, Esq.,		223
Lauchlan McPherson, Esq.,		224
MISSIONARY REGISTER.		
	Page	
Meeting of Synod,		97
Foreign Mission.		
Letter from Mr. Inglis.		103
OTHER MISSIONS.		
India—Death of Rev. T. Steele.		106
NEWS OF THE CHURCH.		
P. E. Island Presbytery.		110
Free Church Synod,		110
NOTICES,		110

PICTOU, NOVA SCOTIA,

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THE
CHRISTIAN INSTRUCTOR.

JULY, 1860.

THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—Prov xix. 1.

SERMON

PREACHED AT THE OPENING OF THE SYNOD OF THE PRESBYTERIAN
CHURCH OF NOVA SCOTIA, ON THE 20TH JUNE 1860, BY THE
REV. JAMES SMITH D. D.

COLOSSIANS I 18.—He is the Head of the body, the Church.

Correct opinions respecting the nature and organization of the christian church, and of Christ's relation to that church, are usually regarded as points of co-ordinate importance with orthodox views of theology. It is not enough that we entertain sound, evangelical and calvinistic sentiments respecting the great doctrines of the gospel. It is equally necessary that we hold correct and scriptural opinions respecting Christ's person and headship over his church. It would as certainly rob the Saviour of that honour which he claims, common with the Father, if we were to admit the creature to be any part of his regal authority, as it would do to divide the power of his grace, or the merit of his death with helpless sinfulness. Whilst, then, we labour to strengthen the bulwarks of sound orthodoxy, it is equally right to guard the honour and prerogatives of Christ in another direction: namely, to unfold the character and constitution of his church, to set forth her sacred rights, her spiritual power and discipline, her entire distinction from every secular society on earth; and at the same time, to vindicate the Saviour's exclusive authority and dominion over his church, and his exclusive prerogative to regulate the whole course of his spiritual administration. It is something of this kind that I propose to undertake in the present course; and with this view I shall endeavour

To delineate the true character of the church.

I. Consider the import of the Apostle's statement, "Christ is the Head of the church."

II. Review some practical bearings arising from the subject.

I am first to delineate the true character of the church.

The Church of God is a holy society gathered out of the world by the gospel call, and organized for high and holy purposes, in the

name of Christ. It is the heritage of the Lord, which he has chosen for himself, and which he enriches with his grace, and waters by his word and Spirit. "It is a chosen generation, a royal priesthood, a holy nation, a peculiar people." It is the house of God,—the special residence of his gracious presence, where he holds spiritual communion with his people, where he makes them drink of the river of his pleasures and satisfies them abundantly with the rich provisions of his house. Here God has deposited his holy oracles, instituted the ordinances of his grace, and furnished all things that pertains to life and godliness. Here holy men meet together in God's name; not for secular objects, but for divine worship and hold sweet intercourse and communion with one another. And here God bears testimony to the word of his grace, and renders it effectual for converting sinners, for edifying saints, and training up believers for the heavenly inheritance.

The church of God is a subject with which we are all so familiar that it might seem unnecessary to make it the theme of particular discussion. A keen controversy, however, having lately arisen on the subject, it may be proper to canvass the merits of the question a little.

The church is commonly considered under a two-fold aspect, for distinction is usually made of it into visible and invisible. We hold to this distinction as taught in the Confession of Faith. Rejecting the church-establishment theory which recognizes an intimate union between church and state, making the church co-extensive with the state to a greater or less degree, the Sovereign the head of the church as well of the State, we maintain that "the visible church consisteth of all those throughout the world who profess the true religion, together with their children." And instead of giving every member of the civil community a right to the membership of the church, as a matter of course, we guard admissions with great strictness. Without arrogating to ourselves the prerogatives of the Almighty, and presuming to determine the *spiritual state* of applicants we admit on a profession of faith; and we admit none but on a profession of faith, accompanied with such a measure of religious knowledge and experience as renders the profession credible. .

By the invisible or mystical church, we understand in the language of the same Confession, the whole number of the elect,—all those who have been called by divine grace into the fellowship of the gospel and sanctified in Christ Jesus by the spirit of truth.

This distinction of the church into visible and invisible, is denied by the Romanists and by some Protestants, but on different grounds. Those of the latter who deny the distinction, maintain that the New Testament church is not an outward and visible organization, but a spiritual community, consisting of true believers only. This is the ground on which the Baptist church is founded. Their object is to secure a pure church,—an important object, if attainable. What is the result? Why, the entire exclusion of children from the church; the denial of original sin inherent in the infant, or transmitted; the cutting of the church asunder,—making one-half worldly and carnal, and typical of the other half, which, in their view, is wholly spiritual; and the admission of a slight form of conversion, when there is reason to believe, defeats their main object.

The theory of the Baptists has been recently espoused by some very eminent divines occupying high places in the Presbyterian Church, and defended with ability and zeal. But their argument is fallacious, and their objects either nugatory or unnecessary. Their idea of the Church is grounded on the phrase in the Creed,—“the communion of saints,” which they take, contrary to the fact, to be a description of the Church. The church in the Creed, and the communion of saints, are two different things. The former denotes the visible church, the latter belongs to the invisible, and found its way into the Creed long after the former. They further appeal to the use of the word church, and to the descriptions of the church, found in the New Testament, such as the term “holy;” “called to be saints;” “the Church of God which is in Corinth,” and so forth; and affirm that these can apply to none but true believers. But they overlook the well-known fact that many of these terms are ambiguous, especially the term holy, which denotes both federal and absolute holiness. These and similar expressions by no means imply that whilst the general character of the church was holy every individual in it was holy also. For the same Apostle who employs these terms and applies them to the church, was well aware, that, in every church, the character of some did not accord with these spiritual designations. The truth is, that the advocates of this theory have overshot the mark and pushed their argument quite too far. Their object is to show that there is no spiritual ground for church establishments, especially for the Romanist theory of the church. But to do this it was neither necessary nor good policy to adopt a false position, which serves only to weaken an argument. Their object can be better and more successfully accomplished on our principles; that is, acting under the authority which Christ the Head of his Church has given her for managing all her spiritual concerns, to exclude all unworthy persons from her communion; to admit only on the ground of a profession of faith in Christ and obedience to him; and to deny all right to the privileges of the church under any circumstances whatever, apart from moral fitness.

The same line of argument has been more recently employed, to resist the encroachments of the civil power. Now, with all deference to the judgment of excellent men, I would say, neither is it necessary, even for this object, to adopt such a position. In fact it may have some efficacy in the other case; it can be of little service in this. It is not easy to resist the interference of the civil courts, especially where there may be a disposition to overstep the limits of their proper jurisdiction. Our voluntary churches are indeed pure, religious associations; but their existence as *visible organizations*, can not be maintained without involving the question of civil rights. And if a dispute about these should arise, what is to prevent an appeal to the civil courts? I apprehend, the plea that Christ is the Head of the Church, and that in all church matters we are acting under the authority of her living Head, will not avail to protect us from state interference; unless we take stricter ground, and, by express regulations, guard against *all appeal* to the civil courts. Let us frame our constitution,—always in accordance with the scripture, as Paul says, “Dare any of you go to law before the unjust,” in such a way as will preclude an appeal to the civil courts; and in all our decisions

let us keep within our constitution, and then we are safe. But I apprehend, if in contravention of our own laws, we pass sentence on our members that involve civil injury, we may be called on to answer for it. On the other ground, if a reason why should be required, it can be easily given, and it will always be sufficient; unless, indeed, there should be a disposition to perpetrate an act of daring persecution.

II. Let us now consider the Apostle's statement, "Christ is the head of the body, the Church." The term body here may be viewed in the same two-fold aspect in which we have already considered the church. In the highest and strictest sense it denotes the invisible or mystical church, comprising the whole body of true believers, every member of which has spiritual communion with the living Head.—But as the visible church is Christ's Kingdom, over which he reigns, invested with all authority as mediator, to impart spiritual influences for the *conversion of sinners* as well as for the building up of saints, so it also, in an inferior sense, may be called his body. Now it is over the body, viewed in this light, I am at present to consider Christ as Head.

1. In the *first* place, I observe that Christ is the *federal* head of his church. The language of the prophecy is, "I the Lord will give thee for a covenant of the people." And we are told that "he was made a surety of a better covenant." According to the constitution of the covenant of grace he became the representative of his church and people. He stands at their head as their surety and substitute, and in their name he has fulfilled the condition of the covenant. As their kinsman, redeemer and covenant head, he has met and satisfied all the claims of law and justice preferred against them. If he has endured the curse and suffered the penalty of a violated law, it was in their room and stead. If he has honoured the law by his obedience to all its holy precepts, it was in their behalf. And if he has thus wrought out an all-perfect righteousness, it was for their justification. In short there is a legal as well as a vital union subsisting between the head and the members; as their engaging surety he is one in law with his people. He was made sin for us, and we are made the righteousness of God in him,—"he bore our sins in his own body on the tree," and his righteousness is imputed to every believing soul for pardon and acceptance. The gracious promises of the new covenant are made to his church and people in his name,—not exclusively to saints, as some contend, otherwise no sinner could have been converted,—and as their covenant head, he dispenses new covenant blessings to all, according to their circumstances. And when he brings many souls unto glory, he will present them to his Father saying, "Behold I and the children whom thou hast given me."

2. In the *second* place, Christ is the Head of life and spiritual influences to his church. This arises from the union subsisting between the Head and the members. This union is a point of great importance in spiritual religion. In virtue of this we have fellowship with Christ in all the blessings of grace and salvation. It is a real and vital union formed by the one Spirit of Christ, pervading both the Head and the members. Christ is thus the fountain of spiritual influence to every member of his body. If they live it is because Christ lives in them by his Spirit. He lives in them as

they in him. "Christ liveth in me," says Paul. He diffuseth life and grace and all saving influences throughout the whole body. It hath pleased the Father that in him should all fulness dwell, and out of his fulness they all receive, and grace for grace. Comfort is given to cheer the heart in trouble. The graces of the soul are quickened when languid. Fresh energy is infused into the soul to strengthen the believer in weakness and to help forward to victory in the Christian warfare. In short from this inexhaustible fountain every thing flows that is necessary to promote either growth or fruitfulness.— "Speaking the truth in love, that you may grow up unto him in all things, who is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,—maketh increase of the body, unto the edifying of itself in love." Whilst, then, sinners are drawn to Christ from a discovery of his glorious excellencies and all-sufficiency to save, should not saints be drawn more closely to him as the inexhaustible source of all spiritual supplies? "He will make them drink of the river of his pleasures, for with him is the fountain of life,—in his light shall we see light."

3. In the *third* place, Christ is the head of power and authority to his church. Christ is the alone king and head of his church. This also is a very important doctrine and holds a prominent place in the christian system. What he obtained for his church as a priest, he is exalted a prince and a savior to apply. The doctrine of Christ's headship, as involving his regal authority and exclusive control over his church, has in every age strongly excited the jealousy of the powers of this world. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed." What vast multitudes have suffered for conscience sake. The sword of persecution has been often bathed in blood. Under Pagan and anti-christian Rome, the church has counted her martyrs by millions! And Christ's exclusive right to rule his church, still continues to be opposed, in various ways, even in protestant countries, nevertheless Christ's authority over his church is supreme and exclusive. It is his prerogative as head of church, to prescribe her laws, which are all spiritual like his reign; to institute her ordinances and offices; to appoint her form of government and discipline; and to regulate and direct all her administrations. Her office bearers are invested with a spiritual character, and bear rule in the church in virtue of power derived exclusively from him alone. They recognize his authority in all their proceedings, they acknowledge their accountability to him alone; and none can interfere with their decisions, or with the administration of her spiritual laws, without usurping his rights and royal prerogatives.

This regal authority which Christ exercises over his church is not an arbitrary or oppressive sway, like that of tyrants and despots. He stands in a gracious relation to his church as her head. Invested with universal dominion, he rules her enemies with a rod of iron. But the rule he exercises over his church is one of benignity and love. He writes his laws in their hearts, and so they love to obey. Paul says, that the God and Father of our Lord Jesus Christ, the Father of glory, hath put all things under his feet, and given him to

be head over all things to the church." He is not only over all things in his essential dominion as a Divine person, but he is invested with absolute control over all things as Mediator. His dominion as Mediator is co-extensive as to its objects with his dominion as God. And the Apostle affirms, that he, who is thus exalted far above all created intelligences,—above all potentates and earthly powers, is by a gracious Divine appointment, constituted head of the church. Not head over all things in the same sense in which he is head of the church; but in the sense of possessing dominion and power over all things, for the welfare and security of the church. He was given to be her head. Let us then reverently acknowledge his high authority, let us render cheerful submission to his holy will, let us love his person, and glory in his benignant reign.

III. Let us now finally review the subject in some of its practical bearings. In connection with Christ's headship over his Church, several questions arise respecting the relation in which civil government stands to it.

1. In the first place, there is the question of the Magistrate's power in the church. Now, if the view we have taken of Christ's headship, is well founded, the magistrate, as such, can have no power in the church beyond what the influence of his high station gives him for good, in common with all her members. The office of the civil magistrate is conversant, not with spiritual, but solely with temporal things,—the conscience with its concerns comes not within his jurisdiction. Man as a moral agent is accountable to God only for his opinions; and for the magistrate, with coercive power—the only power with which he is armed—to exercise a control over a man's judgment, or conscience, would not only do violence to it, but would incur the guilt of a grievous usurpation,—a daring encroachment on the prerogatives of Him who is Lord of the conscience; besides involving all the evils of persecution, already mentioned. Even enactments granting toleration, are not an honor to any nation, but a reproach. It is man's natural and unalienable right to worship God according to his conscience; and for any government or legislature to assume the right of granting toleration in religion, is a presumptuous interference with the rights of Him, who is Lord of Lords and King of Kings; and a pretence to confer on man a right which no earthly authority can lawfully either confer or withhold.

At the same time, civil rulers have it in their power to do much for religion, and are bound with all others to employ their position and advantages for promoting the practice of piety, that their example may be felt and followed. Their station in society, and the high authority with which they are invested in secular matters,—if it is not to be employed to enforce religion, or to maintain any particular form of christianity in preference to others,—give them influence, and impart to their example, to their counsels or solicitations, a force which they would not otherwise possess: this influence and these advantages they can and ought to employ in favor of religion. They can practice religion themselves, and recommend it by their example to others. They can do much to favor the great work of christian liberality. They can lend their countenance and support, much further than is ever done, to associations formed for religious purposes. They can give their active support to every

scheme of benevolence professing to diffuse in the community the knowledge and the practice of true godliness. They can do all these things to better effect than common men, and doing these, Kings will become nursing fathers, and Queens nursing mothers to the Church in the true sense of the terms.

2. With respect to the question of state support to the Church or to religion. We may regard it as wrong in policy and wrong in principle. We could not expect the state to grant so great a favor to the church, or to any body of irresponsible men, as an endowment, without some obligation or guarantee in return. This would bring the church under obligation to the state, and force it into a position of subserviency to secular power, which would grievously mar her spirituality and materially impair her independence. If one denomination were endowed in preference to others, and at the expense of others, the distinction would be unjust, invidious, and a fruitful source of angry agitation.

But the gravest objection lies against the *principle* of endowments. It is surely the duty and privilege of Christ's Kingdom to support itself. It would be a reflection against the wisdom of its glorious Head to suppose that he would found a kingdom diverse from all other kingdoms, and opposed to them in spirit and yet leave it dependent on them for support and maintenance. The living Head has endued his Church with a living principle of self support; and it would be a dishonor to the Head and a damage to religion, either to doubt the churches' ability, or draw her support from secular kingdoms. The church is both self-sustaining, and healthiest, and most vigorous when relying entirely on her own resources; and to draw her support from any quarter without her own sphere, would only ramp and paralyze her exertions in reference to a very important department of christian duty. But this does not oppose the very commendable practice, when circumstances require it, of making contributions within the church, thus drawing forth more fully her own inherent resources, and of raising funds for educational purpose, or the like, on which the welfare of the church is greatly dependent, so as to place her beyond the risk of temporary derangement, or lighten annual burdens.

3. Finally, I observe that the voluntary principle has, in some cases, been pushed too far, and has in consequence obstructed good measures. This has arisen from an idea that men are bound to carry out their principles to what they conceive to be their legitimate results. But this is as unwise as uncalled for. Almost any class of principles, however good in themselves, by being carried to extremes, may be perverted, and so made productive of evil, instead of good. Thus an objection is taken against the civil power doing anything to promote the sanctification of the Sabbath, guaranteeing the use of the bible in schools, or even interfering with education; as if educational institutions were so closely identified with the church, that we can not reject state aid to the one without being compelled in consistency to reject it to the other also. Schools are not the handmaids to religion, but they are of fully more service and utility to the civil community. And it is just as much the interest and the duty of the state to support schools, as it is the interest and the duty of the church to do so. That righteousness exalteth a nation, is a dictate of natural religion as well as of revealed. The state then may very warrantably, acting within its own sphere, prevent the desecration of the Lord's day, secure for every Christian congregation the right of religious worship unmolested, and, if not to enforce the reading of the bible in schools, at least to encourage it, and to prevent opposition to it in all

schools where it is wanted. All this can be safely done without invading either the dictates of conscience or the rights and prerogatives of the great Head of the church.

1. It is the duty of all to yield a cheerful submission to the authority of the Great King, and scrupulously to guard against usurping his sacred rights and prerogatives.

2. It is the duty of the church to glory in its exalted Head: to rejoice in Christ Jesus, and to have no confidence in the flesh.

3. It is the duty of the church members earnestly to study to have their practice in conformity to their profession, and their hearts assimilated to the image of Christ.

4. The church has a great mission to fulfil. The command of her glorious head is, "Go ye into all the world and preach the gospel to every creature." It is her duty to extend her boundaries and her benign influence, until all the ends of the earth see the salvation of God. To rely upon her own resources, and not to wait for state support.

THE

CONCLUDING PART OF A LECTURE DELIVERED BY THE REV. JOHN MACKINNON, HOPEWELL, TO THE YOUNG MEN'S CHRISTIAN ASSOCIATION, SPRINGVILLE, EAST RIVER.

MY YOUNG FRIENDS,—

The object of your Association is, I presume, the same as that of those of similar name and constitution in other localities, viz: "The improvement of your intellectual and Spiritual Condition." This is a most noble object, the noblest that can possibly engage the attention and excite the activities of rational and moral beings in this world. Compared with this, all other designs and occupations shrink into utter insignificance, and become unworthy of thought or consideration. All the labour and attention, bodily and mental, judiciously, faithfully and unremittingly expended, and all the self-denial and inconvenience to which you can possibly subject yourselves in prosecuting this most noble object, you may rest assured will ultimately be most amply rewarded. Yes, rewarded infinitely beyond your loftiest conception. You will be rewarded in the accumulation of stores of invaluable knowledge, which shall be eternally retained in the comprehensiveness of grasp, stalworthness and activity which your moral and intellectual faculties shall necessarily acquire, and in that spiritual preparation which shall pre-eminently qualify you for attaining and enjoying the most glorious and exalted destiny. All worldly acquisitions such as wealth, honours, fame, rank, grandeur, are perishable in their nature, and necessarily terminated by death; but knowledge once possessed is as immortal as the soul, and passes with the regenerate into the realms of unending bliss. The highest intellectual elevation which can possibly be attained *here* will constitute the lowest stand point *there*. What an encouraging and stimulating thought, that by self-culture, self-denial, and a proper improvement of the gracious means furnished us by our merciful and loving Father, we can acquire the preparation which shall fit us not only for spending an eternity in the Kingdom of Glory, but on our first entrance occupying a position

in it nearer the eternal throne and higher up in the scale of intelligence than we otherwise could under ordinary circumstances.

In improving your intellectual condition, you all need not confine your attention to any one particular subject of knowledge. The subjects of knowledge are as numerous as the tastes and dispositions of your minds are various, and these are furnished us by our benignant Creator, with a profusion which renders them accessible to the meanest intellect and the most limited means. What you specially need are not brilliant mental talents and an unlimited fortune; but an earnest desire for the acquisition of knowledge and an indomitable perseverance which no ordinary difficulty or disappointment can either relax or suspend. In possession of these there may be no field of thought too difficult for you to explore, or no limit to your mental attainments. Though genius and talent cannot be originated by any effort on our part, yet both can be highly cultivated. None of us know what sparkling diamonds—what gems of intellectual greatness may be hidden far down in the inmost depths of our mental nature; our duty is to dig down and bring up, and enlighten and bless the world. As you value your reputation, as you value your success in life, as you aim at a higher and nobler position than you now occupy, avoid as you would the deadly opium, rambling, delectatory pursuits. These without securing your object, will exhaust your energies, enfeeble your minds, blast your hopes, and at last render you the miserable victims of misdirected aims and of irretrievable disappointment.

To ensure success in life, you must select that branch of study, that profession or business for which you feel a decided taste and inclination, for which you manifest a special aptitude. Having done so, aim at the highest possible proficiency. Be not satisfied with the ordinary attainments of ordinary men, who always move in the traditional rut, and never step beyond the jog-along trot-go of the common-place. It was this stolid and dogged adherence to tradition—prejudice and belief, and the unreasonable determination to ignore the light of truth, unless it emanated in the accustomed direction, that prompted the ecclesiastical bigots of the sixteenth century to condemn that distinguished philosopher as an heretical innovator. While, therefore, intently prosecuting any particular study or profession, let your minds be open to receive the light of truth upon it from whatever quarter from whence it emanated. Let neither prejudice or partiality, prevent you from giving any original theory or doctrine, however new and startling to you at first, a candid and a thoughtful consideration. Condemn no contribution to your stock of knowledge until you have previously subjected it to a careful and impartial investigation. History furnishes numerous examples of persons, who, conforming to these requisitions, attained the highest eminence in literature, science and arts. Among these we may note a few of the most modern who in their appropriate professions stand out from among the rest of mankind as intellectual

Titto, though the son of a poor drunken stone mason, once a house boy, possessing only four senses—having lost the sense of hearing by a fall—without a college education and even common

school education, by study, by perseverance, by self-denial, by most carefully cultivating the intellectual powers which he had, and improving every favourable opportunity, ultimately attained the highest eminence in sacred literature, and when he died left monuments of his intellectual and moral greatness behind him as imperishable as the language in which they are written.

George Stephenson, who was almost destitute of a common education—a collier, working in the pits, by his habits of attention and careful observation, rose step by step, until he came the projector of the railways of Great Britain; and the most eminent, practical, and scientific engineer of his time.

It was not by his extraordinary genius and talent that the late Dr. Brown of Edinburgh attained to the eminent distinction of being one of the best Biblical expositors of modern times, but by his unremitting study, his habits of close and careful observation, and thoroughly investigating every subject which attracted his attention.—As to his universal acquirements, he might most appropriately be called a walking Encyclopædia.

I might mention the late Dr. Wilson as a practical chemist and unrivalled technologist; Sir William Hamilton as a metaphysician and the lamented Hugh Miller as a geologist. All these owed their greatness to their desire for knowledge, their indomitable perseverance, and their readiness to receive the light of truth from whatever quarter it might emanate. Intellectual success consists therefore in unwavering purpose, and an unalterable resolve to confine the attention to one particular department of study, and thoroughly master it. By so doing you will be astonished at the vast amount of general information you will acquire. Every subject of study which you can possibly conceive forms the centre of an unlimited range of knowledge. All the departments of knowledge are so concatenated and intertwined that you cannot perfectly master one without acquiring an extensive acquaintance with a great variety of others. Hence the man of one book, of one all-absorbing idea, of one fixed and undeviating purpose, is an irresistible man.

In improving your intellectual condition, reading is absolutely necessary. In books you come in contact with the thoughts of the wisest, the most intelligent and most experienced men. There you will find the results of years of the closest thinking, and of the most searching investigations, so condensed that by a few hours' reading you may obtain a complete knowledge of subjects which cost the authors years of intense labour. Reading, therefore, is of invaluable importance. It is impossible for you to improve your intellects to any extent without it. That your reading essentially benefit you must be select, and such as has a special bearing upon that department of study to which you are directing your immediate attention. Desultory reading is most injurious to the mind. It vitiates the taste or inclination for any one subject, and enervates the mind so much that it becomes incapable of bearing up under the continual pressure and unrelaxing tension necessary to master any one department of knowledge. The books which exert the most injurious effects upon the mind are novels. The demoralize the intellect, vitiate the taste for sound, substantial and instructive reading, and invariably corrupt the morals. A novel reader never excels in anything great.

useful. In order to read you must economise your time. That time which is spent in unnecessary visiting, in sometimes mischievous gossip, or in wasteful idleness, if devoted to reading select and useful books might prove sufficient to elevate you to an eminence in intellectual attainments, of which you can now form no conception. Economising your time, and devoting it to read and study standard authors, will exert a most beneficial influence upon your mind as well as your intellectual condition.

In improving your intellectual condition, you should make it a practice to write out your thoughts. This will give them precision and definiteness. It is, in fact, the only sure way of acquiring correct conceptions of any branch of knowledge. Let not the suddenness, unconnectodness, and unsatisfactoriness dishearten you. Try again. The best of our standard classical writers, such as Addison, Blair, Pope, Macaulay, rewrote their compositions seven or eight times before they considered them worthy of public perusal. You, then, adopt the plan of writing and rewriting your thoughts, in the course of time you will be able to express your thoughts with elegance and ease. These, then, are a few hints to guide you in the attempt to improve your intellectual condition.

You also wish to improve your spiritual condition. Without this highest intellectual attainments would prove of no substantial benefit. Intellectual and spiritual improvement must accompany each other. They cannot be dissociated with impunity. Being wise in literature is a totally different thing from being wise unto eternal salvation. By your activity in the region of intellect, you might surpass all your predecessors and compeers in every department of human knowledge; you might make discoveries in arts and sciences of incalculable importance to the mind; you might, by the greatness of your talent and the brilliancy of your genius shine forth in the firmament of a literary and scientific firmament, the brightest luminary ever excited the admiration of the world,—and yet through your neglect of attention to your spiritual improvement be thrust down by the righteous Judge of Heaven and earth to the blackness of hell. Intellectual attainments, however desirable, and however obtained by the exertion of the noblest faculties, are not the peculiar qualifications which fit immortal souls for eternal glory. But intellectual attainments and these qualifications are not incompatible. They borrow from and impart to each other divine lustre and eternal glory. Sound intelligence is the foundation upon which Christian piety erects her loftiest and most attractive spiritual edifice. Intelligence gives spirituality or piety stability, vigor and stalwarthness, and piety in return receives dignity, purity and moral sublimity. Intelligence without piety would bring you on to infidelity, and piety without intelligence would land you in superstition.

To improve your spiritual condition, you must diligently and carefully study the sacred scriptures. These contain the words of eternal life, and they testify of Jesus Christ, through whom alone salvation is attainable. You must also abound in prayer. "Prayer without ceasing" is the divine command. Prayer, more than any other religious exercise, is the best calculated to spiritualize the soul. In prayer, the soul comes into immediate contact with the Eternal Father and holds intimate communion with Him. The more fre-

part of its worship which consisted in singing, and which were continued until its destruction,—until the dispensation of Moses was brought to its close.

Nor did the praise of God, in the singing, cease with the shadowy dispensation of the law. Angels expressed their joy in a song of praise, on the birth of Christ. A hymn was sung by the Saviour and his disciples at the close of the institution of the Lord's Supper.—Singing is especially enjoined by Paul, Col. iii. 16, and Ephesians v. 19. And Paul and Silas made the Prison of Philippi echo with their songs of praise in the midnight, "and the prisoners heard them." And we have the testimony of Cyprian, of Caius, Clemens, Pliny, Irenæus, Augustin, Chrysostem, that singing was a constituent portion of the public worship of God from the days of Moses, onward to the fifth century.—That singing in the public worship of God is a divinely instituted part of public worship. This has never been very extensively or plausibly questioned, and the reason that our very nature protests against it. Why was the ability of singing given us by God, unless to be employed? And why was the deep sympathy with musical harmony given us, unless to be gratified? Singing has made nothing in vain.

Singing, as a part of public worship, has been greatly corrupted. In respect it has shared very much the same fate as public prayer. As the one became corrupt, prayer and singing, from acts of solemn worship, fell down into ritual performance.—It was so in the Jewish Church, and now so in the Romish Church, where the pantomime of the Mass has supplanted the preaching of the gospel, where music as a science has supplanted devotional singing.—The "great masters" of painting, of architecture, of music, have done more for the world, than all the fathers, all the prophets, all the fabulous martyrs of Antiquity, put together. Take away the paintings, the statues, and music from the churches of Rome, and there is nothing left!

Protestant Churches sinless in this subject. This part of the public worship of God has been very much neglected by organists, professional singers, and choirs, whose aim is to be scientific and not devotional,

pleasing to the educated ear, and not elevating to the affections of the devout worshipper. Indeed it is mainly transferred from the people, to a committee in the organ loft, which feels that it has a right exclusively to control it, and which will not brook the singing of the people, lest it should make discord.—And thus, often, the precious right of a Christian congregation is sacrificed to the fastidious taste of a few persons, not one of whom may be a professing Christian, and whose only object may be to display their fine and well trained voices! We scarcely have words to characterise this desecration of a divinely instituted part of God's worship! It cannot be long endured, save where public worship has become a mere ritual service.

And the arrogance which leaders and choirs often assume, is noteworthy. In one case, they stipulate to sing one tune in which the people may join, if the people will refrain from singing, save that tune! This is quite liberal, when it is known in many other cases the people are told that they have no more to do with singing than with preaching! Some times the organist or chorister selects the hymns for the pulpit, and sends them to the pastor. A pastor requested the organ to be stopped, when, in a voluntary, it was continued five minutes beyond the time to begin public worship. The organist locked up the organ, and walked out of the church, saying he would not suffer such impertinence. A minister requested his chorister to select simple tunes; he was told to take care of his own end of the church, and not to interfere with what did not belong to him. A pastor, not able to stand it any longer, rebuked the levity of the choir. They rose in a body and left the house. A minister once preached kindly on the singing proper for the house of God, in which he flattered the choir up to their deserts; he was told by an excellent elder, who was a member of it, that if he preached another sermon like that, he would have no choir at all. And thus in every variety of way some of the best pastors in the land are annoyed by organists, choristers and choirs, whilst the people of God are deprived of one of their dearest rights, and the praise of God is reduced to a musical performance! This, all this, is a grievous desecration of a divine ordinance, against

which the entire Church of God should protest. Why should singing, more than preaching or praying, be given over to mere performers?

3. The greatest mistake as to the singing in public worship is, a desire to make it artistic. In Rome and Paris people rush to the churches to hear the singing; they care nothing for the other parts of the mass. Such is the case in many Protestant churches where devotional singing has given way to the operatic. We have heard of a church in New York where the preacher is voted a bore, but where fashionable people resort to hear sacred songs sang by professional singers from the opera—where the singing costs more than the preaching! How much better is it to go to such churches, where the praying and the preaching are mere accompaniments to the singing, than going to the opera! The truth is that we sacrifice the devotional, in the proportion as we cultivate the artistic, beyond a given line. People that know not a note in music can sing the praises of God so as to excite their devotional feelings, if the tune is a familiar one. And these form the great majority of ordinary congregations; and it is in reference to these, and not for the few cultivated ears, that the singing of congregations should be conducted. We heard the choir of the Sistine Chapel, and of St. Peter's, and of St. Pauls; but as far as devotion is concerned, their singing bore no comparison to that we have heard in Scotch churches, led by a precentor from a seat under the pulpit; or in a Methodist church, when the brethren had a good time. The singing in which most of the people can unite, may not be the most tasteful and classical, but it is the best for the people,—it is the most devotional. It may grate upon the ears of young misses from boarding schools, and of young gentlemen of operatic tastes; but because it elevates the religious feelings of the people, it is harmony in the ear of heaven. When even soldiers are led to the deadly breach, it is always under the inspiring influence of words and tunes in which battalions may unite. If the "Marsellaise," as Lamartine says, was to Frenchmen, as "a recovered echo from Thermophylæ," why should not our Christian psalms and hymns be so sung as to be recovered echoes from Calvary! As singing is a part of public worship

designed to unite all the people in concert, it is a desecration of it to surrender it to a Committee of Artizans in the gallery.

4. The singing should be congregational. This cannot be secured by singing schools, whose teachers, like other travelling artists, are but little worth. They neglect the old tunes, and introduce new ones; and when they retire their scholars can sing neither. Nor can it be secured by choirs. As the choir rises in artistic skill, the singing sinks as to its devotional character. It dwindles into a performance. All persons should be taught in our schools to sing, as in Germany. Singing should be a branch of public instruction. The hymn, and the tune which it is sung, should be printed on opposite pages; and, without deviation, the hymn should be sung to the same tune. Thus, soon, the one would suggest the other, to all minds. Who is vented sitting in singing and praying we know not; but we hesitate not to pronounce it irreverent as a posture and unsuited to the service. A precentor rises when he sings. So does the choir. And why should not the congregation? Whilst the posture is a little when compared with the spirituality, yet it is something. When we are little else than spectators; when we rise, we take part in the service and sing the better if we sing at all.

As we would have all to pray in the house of God, so would we have all to sing. Nothing is so adapted to excite devotional feelings. There never was a revival of religion which has not been attended by a great fondness for singing. Luther, and the Wesleys, had the power of singing, and made good use of it. It is the most social part of public worship. In praying and praising, one speaks; the rest silently concur; but here all concur, and stimulate each other. Singing will be the enjoyment of heaven? When faith is lost in things hoped for, then will our hearts and tongues be vocal with the praises of God. Hence all that hope in the praises of God in heaven, should sing his praises upon earth, "teaching and admonishing one another in psalms and hymns and spiritual songs, and with grace in their hearts to the Lord."

THOU SHALT NOT STEAL.

Every body knows where the above commandment is found. Every body knows that it is a part of the moral law, and that a breach of it is a sin against God and man. Every body condemns theft, and acknowledges that a thief is a bad character, and ought to be punished. But as to the real essence of the crime of theft, men are not always agreed. Many men think that it consists in violently appropriating to ourselves the property of another. The burglar, the highwayman, the pickpocket, with them are the only thieves. Theft consists in nothing but a breach of the law of the land, in their estimation. But is this true? Does this cover the entire ground? Does this commandment enforce the rendering of a fair equivalent for what we receive? Is not the man who receives his neighbor's goods under false pretences, without rendering him a just return, guilty of a breach of this law of theft? I presume that the merchant who has suffered from such a transaction would thus characterise it. Is not the man who runs up an account at a shop, beyond his ability to pay, guilty of theft, in the general sense of the crime? A man need not be a burglar, or a pickpocket, to be a thief.

Let us go a little further in this investigation. I know a worthy and faithful minister of the Gospel, settled on a small salary, and that salary has not been fully paid for the last three years. He has preached, and visited, and attended prayer meetings, and discharged all his real and fidelity all the stipulated ministerial duties in return for which the church promised to pay him, and they have not paid him. Now, those church members would not steal sheep, *they have been stealing preaching.* There are men in that church able to steal all the pastor's worldly goods many times over, who never pay their seat money. They exact everything from the pastor that he is bound to give; they attend his good sermons; their families must be neglected, their sick must be neglected, and their dead be buried,—all this must be done for nothing. They do not know what they call this, but I call it *stealing*. And I call it the worst kind of theft, because it is stealing from a man who they know will very well make out and collect

his bills. They can't steal their bread and meat, and groceries. The baker, and butcher, and grocer, and merchant, will take care of themselves. But they can steal their preaching; the minister can't sue them.

And so they do steal it. And I say again, it is *the meanest kind of stealing.*

My friends, if you must take your neighbor's goods, without paying a fair price for them, steal from any body else in the world; but if you have an infinitesimal quantity of marliness about you, don't steal your *preaching!*—*Chr. Intelligencer.*

NO AIM IN LIFE.

"I've no aim in life," said a gay, young lady; "I hear others around me speak of having some high object before them, but as for myself, I have nothing to do; I only eat, sleep and breathe, and while away time as best I can. I have no aim to place before myself."

What! no aim? Have you no friends to make happy? no little deeds of kindness to perform for your care worn father and mother, and no words of encouragement to speak to your brothers and sisters? No poor in your town to provide with the comforts of life?—Above all, have you no work to do in your own heart? Ah! think again, and you will find it filled with poisonous evils, just as a garden sometimes becomes overgrown with rank and useless weeds; and you will find your own feeble strength will be exhausted long before these are all eradicated. Pride is flourishing there with its roots firmly fixed in the soil, and its flowers blooming far aloft; and there is envy close beside it, with its dark flowers partly hid by its bright green leaves; and not far away, trailing around the stems of other plants, is the deadly vine of jealousy, insinuating itself where other and better vines might thrive. This garden of the heart is almost destitute of the good and useful, but still some roots of genuine worth may be found, and here and there a few stunted stalks, and a great amount of labor will be needed before they will regain their original vigor. Does not this moral garden need cultivating? Have you not plenty of work to do ere these beautiful flowers shall bloom as they once did?

Then, again, there is work to be done

in the home circle: the disheartened to cheer, the unlearned to instruct, talents to be improved and brightened; there are the sick to watch with, the sorrowing to comfort, the afflicted to console. There are many in that band whom you would wish to meet in the heavenly city, with a golden crown upon their heads and a harp of rejoicing in their hands; and it may be your privilege to guide them there. Say not that you have nothing to do, but rather seek

strength to do what is required of you. This life of busy idleness is indeed tedious, but not one whose every minute is filled with some act of benevolence and love. When the bloom of youth shall have faded from the cheek, and old age have bleached the hair, dimmed the eye and furrowed the brow, their memory will be sweet—they will seem like bright cases on the rough journey of life!

CHILDREN'S CORNER.

THE LOST BOY.

The incident I am about to relate occurred several years since in a beautiful village in Maine. The people of God had gathered to their place of prayer at the close of a pleasant autumn Sabbath, to enjoy an hour of holy communing with one another, and their common Savior. Half an hour had passed in prayer and praise, and the pastor of the church was urging any present, who were without a saving interest in Christ, to come and learn, by sweet experience, the joy of trusting the soul in His hands. At this moment, the door suddenly opened, and in quick sharp tones, a breathless messenger announced a strange errand. A little boy had strayed from his home and alarm for his safety was excited. A hasty description of the little wanderer was given. He was two years old—wore a straw hat—was accompanied by a little dog. Almost before we could decide whether the man was on a true errand, or was impelled by the freak of a disordered imagination, thus to disturb our worship, he was gone; and, immediately, on the still night air, there rung out "Boy lost! Boy lost!" And the sound passed on—"Boy lost! Boy lost!" It was a fearful cry, and for a few moments, almost breathless silence prevailed in our little meeting. Then a good man engaged in prayer. Earnestly he besought God to interpose in behalf of the little wanderer, preserve him from harm, and restore him to the arms of his agonized parents. Then he entreated that it might never be said of any there present, when time should have closed, "Lost, lost, lost for ever!" We shuddered at the dreadful thought,

as the cry, "Boy lost! Boy lost," still echoing through the streets, mingled with his petitions.

As we passed out, we learned that large numbers were already engaged in anxious search for the straying child. The night was dark, and the torches glancing here and there on every side and up and down the hills by which the village was encircled, had a strange and almost unearthly effect. We should have called the scene very beautiful had it been connected with any of these sad associations. Now our sympathies were too keenly alive for the little one and his almost frantic mother to enjoy it.

The little bands which had separated and gone in various directions, continued their search till a late hour, but in vain. They feared the worst. Some thought that the dark river, rolling silently by and telling no tale of treasures, had received the little child in its cold embrace. Many, wearied in length, and believing that no good would come from continuing their watch retired, sad and hopeless, to their homes. The father could not give up his boy, and a few more persevering friends volunteered to continue the search with him during the night. It was agreed that the church bell should be rung as a signal, should any person discover traces of the lost one.

Our slumbers all the night were disturbed by the sad occurrence, and would start from them, hoping for the welcome sound, but the church was silent as the grave, and the lights threw their red glare into the windows, and breathing a silent petition for that sleepless mother, we

again lose ourselves in unconsciousness.

So the long hours wore away, but as the day broke, the church bells sent forth a merry peal, and some glad voices cried through the streets, "He's found! He's found!"

Yes—the lost one was found. God had watched the steps of the little wanderer, and guided him to a place of safety. Two miles from home, worn out with fatigue, and alarmed at the coming darkness, he had tried to enter a house, but as he could not make himself heard, he had gone in at the opening of an out-building, and sunk down in quiet sleep. There he was discovered at an early hour by the owner of it. In his artless way he answered the inquiries put to him, by saying that his little dog was running away, and he went after him. When he was asked, if he was not afraid, he said, he did feel a little afraid at first, but when his little dog came and lay by him, he was afraid no longer.

I need not tell how his joyful parents pressed their darling as he was restored to their arms, but, leaving the story, I want to say one word to the little boys and girls who may read it.

You are all, dear children, wandering from your heavenly Father's house. You are getting farther and farther away, and as surely as you do not return to Him, you will be lost! lost forever!

"DIDST THOU DO I PUT MY TRUST."

Mother, what did the Psalmist mean when he said, 'Preserve me, O God!

Didst thou do I put my trust?' "Do you remember the little girl we were walking with her father in the park last week?"

Yes, mother; wasn't she beautiful?

She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when she came to the narrow bridge over the brook?"

Do not like to talk about that, mother, it makes me giddy. I believe it is safe—Just those planks laid across, and no railing? Had she stepped a little to one side she would have fallen into the water."

Do you remember what she said?" "I stopped a minute, as if she were like to go over, and then looked

up in her father's face, and asked him to take hold of her hand, and said, 'You will take care of me, father dear; I don't feel afraid when you take hold of my hand.' And her father looked so lovingly upon her, and took tight hold of her hand, as if she were very precious to him."

"I think David felt like that little girl when he wrote the words which you have just read."

"Was David going over a bridge, mother?"

"Not such a bridge as the one in the woods; but he had come to some place of difficulty in his life, and whenever he was in any trouble, he looked up to God, just as the little girl did to her father, and said, 'Preserve me, O God!' It is the the same as if he had said, 'Please take care of me, my kind heavenly Father: I do not feel afraid if you take hold of my hand.'"

"O, mother, how beautiful! But God did not really take hold of David's hand, and lead him through the trouble?"

"No; but God loves His children who trust in Him—who feel safe in His care, just as the father did his little daughter; and though He does not take hold of their hands, He knows how to make them feel as peaceful and easy as if He did."

"Mother, can I be one of God's children?"

"Yes, my dear. If you love Him, and trust Him, and try to please Him, He will call you His own, and lead you all your life, and make you very happy."

"Will there be any bridges in my life? I mean shall I have any troubles? Now I have not any, have I? I have not to look up to God and ask Him to take care of me."

"You must not think great troubles are the only ones we have to meet with. You will have many small troubles, and will need to look to your heavenly Father to take care of you through them."

"What troubles do you think I shall have mother?"

"You had one this morning. Sarah was unkind to you, and you were sadly grieved."

"Could I go to God with such troubles?"

"Yes, my dear; you can tell Him just as you tell me all your unhappiness, and ask him to comfort you."

you would try to use them wisely and with great care."

"Could I cry with them?"

"Why, certainly."

"Mamma says I cry too much."

"I did not say you might cry *too much* with them." "Oh, no! God will not like that at all."

"Well, I might not want to—let me see—I might want to look at something—and I could't. And I should want to be naughty sometimes."

"A little girl who loves God want to be naughty?"

"I love Him, I do love Him," said Susy, "and He may have my eyes."

"I think I shau't want to look at anything naughty."

"I daresay you will, Susy; but if you give your eyes to God, you know He will not help them to do wrong."

"Then I will give them to Him, and welcome," said Susy.

"And as to your ears, after you have given them to God, you will not let them listen to a word that you think He would not like them to hear; and you will take care to make them to listen to people who try to teach you. They have behaved very well to-day, and I am sure you will give them to God."

"Yes, papa, I will."

Then they knelt down together, and Susy's papa prayed to God to hear all they had been saying, and to be so good as to accept all Susy had now promised to give him, and keep her from ever forgetting her promise, but to make it her rule in all she said and all she did, all she saw and all she heard, to remember—

"I AM NOT MY OWN."

And then he taught her the lines you will find underneath. They were written nearly two hundred years ago, but are just as good now to use as a prayer as they were then:—

Oh! that mine eyes might closed be,
to what concerns me not to see;

That deafness might possess mine ear,
to what concerns me not to hear.

That truth my tongue might over tie,
from ever speaking foolishly;

That no vain thought might ever rest,
to be conceived in my breast.

That by each word, and deed, and thought,
any way to my God be brought!

What are wishes? Lord, mine eye
Thee is fixed, to Thee I cry—

Wash, Lord, and purify my heart,
and make it clean in every part;

and when 'tis done, Lord keep it so,
for that is more than I can do."

THE BEAUTY OF GOODNESS.

"Mother," said a little boy, "I think every good person ought to be beautiful."

"Why so, my son?"

"I cannot explain," said the child, hesitating; but I know what I think."

"You think, perhaps, that the features ought always to correspond to the spirit."

"Yes, mother."

"Well, though you are not old enough to understand all that might be said on this subject, yet there are some things you may be able to see clearly. Have you never known good persons, who have nothing of what is called beauty, yet whose faces are always pleasant to you, because you love them for their goodness?"

"Yes—grandmother's; she is very old, and not very handsome, but she looks always very pleasant to me."

"Do you think you would love her any better, or like to see her more, if she were beautiful?"

"I never think about that—I am always glad enough to see her."

"Well, then, you find that goodness makes the features pleasant,—pleasanter, perhaps, than beauty would make them. It is goodness that makes the spirit beautiful; and it is with your spirit you love it. There are some flowers whose colors and shape are not beautiful, yet their perfume is so delightful that they are general favorites."

"Oh yes," exclaimed the child, the sweet-scented shrub is one of them."

"And there are some also," continued the mother, "the smell of which is so disagreeable that we avoid them."

"Oh yes, I know several; and some, too, that are poisonous."

"Well, then, you see that beauty, mere outward beauty, is of no account; it is, for itself alone, neither to be coveted nor loved. The sweet fragrance of the homely shrub you spoke of, corresponds to that influence of goodness which draws our love towards those who have no outward beauty.—Such persons will appear in heaven, in all the beauty of goodness. And it is there, my dear little boy, that your idea will be realised,—there all that is good is of the most perfect beauty."—Anon.

LITTLE THEODORE.

When first we saw the subject of our

present sketch, he was an orphan, his father, who was a Greek, having died when he was a mere child, and his mother, who was a Frenchwoman, having been drowned in a vessel which proved not seaworthy, and went to the bottom in a storm. Left to the care of guardians, he was sent for his education to this country. He was even before leaving the place of his nativity in very bad health, and felt many of those painful symptoms which were the forerunners of mortal disease. But so anxious was he about his studies, that he never uttered a word about his bodily sufferings, lest the plan of his coming to Scotland should be abandoned. Arrived in this country, disease soon manifested itself with such violence that he was scarcely ever at school; but the Lord designed another training for him than that which was to fit him for usefulness in this world. Purposing soon to take him up to glory, He graciously cast his lot among His own children, by a blessing on whose teaching he was translated from darkness into marvellous light. He landed in this country a stranger to Christ, though from the lips of a pious aunt in India he had heard of God,—and often spoke of the desire he had to go abroad for the purpose of seeing her.

The first symptom of spiritual anxiety was exhibited during the visit of a Christian friend to whom he had been introduced, who took a sisterly interest in his case, and was honored of God to be of much service to him.

"The doctors tell me," said Theodore, "that my body is wholly diseased."

"Do you know," was the reply, "that your soul is more diseased than your body?"

He cast at her a look of inexpressible amazement, and said, "*A diseased soul!* what is that?"

The opportunity was eagerly embraced of telling him of sin and the Saviour. On the expression, "sin shed Christ's blood," being used, he interrupted his friend, caught up the words and repeated them again and again. The Spirit of God had begun to work in his soul, and now he was in a state of intense anxiety to know this way more perfectly. Having been asked if he had ever read a little book entitled "*The Blood of the Cross,*" he answered, "O no! but I would like much to see it." A reading of it was promised

him, but so impatient was he that he sent to his friend's house for it that evening. Next day, when she visited him, he began immediately to speak of what now lay nearest his heart. "I see it all," he said, "though the Jews nailed Christ to the tree, it was my sins which did it." From that day his soul was deeply exercised; he showed the greatest anxiety to be taught the precious things of God, and when God's gracious ends in afflicting him were spoken of, he drunk in all that was said most greedily, and admired his wondrous providence in bringing him an orphan to this country that he might find Christ, and go to a better land. He enjoyed overpowering views of the love of Jesus. One day when the Bible was read to him the remark was made, "How kind, Theodore, has God been to you in bringing you among those who care for your soul!"

"O yes!" he said, with great warmth, "how many poor children are there in miserable garrets who have none to speak to them about their souls," adding with a look of peculiar delight, "*desire they heard of Jesus they would love him too!*"

He was only twelve or thirteen years of age—and his case exciting much interest, he was visited by several of the Lord's servants, and there was none who went to see him but felt that God was dealing savingly and graciously with him. He had never been distinctly told that he was dying, and some fears were entertained that he might be the worse for knowing it; but on the Rev. Mr M— announcing it to him he was in an ecstasy, and expressed himself as quite delighted with the prospect. Opiates were given him to a large extent, and he was much alarmed when any Christian friend called on him, he should either be asleep or so drowsy as not to hear what they said. One day on the friend to whom we have already referred going into his room, he expressed himself as so overpowered with the effects of the laudanum as to be unable to listen to her, but entreated her to stay till he had a sleep. On her awaking, she asked him, "Do you know me to speak to you?" "O, yes!" he replied, "talk to me of Jesus, I love to hear about him."

Another day he said to her, "This is a passage I want to tell you about

for it has troubled me much, and though — has told me not to bother myself about it, but cast my soul on Jesus, I cannot rest till I get it explained." He then quoted the verses which tell of the sin against the Holy Ghost which cannot be forgiven, remarking, "God speaks elsewhere of Christ forgiving all sin." On it being explained to him that the sin against the Holy Ghost was an obstinate rejection of Jesus, and could not be committed by any one who was looking to Christ for mercy, his bright eye sparkled with joy and he said, nodding his head to shew the strength of his assent, "I see it, I see it."

Shortly before his death, a friend on entering the chamber, beheld a touching scene. Little Theodore was in bed, propped up with pillows and surrounded by several of his companions, to whom he was speaking about death

and the soul, and sin and the Savior, and among whom he was distributing his little books and other possessions. Who can tell what the words then spoken from that death-bed have been owned of God to accomplish!

Early one morning his friend was sent for. Theodore was dying. He was in great bodily pain. "How do you feel," it was asked.

"Oh! quite happy; all I wish is that God would give me patience to bear this, and to hold on to the end."

"Suppose, Theodore, that God yet spared you, what would you do?"

"I would ask God to tell me what He would wish me to do."

Suffocation threatening, he was asked, "Is Jesus with you?" He bowed his head, and "Yes" was indistinctly uttered. The spirit fled and was "with Christ, which is far better."

RELIGIOUS INTELLIGENCE.

SYNOD OF THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK.

This Synod met yesterday evening at Calvin Church. Owing to motives of delicacy, having respect to his recent illness, Mr Ferrie, the outgoing Moderator, did not occupy the pulpit, and preached the opening sermon. At his request, a previous Moderator of Synod, James Bennet, delivered the usual discourse from Eccles. vii. 29. "God hath made man upright; but they have sought out many inventions." It was a singular, ingenious, original, and interesting discourse. The Moderator took the last clause of the verse literally and treated it as a direct antithesis to the text, and the idea wrought and finely illustrated was that men had sought happiness, in industrial pursuits, scientific discoveries, in art, in literature, and in the supreme good, instead of in God. This demonstrated their depravity. The inventions were right in themselves, but a wrong place was ascribed to them through the various operations of human selfishness and unbelief in the proper sense of the text. The preacher drew an elegant picture of a Christian civilization which would as far surpass the present as the present did that of former ages,

and in doing so brought in several of the prophetic linings of the dawning of the latter day with a happy effect. We can scarcely give any idea of this remarkable sermon.

After the Synod had been constituted by the Moderator of the previous year, he proposed Mr Turnbull as his successor, in a few appropriate remarks, Mr T. being the nominee of the Committee of former Moderators. The nomination was carried by acclamation. The Synod in entering on business dispensed with some routine matters, and heard a very full Report on Popery, by the late Moderator, which lies over for consideration. A few ministers and elders are still expected, but the attendance is good; the attendance of the congregation also yesterday evening, was quite encouraging.

SYNOD OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

This Synod met in Queen Street Hall, Edinburgh, on the 14th ult. Dr Boyd, the retiring Moderator, preached on the last three verses of the 48th Psalm.— He dwelt chiefly in his discourse on the subject of the revival of religion throughout the last year, urged that the atten-

tion of the Church should be given to that subject, and pointed out the prominent features of a revived Church.

Dr Robson of Glasgow, and Dr Harper of Leith, were nominated for the Moderatorship for this year. The latter was elected 94 to 74.

On Tuesday, Mr Crawford, who had occupied the office of Synod Clerk for 32 years, resigned on account of ill health. The Synod's Committee reported on the steps to be taken for commemorating the Tri-centenary of the Scottish Reformation and their Report was unanimously adopted.

Wednesday the 16th, was devoted to the Tri-centenary celebration. The following was the order of services:—

Prayer by Moderator; prayer and praise by Dr G. Johnstone; (1.) Address on "The Causes of the Reformation," by the Rev. N. McMichael, D. D.; Dr Peddie, prayer and praise; (2.) Address on "The Scottish Reformation," by the Rev. Henry Renton, A. M.; Dr Boyd, prayer and praise; (3.) Address on "The Influence of the Reformation," by Rev James Harper, D. D.; Dr Eadie, prayer; (4.) Address on "The Defects of the Reformation," by Rev Wm. Anderson, D. D.; Dr Smith, prayer; (5.) Address on "Our present Duties in relation to the Cause of the Reformation," by Rev. William Lindsay, D. D.

The addresses were little more than half an hour each; but they were pregnant with sound sense and instructive statement. The religious exercises were also brief. Useful hints may be gathered by our own Synods from the manner in which the churches at home do their business. We hope to be able on another occasion to make some extracts from the addresses above enumerated.

On Wednesday evening the Synod held a Public meeting which was largely attended, and at which able speeches were delivered. The Rev. Dr Somerville gave an abstract of the Foreign Missions report, from which it appeared that, in Canada, there were at present 66 ordained ministers, and about 120 congregations, 9 preachers, 22 vacancies, and a theological hall with nine students. In Jamaica there were 25 congregations, and the average contributions of the members had risen to 14s. 6d. for each. Old Calabar, with its 5 stations, 5 ordained ministers, and lay agents, was in a very encouraging condition. A Son of the Rev. Dr Robson,

of Glasgow, was about to go to the mission field in India, and the mission board were in correspondence with two others: still they wished more. The report expressed warm gratitude to Dr Wilson and Mrs Wilson, Bombay, for the great kindness they had shown to the missionaries of the U. P. Church in conducting them over a long inland journey to Rajpootana, and watching over them in health and sickness. The U. P. Church had missions in 14 different parts of the globe, 35 ordained missionaries, and 65 catechists.

Mr Peddie reported that the missionary income for the year ending 1st May, 1860, amounted to £6386 11s. 7d. for Home Mission, and £15,006 17s. 3d. for Foreign Mission, making in all £21,393 8s. 10d., or less than last year by about £5000.

The Home Mission Report was very elaborate, and its general aspect was most cheering. We make an extract—

We cannot close this report without particularly adverting to one topic which seems at present to be interwoven with the most earnest thoughts and desires of all our missionaries, whether at home or abroad, which connects itself with our scheme of home evangelisation, with our projected mission to Ireland, and with the present condition of many of our supplemented churches. We refer to the subject of revival.

The following brief statements are copied from the schedules, with the name of the Presbytery prefixed, in order to indicate the locality, referred to. Each number relates to a separate congregation, and they are intentionally selected with the view of exhibiting a large number and the wide diffusion of cheering indications. The selections are made from among the 150 supplemented congregations:—

Newcastle.—1. Increase of spirituality; 2. Decidedly improving; 3. Revival prayed for; 4. Have had meetings—results good.

Berwick.—1. More life; 2. Hopeful; 3. Indications of revival; 4. Increase of cases of conversion.

Kilsno.—Thriving condition.
Carlisle.—1. Much earnestness; religion advancing—prayer abundant.

Annandale.—1. Considerable improvements; 2. Agreeably improving in a healthy state.

Dumfries.—1. Great anxiety

religion; 2. Agreeably improved; 3. Religious excitement; 4. Increase of Prayer meetings.

Galloway.—1. More spiritual life; 2. More attention to religion; 3. Promising.

Kilmarnock.—1. Increased religious interest; 2. Religious awakening; 3. Hopeful progress.

Lanark.—1. Hopeful; 2. Prayer meetings frequently.

Glasgow.—1. A deep awakening; 2. Healthful and improving.

Edinburgh.—1. Decidedly improving; 2. Indications of improvement.

Perth.—1. A deeper interest in divine things; 2. Congregation much improved.

Dundee.—1. Many anxious inquirers; 2. Increasing interest in religion.

Arbroath.—1. Awakening and inquiry; 2. Interest awakened.

Aberdeen.—1. Very satisfactory; 2. Cheering.

Banff.—1. Indications of revival; 2. Hopeful cases of conversion.

Elgin and Inverness.—1. Considerably hopeful; 2. Very satisfactory; 3. Very hopeful; 4. Hopeful and encouraging; 5. Symptoms of revival; 6. Appearance of improvement; 7. A religious awakening; 8. Religious excitement.

Orkney.—1. Prosperous; 2. Progressing; 3. Favourable state; 4. Advancing; 5. Religion advancing; 6. Gospel progressing; 7. Considerable awakening.

It can scarcely be doubted that a time of refreshing has been, and now is, passing over many of our churches; and although the special relation of our supplemented congregations to the Synod had given occasion to no other service than that of informing the Church that God has been visiting many of them, as indicated in the notices now given, their contribution to the satisfaction and attraction of the Church at large would have been great and valuable. The signs of revival have not seldom contributed to the promotion of revival; and these simple records now submitted assign the responsibility of all to them they are presented. Times of refreshing have come to not a few among the smallest of our tribes. The Church have become as David, and David as the angel of the Lord. The first rainings of a rich shower seem to have been falling. Will the shower itself

descend, or will the cloud of blessing that has been passing over us pass away leaving God's inheritance among us more parched and weary than before. These are the questions prompted by the present aspects of Providence at once in relation to the Church and the world. Our Church is solemnly situated as being in all probability on the brink of decided spiritual progress or decline; and the prospects of our missions are vitally concerned in this alternative; for if this season of partial awakening pass without decided advance, the deeper slumber and deadness that must ensue will impart themselves to our missions, even though the outward machinery of contributions should move on with all the activity and productiveness it has acquired.

The Annual Synodical Missionary Meeting.—This meeting was held in the Music Hall, which was crowded in every part, on the evening of Wednesday, the 16th May. After the Court had been constituted by the Moderator, and special prayer for the success of missions had been offered by the Rev. James Jarvie of Kelso, and after brief reports had been given by the Home and Foreign Secretaries, and by the Treasurer, the meeting was addressed by the Rev. James Young of Dumferline, on "Personal Devotedness to the Work of the Lord;" by the Rev. Zerub Baillie, missionary from Ikorofiong, Old Calabar, on "The People of the Cross River and their Habits;" by the Rev. George Fisch, Paris, on "Continental openings for the preaching of the Gospel;" and by the Rev. Dr John Wortabet, Syria, on "the present Aspects of Christianity in relation to the Mohammedans in Turkey."

Scheme for aiding Foreign Missionaries in the Education of their Children.—The Synod adopted, at their meeting on Thursday the 17th May, a report of the Committee on Foreign Missions, "On the aid that is to be given to Missionaries who are laboring in tropical or heathen countries, in the Education of their Children." This important scheme, the details of which we shall, ere long, lay before the readers of the *Record*, authorises the Committee on Foreign Missions to grant aid for five years, to the extent of £30 a-year for a boy, and £25 for a girl, to enable them to obtain "a thorough education—such an education as will

fit them for the ordinary duties and avocations of life."

Conference on the Revival of Religion.—On the evening of Tuesday, the 22d May, the Synod held a Conference on the Revival of Religion. After prayer by the Rev. R. D. Harper, minister of the United Presbyterian Church in Xenia, Ohio, the Rev. H. M. MacGill read to the Synod the extracts which are given in the preceding report, and made some observations showing that the movement is widely diffused in the Church. Deeply interesting details respecting the work of revival were then submitted by the Rev. Dr Boyd of Campbellton, Thomas H. Baxter of Banff, George Jeffrey of Glasgow, and Peter Mearns of Coldstream. Prayer was offered by the Rev John Edmond. It was felt by all present to be a sacred, hallowed, and refreshing season. The following resolution was then unanimously adopted: "The Synod recognize the hand of God in that measure of new-life which is evinced in the increased spirit of prayer and the increased power accompanying the Word which he has granted to not a few of our churches, and agree to issue a pastoral address to the people of our congregations, on the subject of the Revival of Religion, and name the second Sabbath of July as a day for especial prayer for the revival of religion, when ministers are requested to direct the attention of their congregations to this subject."

Dr Wortabet, brother to the Wortabet who lectured two years ago in this city, was ordained a Missionary of the Church.

General Assembly.—It was overtured that a General Assembly of the U. P. Church be formed. Dr Peddie supported the overture by the following facts:

The subject had been brought before the Synod in 1847, by overtures from the Presbyteries of Glasgow, Berwick, and Coldstream, besides several individual congregations. This overture was sent down to Presbyteries and sessions, and in the following year reports on it were received from 24 Presbyteries and 74 sessions; and of these 19 Presbyteries and 62 sessions approved of the proposed change. The subject was again remitted to presbyteries and sessions, with a series of queries to be answered by them, as to the constitu-

tion of the courts. Answers were reported in 1849, showing the general approval of the proposed change, while they differed on points of detail as to the carrying out of the scheme. On account of these differences the matter was allowed to stand over. The arguments in support of the overtures were chiefly the following:—That under the present arrangement there was not felt sufficiently, by those who ought to form the Synod, their inability to attend; that the present system led to a great irregularity in the representation of the various Presbyteries of the Church; that were all those who ought to attend to feel their obligations to do so, the court would be far too large, and in that event also, the cost to the Church of the annual meeting of the Supreme Court would be excessive. The Church embraced 535 congregations, each of which would send down two members to the Synod, which, were they to attend, would be composed of 1070 members. Last year, which presented a full average attendance, the number of members enrolled was 488, so that 582 ministers and elders were absent—a number sufficient to show that the general sense of the obligation to attend was not very strong. But the want of this sense of obligation was further shown by the fact that many of those who do come to the Synod were very irregular in attendance at its meetings, and there were often more members in the lobbies than in the house, and more in the streets than in the lobbies.

After some discussion, the subject was left over till next year.

THE UNION OF PRESBYTERIAN BODIES IN AUSTRALIA.

The report of the Colonial Committee of the Free Church of Scotland declares what may be deemed to be a correct statement of the terms of union. As it is very desirable that these terms should be fully understood, we quote from the Report:—

The union of Presbyterian bodies long contemplated, was at length summated. Twenty three ministers of the Free Church Synod, nineteen ministers of the Synod of Victoria, ten ministers of the United Presbyterian Synod of Australia, and five ministers

of the United Presbyterian Synod of Victoria, met together, and united in one Synod on the 7th of April, on the following basis:—

"We, the undersigned ministers and elders of 'the Synod of Victoria,' 'the Free Church Synod of Victoria,' and 'the United Presbyterian Synod of Australia,' having resolved after long and prayerful deliberation, to unite together in one Synod and in one Church, do now, in the name of the Lord Jesus Christ, and with solemn prayer for his guidance and blessing, unite in one Synod, to be called 'the Presbyterian Church of Victoria,' and resolve and determine that the following be the fundamental principles and articles of the union, and by each of the members of the new Synod:—

"1st, That the Westminster Confession of Faith, the Larger and Shorter Catechism, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formularies of this Church.

"2d, That inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards, relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this Church, in describing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate inconsistent with the liberty of personal conscience or the right of private judgment.

"3d, That this Synod asserts for itself a separate and independent character and position as a Church, possessing supreme jurisdiction over its subordinate judicatories, congregations, people; and will receive all ministers and preachers from other Presbyterian Churches applying for admission on an equal footing, who shall not become subject to its authority.

Formula—I do hereby declare that I sincerely approve and accept the standards and formularies enumerated in the foregoing articles as the confession of my faith, with the declarations and provisions contained in the second; and I promise that, through

the grace of God, I shall firmly and constantly adhere to the same; and that I shall follow no devious courses, but in my station, and to the utmost of my power, shall assert, maintain, and defend the doctrines, worship, discipline, and government of this Church, as therein defined, renouncing all doctrines, tenets, and opinions whatsoever contrary to or inconsistent with the same."

The Union has resulted auspiciously.

Great activity of spirit has been manifested by the new body. In the first year of their existence, twenty-nine congregations were engaged in church-building operations. Calls from different parts of the country have been laid on the table of the Presbyteries. Five additional congregations were soon added after the union was formed.—Calls from other places were laid on the table of the respective Presbyteries. Altogether there is an increase of nearly twenty congregations since that event. In the number of ministers, and in Sabbath attendance, this Church is already the largest in the colony. The Committee have been able to send to Victoria since last Assembly nine new laborers.

Three or four Free churchmen refuse to join the Union and claim to be "the Free Church" of the colony.—They are represented in the Free Church assembly by the Rev. Mr. Millar, whose main objection to the Union seems to be that the united body receives ministers from the Church of Scotland (Established) and the United Presbyterian Church as well as the Free Church—such ministers being duly qualified and subscribing its formula and articles. The Assembly refused to receive Mr. Millar, save in his individual capacity. One of the reasons assigned for this course was to discourage the formation of additional "small splinters" in the event of further union taking place in the colonies. We submit the terms of union and this action of the Free Church assembly to the candid consideration of our readers, and would ask why should not we go and do likewise?

SCOTLAND.

Nova Scotia and New Brunswick were well represented in the late meet-

ing of the General Assembly of the Free Church of Scotland. Professor King, Dr McLeod of Cape Breton, and Rev. C. G. Glass, were all in attendance and successively addressed the Assembly. Professor King gave an account of the state of the College, and spoke in hopeful terms of the union with the Presbyterian Church of Nova Scotia which was about to be consummated.

He is thus reported:—

The body with which they were about to be united, were first in the field in their endeavors to supply religious ordinances to the destitute population; and when they came into union they were to take the Presbyterian Church of Nova Scotia as their title. He trusted that this movement, which they hoped might be accomplished, would have the effect of stimulating their brethren in New Brunswick to do what ought to have been done twelve years ago—to unite with them in Nova Scotia. Their principles were the same, and he never knew why they should not meet in the same courts. (Applause.)

Dr. McLeod detailed his great and successful labours in the evangelization of Cape Breton, and made an appeal to the Scottish public for a sum of £500 or £600, still required in order to complete his church building efforts. Mr. Glass described the labors and privations of the colonial minister, which he held ought to excite as much sympathy as those of the missionary to the heathen, though such was not often the case. He was there to thank the Assembly for the aid in supplying missionaries, and by grants of money, which the Presbyterian Church of New Brunswick had received from the Free Church. He craved the continuance of such timely assistance for a few years longer, and opened up the scheme for the completion of an Educational Institution at Woodstock, in which he has taken so great an interest. He showed that being only intended for a scientific and literary institution, it would prove a feeder and not a rival to the Free Church College in Halifax. The Moderator thanked the Deputies (including several foreign and continental deputies) for their appearance at the Assembly, and for the interesting statements which they had made. He spoke strongly of the necessity of aiming at raising up a native

ministry, and accordingly approved of the union of Presbyterian bodies on sound principles. He said:—

In regard to the progress of union among the Presbyterians, which has been made known to you by our esteemed brethren this evening, I am sure we all heartily rejoice, assured as we are from the representations they have made, that it is proceeding upon foundations and principles that we can most cordially approve of. (Cheers.) And where such a foundation for union can be arrived at, assuredly it is of great gain to have the various forces of evangelical Presbyterian bodies so combined as to present a united front, and acting as one band in carrying out the great work which the Lord has committed to our hands in these important colonies.

PROTESTANTISM IN FRANCE.

The following intelligence derived from authentic resources is encouraging: The French protestants are generally either Lutherans or members of the Reformed or Calvinistic Church. The former have about 250 recognized Ministers, and the latter 550, or 800 all. To these we may perhaps add 200 evangelists and lay agents, making a total of 1,000 persons engaged in ministerial labors in the two churches. They together have 1,450 places of worship, and 1,750 schools. Many of the Pastors are earnest and devoted men, who labor incessantly for the salvation of souls and the glory of God. In respect a great change has been effected within the last thirty years, and apathy and error seemed to claim the great majority of both pastors and people. There is a remarkable geographical distribution of the two denominations. Both are strong in Paris, the rest of the Lutherans are confined to the romantic districts in the northeast corner of the country, ancient Alsatia and its vicinity, on the borders of Germany. Here, where the language of Luther is still that of the people, great numbers of the inhabitants profess the Protestant faith, among them not a few adorn the ranks of the Reformed Church, as it is called, and which is Presbyterian in its constitution, its adherents are much more widely disseminated. They ab-

the old provinces of Poitou and Sain-
 ange, and in the departments to the
 right and left of the Rhone from Lyons
 to Marseilles. The central districts are
 dreary blank, and few indeed are to
 be found in Brittany and some other
 portions of the country. But still it is
 a delightful fact, that ages of oppres-
 sion and insult failed to extirpate them
 from the broad plains of the West, and
 from the wild hills and glorious valleys
 of the sunny South. Besides the two
 communities already referred to, there
 are several others which have no sup-
 port from the State. Such is the Union
 of Independent, or as they are called,
 Evangelical Churches. To this Union
 about twenty-five churches are attached,
 and their Pastors, although scattered
 over the country, contrive to meet from

time to time to consult about affairs of
 common interest, and to enjoy holy
 communion and fellowship. The prin-
 ciple of these churches is scriptural,
 and they are very influential in promo-
 ting the spread of orthodox doctrine,
 and in advocating the claims of vital
 religion. More numerous, but less
 known are the Wesleyans, who have a
 number of stations and faithful Minis-
 ters chiefly in the south east. There
 are a few Baptist churches, but they
 are for the most part small and feeble.
 The Free Church of Lyons is admirably
 constituted, and its pastors and members
 are characterized by extraordinary ac-
 tivity and zeal. Altogether the Free
 Church number about 300 places of
 worship and 200 ministers and evan-
 gelists.

EDITORIAL.

THE MEETING OF SYNOD.

During the past month the Supreme Ecclesiastical Assembly of our
 Church has held its annual Session. The Free Church Synod met
 at the same time, and we believe that we express the feelings of
 those who were in attendance upon both, when we say that more de-
 lightful meetings it was never their privilege to attend. The busi-
 ness at both was important, the spirit excellent, and the results most
 cheering. We have not yet seen the Report of the proceedings of
 the Free Synod, but we shall notice the salient points in those of
 our own.

First, the attendance was the largest ever known at a meeting of
 Synod in Nova Scotia. Of forty ministers whose names are on the
 roll, 38 were present, the only two absent being the venerable
 member of the Synod, whose increasing infirmity has prevented him
 for some time attending our meetings, and the Rev. Mr Johnston, of
 Harvey, the most distant member of Synod. Two ordained minis-
 ters without charges were also present, besides licentiates. The
 attendance of Ruling Elders was also large.

Secondly, The state of the various schemes of the Church was
 most encouraging. The tidings from our Foreign Mission, with the
 single exception of Mr Matheson's illness, are still most gladdening
 to the heart. The Home Mission, though hampered for the want of
 preachers, affords many hopeful indications of progress. The Semi-
 nary, both as to the number in attendance and the efficiency of the
 teaching, was never so advanced. The funds of all, notwithstand-
 ing the commercial depression of the past year, are in a much more
 favorable condition than they were last year.

Thirdly, The spirit manifested throughout was most excellent.—
 On the most important subjects under discussion, there was entire
 unanimity. We never remember a meeting of Synod at which so

few votes were taken. Throughout, the feeling of brotherly love was predominant. But the highest expression of brotherly love was when the two Synods met in conference. It would be weak to say that all the prejudices and hard feelings that might have been engendered in past times seemed suddenly and totally dissolved. There was the warm gush of the strongest and holiest feelings. Each heart seemed strung to the highest pitch of joy and love. We cannot describe the scene, but a happier one we hope not to meet on earth, and there were few present who would not say the same.

Lastly, the results were most important. Our readers are all probably by this time aware that the union between the Synod of the Free Church of Nova Scotia, and our Synod has been fully determined upon. We never made an announcement to our readers with greater pleasure. Since Presbyterianism existed in this Province, no measure more deeply affecting its progress has been adopted. This alone is sufficient to render the meetings of the two Synods in 1860, memorable in the history of the Church of Christ in this Province. The unanimity with which the measure was adopted is most gratifying. In our Synod, all the Presbyteries, and all the Sessions but three reported, and all these, unanimously in favor of union upon the basis adopted. It is believed that had the other Sessions reported that they would have been scarcely less favorable. In the other Synod the reports of Presbyteries and Sessions were nearly as cordial. A few Sessions wished a little delay, but even those cordially approved of the basis. In the arrangement of details the utmost unanimity prevailed. The principal matters of this kind, such as the union of the Seminaries, have been already settled with entire cordiality, and all minor matters are in the hands of the united Committees, and are not likely to cause much difficulty.

Thus by the good hand of our God upon us, on the 4th October next, we expect the two Synods, like the sticks of Judah and Joseph to be one in the Lord's hand. From the cordiality existing we believe that it will be union not only in external organization, but in heart and soul, and that thus it will realize the description of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever more."

In the meantime, united prayer meetings are to be held throughout the congregations of the two bodies, and we hope that the subject will not be forgotten in the closet and the family circle. God has brought us hitherto. We cannot doubt that the cordiality with which the measure has now been adopted has been produced by a new baptism of the Spirit of love, and blind indeed must he be who does not recognize the hand of His Providence in the remarkable manner in which obstacles have been removed. Let us acknowledge Him still—let us go forward, looking to His guidance, and praying for his blessing; and when the event shall have been happily accomplished, as we doubt not it will be in due time, let us raise our hearts and voices to him in one humble and grateful anthem—to God be all the glory.

OBITUARIES.

SAMUEL FISHER ARCHIBALD.

Our Fathers where are they? and the Prophets, do they live for ever? are questions which are forced on the attention of the church generally, and on the attention of the Presbyterian Church of Nova Scotia at the present time with very peculiar solemnity. The Fathers of these Churches, both in the Ministry and Eldership, are well nigh all gone; and of the ordinary membership, but very few can be counted, even in our oldest congregations, who were the spiritual children of these venerable worthies.

The congregation of Musquodoboit is now mourning the loss of one of these Fathers, whose praise was in all the churches, and whose memory will be cherished by them for a long time to come in their heart of hearts, as an ancestral treasure of virtue and godliness.

Samuel Fisher Archibald, known for more than half a century as "the Deacon," died at Musquodoboit a few weeks ago, having entered on his eighty eighth year.

It is impossible in such a notice as this to convey, except in the briefest and most condensed style, an idea of his character and conduct during so long a life, and in the various relations which he succeeded to the world and the church.

It was true of him that he feared the Lord from his youth. He dedicated himself to the church when he was only fifteen years old, and he was probably the oldest communicant in the Presbyterian Church, or in any Church in the Province. In consequence of the early, but somewhat mature developement of the christian life in him, he was elected and ordained to the office of the Eldership when he was not more than twenty six years of age, and by the constant, deep, unflagging interest which for more than sixty years he took in the temporal and spiritual welfare of the congregation and the general community, he received and wore—par excellence—the title of "the Deacon."

As a member of civil society, his grand leading peculiarity was conscientious faithfulness. His yea was yea and his nay was nay, while some rather objected to him because he exemplified, what is all is the fundamental principle of the science of political economy—buying in the cheapest and selling in the dearest market—every body, even his enemies, if he had any, gave him the credit of an honest man.

As a member of the church, his character shone with the beauties of holiness, the most brilliant, as the uppermost being his devout piety. "Not I, but the grace of God in me," "By the grace of God I am what I am" was the sum of the exercise of his spiritual

As an Elder he as nearly reached the ideal of Paul's description, a man in these days of comparatively low measures of active piety; and take him all in all he was a rare specimen of christ-

tian excellence, though we hope to look even in the character of his successors in office, and of his own descendants, upon his like again.

“ Help Lord, for the godly man ceaseth, and the faithful fail from among the children of men.”

(We may add a few facts regarding his ancestral history. The Archibalds it is well known, are of the Scotch Irish race, or the descendants of those Scotch settlers, who at various times settled in the North of Ireland. This class of people have been, both in their native land and in America, distinguished by strong and noble traits of character. In the early half of the last century, a large number emigrated to the United States, and among others, a considerable body emigrated from Londonderry and founded Londonderry in New Hampshire. Among these were the ancestors of Mr Archibald. During the old French war, a body of troops was raised among them for service against the French and Indians. A company of these having been stationed for a time at Fort Lawrence in Cumberland, just after the expulsion of the Acadians, some of them visited Truro, and having been attracted by the rich lands there for unoccupied, returned in the following season and settled there. Among these was the father of the subject of this memoir. But from his mother's side his ancestral history was especially worthy of notice. He was the grandson and bore the name of a man well known in Londonderry, N. H., as Deacon Fisher. The following notice of his character we extract from a work published in the United States called the History of Londonderry, N. H.

“ Deacon Samuel Fisher was born in the North of Ireland, in the year 1722, and was of Scottish descent. He came to America in 1740, in the 19th year of his age. The ship in which he came was usually known as “ the Starved Ship.” The vessel was so scantily supplied with provision, that long before the voyage was completed one pint of oatmeal for each individual on board, and a proportionate allowance of water was all that remained. Mr Fisher once went to the mate with a table spoon to obtain some water, which he refused him, there being but two thirds of a chunk bottle full on board. Mr Fisher's custom was to take a table spoonful of oatmeal daily, and having moistened it with salt water, to eat it raw. The passengers and crew having subsisted in this manner for four or five days, were at length reduced to the necessity of eating the bodies of those who died. Even this resource failed them, and at length Mr Fisher was selected to give up his life to preserve the lives of the rest.* Providentially a vessel hove in sight, and the signals of distress being observed, they obtained relief and were saved. So deep an impression did the horrors of that passage remain upon the mind of Mr Fisher, that in after life he could never without pain the least morsel of food wasted, or a pail of water thrown carelessly on the ground.

“ He was made a ruling elder in the West Parish, during the ministry of the Rev. David McGregor, and remained in this office until he was no longer able to perform its duties on account of

* It is related traditionally that his life was saved, because such was the respect and veneration which he had excited, that amid all the phrensy of hunger, there were no hands on him.

age. He seemed to be well instructed in the great principles of the gospel, as set forth in the Westminster Catechism and in the Confession of Faith of the Church of Scotland. These principles he taught diligently to his children, for whose spiritual welfare he felt deep solicitude.

"One of his grandchildren (Mrs Dickey) writes thus of him: "I can only speak of the impression he made on my mind when visiting in his family when quite young. His family worship was strikingly impressive. When he read a portion of scripture he became remarkably interesting. I shall never forget his manner in reading the chapter in which Isaac blessed his son Jacob. It seemed as though he was the very patriarch himself. When he knelt in prayer, how deeply impressive were his devotions! how ardently would he plead the promise, "I will be a God to thy seed"? He had a most happy faculty of improving the occurrences which took place about him for the religious instruction of his family. He was a great lover of Watts and Doddridge; would frequently address me on the subject of religion, and gave me some of his books."

"Deacon Fisher was married three times, and had twelve children, eleven of whom arrived at adult age, and ten of whom survived him. Ten of his children were married, and most of them lived to advanced age. The average of four of them was ninety-one years. His descendants now (1859) number nine hundred and fifteen, and are scattered through nearly all the States of the Union, through Nova Scotia, and the Canadas. Some of them are ministers, and some elders in the Church. *It is estimated that three fourths of those over twenty years of age are professors of religion.*

"Deacon Fisher was in his personal appearance tall and commanding, and his countenance was grave and solemn, so that few would willingly be guilty of levity in his presence. He died at Londonderry, N. H., April 10, 1806, in the 84th year of his age.

Many of our readers will observe how similar were the features of Mr Archibald's character to those of his grandfather. We have given the above particulars of Mr Fisher, as we believe they will be interesting not only to his own descendants but to many others of our readers, but especially as they afford a remarkable confirmation of the faithfulness of a covenant-keeping God, whose mercies are from generation to generation of those who love him.—[Ed. In.]

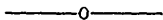


JAMES CARMICHAEL ESQ.

Died at New Glasgow on the 1st of June, James Carmichael Esq., in the 73rd year of his age. The deceased was a native of the County of Pictou, being the son of one of its early settlers, and resided here during his whole life. For many years he was one of its principal business men, and few men have been engaged in trade so long and so extensively with a character as stainless. We believe that there lives not a man who will breathe the slightest imputation against his integrity at any period in the course of his long mercantile life. He was long a devoted member of the Church, and though piety was not exhibited in any remarkable public appearances,

yet it was not less really shown in his works. The needy ever found in him a friend, and his hand was ever open to the claims of the church and the religious movements of the day. With some reverses, Providence blessed him in his worldly circumstances, and as God prospered him, he and his wife, already mentioned in our pages, as stewards of God, gave liberally and cheerfully to every scheme of benevolence.

For some time he had retired from business, and while still manifesting his interest in the affairs of the church on earth, he afforded indications that he was ripening for the church in heaven. His constitution was naturally robust and he enjoyed vigorous health till two or three years ago, when he received severe injuries by being thrown from his carriage, since which time he has been liable to painful attacks of sickness. He had had one such attack for two or three days before his death, and although he had expressed his own feeling that this was to be the last, yet no alarm was excited. He had retired the evening before without appearing worse, during the night he awoke his attendant, and having obtained the relief sought again lay down to rest. In the morning when his friends came to his bedside he appeared to be calmly reposing, and not until they had more closely examined him, did they discern that he was sleeping his last sleep. Literally his departure had been a falling asleep. His funeral was the largest that has been in the neighborhood for many years, and all the places of business in New Glasgow were closed, as the melancholy procession passed through its streets.



DIED at Jordan River, County of Shelburne, on Sabbath 20th March, Lauchlin McPherson Esq., aged 65 years.

Since taking the oversight of this congregation, I have ever found in Mr McPherson, a sincere and warm hearted friend of our beloved Zion. The ministers and missionaries of our church ever found hearty welcome in his hospitable home. The prosperity of the Church was always to him a source of great delight. During a long and painful illness, he manifested great patience and confidence in the well ordered arrangements of his God. When drawing near to the conflict with the last enemy, the triumph of his soul which was brightly manifest, was based on faith's realization of the valuable testimony, "There is therefore now no condemnation to them who are in Christ Jesus." His dying counsel to his friends and neighbors was "Delay not till you have found a true interest in Christ." Let all earnestly seek this interest, that we may "follow them who through faith and patience inherit the promises."

Mr McPherson has instructed his Executors, at the death of his beloved wife, to pay in money nearly one third of his real and personal Estate to the Trustees of the Presbyterian Church in Shelburne, with directions that they fund this money, the annual interest arising therefrom to be paid to the officiating Presbyterian minister in Shelburne.

G. M. C.

THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

God, bless and pity us, shine on us with thy face,
That the earth thy way, and nations all, may know thy saving grace.—*Psalms* lxxvii. 1, 2

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No. 7.

CONTENTS:

Meeting of Synod	97	NEWS OF THE CHURCH.	
MISSIONS.		P. E. I. Presbytery	110
Letter from Mrs. Inglis	103	Free Church Synod	110
MISSIONS.		NOTICES.	
DEATH—Death of Rev. T. Steele	106		

MEETING OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF N. S.

This Church Court met on Wednesday the 20th inst., at seven o'clock p. in Prince St. Church, Pictou, N. S. The Rev. Smith, retiring Moderator, preached on the occasion from Col. i. first clause, "And he is the head of the body, the church." He began by saying—Correct opinions respecting the nature and the organization of the Christian church, and of Christ's relation to that church, are usually regarded as points of co-ordinate importance and sound and correct views in Theology. After a few remarks in illustration and confirmation of this statement, the announcement of the object which he had in view, he said he would endeavor, first, to delineate the true nature of the Church; secondly, consider the apostle's statement, that Christ is the head of the body, the Church; and thirdly, review the subject in some practical bearings. Under the first division of his subject, he remarked that the Church of God is a holy society separated out of the world by the gospel and organized for high and holy purposes in the name of Christ. He considered the Church in its two-fold nature, as visible and invisible; and presented some views which he regarded as precious. Under the second division he remarked that Christ is the

sense; He is the federal or covenant Head of the Church; He is the Head of life and influence; and he is the Head of power and authority. Each of these topics was suitably explained and illustrated. Under the last division of the subject, he stated that several questions arose respecting the relation in which civil government stands to the Church. First, the question of the Magistrate's power in the Church. He has none beyond what his position and influence as a member of it may give him. A second question, that of State support to the Church. He regarded such support as wrong in policy and principle. The church is most successful and vigorous when relying upon her own resources. Yet he was persuaded that in some instances the voluntary principle had been carried too far. Education had been assisted by the state within the church; for it is just as necessary to the one as to the other. A few practical remarks closed the discussion. It was characterized by the learned Doctor's usual excellence of matter and clearness of statement.

After prayer and praise, the Synod was constituted by the Moderator. The Roll having been read, the Moderator called for the Reports of Presbyteries, that it might be filled. Two demissions and two inductions have taken place

during the past year; and three preachers have been ordained, one as a Missionary to the heathen, and two as pastors of congregations. The attendance both of ministers and elders was good. Rev. Mr Murdoch was then unanimously chosen Moderator, and took his seat accordingly. Some routine business was next transacted, notices of motions given, and Committees appointed. The Synod was then adjourned with prayer by the Moderator.

Thursday, June 21st.—The Synod met at 10 o'clock in the same place, and was constituted by the Moderator. To a motion introduced by Rev. Mr Bayne, that the Synod spend the first half hour of the evening sitting in devotional exercises, an amendment was proposed, that the Synod proceed with the business as usual, but that the resolution of last year relating to devotional services after the close of the business be attended to. On the roll being called, 29 voted for the motion, and 19 for the amendment, which was accordingly lost.

The Secretary of the Home Mission Board, Rev. G. Patterson, read the report of the Board for the past year. Missionary operations have been successfully carried on, and much more might be accomplished were it not for the deficiency of laborers. This is the greatest difficulty with which the Board has to contend. Nine congregations are still unsupplied with pastors, and several stations have received very little preaching. The Report was received, and after some slight amendments had been made, was adopted.

The Board was reappointed.

The Rev. Mr Baxter read the Report of the Committee on Colportage.—Operations are successfully prosecuted, and remote parts of the Province visited. A large number of volumes have been circulated during the year. A Committee was appointed to make inquiries relating to this branch of the Synods on the subject. Adjourned.

In the afternoon sitting, Rev. W. McCulloch moved, that this Synod appoint a Committee to prepare an Address of Congratulation to His Royal Highness the Prince of Wales, to be presented by the Moderator, the Clerk, and other members of the Synod, on the occasion of his visiting this Province. The resolution passed unanimously, and a Committee was appoint-

ed. It was also authorized to prepare an Address to his Excellency Lord Mulgrave.

A Memorial of Rev. James Waddell was then read, relating to the proceedings of Pietou Presbytery respecting himself. After some preliminary business had been transacted by that Presbytery, Mr Waddell addressed the Synod in explanation up to the hour of adjournment.

In the evening, after devotional exercises, the time was fully occupied in hearing several members of Presbytery in reply to Mr Waddell's memorial and statements.

Friday, June 22.—The Rev. E. Ross, Secretary of the Seminary Board, presented its Report, which he read, and also the Reports of the Professors. The Seminary continues to prosper. Forty-three students matriculated at the commencement of the last session. A large number of classes were taught. Ten students attended the Theological Hall, one of these belonged to the Free Church. The Report was received and laid on the table.

The Rev. James Bayne, secretary presented and read the Sixteenth Annual Report of the Foreign Mission Board. It gave a full and interesting account of the progress of the Mission during the past year. The Report was received and laid on the table for further consideration.

Rev. Mr Waddell's case was again taken up in the afternoon. A resolution expressing sympathy with him, and granting him leave to withdraw his Memorial, passed with a majority of ten. Adjourned.

MISSIONARY MEETING.

The Synod's Missionary Meeting was held on Friday evening. Dr. S. presided, and opened the meeting with praise and prayer. Rev. Messrs. Bayne, G. Patterson, and E. Ross, the Secretaries of the Foreign, Home, and Seminary Boards respectively, made a liberal, yet succinct statement of the operations during the past year, condensed from their reports before presented to the Synod. Each of the Secretaries, in close, announced the name of an individual selected by his Board to advocate the claims of its own branch of the church's work.

Rev. R. Laird spoke in behalf of the Foreign Mission. After a few inter-

tory remarks he observed that Christians ought to be influenced to the duty of Christian liberality, because God is the original source of all the wealth which they possess. None can say, "My might and the power of my hand hath gotten me this wealth." Hence their duty to appropriate a fair proportion of their worldly substance to advance the interests of religion. This duty ought also to be attended to from a regard to the purposes of the Almighty. In placing wealth at the disposal of his reasonable creatures, he evidently intended it to be employed in his service and for the good of men. Again, Christians should dedicate their substance to the Lord from a consideration of the love of Christ in laying down his life for them. This was the great argument which influenced the early Christians. Feelings of compassion for the wretched condition of the heathen, ought also to move every Christian to activity in promoting the great work of evangelizing the world.— Not only are the heathen in a pitiable condition during this life, but their future misery will be beyond the power of language to describe. Ought not this thought to stimulate the church to increased activity and more liberal contributions for missionary purposes?— Not active efforts and liberal contributions are not enough. Prayer should be fervently and unceasingly offered up to God for the fulfilment of his promise that the knowledge of the Lord may cover the earth as the waters cover the sea. Great encouragement is afforded for prosecuting missions to the heathen. What was the state of Aneityam sixteen years ago, before Rev. Mr. McKay visited it? A valley of bones, very many and very dry. What a contrast to its present condition! Success could be regarded as a powerful inducement to increased exertions, that the islands in the South Seas may be blessed with the knowledge of the gospel.

Mr. McKay advocated the claims of the Home Mission. He remarked that an evil which obtains in our Church is giving a preference to one scheme over another. Foreign missionary operations are regarded with deep interest and well sustained, while many localities at home are neglected. It is not for our seminary, our church to be like a withering plant without roots; and were it not for our home

and foreign missions, it would be like a decaying trunk, without any branches. The ultimate end of both the home and the foreign mission is the same,—the salvation of souls. He then remarked more particularly, first, that the glory of God is involved in the home mission scheme. Souls are just as precious here as in heathen countries. Again, the future prosperity of this Province demands that we should vigorously prosecute the home mission. The sphere of our operations is destined to become the habitation of millions. Provision should therefore be made that every destitute locality be supplied with a pure preached gospel, that the people may become and continue religious, prosperous and happy. Again, the home mission should be liberally supported in order to stop the progress of error. Erroneous views of divine truth still exist in some parts of the Province. Means should be adopted that a pure gospel be preached throughout the length and breadth of our land. Further, the home mission is patriotic.

"Breathes there a man with soul so dead,
Who never to himself has said,
This is my own, my native land."

Patriotic feelings should influence Christians to liberality and activity in this work, when the interests of religion are involved in a place honored as the resting-place of the noble dead. Labourers are required to preach the glad tidings; but money also is needed to employ such an agency, and to sustain their operations. The church therefore appeals to her people for aid in continuing and extending her home mission operations.

The above are a few of the leading thoughts contained in the addresses.

Rev. Isaac Murray advocated the claims of the Seminary in an address of upwards of half an hour in length.

Meeting closed with prayer.

Saturday June 23rd.—After preliminary business, the Report of the Committee on Union with the Free Church, was read by Rev. Mr. McGregor, Conventor, and cordially received. It consisted principally of the minutes of the meetings held by the joint committees, which have mostly been previously published.

After a short discussion, it was unanimously agreed "that this Synod having heard through the Report of

their Committee, that the Reports of Presbyteries and Sessions are unanimous in favor of union with the Free Church. agree to proceed to the consummation of the union, so soon as our Brethren of the Free Church shall signify their readiness to proceed." It was further agreed, that the Synod invite the Free Synod to meet us in conference at some suitable time before the adjournment of the two bodies.

Monday, June 25th.—The Synod after being constituted, proceeded to business.

The Convenor of the Synod's Committee on Union, read the report of the proceedings of the joint Committees of the two Synods on union at a meeting held in New Glasgow on Thursday, from which it appeared that the Committees had unanimously agreed to reaffirm their recommendation of March last, that the Union be consummated during the present year, and in the month of October. They had also agreed that during the interval, united prayer-meetings be held for the outpouring of the Divine Spirit, and the increase of brotherly love and zeal for the Redeemer's cause and kingdom. They had further agreed to recommend that a Conference between the two Synods be held in Prince Street Church Pictou, on Monday evening at half past seven o'clock.

The Synod resumed consideration of the Foreign Mission Report.

It was unanimously agreed to renew the invitation of the Synod, given last year to the Rev. Mr. Inglis to visit the Churches of Nova Scotia, and to extend the invitation to the Elder who accompanies him, with the assurance that their expenses will be paid; also, to offer a suggestion that the extension of their visit to Canada would be attended with beneficial influences to the mission.—The Board was reappointed with an addition.

The Report of the Committee on the celebration of the Tricentenary of the Scottish Reformation, was then submitted and adopted, except one clause.—The Committee was reappointed with instructions to take such measures as they find necessary to carry out their own recommendations adopted by the Synod, and to correspond with the other Presbyterian bodies in the Province on the subject without delay. It was recommended that ministers preach on

the subject on the Sabbath preceding the celebration.

The Report of the Auditing Committee was next read. The amount received for the Foreign Mission during the year ending May 31st 1860, is £656 Gs. 3d.; for Home Mission, £237 11s. 0½d.; for Educational Board, £92 17s. 9d.; for Synod Fund, £97 10s. 11½d. The expenditure from the Synod Fund has exceeded the receipts. The receipts for the other two Schemes have exceeded the expenditure.

In the afternoon several members of Pictou and P. E. Island Presbyteries made statements, showing the need of additional funds to complete the Charlottetown Church. On motion, it was agreed that the Synod regret the delay which has occurred in collecting part of the subscriptions made for the erection of the Church, and recommend that the parties having charge of the movement adopt measures to raise these, and to obtain such additional funds as they can procure; and the Synod would again recommend the object to the favorable consideration of their people.

After the transaction of some business of minor importance, the Synod adjourned till to-morrow morning, in order to allow time for the contemplated conference between the Synod and that of the Free Church.

The members of Synod then proceeded in a body to the wharf at which the steamer "George McKenzie" was to land the members of the Free Church Synod, when they arrived from New Glasgow. The time spent on the wharf while the steamer approached, was a most interesting and delightful period. Gladness filled every heart, and joy was depicted on every countenance. As the boat drew near the landing place, the members of the Synod on shore saluted their Free Church brethren on board, which a ready response was returned. On landing, the members of the Free Church Synod were cordially received by their brethren of the other Synod. The members of both Synods then marched in procession to Prince Street Church, in front of which they formed in a circle, and made arrangements for the meeting in the evening. The members of the Free Church Synod were then escorted by their brethren of the Presbyterian Synod to their respective lodging houses, to be entertained until the hour of meeting arrived.

CONFERENCE.

The meeting for this purpose took place according to appointment, when the Rev. Alex. Munro, of Brown's Creek, P. E. Island, was chosen chairman. He then led the devotions of the meeting, acknowledging divine goodness, and praying for heavenly direction and blessing. After singing from the 12th verse of the 115th Psalm, Rev. Professor Ross engaged in prayer. The clerks of the respective Synods then read the minutes containing the appointment of the conference.

Rev. Mr McGregor would state in very few words the position of the question. Last year it had been remitted to Presbyteries and Sessions to report thereon. Returns had been sent in by the Presbyteries and Sessions of both bodies; and these returns were highly favorable, and all but unanimous. The joint Committees had therefore recommended that the Union be consummated. He briefly narrated the proceedings of the Committee, but these have been noticed before. The Conference would require to decide on the place at which the union was to be consummated, and make such arrangements as circumstances demanded.

Rev. Professor McKnight expressed the high gratification which he felt in being present on such an occasion. He would mention a step of additional progress, which Mr McGregor had not noticed. At a meeting of Committee just closed, they had found themselves in a position to recommend unanimously an arrangement respecting the Theological Hall. This was to him a source of great gratification. It had been agreed that the Hall should be conducted at Halifax, the term of attendance extending to five months, and Professor Smith to attend three months, commencing his course one month after the opening of the Hall. The subject of Theological Education was one respecting which the two Synods, now to be united, had adopted different courses. On other matters they were much alike. Professor Smith's departure was one which the Free Church college was deficient, and the proposed addition to instruction would greatly improve the Institution. The classes would also be enlarged, and this would have a stimulating effect upon the students.

Rev. Professor Ross made a few

remarks respecting the Seminary at Truro. The course of instruction was full; but a difficulty might arise in assigning particular departments to the Professors. The great want at present was in the preparatory training.

Rev. Mr Stewart of New Glasgow next spoke. He regarded the statements made as very satisfactory. He ascribed the change that had taken place during the past ten years to the outpouring of the Holy Spirit of God. That Spirit, as a Spirit of Union, had brought them together that evening. He dwelt a little on the great importance of their ministers especially, seeing that the young men who came forward to the work of the ministry were in the school of grace,—that they were giving some evidence, when under training, that they were influenced by divine grace. The two Synods had reason to be thankful that night for what the Lord had done for them, in removing jealousies, and promoting harmony and unity. He thought that he saw a look of joy on every face.—That filled him with joy. The great success which had attended the operations of the foreign mission of the Presbyterian Church of Nova Scotia had perhaps first turned the attention of the Free Church to it.

After praise, Mr Stewart engaged in prayer.

Rev. Mr McGregor then briefly and happily expressed his great joy at what had occurred relating to the Union.

Rev. R. S. Patterson expressed the joy which he felt on the occasion.—Why should the two bodies not be one? The union would be productive of much good, and would be in part a fulfilment of scripture.

Rev. Mr Duff next made a few remarks. For sixteen years past, he had been engaged in these measures for union. Consequently, success was to him a great source of gratification. Difficulties had arisen, but when their ministers were baptized with a new baptism, differences passed away. By means of a thorough education, received at an improved Theological Hall, they would be able to do much good in destitute localities.

Rev. G. Sutherland of Charlottetown, spoke next. Allusion had been made to some of the Free Church Ministers who were absent in Scotland; but the feelings of these brethren were entirely

with them on the present occasion. Education had been referred to. Presbyterians had always been forward in education. He briefly alluded to the College about being established in Charlottetown.

Rev. Mr. Murdoch would not make a speech, and for a very good reason. He was just in the state of a man awaking out of sleep. He had been connected with negotiations for union many years. Two unsuccessful attempts had been made; and when the third was initiated he had no expectation of success. Hence, he was filled with surprise at what had occurred, and could scarcely realize it. It was but a very trite remark to say that we live in a very eventful time. He believed that God had a great design in bringing them together, which had not yet been brought out. The outpouring of the Spirit of God had filled their minds, and softened their hearts, thus effecting a happy union. This was a pledge of better things to come. He referred to the recommendation to hold united prayer meetings between the two bodies and concluded by noticing revivals.

Rev. Alex. Sutherland briefly expressed his feelings of joy at the bright prospects before them, regarding the union.

After a few additional remarks, a vote was taken to decide on the place at which the union should be consummated. A few individuals were in favor of Halifax; Pictou and New Glasgow were then named; and on the vote being taken, it was decided by about a majority of ten, that the union be consummated in Pictou.

Rev. J. Bayne made a few remarks, referring to a union of two Presbyterian Bodies in Scotland in 1820. He remembered the delightful impressions produced on his mind by what he then saw.

Rev. Mr Blair followed, expressing his joy and satisfaction at what he had that evening seen. A conversation held between Rev Messrs Bayne, Patterson and himself, had led to a meeting of their respective Presbyteries, and it led to a memorial to the Synods on the subject of union. That had now resulted in a most desirable termination. He hoped that great results would follow the union in these Provinces. He referred to the great results which had flowed from a meeting

of six ministers in Scotland three hundred years ago.

Rev. Mr. Christie made a few appropriate remarks. He thought that they should consider much and seriously what purpose God had in view in bringing them together. A larger living body is what they should desire and seek to be, that true religion might prosper.

Rev. Mr Sedgwick was highly delighted on the occasion. He referred in a most felicitous manner to the negotiations for union. He was glad to hear that there were some prospects of union with still another Presbyterian body in the Province. He hoped that the union of the two Synods in this Province would be the means of bringing about a union of the two similar bodies in Scotland.

Rev. Messrs A. McKay, G. Patterson and W. Murray briefly addressed the conference, giving utterance to their gratification at the prosperous issue of the negotiations for union, and making a few remarks suited to the occasion.

Portions of psalms were sung at intervals, and the conference was pervaded by a fine christian spirit, gratifying to those who took part in the proceedings, and delightful to the audience which was large and deeply interested throughout. The meeting was closed about ten o'clock with the Apostolic Benediction, pronounced by the chairman.

Tuesday June 26th.—After proceeding to business, the Report of the Committee to examine the minutes of Boards, and the Report of the Committee to examine the minutes of Presbyteries, were read, showing that business was regularly conducted, and the records accurately kept.

Rev. Mr. Currie gave a report of his labors as agent for the special effort for the Seminary. He had visited three congregations, and received subscriptions amounting to £281 Os. 3d.; £16s. 8d. was paid. The largest subscription was ten pounds. The report was adopted, and the diligence of the agent approved. It was resolved that the agents who have visited the congregations on the special effort fund, be directed to correspond with the secretaries, for the purpose of having the sums subscribed, collected with as much punctuality as possible.

After considering the references from the Seminary Board on the subject of class books, and encouragement to a museum, it was agreed that the Synod authorize the Board to purchase all the books required, and to sell them to the Students without profit, for prompt payment; and that the Synod rejoice to hear of the progress made in the formation of a museum, and recommend to our people to encourage it by contributions in money and specimens. Adjourned.

In the afternoon it was agreed, after discussion and amendments proposed, that £50 be added to the salary of Prof. Ross. It was also unanimously agreed that the salary of Professor Smith for the present year be £60. It was further agreed that £25 be added to the salary of Professor McCulloch.

Rev. Prof. Ross read the draft of an Address to His Royal Highness, the Prince of Wales. The draft was approved and remitted to the Committee to be perfected and forwarded to the Clerk to be engrossed for presentation. The draft of an Address to His Excellency on the occasion, was read and approved.

Rev. J. McLeod, Convener of the Committee on Statistics, reported. Several congregations had not sent in returns. A very gratifying increase had taken place during the past year in prayer meetings held in the congregations connected with the Synod. 121 prayer meetings are now established, indicating an increase of 50 during the past year.

The Committee on Union was re-ap-

pointed with additions, and invested with full power to make all arrangements necessary for the consummation of the Union.

The Synod granted the sum of £5 to Rev. W. Millar of Mabou, and £10 to the widow of the late Rev. Hugh Ross. It was agreed that the thanks of the Synod be expressed to the members of Prince Street congregation, for their kindness and hospitality to the members of Synod at the present meeting.

After singing the 134th Psalm, and the pronouncing of the Apostolic Benediction by the Moderator, the Synod adjourned, to meet in the same place on the third of October 1860.

In the evening a number of the members of Synod met for religious conference and prayer. The Moderator took the chair, and opened the meeting with praise and prayer. He then called on some of the brethren present to engage in prayer. Rev. G. Patterson, Dr Smith, Rev. Messrs Bayne, Clarke, McKinnon, Watson and the chairman, severally addressed the Conference. Most of them gave interesting accounts of the increased attention to prayer meetings in their respective congregations. During the past year one pastor had received into the communion of the church, three times more members than he had admitted in any previous year of his pastorate; and other interesting statements were made on the same subject by another. The Lord is evidently giving testimony to the word of his grace, and pouring out on his people the spirit of grace and supplication.

FOREIGN MISSIONS.

LETTER FROM REV. J. INGLIS.

Apia, Upolu, Samoa, Jan. 2, 1860.

REV. PROF. GOULD, D. D.—My Dear Sir: Accept of the compliments of the season. A good new year to you, and may and happy returns of the same! I am happy to say we are both well. During our stay here we have enjoyed the hospitalities of the Rev. A. W. Murray, a special friend of the late Dr Ross. We left Aneiteum on the 14th of November, and after a pleasant voyage of four weeks and five days, we

came to anchor in Apia harbor on the 17th ultimo. We have lain here two weeks, and time, if not space, is fast gliding away. We are now seven weeks on our voyage. The vessel will spend at least two months yet on this, the Hervey, and the Society groups, visiting the mission stations, landing supplies, taking in passengers, and doing other mission duties. From Tahiti to London the average passage is about a hundred days; so that, under the favor of Providence, we may be expected all home in June. When our

complement is made up, we expect to have on board forty-four cabin passengers: of these, thirty-four are children. There will be four missionaries, with their wives, on board—viz., Mr Turner, of the Samoa mission; Mr G. Gill, of the Rarotongan mission; Mr Chisholm, of the Tahiti mission, with their families, and ourselves. Mr Turner is taking home a corrected copy of the Samoan Bible, to have a new edition of it printed by the Bible Society in London.

Our natives showed a great deal of feeling and affection when we came away. To prevent any delay to the vessel, we were at Mr Geddie's station waiting for her more than two weeks before her arrival. She came in on the Friday; on the Saturday almost all the chiefs, teachers, church members, and leading natives on our side of the island, came over to see us away. To show their love they brought us a present, consisting of two large hogs, a number of fowls, and a quantity of taro—it being understood that with these we should feast the captain and the people in the ship, that we might thus establish a claim on their hospitality in return, and not go on board as people that had nothing. The natives on Mr Geddie's side of the island brought a similar present for his children.

I have often said, that although our natives have no money and little property to contribute for missionary purposes, they are always ready to give their labor when it is required. On this occasion, Captain Williams, looking ahead to the contingencies of a long voyage, wished to procure some spars. The natives not only allowed him to cut whatever he wished, but, at our request, they assembled from both sides of the island, and carried the trees out of the forest down to the beach. Captain Williams valued these spars as worth £40. The year before they carried out spars which he valued at £15. In a few weeks these stately pines were cut down, by the ship's carpenters, to the requisite proportions, and made straight, round, and smooth, and are now lashed to the bulwarks, ready for use should any emergency arise that might require them.

On Sabbath we had a large congregation, not fewer than 1100. Mr Geddie conducted the one service, and I

conducted the other. Mr Turner conducted the English service in the forenoon on shore, and Mr Copeland in the evening on board the John Williams. We had also a prayer meeting with the natives in the afternoon, and another on Monday morning; and after shaking hands with perhaps 500 people who lined the shore, we entered the boat, and made for the ship. At three o'clock we put to sea. At sunset we gazed on the green hills of Aneiteum; at sunrise they were invisible. Nothing was to be seen around but the blue sea—Aneiteum had vanished like the vision of Mirza.

During the first week the wind was strong and the sea rough, and the passengers came in for a full and fair share of sea-sickness. On this account the demands upon the commissariat were light, "and sweet colloquial pleasure were but few." We sailed to the south of the Feejees and Tongatabu; and "the winds being contrary," in order to make our easting, we had to go as far south as Sunday Island, which was sighted on Saturday, the 3rd December. It is a beautiful green island, apparently eight or ten miles long; very like Tana, as seen from Aneiteum, but without hills. It is wholly uninhabited except by a solitary American family. It lies in latitude 23 deg. S. and longitude 178 deg. W. About six years ago, Captain Denham, of H. M. S. Herald, on his way to survey the Feejees, buried his son on this island. He was an interesting boy, of fourteen fifteen years of age, but an invalid, and had accompanied his father in hope that the voyage might prove beneficial to him. We felt an interest in the youth, as we had seen him on Aneiteum, when Captain Denham surveyed our island. What island so remote and obscure on which the bones of some of our fellow countrymen are not mouldering, and to which the heart of some sorrowing parent is thus constantly attracted!

On Monday, the 12th December, we were off Niwe, or Savage Island, and remained, the ship lying off and on, the Tuesday night. Niwe is a coral island; it appears to have undergone two upheavings. It is about 100 feet high; its length is about nine miles and its average breadth about six miles. It is in latitude 17 deg. S., and longitude 37 min. W., about 600 miles to

south of the Samoan group. The island is one block of coral, covered over with a thin sprinkling of earth. It is, however, both a fertile and a healthy island. Their cocoa-nuts are the largest I have ever seen; and I measured some sugar-cane that was thirty feet long. The natives, according to their traditions, are a colony from Tonga. They are fairer—that is, a lighter copper colour—than any of the Malay Polynesian tribes whom I have seen. They are about the middle size, light limbed and well made. Their features are fine; and the young women are the most beautiful I have seen among these islands. Both men and women have a peculiar cast of countenance, although it is not pleasing. The forehead is square and broad, but the face is sharp and the cheeks thin. From the temples to the nose is almost a straight line, giving the face a triangular appearance, not like a heart. They are a people of great energy. They came down upon the main Cook “like wild boars;” and when they were the most savage-looking ones he had ever seen, he called their island *Savage Island*. Only a few years ago when they went out to the mission in their canoes, they vociferated loudly, that nobody in the ship could hear his own voice. They have a great number of canoes, and they are very elegant made. And they are all made for use in the deep sea, they are sharp at both ends, and covered or decked with a fourth part along. In short, they are like the model of that new vessel, announced some time ago—a “make notion,” I think—which is to cross the Atlantic in four days. No man seemed ever more determined to do it as they were. It was long, long ago that they would receive teachers.—They killed even their own countrymen, who, having found their way to the island, went back to them with the good news. But unceasing perseverance on the part of the Samoan missionaries has secured the advantage of the smallest opening. It has been crowned with a measure of success perhaps unparalleled in modern times. Under the instruction of Samson and others only, the whole population, consisting of 4000, have renounced idolatry, confessed Christianity, and placed themselves under Christian instruction. The people whom Cook found savage as wild boars, we found gentle as lambs. They not only shook us most cordially

by the hand, but also, after the custom of the land, touched the back of our hand with their nose, and smelled it most lovingly! The gospel has evidently come to this people with power.

On the Monday afternoon Mr Turner and I accompanied Captain Williams on shore at Ayatelo. We were exceedingly pleased with all that we saw at that station. Mr. Turner remained ashore all night, to meet with the teachers, receive their reports, and make arrangements for a public meeting on the following day at Alofi, the most central station. On Tuesday the captain took all the passengers ashore.—The day was fine, and everything we saw was calculated to make the heart glad. At the public meeting there were 1,100 persons present, and there were more women than men. The female population equal, if they do not exceed the male—an unusual thing among these seas. Has the circumstance that the Niwe people will allow no foreigner to settle on their island anything to do with this? They were all decently clothed in garments of native cloth, and conducted themselves with the utmost propriety. Mr Turner, assisted by the teachers, examined a large class of candidates, and baptized 50 of them. There are now 115 church members on Niwe. All the church members can read, and numbers more besides. Their language is nearly allied to the Samoan, and they use the Samoan Scriptures. The teachers, however, have translated Mark's Gospel out of Samoan into the dialect of Niwe, the manuscript of which Mr Turner brought with him to be examined in Samoa, and, “if approved of, printed.” He appointed them to proceed with Matthew's Gospel. There are five Samoan teachers on the island, who occupy each a station, who have all more or fewer native assistants.—The natives collected a large present for the vessel, consisting of 10 pigs, 40 fowls, 30 baskets of fish and land crabs, 20 bunches of taro, and 1,540 yams.—The teachers had also a great quantity of arrow-root, which they had collected as payments for books. The teachers also made the captain and missionaries the present of a very large hog, and they made us all presents of arrow-root. Amosa, my former teacher on Aneiteum, brought me a present of about 100 lbs. himself; and the other four teachers brought me about as

much. Mr Turner, being more closely connected with them, received I know not how much; and large presents were sent by the teachers to the missionaries under whom they had lived in Samoa.

At each station we found a church, and a house intended for a missionary, in which the teacher at present lives.— At Avatele the church is small and somewhat old, but they are about to commence a new one. At Alofi the church is comparatively new, and the roof, especially, of exquisite workmanship. It is quite like a little cathedral; it is 100 feet long and 35 feet wide.— The roof is supported by 14 strong pillars of wood, hard and black as oak. The floor is boarded, and carpeted with native mats, and the side walls are also constructed of wood. The pillars might be too small "to be the mast of some great Admiral," but they would be quite sufficient to be masts for the John Williams, while the boards on the floor would be planking for her decks. The dwelling-house at each station is of the same size and on the same plan; it is 80 feet long and thirty feet wide, divided into seven apartments; the roof as elegant as that of the church; the side walls and partitions wattled and plastered with lime; the floor boarded, Venetian windows and well-made doors swinging on wooden hinges. The rooms are furnished with excellent bedsteads, tables, sofas, and chairs, all standing

"Ponderous, and fixed by their own massy weight,

No want of timber yet is felt or fear'd,
In Niwe's happy isle."

The natives of Niwe are an ingenious

people, and "skilled to hew timber like the Sidonians." Like the Greeks, before the Trojan war, they have no saw among them; and all the timber and boards employed in the churches, and dwelling-houses for the teachers and missionaries, like the planks used in building of the ships that went to Timor, were hewn out of the solid wood with the axe and the adze. We took some saws, &c., however, to the teachers which were highly prized. All that appears to be required are two capable missionaries, to give them the Scriptures in their own dialect, and teach them the way of the Lord perfectly. The teachers have done great work; but it is now nearly advanced as they can carry it with missionaries. Oh! if the directors of the London Missionary Society could only see this island as we have just seen it, they would make an extraordinary effort; they would move heaven and earth, if we may so speak, to secure the services of two suitable married missionaries for Niwe, and have them sent there before the close of the present year. Oh! if our young men engaged in or looking forward to the work of the ministry could only see such an island, and what doors of usefulness God opening up in these seas, the great difficulty of finding missionaries would soon cease to be felt.

Soliciting a continued interest in our prayers, that the Lord may preserve and our fellow-passengers from the perils of the deep, and bring us in due time to our desired haven, remain, yours very sincerely,

JOHN L...

OTHER MISSIONS.

INDIA.

ILLNESS AND DEATH OF REV THOMAS B. STEELE, AT ERINPURA, IN RAJPOOTANA.

Letters of the Rev. W. Shoolbred, and copious extracts, kindly furnished to us, of letters of the Rev. Dr. Wilson, sent to friends in Bombay, have made us acquainted with the incidents of the missionary journey from Bombay to Rajpootana, and with the origin, pro-

gress, and fatal termination of the illness of the Rev. Thomas B. Steele. Of our two pioneer missionaries the necessity of giving extracts of these communications is superfluous; the following distinct and full account contained in the letter of the Rev. Dr. Wilson, dated Beawr, 1st March

BEAWR, 1st March

My Dear Dr. Sommerville, no doubt that long ere this you had heard of the favorable and

circumstances, as they appeared to be, which our mission party, consisting of Messrs. Shoolbred and Steele, and Wilson and myself, commenced the journey to Rajpootana, and of the great exertions,—appointed by our all-wise and faithful and loving God for the trial of our own faith and that of the church, and the advancement of our sanctification and devotedness to the service of our Lord,—which have been sent to us in the course of our travel. Of the journey, however, especially as connected with the illness and death of our brother Mr. Steele, it may be well, for the instruction of all concerned at home, to have been following us with their sympathy and prayers, and especially the relatives, for whom we feel so anxious, to take more particular notice of what they have yet received.

On the conclusion of our first journey from Surat,—on the 25th of November,—that we first noticed that anything was peculiarly wrong in the health of Mr Steele. On that occasion, we were at dinner, he suddenly fell down, and that for the first time in his life. He ascribed the occurrence to a spasm of his bowels, from the costiveness which he had occasionally suffered at home, frequently during his residence in India, and almost continuously during his few days' residence at Wasna with the esteemed brethren of the Baptist Presbyterian Church. Twice during this, when we were resting at Wasna, he complained for an hour of a violent inward pain, from which, he got relief by the medicines which we had taken, with our advice, on the arrival of a native doctor for whom we had sent. After this, he did not appear to suffer anything, either during our marches or after their close approach to the week. He appeared to be cheerful, taking due interest in the country through which we were passing, and in the natives and European high and low, with whom we were conversing,—in my missionary address which he regularly attended,—and in the study of the Hindustani language to which he diligently devoted the fragments of his time.

On the 4th December, when we were resting at Wasna, on the 10th of the Malwa, the first stage north of the city, he said to me, when I was about to preach in the village, "I don't think I shall go out

with you to day, for I am not well, though I hope soon to get relief." I learned from Mr Shoolbred, the next morning that he had passed a comfortable night, though the medicine had just had its due effect. For the next two days, matters appeared to be going well with him, though we were not exactly satisfied with the state of his pulse. He did not complain of the journey, which he was performing, partly in a native cart fitted for lying in, and partly on horseback, with no unusual fatigue; and he did not make any change in his meals.

On the morning of the 7th December he rode in the cart from Nariad to Kherda or Kaira. During the march, he said he was again suffering from constipation; and at its conclusion it was but too obvious that he was very unwell. His pulse was high, and he had very much pain over all his body, including his limbs. We came to the conclusion, afterwards confirmed by medical judgment, that he was suffering from inflammatory fever; and, with the help of a native apothecary, we treated him as his circumstances required, giving him the proper medicines, and administering fomentations and enemas.—Next morning, Dr Colston, the civil surgeon of the station, who most readily returned on our call from the camp of the judge in the neighbourhood, took him under his skilful and assiduous care, while he approved of all we had done in his behalf. For some days this kind friend was disposed to attribute the inflammatory action to the passage of small calculi from the kidney's to the bladder; but the strict diagnosis which he made of the symptoms, led him afterwards to abandon this theory, and, with ourselves, to attribute the fever to the costiveness, and the languid action of the liver, which had produced that costiveness. He declared the case to be a very critical one and we all viewed it in this light.

Mr Steele bore his great sufferings with much meekness and resignation, and entered with great interest into our religious exercises at his couch, though at this time he made no remarks on his personal feelings, except on one occasion, when he said, "Read me something about Christ to compose my mind." When, in the gracious providence of God, he got relief, he, with ourselves, felt very thankful for the merciful in-

terposition which had been made on his behalf.

We continued a week at Kaira; and we did not leave it till Dr Colston expressed his belief that the daily marches of Mr Steele, now in a palanquin, might contribute to his convalescence. In two days we were at Ahmadabad, where we remained for seven days, during which Messrs Shoolbred and Steele stayed in a healthy locality, in a bungalow of our excellent friend General Woodburn. Mr Steele enjoyed the best medical attendance, that of Dr. Ekin of H. M.'s service. We did not renew our march to the north till Dr. Ekin expressed the same hopes of it that Dr Colston had done at Kaira.— Mr Steele's convalescence appeared to be advancing, though but slowly; and two marches beyond Ahmadabad, at Mhaisana, both he and Mr Shoolbred thought the palanquin might be dispensed with. From Mhaisana to Disa, four stages distant, Mr Steele journeyed in a travelling cart adapted to the road. During the last two of these stages he complained of pain in his right side and leg, which we attributed to the wind having blown upon it. This pain, which was in fact a renewal of older symptoms, was a matter of anxiety to Dr Thorold, whom we called in without delay on our getting to Disa, and who during twelve days treated him with the judgment and attention he had experienced elsewhere. It was greatly mitigated by the swelling of his leg, and by the opening of a large abscess found above the ankle.

Dr. Thorold encouraged our advance from Disa, as our medical friends had done at other stations, and removed the restrictions as to his food, which in the first instance he had laid upon him. Mr Steele seemed to be rather in the way of improvement than otherwise for the first four stages which we made, the second of which brought us into the Rajput states. At Siroki, the capital of one of these states, however, he was seized (on the evening of the Lord's day, 15th January) with diarrhoea, which we conceived to be fraught with danger, especially when superadded to the running of his leg, which required, from its appearance, to be kept open by continued poultices. The medicines we gave him checked the diarrhoea for the time being; but it returned during the two following marches, especially

the last of them, which brought us (the 17th January) to Eripura, camp of the Jodhpur Legion, where best medical assistance, in the person of Dr Eddowes, was immediately cured, and from whom, and Major the Political Superintendent of the Station, Mrs Hall, Captain and the Mr Black, we received such sympathetic assistance as we can never forget.

Mr Steele's diarrhoea yielded to medicines given to him by Eddowes, but the abscess in his leg was found to be of a most formidable character, in its dimension, and the injury arising from it to the bones contiguous to the periosteum of which was found to be so great that it was found to have perished. Dr Eddowes told us that that his fears of a fatal issue in the leg were greatly preponderated over his hopes. The general state of his blood, he must have been long of a most unfavourable character; and of this fact an unequivocal proof soon appeared in the growth of other large abscesses in various parts of his body, as in the upper part of the thigh and shoulder. With abscesses, Dr Eddowes, who was a distinguished operator in the hospital in the Crimean war, dealt most successfully, devoting to the treating and dressing of them two or three hours daily. Mr Steele had much to endure in consequence of them; but even the empuerment they gave but little relief to his sufferings. The patient, though long himself despondent of a cure, evinced much patience and resignation during his sufferings. Our religious readings, exhortations, and prayers at his couch, were a source of great enjoyment to him, and he occasionally noted down what he said on these occasions, especially when his apprehensions respecting him were at their height. On his suffering (on the 31st January) to his great easiness of body, I said, "The Lord our Saviour could, if he were willing to you, 'Rise, take up thy bed and walk;' and he loves you as readily now as if did say this to you." His reply was, "That is a very good thought."

When I had read, at our evening worship the same day, the seventh hymn (Saints in heaven) "Gems of Sacred Poetry" of the Missionary Society, and Mrs Wilson had said, "There is another version of the passage of Scripture (Rev. vii. 16) the Paraphrases," he said, "The

her version of it also here,—in my experience." On my repeating (the 1st of February) the paraphrase there high the heavenly temple," he said, "The sympathy of which is very precious." I added, the more so, that there is always a corresponding forthputting of grace. We often pity, without being able to extend any relief; but which gives relief of a suitable character with his pity. "To this he firmly added, "Oh yes!" On the same he said, "I hope I may soon get it." I then remarked, "in this manner God chooses for us; and it is that he, with his unerring wisdom, unchanging faithfulness, and all-wise love should make the choice for ourselves." To this he readily assented, saying, "Yes, it is." On leaving him after worship, I said, "I will give you a short text for the day." "He is our peace." When Mr Shoolbred had remarked, "There is something in that short text," he said, "What there is!" One day after I had read the hymn, "Longing for heaven," he said, "That is a very pretty hymn; I have been acquainted with it for a considerable time." When I had read some portions of the first twenty chapters, and had prayed with him, I said, "Even the saints of old, with their views of the gospel scheme which we possess, since life and immortality have been brought to light by the gospel, had entire confidence in the mercy and salvation of God; and my hope, my dear friend, that the Holy Spirit is leading you to confidence in the Saviour; taking the promises that are his and showing them to you." He replied, "I have no objection about that matter; but I find it difficult to collect my thoughts and fix upon it." I then said, "You must not make too much of that matter. The Holy Spirit maketh intercession for us in our groanings and prayers which cannot be uttered." A parent pities his children, not more, that it can express its sorrows and sufferings only by moanings and sighs, not by words. And 'like as a father pities his children, so the Lord pities them that fear him; for he sustains our frame, and remembereth that we are dust.'" "Oh, yes!" he said, "As the heaven is high above the earth, so great is his mercy towards them that fear him."

Altogether, it was evident that he was resting, and that with conscious security, on the Rock of Ages. We had faith to part with him, though, with submission, we prayed for his recovery, for the sake of his dear friends, and the church and mission.

As time passed on, and the approach of the hot season advanced, great anxiety was felt about my survey of the actual mission field before returning to Bombay, that I might be able to advise with Mr Shoolbred and your committee as to the method of its occupation. Providence seemed to present the opportunity for Mrs Wilson and myself to proceed to it. Mr Shoolbred had so far recovered from a severe bilious attack, with which he had been seized near Disa, and rheumatic ailments which had come on him at Erinpura, that he could attend to Mr Steele, both materially and ministerially. The doctor thought, when some of Mr Steele's abscesses began to heal, we might probably, if no sudden change occurred, find him alive on our return, when, if circumstances permitted, we might take him to Mount Abu, or even to Bombay, though we could not as yet cherish any hope of his ultimate recovery. Mr Steele himself expressed a wish that we should continue our march; limiting, however, the prospect of his afterwards going with us, if spared, to Mount Abu, that he might be "near the field of labor." With much trembling of heart we left Erinpura on the 9th of February, for the accomplishment of the duty which, in the gracious providence of God,—as in another communication I shall (D.V.) detail to you,—I have been enabled most satisfactorily to accomplish, in the company, over a large portion of it, of our excellent friend, Dr Small. At the moment of our departure, Mr Steele seemed to be worse than usual; and the first letters we had from Mr Shoolbred gave intensity to all our fears in his behalf.

Others so far mitigated these fears, that after we had returned a stage on the way to Erinpura, we again resumed our journey to the north. Mr Shoolbred, who I am thankful to say expects to reach this place to-morrow, will have communicated to you the sequel. Our dear brother Mr Steele, over whom we had all so long watched with fraternal tenderness and care, died on the morning of Sabbath, the 19th February, in

the house of Dr Eddowes, to which a few days previously he had been removed (from the traveller's bungalow), and where he enjoyed the unremitting attention of that benevolent gentlemen and able medical practitioner. His soul departed, we cannot doubt, to those glorious mansions for which he had received a title by his appropriation of the work and person of the Lord

Jesus Christ, and his preparation for which was hastened by the tribulations which he was called to endure. Precious in the sight of the Lord 's been his death, as instructive it ought to be in the sight of man.

I am, my dear sir,

Yours in Christian affection,

JOHN WILSON.

NEWS OF THE CHURCH.

PRESBYTERY OF P. E. ISLAND.

This court, according to appointment, met at Princetown, on Tuesday, the 12th instant, for the ordination of Mr. Robert Laird, Preacher of the Gospel, to the pastoral charge of the congregation there. In the absence of Rev. Allen Fraser, who was appointed to preach on the occasion, the Rev. James Allen commenced the solemn service of the day, by delivering an impressive discourse on Rom. i. 16. The Rev. Robert S. Patterson, having narrated the proceedings in reference to the Call, then put the questions of the formula to Mr Laird, and offered up the ordination prayer. Rev. Mr Allen addressed the minister, and Rev. Isaac Murray delivered the charge to the people, after which the congregation, as they retired from the church welcomed their newly made pastor in the usual manner. Of these exercises, we only need say that they were worthy of those who took

part in them, and admirably suited to the occasion. The touching allusions which the several speakers made to the late venerable Dr Keir, the former pastor of the congregation, and to his labors as a faithful ambassador of Christ among the people of his charge for half a century, must have vibrated a chord in many a heart. The day was somewhat unfavorable, yet the congregation was large, and appeared deeply interested in the proceedings.—*Protestant.*

FREE CHURCH SYNOD.

The Synod of the Free Church of Nova Scotia met in John Knox's Church New Glasgow, on Thursday. Rev. B. Blair preached the opening sermon in the absence of the Rev. Dr. McLean who has not yet returned from Scotland. Rev. W. G. Forbes, of Plaister Cove, O. B., was unanimously chosen Moderator.

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 20th May to 26th June, 1860.

FOR SPECIAL EFFORT.

Mr John O'Brien, Noel, 50s; Andr. O'Brien, do., 40s.,	£4 10 0
Saml. McLellan, do., 2d inst., 5s.; Capt. Arch'd Cox, Maitland, 5s.,	0 10 0
Capt. Wm. Douglas, Maitland, 2d instalment,	1 5 0
Newport cong., per Rev. J. Currie, 8	9 2
Alex. Grant, 9 m Riv., 40s.. Alex. Ferguson, do., 20s.	3 0 0
Evan McDonald, do., 30s., Alex. Grant, do., 20s.,	2 10 0
James Thomson, do., 40s.; D. Fitzpatrick, do., 20s.,	3 0 0

Peter Grant, do., 40s; John Grant, do., 40s.,	4 0 0
James Scott, Gore, 10s.; Donald Grant, do., 12s 6d.,	1 1 0
John Grant, do., 12s 6d; Geo. White, Kennetcook, 25s.,	1 11 0
From Antigonishe, per Rev. Mr. McLean,	8 0 0
John Murray, Esquire, Mabou, per Rev. J. Thompson,	12 10 0
Stewiacke, Rev. Dr Smith's cong., 20	0 0 0
Mrs John Muhan (widow) 25s., Mr Nicholas Densmore, 20s.,	2 1 0
Windsor. per Rev. J. Murdoch,	5 1 0

SYNOD.

June 21—2d congregat., Maitland, £1 10s; 9 m Riv. cong., 40s.,	3 11 0
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Lower Londonderry	5	15	0
Do. 73s; do 20s 4d	5	2	4
Richmond Bay, donation from a friend included £10 (1 cur.)	8	6	8
Mr Murray's section of N London, 10s (1s cur)	0	8	4
Miss Ann Campbell, S H,	0	2	6
Mrs McKenzie, Riv John	0	1	3
From miss'y box, of Annie 2s 6d, of Alice 2s 6d, daughters of Capt Smith, Hatfield, per Rev G Christie,	0	5	0
Mr Chas Forbes, Annapolis	1	0	0
1-3d coll. miss'y meeting	0	16	3½
Pop Grove Church	10	10	0
Cent Church, W R, additional	0	10	0
Stewiacke,	13	0	0
Mr R Goddes, Musquodoboit,	0	3	1½
Bequest of the late Hugh Graham Creelman,	2	9	8½
Ladies' Penny-a-week soc. W R, per Rev G Roddick,	3	1	0½
Do. Dalhousie, per do.	3	14	8
St Mary's—Sherbrooke, £9; ladies of Still-water, 20s.	10	0	0
Glennelg, £8 5s; Caledonia, £8 3s 3d; Jas Tate, Canso, 20s.	17	8	3
Robt Smith Esq, Truro	21	18	1½
Windsor,	12	0	5
Shelburne cong. Shelb. section, Mrs W S Kelly and Miss Ann McGill, collectors,	2	8	11½
Ohio section, Miss Janet McKay collector,	0	18	9
Mr Adam Bower,	0	3	1½
East Jordan section, Miss Jane Lyle collector,	0	15	0

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Samuel Creelman,	0	5	0
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John Baird,	3	17	6
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Rev James Smith, D.D.	0	10	0
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Rev John Cameron,	6	1	3
Rev James Byers,	0	7	3
Neil McKay,	0	16	3
George Alexander,	5	5	0
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Rev. Isaac Murray,	0	3	9
John D. McLeod, per Rev. I. Mur.	1	6	3
Bedeguo cong,regation 30s (1s cur.)	1	5	0
Pictou, 30th June, 1860.			

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