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T H E

# CHRISTIAN INSTRUCTOR

A N D

## MISSIONARY REGISTER,

O F T H E

### PRESBYTERIAN CHURCH OF NOVA-SCOTIA,

DECEMBER, 1859.

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1859.

THE

# CHRISTIAN INSTRUCTOR.

DECEMBER, 1859.

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

## “NOT AS THE WORLD GIVETH.”

“Having loved his own that were in the world, he loved them to the end.” As that end drew near, the last hours were employed in administering comfort to his weeping followers, “Let not your heart be troubled, neither let it be afraid.” Any man would have been engrossed by his own cares and sorrows. Any other heart would have been so fully occupied with its own approaching conflict that no place could have been found in it for anything besides. But this DIVINE MAN, though about to be baptized, with that awful baptism, in view of which he had been “straitened” so long, seems to forget his own grief in his tender sympathy with his sorrowing disciples—so that this fourteenth chapter of John, so richly tender with words of precious comfort for God’s suffering people, is all the dearer to their hearts, because these words were spoken under the very shadow of the cross. They are the “last words” of a dying friend—mementoes of love stronger than death—a rich, glorious legacy bequeathed to believers. “Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.”

Not looking just now specially at the blessing bestowed, let us contemplate for a little, the particular aspect in which we are taught to regard the manner of its bestowment, and this as an indication of the way in which Christ gives us “all things richly to enjoy”

*Not as the world giveth.*—The world gives *stintedly*. Its promise is often large and loud—the performance meagre and mean. The stream of its benevolence is a narrow rill—not a broad, flowing river. It cannot rise beyond its source—and its source is essentially low. In the world’s gifts there is no true generosity, even when it bestows most profusely—when it seems to pour into the lap its most coveted possessions as riches, honour, power, pleasure—the channels of its bounty are narrow at the best, and they are soon dried up. The world gives very little, for the world has very little to give.

But think of the fulness that is treasured up in Christ. Out of that fulness he gives *abundantly*. He opens his hand *liberally*. He gives not by measure, or if by measure it is a measure full—pressed

down—running over. The poor prodigal returns to his father's house, with some hope that he may be saved from famine. With joy he sits down to a feast. The woman of Canaan would be glad to lie under the table and gather up the falling crumbs. Her place is with Abraham, Isaac and Jacob, at the marriage supper of the Lamb. The repentant sinner turns to Jesus as a refuge from death and hell. He finds through him an entrance into life and heaven.—He seeks to be delivered from the pit and from the dungeon. He makes his home in a palace, and takes his seat upon a throne. So abundantly does Christ give. He gives not only grace but glory, and he will withhold no good thing from them that walk uprightly.

*Not as the world giveth*—The world gives grudgingly. It might be thought that where so little is given it would be given at least heartily. But the very reverse of this is oftenest true. The largest gifts are most cheerfully bestowed. The "two mites" form no exception. They were "the largest gifts." "This poor widow hath more in than all." But a little gift is often given with a large grudge. We see this even in the world's charities. "Let this suffice." "Come not here again." And thus the door is shut against the poor and needy. How different this from the manner in which Christ bestows his favours. He not only loves a cheerful giver, but is one. When He came to give *Himself* he said, "To do thy will I take great delight." He declared it more blessed to give than to receive; and although no other man even gave so largely, or at such expence and self-sacrifice, yet neither did any other ever give with such full-heartedness and good will. "Though he was rich he became poor," if not in giving, in order to give. To give is his exceeding delight. It was "the joy set before him." And so precious to himself seemed that joy, that to secure it he endured the cross and despised the shame.—And now willing, waiting, longing to give, his call to every heir is, "Open thy mouth wide and I will fill it."

*Not as the world giveth*.—The world gives *paradingly*. It summons a crowd to admire its charities. It sounds a trumpet before it in the synagogues and in the streets when it does its alms, that it may have glory of men. It makes much show. Oh, how much of pride and vanity, and ostentation, is in the greater part of the world's giving. But he who said "Let not thy right hand know what thy left hand doeth," exemplified in his conduct what he inculcated in his teaching. When the leper came to him he was moved with compassion, and put forth his hand and touched him and healed him. And he strongly charged him, and forthwith sent him away, and saith unto him, "See that thou tell no man." And thus still, His most precious gifts are often secrets between Himself and the soul that receives them. True, now as then, He cannot be hid. Men will tell what He hath done for them. The matter will "be blazed abroad and published much." This too will accord ultimately (as what will not), with his own design. The glory of the Godhead and his personal glory also, will be seen in every gift; but then with that glory he has indissolubly conjoined the true happiness of his people.

No! not as the world giveth! Blessed Jesus, in all things thou wast the pre-eminence, not only in the matchless excellence of the gifts, but also in the wondrous graciousness of the bestowment. The world gives gifts to its friends, or for them, "to receive as much

again" throughout *Thyself* for Thine enemies, and such as had nothing to render Thee in return. And having given Thyself, how reasonable the assurance that Thou wilt freely give all things.

And looking at the special legacy of the Redeemer, we see what abundant provision is made for the believer's peace. "Are the consolations of God small with any?" They need not be so—they ought not to be so—let them cease to be so. *How?* By a closer walk with God—by more intimate communion with Christ—by a more constant remembrance of his law. "Oh that thou hadst hearkened to my commandments, then had thy peace been as a river and thy righteousness as the waves of the sea."

## REST TO THE WEARY AND HEAVY LADEN;

A Sermon,

BY REV. WILLIAM GILMOUR.

*Preached Sabbath, July 20th, 1800.\**

Matt. XI. 28. "Come unto me all ye that labour and are heavy laden, and I will give you rest."

Who speaks? An incarnate God. Of whom does he speak? Of labouring and heavy laden sinners. And of what? Rest—"I will give you rest." Before I proceed to lay down some easy method of opening the import of our Lords' kind and condescending invitation in the text, I shall propose a question—viz. What is the first step or exercise of a labouring and heavy laden sinner who is coming unto Christ, as our kind and tender-hearted redeemer? I answer—He is led to the foot of Mount Sinai, to hear the thunderings and see the lightnings of the law, convincing, condemning, and killing him as a guilty and filthy creature. What is his next exercise? I answer—From Mount Sinai he goes to Mount Calvary, and there beholds Jesus bleeding—dying to answer all demands of the law, to free us from the terrors and dreads of the law, and to cleanse the conscience from the guilt and filthiness of sin. Having thus proposed a few questions, not merely to amuse and entertain you for the time being, but to enlarge your views and lead you to some agreeable exercises of heart, whilst we are speaking and you hearing, I proceed to guide you to the text.

It was anciently predicted of our blessed Lord and Master long

\* We are happy to give insertion to the above sermon by the late Rev. George Gilmour. Mr. G. we believe was a native of the North of Ireland, whence he emigrated to the United States previous to the American Revolutionary war. By the minutes of the Presbytery of Boston it appears that he was labouring under their charge, as early as the year 1770. He was ordained by a Committee of that Presbytery at Bristol in July, 1773. We believe that after this he was settled in Rhode Island. At all events, when the American Revolutionary war broke out he espoused the cause of the British, and was obliged to fly, abandoning all his property. With a wife and family of small children, one of them an infant, he crossed into Canada on the ice in the dead of winter. In compensation for his losses he afterward received a pension from the British Government. Subsequently he settled at Ardoise Hill, and during the remainder of his life preached at Windsor, Newport, and places adjacent. The above sermon will serve to show what he was as a preacher.

before his personal appearance in human nature, that he should proclaim liberty to the captives, and the opening of the prison to them that are bound. And lo! here he doeth it in the kindest and most endearing manner, offering rest or spiritual relief to every laboring and heavy laden sinner.

In discovering these words, I purpose, by divine aid, to do the following things: 1. Open *the characters of the persons*, to whom the invitation of our Lord is addressed: 2. Explain *the invitation itself*, and show what is intended in *coming* to our Lord Jesus: 3. Illustrate *the gracious condescending promise* with which our blessed Lord and Master enforces this call.

I. I begin with *the character of those to whom the invitation is addressed*. And they are such you see as "labour and are heavy laden," that is, who feel the insupportable load of law-guilt, and the galling fetters of corrupt affections, and earnestly desire and long to be delivered from both; for these were the persons whom our blessed Saviour always regarded as the peculiar objects of his attention and cares. By our fatal apostacy in the first man, we forfeited at once our innocency and happiness; we become doubly miserable, liable to the justice of God, and bond slaves to Satan and our own corruptions. But few of the human race are sensible—comparatively speaking—of their miserable condition. The greater part are so warmly engaged in pursuing, perishing nothings that they have little or no time, and as little inclination, to consider their spiritual state. Thus they shift and endeavour to put far from them. Such indeed have a load upon them—a weight more than sufficient to sink them down to the lowest hell—yea, to the burning fiery lake; but these are not the heavy laden in the sense of our text. Our blessed Lord and Master speaks to those who know their state—feel their burdens—are groaning under them, and are longing for the dawning of that jubilee morning of complete deliverance from all their miseries; otherwise the promise in the text could be no encouragement, no inducement to them to come to Jesus. And this call is particularly directed to them for two obvious reasons. First—because our blessed Lord knew well that none else would heartily comply with it. "The full soul loathes the honey-comb." Such, brethren, is the pride of our hearts, that each of us would wish to be a Saviour to himself and to purchase heaven by his own inherent righteousness or personal merit. This was the rock of offence, upon which the Jews stumbled and fell; they could not bear the thought of being indebted to the righteousness of another for pardon and acceptance with God. So the apostle testifies concerning them; (Rom. 10 and 36) "Being ignorant of Gods' righteousness, and did not submit themselves unto the righteousness of God." And still this method of justifying sinners of Adams' fallen family, is opposed and rejected by every unregenerate man. He feels not his disease and therefore treats the physician with contempt and scorn; whereas the soul illumined by the Spirit of God, and roused to a sense of its guilty and polluted state, lies prostrate before the mercy seat, crying out with Paul when struck to the ground—"Lord, what wilt thou have me to do?" It was, therefore, with peculiar significancy that our blessed Lord and Master introduced his sermon on the mount by adjoining the kingdom of heaven to the poor in spirit, placing humility

the front of all the other graces, as being the entrance into a religious temper, the beginning of the divine life in the heart, the first step of the poor sinful creature in its return to God in Christ.

Secondly—labouring and heavy laden sinners are particularly distinguished here, because otherwise persons in such a situation, hopeless of relief in themselves and from creatures, might be in great danger of excluding themselves from the offer of mercy. If there was only a general call to come to the Lord Jesus, the poor, humble, convicted soul, pressed down with a sense of its guilt, filth and depravity, might be ready to object thus: "O Sir, surely it cannot be such worthless, hell-deserving creatures as I be to whom our Lord Jesus directs his kind invitation." Therefore it is that he who "will not break the bruised reed, nor quench the smoking flax," doth kindly encourage them by this special address; that the very thing which to themselves would appear the greatest obstacle in the way of mercy, might become the means of assuring them, that they are the very persons for whom mercy is prepared. Let this then, encourage every weary, self-condemned sinner. The greater your guilt and filth appear in your own eyes, the greater reason you have to think that the mercy of our Lord Jesus hath even reached you, and touched your heart. Mercy—man, woman—looks for no inheritance of righteousness, no gratification as the impulsive cause or moving reason of its exercise on thee, but a sense of its absolute need. Mercy reaches freely to thee through the Lord Jesus, without money—without price. Christ shews mercy to thee through his promise and invitation, for his veracity and faithfulness are engaged therein. I pray not, then, O, if, Sir, my burdens were of a lesser weight, I might entertain hope of my deliverance from them at last; know thou for certain that no burden is too heavy for omnipotence; for he who is mighty to save, can easily remove this most oppressive load; "his word cleanseth from all sin;" and "by him all who believe are justified from all things,"—This great and non-such physician came to heal some slight distempers, but to cure those inveterate diseases which none else could cure. Whatever then,—man, woman, what disease hath been, or is even now, it shall reproach neither skill nor power; and all he calls for at your hand is a submissive mind to use the means he prescribes with an unshaken reliance and dependence on him as the life of mercy; from whom they flow, and to whom they lead. If, then, you are truly convinced that your guilt is so great and your corruptions so strong, that none in heaven or upon earth can save you from them, but the Lord Jesus alone; if you are groaning under the burden of your innumerable sins, and find no peace, no comfort, no rest, till pardoning mercy and sanctifying grace bring peace, pardon, joy and comfort into your poor distressed soul, then you are in the very position which our text describes, and we may warrantably say to you in the Lord's name—*as Martha said to Mary, "Arise quickly, the Master is come and he calleth for thee;"* and this is his call, "Come unto me."

This leads me to the second thing I proposed to state and describe, which was *the invitation itself, and what was intended by coming to the Lord Jesus*. Now, for the clear understanding of this, it will be improper, I presume, to remind you of the different characteristics which our blessed Lord and Master sustains; or in other words

touch a little at the offices which Christ executes as our Redeemer. These you know, are three. the offices of a prophet, of a priest, and of a king; in each of which the Lord Jesus must be differently regarded by every soul that comes to him for bliss and salvation.— And you will please to take notice, that in this gracious invitation he exhibits himself to our view in all these offices; for to the condescending offer to remove our guilt, he immediately announces the command, “Take my yoke upon you and learn of me.”

Such is our condition, brethren, by the fall, that we are not only become the objects of God’s righteous displeasure and vengeance, and liable to that awful punishment which was the penalty of the first covenant, but our natures are wholly diseased and corrupted, so that “in us”, that is, in our flesh, “dwelleth no good thing.” Our understandings are darkened, filled with prejudices against the truth and incapable of discerning spiritual objects, “For the natural man receiveth not the things of the spirit of God, they are foolishness to him; neither can he know them, because they are spiritually discerned.” Our wills are stubborn and rebellious, like “an iron sinew, which no force can bend; and so inflexible is this opposition to the law of infinite rectitude, that it is called in scripture, “enmity against God.” All our affections are wild and ungovernable, deaf to the voice of reason and conscience, in perpetual jar and disagreement among themselves, and wholly alienated from the life of God whom alone they should unite and centre. Such a glorious Saviour therefore, was necessary for our relief, as could effectually remedy all these evils, and not only redeem us from wrath, but likewise prepare us for happiness, by restoring our natures to their original perfection from which they fell. For this end, our blessed Lord Jesus, that he might be in all respects furnished for his great undertaking, was solemnly invested by his heavenly Father, with each of the important offices above mentioned, that our understandings being enlightened by his divine teaching, and our wills subdued by his legal power, we might be capable of enjoying the fruits of that pardon, which as our great high priest, he hath purchased with his blood.

Now, in all these characters the holy scriptures propose him the object of faith; and we do not comply with the invitation in the text, unless we come to him for the proper work of each office. We embrace him in the full extent of his commission, that of God may be made unto us righteousness and sanctification, and redemption. It is true, indeed that the soul, in its first approach to Jesus Christ, doth principally regard him as the glorious high priest; therefore, faith as it is employed for justification, is emphatically styled “in his blood,” (Rom. 3d.) To this Jehovah the Father looks when he acquits any sinner of Adam’s fallen family, he views the poor sinner, as sprinkled with the blood of atonement; and therefore to the same blood the poor sinner most necessarily look, upon his first application to the Lord Jesus. When the poor criminal who by the law fled to the horns of the altar, he considered the temple as a place of protection than of worship. The authority of a teacher and the majesty of a king, are objects of terror to a self-condemned sinner, and by no means suit his present necessity. Christ, as suffering and bearing our sins in his own body on the tree, is the



object that can yield him peace, joy, pardon and comfort; for where shall the poor awakened and convinced sinner find rest for his distressed soul, but where Jehovah the Father hath found the satisfaction of his justice as an offended lawgiver. In this glorious person alone his soul rests satisfied, and all the demands of law and justice are fully answered. The sinner is now no more under Mount Sinai's law, as the law condemning, but still bound to it as the law of Christ condemning. A freedom from it as the law of death and condemnation, gives joy and comfort to the true believer; and yet to obey it as a rule of life in Christ Jesus as the law-fulfiller, is the best evidence of our union to him, and the best proof of our love and loyalty to him as lawgiver.

Nevertheless, though Christ Jesus bleeding, dying, on the cross, be the first and immediate object of the believer's faith, and the only justifying reason of his acceptance with the father, yet the believer doth not stop there, gazing as it were neglect; but having discovered a sufficient atonement in the bleeding, dying Immanuel, for the pardon of his sins, he proceeds farther to contemplate the other characters of his blessed Redeemer, and heartily approves of them all as perfectly and well adapted to all his wants. He hearkeneth to his instructions, cordially submits to his yoke, and courts nothing so much as to be taught and governed by him. Indeed, sirs, the language of faith in the heart of the true behaviour speaketh after this sort:—"Seeing Jesus is my glorious high priest to atone for all the crimes that I have done, it is very fit and reasonable that he should be my teaching prophet to instruct me in the mystery of his gospel, and the great things of his law; and my king to rule in and over me; that as I live by the infinite merits of his death, so I should regulate my life by the unerring dictates of his law." I shall give a short soliloquy of a poor labouring and heavy laden sinner coming to Christ for life and salvation to his soul. "O, blessed Jesus! thou true and saving way to the Father, I adore thy condescending love and grace, in becoming a sin-offering for me, even for me in particular; and now encouraged by thy call and kind invitation, I flee to thee as my only city of refuge; I come to thee, wretched, miserable, poor, blind and naked. I have nought deserves aught; I have no righteousness in my hand, no inherent righteousness; no inward qualification, no outward, to recommend me to thy favour; nought to move thee to pity me, wretchedness my motto—vileness and misery my character; labouring and heavy laden belong to me—this is my name. At thy feet I fall prostrate; imploring I look to thy unmerited mercy alone for the removal of all my burdens, which, without thy interposition, must sink me down to the lowest hell. Abhorring myself before thee, I embrace thee as the Lord my righteousness; sprinkled with thine all-precious, all-atonement blood, I shall not fear the destroying angel. Justice hath already had its triumph on thy cross, and therefore I take thy cross for my refuge—my sanctuary. This is my hope—my rest; here will I stay, for I do like it well. From the angry storms of temptations safe, the blood and righteousness are a secret unto me. Nor indeed is this my only errand unto thee, thou glorious Immanuel, thou divine and complete Redeemer! I bring thee a darkened understanding to be illuminated by thy holy spirit, the promised comforter, whom thou hast promised to send to

enlighten thy followers—to bring all things into their remembrance, and to lead them into all truth. “To whom shall I go but unto thee, for thou hast the words of eternal life.” In thee “are hid all the treasures of wisdom and knowledge.” There I resign my understanding to thy teaching, for “no man knoweth the Father but the Son, and those to whom the Son shall reveal him.” I likewise choose thee for my Lord and my King, for thou art “altogether lovely,” and in every character necessary for my soul. There are enemies in my soul, which none can vanquish and totally destroy but thou alone. Here are nations of heart corruptions, which nothing less than all conquering grace can subdue. I therefore implore thine Almighty aid; do thou possess the throne of my heart thyself, and cast out of it every thing that opposeth itself to thy power and grace.—It is thine already by purchase, O make it thine also by conquest, and perform the whole work of a Redeemer upon it.” After this sort doth the true believer address himself to the Lord Jesus, and thus he answereth the call to come unto him. From all that hath been said, we may learn our duty in this business. Let every labouring and heavy laden sinner hearing me this day, betake himself to the same happy course, plead his own call, and humbly claim his gracious protection. Flee, then, without delay to his all-atoning blood—all perfect righteousness; and cleave to him as the Lord “your righteousness and your strength.”

III. Let us consider *the gracious promise with which our Lord enforces his call and invitation*: “I will give you rest.” This was the third thing I purposed to speak to. There can be no doubt at all that the rest here mentioned by our blessed Lord and Master must be at least of equal extent with the burden, and include a deliverance from every cause of trouble to the poor labouring and heavy laden sinner. But the subject is an ocean without bottom or shore. We cannot measure the breadth of it, neither can its depth be fathomed; for the riches of Christ is unsearchable, and surely no tongue can express what the mind itself is unable to comprehend. Nevertheless I shall attempt to say a few things which may be of use to help forward your comfort, peace and joy, till eternity shall unfold the whole to view.

First. Doth the guilt of sin and the curse of the law lie heavy on thy heart, believer? “Behold the Lamb of God that taketh away the sin of the world.” In the sacrifice of Christ, there is an infinite merit which never can be exhausted. He hath satisfied the most extensive demands of justice, and purchased a full and everlasting idemnity to every penitent believing sinner; and hence is that memorable passage of the apostle Paul in Rom. viii., “There is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit.” No sooner doth a poor, labouring and heavy laden sinner come to Christ in the way above laid down, than “he passeth from death to life.” Christ spreads the spotless robe of his righteousness over the poor sinner, and under the covert thereof presents him to his heavenly father, and from that happy instant he is no longer under the law, but under grace. “For Christ hath redeemed us from the curse of the law, being made a curse for us. And what a plentiful source of consolation is this! Well may th

sinner be of good cheer, to whom Christ hath said, "Thy sins are forgiven."

Second. Do you feel a law in your members warring against the law of your mind? Are you harrassed with temptations and so environed with a body of sin and death, that you are made to cry out, as Paul once did: "O wretched man that I am, who shall deliver me from the body of this death." Look up to that Prince and Saviour whom God hath exalted, not only to give remission of sins, but likewise to bestow repentance upon his people, and grace to help them in every time of need. Christ hath obtained the Holy Spirit, by whose almighty aid, the Christian can do all things. This glorious person, Christ, Sirs, will plant that immortal seed in your heart, which will gradually kill all the words of corruption; so that according to his faithful word of promise, though sin may lodge, fight and rage within you, yet it shall not be able to get dominion over you.

Third. Do you fear that some unforeseen cause or other may separate between Christ and your laboring and heavy laden souls, and provoke him to forsake you at last, to withdraw his love, and the communion of his grace? Hide his face he may; but finally leave and forsake you, he never will. And as there is no condemnation to them who are in Christ Jesus, so there is no separation to them. This you may be assured of from the unerring dictates of the Spirit in the written word. Know ye for certain, that "the gifts and calling of God, are without repentance." Christ is the good Shepherd, who carries the lambs in his bosom, and therefore they cannot perish, because none is strong enough to pluck them out of his hand. The believer is not left to stand by himself; he who is the author is likewise the finisher of his people's faith. Omnipotence is the guardian of all believers, and they are kept, not by their own strength, but "by the power of GOD, THROUGH FAITH UNTO SALVATION."

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NOTE.—The manuscript breaks off here, one leaf of it being lost. In all probability it contained inferences or a particular application of the whole subject. A paragraph might have been added to give a finish to the discourse, but the transcriber deemed it to be his duty, neither to add to, nor take from, the original.

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## PRESBYTERIANISM AND THE WALDENSES.

### *Concluded.*

Let us now turn to the question, "What form of government prevailed in this ancient church?" And here we must part with some who have been our companions and guides in the preceding portion of this address.

In the outset it may be remarked that the present church of the valleys is Presbyterian in its constitution; a fact which the opponents of that form of government admit; although, in some cases, not without manifest reluctance. It is for justice, not a little amusing to trace the shifts, and subterfuges, and diluting qualifications, to which Dr Gilley resorts in order to render of as little value as possible the acknowledgement he makes, that Episcopacy is not now to be found among the Vaudois. He, and some other writers of the same persuasion, have fancied that they could still discern on the brow of the Vaudois Moderator the sheen of the Episcopal mitre, or, at least, the impress made by the mitre worn

in other and purer days. Dr Gilley, at times, seems to have recognized in the Moderator a Primate, only shorn of some of the non-essential trappings and distinctions with which Prelates are, in richer countries and more genial climes, invested. Good, simple-hearted, enthusiastic Dr Gilley, appears to have laboured under a certain undefined awe, when in the year 1823, he obtained an interview with Peyrani, at that time Moderator of the valleys. When he recounts his intercourse with Peyrani, we seem to hear another Boswell, although the strictly sophistry and benignant growls of another Johnston are lacking to complete the illusion. It must be confessed, too, that Peyrani appears to have entered into the spirit of his reverential admirer; for, on being asked by Dr Gilley, whether, in the Vaudois church, there had not been "Bishops, properly so called," he replied: "Yes, and I should now be styled Bishop, for my office is virtually Episcopal; but it would be absurd to retain the empty title, when we are too poor to support the dignity, and have little jurisdiction save that which is voluntarily submitted to among ourselves; the term Moderator is, therefore, now in use with us as being more consistent with our humiliation." On this I would remark simply at present, that it betrays the vanity which, there is good reason to suppose, formed a feature of Peyrani's character. The orthodoxy of Peyrani, on subjects of greater moment than that of church government, was strongly, and we think justly, suspected. He had received, it is to be feared, an heretical taint from apostate Geneva; and we do not at all wonder that, flattered as he was with visits, and more substantial tokens of good-will, from English tourists of the Episcopal fold, the Moderator should begin to fancy himself a dignitary in disguise. Certain it is that if Episcopacy does not exist among the Vaudois, the blame of this effect is not to be laid at the door of English Episcopalians, whose genuine kindness, and studied blandishments, must have succeeded in winning to the adoption of that polity the poor people of the valleys, had the latter not been well established in the Presbyterian faith.

So far as I am aware, the controversy touching the church government of the Waldenses lies between Presbyterians and Episcopalians, and hence we shall devote attention chiefly to the points at issue between these parties. And here, I may remark, that however keenly I may dispute the pretensions of Episcopacy, I cherish kind feelings toward Episcopalians, among whom I have found some of the noblest servants of God. Episcopalians contend that although no longer properly Episcopal in its government, the Vaudois church was once so. When we ask, "How, or when, did Presbyterianism first gain a footing among the Waldenses?" the reply is, that in the year 1630 the Vaudois pastors having, with but two exceptions, fallen victims to the plague, which raged at that time with great violence in the valleys, recourse was had to Geneva and France for a supply of preachers; and that those who volunteered, or were sent, being Presbyterians, brought in with them, and established in Piedmont, the form of ecclesiastical polity to which they were wedded. Such is the account given by Gilley, Ackland, and others, of the introduction of Presbyterianism into the valleys, and we may suppose that those writers can discover no more plausible mode of accounting for the existence of Presbyterianism among the modern Vaudois. It must be confessed that the propounders of this theory do not appear to have much confidence in it. They seem to have misgivings as to its correctness, and not the less do we suspect them of such feelings, because of the air of ease which they occasionally assume. I do not charge any of them with conscious dishonesty, or mendacity; but I cannot help thinking that their wish was father to their thought, and that they took counsel of their predilections, rather than of their judgements, or of the historical records of the times referred to. Happily we can consult with respect to the point before us, a Moderator whose opportunities and qualifications for judging accurately of the original constitution of the Waldensian church, were immensely superior to those of Peyrani.

John Leger, a native of the valleys, born A. D. 1615, and ordained a Waldensian pastor in 1639, which relation he sustained till driven out by persecution—a period of nearly twenty-four years—during twelve of which he acted as Moderator of Synod, published at Leyden, in 1669, his elaborate "History of the Evangelical Churches of the Vaudois of Piedmont." In that history, Leger

mentions the fact that in 1630, his fellow-countrymen, the entire company of their pastors, two only excepted, having been cut down by the plague which devastated the valleys, received, upon solicitation, a supply of ministers from France and Geneva. He, moreover, states that, in consequence of this influx of foreign ministers, several changes, which he carefully enumerates, took place in the Vaudois church. These changes, according to this voracious and jarr-taking historian, were as follows, namely, the supplanting of the old Italian by the French language in preaching; the abandonment of the practice of trine aspersion in the administration of baptism; the relinquishment of the custom of the trine fraction, or breaking of bread in the Lord's Supper; the giving up of the use of leavened bread in the Supper; and the doing away with the annual visitation of all the congregations by the Moderator, accompanied by the assistant Moderator and an elder. Leger intimates that several other changes of less importance occurred; but he does not hint that the form of church government, previously in force, was subverted, or in any essential respect modified—a change which, had it taken place, Leger's opportunities for obtaining accurate and full information, together with his moral integrity, render his testimony in this case exceedingly valuable. In 1630, when the plague was sweeping the valleys, Leger was pursuing his studies at Geneva, being then fifteen years of age. Only nine years after, he was ordained to the office of the holy ministry, and settled in a Vaudois congregation. Surely, had his own memory failed him, he would have heard from the people, whose history proves that they were not addicted to change, or from the two aged ministers who survived the pestilence—Messrs. Grossi and Gillio—the latter of whom wrote a history of the Vaudois, what startling innovations in the constitution of the church had been introduced by the foreign preachers. And when he became Moderator, would he not have heard it whispered, were the conjecture of Episcopalians correct, how far short of his predecessors he came in point of official authority and dignity? No more trustworthy witness in relation to the state of matters in the Vaudois church at the time alluded to can be produced, or, we may say, desired: and yet Leger failed to discover what, according to Episcopalians, must have happened under his eye, or nearly so, and in a manner so abrupt and palpable as must have attracted his attention. The audacity displayed by certain controversialists in Milton's day, who, he tells us, did not scruple to assert of Calvin and Beza, "those dissolvers of Episcopacy," that they were bishops of Geneva, meets almost with a parallel in those writers who, in the presence of Leger's testimony venture to say that about the year 1630 a change from Episcopacy to Presbyterianism took place in the Waldensian church. To drowning men a straw is welcome; but in the case before us even the shadow of a straw is eagerly grasped at—a circumstance which may be regarded as symptomatic of the forlorn condition to which the swimmers in these controversial depths are reduced.

But there is still another witness who may be produced in opposition to the Episcopal conjecture. Sir Samuel Morland, the intelligent Envoy from Cromwell the Protector, to the persecuting Duke of Savoy, who visited the valleys in 1655, was not more successful than Leger in discovering that a change had shortly before, or indeed at any time, from Episcopacy to Presbyterianism, been effected in the constitution of the Waldensian church; for, after diligent search, to which he was prompted as well by a generous ardour in pursuit of truth, as well as by a desire to gratify Archbishop Usher, by whom he had been charged, when setting out on his embassy, to spare no pains or cost in collecting manuscripts and facts which might serve to shed light on the ancient doctrine and discipline of the church of the valleys, he declares in his history that no such functionary as a Diocesan Bishop or Prelate, ever obtained in the Vaudois church; but on the contrary, "that none of the pastors were empowered to act the least matter without the consent and advice of their brethren and associates in the ministry? Add to this a fact mentioned by Scott in his *Continuation of Milner's Church History*, to the effect that at a conference held A. D. 1530, between certain of the Reformers and a deputation of the Waldenses, George Maurel, one of the latter, stated in an address to *Cœcolampadius* that "as regarded the Vaudois church, the different ranks or orders, of bishops, priests, and deacons,

did not exist therein." Are we not, then, warranted to conclude that the conjecture that Presbyterianism took the place of Episcopacy in the Vaudois church about the year 1630, is not only without foundation, but also at variance with the evidence which we possess?

We ask again, "When did the Vaudois adopt Presbyterianism?" Can Episcopacy point to the time? I believe they cannot, unless they point to the days of the apostles. Before the appearance of Luther and Calvin, and during the dreary Middle Ages, the Waldensian church maintained that form of ecclesiastical polity, attachment to which brings us together, and forms a bond between us this evening. Certainly, Congregationalism was not the form of government which prevailed in the church, which, during the night of time, adorned and cheered the valleys of Piedmont; and it appears to us almost as certain that Episcopacy, in the modern sense, or in any but the Presbyterian sense, was not in force among the witnesses for God in the retreats of the Alps.

We have certain writings of the Waldenses purporting, and believed by competent authorities, to have come down from the early part of the twelfth century, while some of them may be of greater age. What is the teaching of these documents in relation to the subject of church government? In the "Noble Lesson, already noticed, the only passage which seems to have a bearing on the subject we are discussing, is the following:

"For I dare say, and it is very true,  
That all the Popes which have been from Sylvester to this present,  
And all cardinals, bishops, abbot, and the like,  
Have no power to absolve, or pardon  
Any creature, so much as one mortal sin.  
It is God alone who pardons, and no other.  
But this ought they to do who are pastors,  
They ought to preach to the people, and pray with them,  
And feed them often with divine doctrine." &c.

On this I remark that a certain repugnance seems to be implied in it toward the orders which are described as belonging to the papacy; and that simple pastors whose office it is to deal with the people, are set in contrast to the Romish hierarchy. It may be replied, indeed, that bishops are also pastors, and may be included under that general term; but assuredly the distinctive feature of a diocesan bishop is, not that he feeds the people, for that is done also by his subordinates; but that he ordains, that he confirms, and that he exercises control over the presbyters, or ministers of the word. In this document the plain preaching pastor, is held up as the substitute in the Vaudois church, for the cardinals, bishops, and abbots of Popery. Doubtless if the Vaudois had possessed an ecclesiastical officer of a higher order than a preaching presbyter, care would have been given in the "Noble Lesson" to give him a little pre-eminence, not only to gratify him, but to impress the contemptuous Papists with a sense of the dignity which still lingered among the despised inhabitants of the valleys. It is rather strange, that, in this venerable testimony for truth, no notice is taken of the bishop, if such an official, distinct from the ordinary pastor, existed among the Waldenses. The absence of any recognition of his Episcopal eminence is rather suggestive of skeptical thoughts touching the existence of such a dignitary.

The next document which we shall subject to scrutiny, is the Waldensian Catechism, or formulary for the instruction of the young, which is supposed to be as old as the beginning of the twelfth century. I may be permitted to observe, in passing, that this Catechism provides us with a triumphant answer to the stale interrogatory of Roman Catholics, "Where was your religion before the time of Luther?" We do not hesitate to assert that centuries before the German monk shook with his theological thunder the Vatican and the world, his creed was taught to prattling children in the recesses of Piedmont; nay, that a purer creed than ever Luther attained to, was cherished by the poor Waldenses long before his birth. Now in this Catechism, just as in the "Noble Lesson," while reference is made to the ministry, and to the marks of a true ministry, not one word is said about a prelate, or the necessity of Episcopal ordination, as a prerequisite to the valid administration of the sacraments.

In a Confession of Faith, supposed to have been written A. D. 1120, the Waldenses lay down a principle which indicates that they would not have tolerated Prelacy on the ground upon which many Episcopalians have argued for it, namely, that though not of divine appointment, it is yet a venerable institution, and well adapted to subserve the ends contemplated by church government. The principle to which I refer, is thus stated in the Confession aforesaid; "We have always believed all the inventions of men to be an unspeakable abomination before God." Further it is said: "We abominate all human traditions as being anti Christian, by which we are troubled, and which are prejudicial to the Spirit." Presbyterians of our own day would do well to ponder these sentiments.

In a "Tract concerning Antichrist," which Perrin and Leger tell us they copied from old parchments, in which it bore the date 1120, while we find no recognition of Prelates as an order in the church, we meet with the following statements in regard to the ministry: "The ministerial truths are these:—the outward congregation of the pastors with the people, in convenient place, and time, to instruct them in the truth by the ministry, and leading, establishing, and maintaining the church in the truth aforesaid." "The things which the ministers are obliged to do for the service of the people are these: the preaching of the word of the gospel; the sacraments joined to the word, which do certify what the intent and the meaning thereof is, and confirm the hope in Christ unto the faithful."

We come now to one of those ancient documents which, more than any other now extant, affords insight into the polity of the Vaudois church. I refer to the book or tract entitled "The Ancient Discipline of the Evangelical Church in the Valleys of Piedmont," which Leger, Perrin, and Morland deemed so important, that they transferred it to their pages. Here, surely, the crosier and the mitre will appear, if indeed such baubles existed among the Vaudois. At the risk of proving tedious, I shall extract from the "Book of Discipline" such portions of it as seem to bear upon the point before us. Article ii. runs thus:—All those who are to be received as pastors among us, while they remain with their relations, they entreat us to receive them into the ministry," &c. "We also appoint them their lessons—and afterwards, having good testimonials, they are by the impositions of hands, admitted to the office of preaching. He that is last received ought to do nothing without the license of him that was received before him; and in like manner the former ought to do nothing without the license of his associate, to the end that all things among us may be done in good order." "Among the other powers which God has given to his servants, he hath given them authority to elect the leaders who govern the people, and to constitute the elders in their charges, according to the diversity of the work, in the unity of Christ; which is proved by the saying of the apostle in the Epistle to Titus, in chap. i:—"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." "When any of us, the aforesaid pastors, fall into any gross sin, he is both excommunicated, and prohibited from preaching." Art. iv. runs thus:—"Rulers and elders are chosen out of the people according to the diversity of the work, in the unity of Christ. And the apostle proveth it in Titus, (chap. i.) 'For this cause left I thee in Crete,' &c. "We that are pastors assemble once a year, to treat of our affairs in a general council."

Episcopalians contend that the "leaders," or as the original is, "Regidores," mentioned in Art. ii., are diocesan bishops, and this view they think derives confirmation from the fact, that the elders are spoken of in another member of the same sentence in which reference is made to the election of the leaders.

To this it might be answered, that the "leaders" are described as elected to govern the people, not the pastors; and that this fact, taken in conjunction with the proof text quoted, warrants the belief that the "leaders" and "elders" are just "ruling elders," who, to express their gravity, or age, may be called "elders," and to indicate the function of government which pertains to them may be styled "leaders." This explanation receives corroboration from Art. iv., in which it is stated that the "rulers and elders" are chosen out of the people, in support of which arrangement the same text adduced in Art. iv. is cited.

But should any one object to this explanation, there is another which I would offer. The "leaders" may be regarded as ministers, on which supposition Art. ii. declares that to the Presbytery or Synod belonged the right to determine, with certain limitations, what minister should be settled in a particular congregation. Leger tells us, as we shall afterwards have occasion to mention, that such was the prerogative of the Presbytery, or Synod. It cannot be denied that ministers may fitly be called "leaders;" and, all things considered, this latter explanation appears to me the correct one; yet it is one from which Prelacy receives no countenance.

I would farther call attention to the fact that according to Art. ii., to the pastors in their Presbyterian capacity, as associated with ruling elders, belonged the right of determining who should be received into their number, the entire preliminary examinations of candidates for the ministry being conducted by them, and no saving clause being inserted in the "Discipline," to the effect that to the bishop pertained the prerogative of conferring "holy orders." Even if Episcopalians could prove that in the ancient Vaudois church the Moderator alone imposed hands in the ordination of candidates for the ministry, which, possibly, was the case, still it would not follow that he did so as a Prelate, or that he acted in any other capacity than as the organ of a constituted court.

Observe, also, how clearly the parity of the ministers of the word is set forth in Art. ii., "He that is last received," &c. How distinctly, also, is the office of the ruling elder recognized in the extracts we have made! We may add, that the yearly Synod, called in the "Book of Discipline" "the General Council," was a customary among the Waldenses as among ourselves. In the month of September each year, as we learn from Leger, the pastors and the deputed ruling elders met to treat of their ecclesiastical affairs. Certainly the bishop is kept grievously in the shade, so far as the "Book of Discipline" is concerned, and we do not wonder that Ackland is forced to say, inconsistently with some of his own positions:—"The Synod presided over by the Moderator, has *always* possessed the chief authority in the Waldensian church. It was composed as at present, of all the pastors, and a portion of elders deputed by the people."

We have thus, with the design of determining the question touching the church government of the Waldenses in remote times, carefully scrutinized all those ancient writings which seem to have a bearing on the subject; and the result of our investigation is this, that while in the Vaudois church, there were pastors or parochial bishops equal among themselves, and ruling elders who were associated with the pastors in government, there are no traces of the existence of a diocesan bishop. We might still further fortify our position by mentioning the fact that although we have lists of many of the most eminent ministers who flourished among the Waldenses in distant times, yet we never find one of these honoured men characterized as having held the office of a prelate. How strange, that while humble pastors are held in remembrance, no list of bishops has been preserved; nay, that not one is noted as having enjoyed the distinction of wearing the mitre!

Corroboration of our opinion might also be derived from a critical inspection of certain documents which throw light upon the tenets of the Bohemian Waldenses, who harmonized, to a great extent, with the genuine Vaudois of Piedmont; but my limits forbid such an extended survey.

A brief summary of the conclusions at which we have arrived in reference to the constitution of the Vaudois church I would now offer; although it will be impossible for me to present all the evidence necessary to prove the correctness of these conclusions.

1. In the Vaudois church the mere pastor had no superior; all the pastors were of equal official authority.
2. Ruling elders were united with the pastors in the government of the church.
3. Deacons, to attend to the poor and the temporalities of the church were, when required, appointed, just as in modern Presbyterian churches.
4. Colloquies, or meetings of Presbytery, were held twice a month in different parts of the valleys.



5. The Synod was composed of all the pastors, together with an elder deputed from each congregation.

6. The Moderator of Synod seems to have been chosen for life. This custom, although not deemed expedient or prudent in our time, is not discordant with Presbyterian principles.

7. No one was admitted to the office of the ministry but by an approving vote of the Presbytery or Synod.

8. In ordination, the Moderator, as is the case among yourselves, took the lead; and if alone, as some think, imposed hands on the candidate, he did so simply as the agent or organ of the constituted court.

9. When a congregation desired to obtain a pastor, they mentioned to Synod two or three whom they supposed most eligible, after which the Synod determined which of these should be installed as pastor in the vacant congregation. This shows that Congregationalism did not subsist among the Vaudois, while the power wielded by Synod was virtually the same which in our Books of Discipline is still claimed as pertaining to Presbyteries.

10. We can discover no work for a prelate to do in the Vaudois church, and therefore infer that in it no such dignity found place. They did not need him to consecrate churches and burying grounds, or to confirm in the technical sense, for against such practices the Vaudois bore testimony; and we have just seen that he was not required for governing the church, or for receiving into the ministry applicants for that work; and such being the case, we really are unable to perceive for what purpose a bishop was required among the Waldenses. They were too poor to keep him for show, or for the sake of respectability, and we believe they were too well instructed in the Scriptures to have him for any ecclesiastical purpose. We hold, therefore, that the only church which, during the general apostasy of the middle ages stood fast in the faith, was a Presbyterian church.

Should it now be asked, "What argument in favour of Presbyterianism does the fact now announced yield?" we would answer, that the efforts of Episcopalians to prove the Waldenses to be of their creed in respect to church polity, demonstrate that, in their opinion, the suffrage of the Vaudois church is of some worth. As Presbyterians, and Calvinists, we say, "To the law and to the testimony."—Our rule of faith and practice is the word of God; and by this standard we desire to have our principles judged. We do not build our faith on human authority, and we cannot consent to accept even the Waldenses as our spiritual guides. But we admit that from many quarters our faith in the Scriptures, and in our interpretation of them, receives confirmation, and in this sense we feel strengthened in our Presbyterian sentiments, by finding ourselves associated with the Waldenses in holding them. If the Vaudois church has existed from the days of the apostles, then through it our belief is confirmed that Presbyterianism is the form of government imparted by the divinely directed apostles to the church. If, on the other hand, it is held that the Waldensian church took its rise in the middle ages, our belief in regard to church government is corroborated by finding, according to this supposition, that a people from the study of the Sacred Oracles, and anxious to be guided by them, adopted the form of government which we espouse, and maintained it in spite of numberless temptations to abandon it.—The presumption is, therefore, that the features of Presbyterianism must be very plainly delineated in the Word of God. Is it not remarkable, also, that when God designed a church to bear the most fearful and protracted persecution, and yet to continue a light in darkness, an anvil which should remain when the hammers which played upon it had been broken, he chose one with a Presbyterian polity, and we may add, with a thoroughly Calvinistic creed? In Presbyterianism we find a combination of flexibility and strength, a blending of strong rule with popular freedom, such as we do not find in an equal degree in any other form of government. And these characteristics, when coupled with the true doctrines of grace, which, though called Calvinistic, are older than Calvin, and had their martyrs to seal them before he was born, prepare a church for work, for warfare, and for suffering.

I might further, by pointing out the moral character of the Vaudois Presbyte-

rian church, her zeal for the truth, her internal purity, the remarkable elevation of the peasants connected with her in point of morality, the care taken to instruct the young in the principles of religion, and the wonderful missionary zeal displayed by her, frame an argument out of her history in confirmation of our belief in Presbyterianism; but as time admonishes me to come to a close, I shall content myself with having merely indicated how such an argument may be constructed. God has honoured Presbyterianism by using the Waldensian church in times of darkness and peril as his witness, and we cannot help thinking that he has some honour still in store for that church, and for Presbyterianism in and through her. Preserved as she has been, like the Jewish people, amid events which threatened her extinction, may not God design to employ her for some mighty ends still? Ought we not to pray in behalf of the little Vaudois church, "the Israel of the Alps," that God would be a wall of fire around her, that he would bless her to the evangelization of Italy; so that, like the rivers which, fed by Alpine snow, roll down, diffusing as they go life and gladness in the dusty plains beneath, she might prove a source of spiritual well-being to the millions of Central and Southern Italy, who are ready to perish?

And, as the brethren of the Waldenses in the maintenance of the great doctrines of grace, and of the same form of church polity, does it not become us to take a deeper interest in them, and to be more liberal toward them than we have ever been? Loving them for what they have been in the dreary days that are gone, for what they now are, and for what they probably shall yet be, and do we should foster and encourage them, thus proving that we are not ignorant of their worth and of their claims, and not undeserving to be reckoned as their brethren.

## RELIGIOUS MISCELLANY.

From the New York Observer.

### MEN THAT OPPOSE THE PASTOR.

BY REV. NICHOLAS MURRAY, D. D.

Churches should well guard the character and reputation of the ministry. As a faithful minister sets himself in opposition to all error and sin, and is the open advocate of all truth and virtue, he is liable to opposition from the wicked, the erring, and also from those professing a formal belief of the truth; and as a man's worst foes are often those of his own household, so the worst enemies of ministers are often professing Christians and the persons they have most sought to benefit.— Christ came unto his own, and his own received him not. He was crucified by the people he came to save, and if not one of his disciples died a natural death, how can their faithful successors expect exemption from all opposition. The ministry is a "good fight;" and to fight it well exposes to persecution, and reproach, and to all the fiery darts which are in the quivers of the wicked; and often the more faithful, the more assail-

ed; and the more faithless and time-serving, the more they are saluted with hosannahs. There are instances ever more recurring when the populace crucify Jesus, and set Barabbas at liberty. Put the duty of a people is plain to guard well the reputation of their minister when unjustly assailed.

And the ways in which the peace of congregations is broken and pastors are maligned are very various. One man, notorious for passion, and truthlessness, and kindred vices, objected to his pastor because he was not pious enough to him. This is often the lush fruit which graceless and prayerless church members shoot their arrows. This is, as a rule, only a pious cloak to cover an arrogant heart and tongue.

Another man, because he was not elected an elder, blamed the minister for his defeat, turned against him, and sought in all ways to impede his usefulness. He finally made a party against him, which, by dint of effort he rolled up to an importance which induced the pastor, reverend for his piety and fidelity, to remove. There are to many that, like Diotrophes, love to

pre-eminence, and who seek it at what ever expense, whose motto is "Rule or ruin." These are in the Church and in the State, and are a nuisance everywhere. And it is in the Church as in the State; those who earnestly seek place are those unfitted for it, and who when they obtain it, make the worst use of it.

Another man, a hot politician, heard his pastor preach a sermon which he supposed bore hard on his favorite candidate for the chief magistracy. The offence was unpardonable, as, although a high professor, he never forgave. Forgiveness was not in his creed. And, alas! how many there are like him, who yet pray, "Forgive us our debtors." That is, they pray God never to forgive them! He persecuted and prosecuted his minister before the courts ecclesiastic, and finally succeeded in driving him away.

Another man, an elder, was a man of many projects. He was a follower of every "Lo! here," and "Lo! there." Now it was one thing, now another. The novelty of yesterday was laid aside for the novelty of to-day. He could turn round as fast and as facile as the vane on the steeple. Now it was anti-slavery—now it was ultra temperance, now it was new measures—now it was the second coming of Christ. He needed excitement as the drunkard needs rum, and his pastor could or would not supply it, nor could many turn round as rapidly as he. He set himself against a minister known and loved for his sense and consistency, and succeeded in removing him. A weak, unstable, talking elder, with more zeal and sense, given more to fuss and show than to the quiet working in his place, is a great injury to a church, and is no comfort to a minister, save to one tuned like himself. Very many of the difficulties we have known in congregations have arisen from such men, and their censoriousness is always in the proportion of their flaming zeal.

"Our minister is no benefit to my children; not satisfied with his preaching, they are going to other churches," said an elder of a church one day to a neighboring pastor. On inquiry, it was found that this elder had been a subject of discipline for alleged dishonesty in some business transactions, and that, because his minister could not fully sustain him, he turned against him.

He neglected his duties, stayed away from the communion, and so poisoned the minds of his children that, with his free consent, and perhaps advice, they went to other churches in order to make a strong case against the pastor. And then the state of things which he himself produced he used as an argument against the continuance of the minister! He was frankly told that he himself, and not his faithful and excellent pastor, was the guilty cause of the evils of which he complained. And how many parents effectually erase the impressions made by the truth from the minds of their children by their censorious manner of talking about the preacher, by their flippant manner of talking about his sermons and performances! Many children, from under the ministry of the most faithful men, are evermore going to ruin and to death, whose blood will be found in the skirts of parents, and for the above cause. Are you members of the Church?—Then shut your ears against all disparaging remarks on the character and performance of your minister, especially when made by the habitually censorious, of whom there are too many in every community and in connection with every church. Are you parents? Let every word you utter about your pastor be such as to increase the respect and love of your children for him. What father and mother say, comes to them with the force of law and authority, and one unguarded remark may injure them forever. They are, by nature, sufficiently adverse to pastoral instruction, without being stimulated by parental influences.

A physician—a quack, and miserable even at that—was attached to a church. His piety and prescriptions were about on a par, the difference being rather in favor of the latter. He drove away one minister because he would not employ him, and he was foremost in the getting of another on whose support he calculated. The new minister employed another doctor on his first need of one; at once the affections of the quack fell from summer heat to zero. Now he was understood, and his opposition to the minister was his ruin. His flagrant selfishness caused every body to canvass his skill and character, and there was no more call for his calomel.

Mr. John Stillwell was a distiller and brewer. By the making of whisky and

beer he became the wealthiest man in the parish. He was tall and portly, and as was apparent from his face, a free liver. He was, in addition, liberal in the use of his money. He was popular with the masses, and rose in civil and military life to the rank of alderman and colonel. He was the largest supporter of the congregation, and the warmest friend of the minister, up to the time of the preaching of a sermon on the manufacture, the sale, and the use of strong drink. That sermon cooled the affection of Mr. Stillwell, and caused him to withdraw his support. He never could hear that minister again—he could not conscientiously. Even Mr. Stillwell made pretense to a conscience on the subject. The congregation could not do without the support of Mr. Stillwell, and the faithful pastor had to quit.

And all these are but specimens of the ways in which ministers are annoyed and impeded in their work from within the Church and from without it. Why should a pastor be held to account more than any other virtuous citizen as to the physician he should employ; as to the private opinion on politics he may adopt; as to the mechanic he may employ; as to the store in which he keeps his accounts; as to the wife he may marry; as to the school he may select for his children; as to the persons he may choose for his bosom friends? And why should he not be most generously and promptly protected from those never satisfied, jealous, envious, tattling persons, who track a minister, as did the Scribes and Pharisees the Saviour, in order to find fault in him; and who, if they find no cause for blame, can readily manufacture them? A minister is prevented by his profession, save in the most flagrant cases, from instituting process for slander; he must not return evil for evil; he must seek to instruct those that oppose themselves. He is in the condition of the Christian man who is insulted by a heartless duelist, knowing that he can do a thing so cowardly with impunity, and that no challenge will be sent him. We have known too many such instances of persons circulating the most baseless falsehoods against their own pastors, and, when proved to be utterly baseless, yet repeating them. We know of no sinners more base than these—none more worthy to be cast aside as Paul did the viper. By tar-

nishing the fair name of God's ministers and obstructing their usefulness, they serve the devil far more effectually than do the infidels, drunkards, the profane, the abominable; and the church, in all cases, should interpose its shield to catch all the fiery darts aimed at his character. And not only so; they should make all such persons feel that the command, "Touch not mine anointed, and do my prophets no harm," has some force and meaning, and that its gross violation is worthy of severe discipline. We wish not to be misunderstood. We have no cloaks for the sins of false prophets, apostles, or ministers—no excuses for indolence, worldliness, intemperance, or neglect of duty in the ministry: but we would have a true ministry guarded on every hand from assaults on its character, whether made by the ungodly or by those professing godliness; and to do this is a duty which the church owes to itself. We would send a Judas to his own place, and we would send the malignant persecutors of God's ministers after him. They are alike graceless and guilty.

We would not be understood as asserting that the want of care for the character of the ministry is the rule of the Church. Far otherwise. The instances in which churches have nobly defended their pastors from the most wicked persecutions are numerous, and there is a natural tendency, even when they do wrong, to excuse them. The cases are many in which churches have clung to their pastors when deposed from the ministry for serious moral delinquencies and errors, and have gone out with them into other denominations or independency; but yet the exceptions to the rule are also many, in which churches, as such, fail in guarding the character of their ministry, and in which they look on and see a few dissected persons disturbing his peace, fretting away his character as a man doth a garment, and limiting his usefulness. Indeed, instances often occur in which a people do all they decently can for the removal of a pastor, and then pass the most eulogistic resolutions in his favor when they send him afloat in the decline of his life to secure a living where he can.

## SABBATH PHYSIOLOGY.

The Almighty rested one-seventh of the creation, commanding man to repose. The neglect of this injunction, will always, sooner or later, bring mental, moral and physical death.

Rest is an invariable law of animal life. The busy heart beats, ever from infancy to age, and yet for a large part of the time it is in a state of repose.

William Pitt died of the apoplexy at the early age of forty-seven. When the destinies of nations hung in large measure on his doings, he felt compelled to give an unremitting attention to affairs of State. Sabbath brought no rest to him, and soon the unwilling brain gave signs of exhaustion. But his presence in Parliament was conceived to be indispensable for explanation and defence of the public policy. Under such circumstances, it was his custom to eat heartily substantial food, most highly seasoned, just before going to his place, in order to afford the body that strength, and to excite the mind to that activity deemed necessary to the momentous occasion. But under the high tension, both brain and body perished prematurely.

Not long ago, one of the most active business men of England found his affairs so extended, that he deliberately determined to devote his Sabbaths to his accounts. He had a mind of a wide grasp. His views were so comprehensive, so far seeing that wealth came in upon him like a flood. He purchased a country seat at the cost of four hundred thousand dollars, determining that he would now have rest and quiet. But it was too late. As he stepped on his threshold, after a survey of his late purchase, he became apoplectic. Although life was not destroyed, he only lived to be the wreck of a man.

It used to be said that a brick-kiln must be kept burning over Sabbath; this is now known to be a fallacy. There can be no "must" against a divine command. Even now, it is a received opinion, that iron blast furnaces will bring ruin if not kept in continual operation. Eighteen years ago, an Englishman determined to keep the Sabbath holy as to them, with the result, in his books testified, that he made more iron in six days than he did before in seven; that he made more iron in a given time, in proportion to the hands

and the number and size of his furnaces, than any establishment in England which was kept in operation during the Sabbath.

In our own New York, the mind of a man who made half a million a year, went out in the night of madness and an early grave only two years ago, from the very strain put upon it by a variety of enterprises, every one of which succeeded.

"It will take about five years to clear them off," said an observant master on an Ohio canal boat, alluding to the wearing out influences on the boatmen, who worked on Sabbaths, as well as on other days. As to the boatmen and firemen of the steamers on the Western rivers, which never lay by on Sabbaths, seven years is the average of life. The observance, therefore, of the seventh portion of our time, for the purposes of rest, is demonstrably a physiological necessity, a law of our nature.—*Hall's Journal of Health.*

## DISCLOSURES OF A LIQUOR DEALER.

Mr Delavan, President of the New York State Temperance Society, in his recent address in the Capital at Albany, dwelt mainly on the now prevalent adulteration of liquors. Within a few weeks, he said, it has come to my knowledge, that a person whose conscience revolted at his employment in a large liquor establishment, had left it for a more innocent and creditable business. He stated that it now only took ten, some say four gallons of pure whiskey, to make a barrel of the whiskey of commerce; to these he added rain water, camphine, and arsenic; the latter to restore the head destroyed by water.— He stated, also, that brandy made to imitate the real French brandy, and of materials of the most poisonous character, was sold at \$4 the gallon, costing only twenty-two cents. That all kinds of wines were imitated so closely, that the best judges could not distinguish them; costing but a trifle, and at prices to suit customers. The highest standing of the customer; and the more particular as to his wines, the higher the price, to satisfy him as to quality. The most celebrated European dealers were quoted, as to the source of supply; and Europeans, be it known, are far behind, but much in advance of the American trader in these adulterations.

## REVIEWS.

MEMOIR OF THE REV. JAMES MACGREGOR, D. D., Missionary of the General Associate Synod of Scotland to Pictou, Nova Scotia; with notices of the Colonization of the Lower Provinces of British America, and of the Social and Religious condition of the early settlers, by his grandson, the Rev. George Patterson, Pastor of the Presbyterian Congregation at Green Hill, Pictou, Nova Scotia. 12mo., pp. 533.

Biography is history individualised and concentrated. The person, whose life deserves to be written in consequence of the position he occupied and the part he played on the stage of the world, is generally distinguished by this twofold peculiarity—the power of impressing on his own age the stamp of his own idiosyncrasy, and the farther power of embodying and reflecting the civil, and oftentimes the moral and religious features of society during the period of his living connection with it. Thus the “times” of a historical person but evolve the events of his life, and the “life” of a historical person is but the very image of the times in their form and feature. Hence Biography, not only individualises and concentrates history—it vivifies history. It personifies with more or less distinctness its great out-standing characters; but it does a good deal more, and that of vastly greater importance. It exhibits their characters, not as so many automata, wrought upon and moving by some hidden, directing, and controlling agency, but as themselves the master minds of the age—the grand motive powers for good or ill, which were impelling society, moulding its principles and settling its forms.

Oliver Cromwell, as a power in England, is better seen in the pages of Carlyle, than in the elaborate history of Hume, or even in the romantic and fascinating description of Thomas Babington Macaulay. John Knox, as a power in Scotland, is more clearly understood and more highly prized, since the time that his name became famous as it had been, became still more famous by its being associated in closest literary connection with Dr. Mc Cric.

It sometimes happens, that from very different reasons than the love of fame or the gratification of a silly vanity, a man becomes his own Biographer. There are some men who know that they “shall not all die.” Such is the place they fill, and the work they do, that as the world goes, their names and their actions will survive, and become to succeeding generations “familiar as household words.” And this persuasion has been the proximate cause of a host of Auto-biographies, which form a most instructive and valuable portion of our standard literature. And even when these men decline to tell their own story in their own way, they have been constrained, some in one form and some in another, from a sense of the prominent place they filled, and the active part they took in the events of their times, as well as from a sense of dutifulness to the future, to prepare and leave such remains behind them, as have furnished materials for a long catalogue of works of this nature, which neither the world nor the Church will willingly let die.

The man who writes his own life, requires some moral courage.— His fortitude must be anything but fitful or feeble, and his humility would require to be well nigh perfect. The temptations to vanity and self-glorification are so numerous in this case, and the power of resistance is so meagre, that it requires the greatest watchfulness and care, lest pride with its flaunting overshadows truth, and eulogy usurp the place of sincerity. But skill is most of all required. The Autobiographer, above every man, needs the "wisdom that is profitable to direct." Every such person must act in a great measure on the principle of selection, and the faculty to choose all that is necessary, and only such as is necessary, for the warp and woof of his story, and of weaving them together in such style as that the web, both in quality and pattern, shall be true to nature, is as rare a gift as the power of using it commands the praise, which is due to a high order of mind indeed.

The man who writes the life of another has need of these qualifications, as much, if not more. The Biographer has a difficult task to perform, and the delicacy is greater than the difficulty. Biography is neither panegyric on the one hand, nor wholesale exposure and condemnation on the other. It is Truth guided by prudence, telling so much, and no more, as is requisite to convey a just idea of the subject of the narrative, either as he was seen in the ordinary and every day routine of life, or as he acted, or was acted upon in the scenes and events, in which he was either the moving power, or the most conspicuous actor; and there is this other qualification, which he must in some measure possess, and the more of it the better—the art of concealing—of so arranging and constructing his narrative as that every idea of the artistic is absent from the mind of the reader, as he follows the course of the story—as that the author is ignored for the time, and the subject only is seen and studied—as that the work, and not the worker, engages the attention and affects the heart.

The reading of the work, the title of which stands at the head of this article, has suggested the previous statements. It contains the story of the life of a remarkable man, who lived in a remarkable period of the ecclesiastical history of this Province, or rather of these Lower Provinces, and who bore a remarkable part in moulding the ecclesiastical and spiritual character of a large proportion of their inhabitants, and in organizing and establishing the Presbyterian Church of Nova Scotia.

It would be an easy and a very delightful task, to give a *resume* of the life of Dr. Macgregor in this article, but this is declined in the meantime, for two reasons. It is impossible to do anything like justice in the limits of a few paragraphs to a theme which fills upwards of five hundred pages, and then the price of the work is so small, considering the nature and the size of the volume, that there is not a man among us, with any the least spark of the love of country glowing in his heart, or any of the love of Zion and her ordinances, bearing his soul upward toward the throne of the God of Zion, who can fail to procure it for himself.

The work is most instructive. It cannot fail to be a great lesson-teacher, alike to ministers and people; and through it Dr. McGregor

though dead for nearly thirty years, will read many heart-stirring admonitions to the ministry of our day, and many an inducement to be instant in season and out of season, assuring them that like minded and like-hearted with him, in due time they shall reap if they faint not.

Probably this work will be as interesting and useful to the imported as to the native ministry of these provinces, whether connected with the presbyterian or any other denomination of christians. It is hard enough to leave home in the year of grace eighteen hundred and fifty-nine, but it was harder in the year seventeen hundred and eighty-six. The change from Aberdeen to Halifax, or from the Lothians to St Mary's, is something quite sufficient to account for and justify a fit of home sickness even now; but it does not deserve to be named with a similar change, by whomsoever made, some seventy years ago. In this province now, ministers or laymen from the old countries will find only somewhat less intensified all the material of civilization as well as the advantages of domestic and public life, which he left behind him, together with similar and equal religious privileges; so much so, that the similarity in these respects is visible and palpable even to a child. A son of one of our old country ministers, who was not more than five years of age, when he landed in Halifax, and who had his own thoughts of the men and things he expected to see, on his passage, after sitting a few minutes in a well furnished drawing-room, on the day of his arrival, came up to his father's side, and said, with boyish roguery and surprise, "They are nae Hottentots here, father." Dr McGregor found no drawing rooms in Pictou when he first landed, and but few of the means and appliances of home comfort, even as these are enjoyed in the humblest walks of life; but he knew, as few men have known, that "a man's life consisteth not in the abundance of the things which he possesseth," and that "godliness with contentment is great gain." And while these circumstances must serve to reconcile ministers from the fatherland to what in their opinion are the drawbacks and disadvantages of Colonial life, they ought to lead to a just appreciation of the self-sacrifice of predecessors, into whose labors they have entered; and instead of grumbling at their lot, and their work, to rejoice that the one is so easy and the other so light. But all ministers must, if they read in a proper manner, be the better of getting and reading this book. It will teach them in what spirit to minister, and for what end. It will present them with an all but perfect specimen of a man, at once an evangelist and a pastor. The messenger and the overseer were never more happily combined than in Doctor McGregor; so that while he was "in journeyings oft," from Pictou round about the "Island," and to the farthest verge of the "other province," and proclaimed the glad tidings of great joy to the lonely settlers in the unbroken forests, they will see him among his own people as a nurse among her charge, or a father in his family, "warning every man, and teaching every man, that he might present every man perfect in the day of the Lord Jesus."

In the simplicity and godly sincerity of his deportment—in the unselfishness and unworldliness of his spirit—in the absence of all ministerial pride and pretension, and the possession of ministerial power to an extent rarely equalled, and based on the qualities just



mentioned—in his entire devotedness and unwearied assiduity in the work to which he was committed—and in his exclusive dependence on God, as faithful to his promise, manifested every day by his devotional habits—will they see a model minister, making full proof of his ministry, furnishing an example there is honour in imitating.

And the book is full of instruction to the people, as well as to the ministers. It will show them at what cost their privileges were obtained, and how their existence and continuance depended, under God, on the toil and travail—on the prayers with strong crying and tears—on the work and the warfare of a man who counted all things but loss, if so be that his kinsmen according to the flesh, who had left the scenes of their birth and the place of their fathers' sepulchres, for a home in this new world, might have a better and a more enduring substance in the better country, which is an heavenly. It will help to endear to them our common presbyterianism, as the foundation and the summit of our church state. It will tend to convince them of the evil and sin of schism in the spiritual body—of the necessity of guarding against the plausible pretenses of the men who, for the sake of advantage, would perpetuate such an evil, and how the example of their forefathers in the year seventeen should stimulate their holiest and most earnest hearted efforts that the year sixty, as marking an era in their spiritual and ecclesiastical history, may be blessed more extensively, and the occasion of more abundant thanksgiving to the God of Zion.

Such are the lessons which this book is fitted to read alike to ministers and people generally, and especially to the ministry and membership of the presbyterian churches in these provinces.

The authorship and the author claim a passing notice. The author is the eldest grandson of Dr. McGregor, and as for many reasons, so for engaging in such a work, he deserves to be hailed as

“A worthy son of a worthy sire.”

Filial veneration and love, coupled with a natural desire to preserve the memory of such a life as his grandfather's, has prompted him to undertake a work, for which the churches in America and Britain will thank him, and for which they will as they ought, hold themselves his debtors. He has done for Dr. McGregor what McCrie has done for Knox, what Fraser has done for the Erskines, what Hanna has done for Chalmers, and McGill for Doctor Heugh.

A Presbyterian minister of a country congregation of any extent in these colonies, has barely time for his congregational duties. He has not time at all if he were to devote that attention to the literature of his profession to which it is entitled; otherwise he must be a slave, and would soon wear out in mind and body, and be laid down in an early grave. To write a volume such as this would be a task to any man, no matter how favourably situated and well qualified by general literary culture and habits. For Mr. Patterson to write such a work, and do his other work as he does it, can only be accounted for on the principle embodied in the Italian adage, *con amore*, only because he felt it to be emphatically “a work and labour of love.”

The contents of the volume are divided into twenty-two chapters,

and it contains upwards of five hundred pages. Of the varied merits and demerits of the work as a literary production, it is not necessary to write almost any thing. The subject of the work is its recommendation. The theme is the eulogy. Still, there are not a few excellencies distinguishing the volume, which may be simply mentioned. As in similar works of standard merit, the author makes his subject to a very great extent, tell his own story. It is Dr. McGregor rather than his Biographer, with whom the reader has mostly to do. And then there is an utter absence of every thing like ostentation or a straining after effort. The author leaves his story to exert its own influence, be it powerful or puny, on the mind of its readers; and as a result of this mode of treatment, when proceeding on with the narrative, the author is for the time being forgotten, and the only anxiety is to get from chapter to chapter, till the last page is perused, and a tear suffered to fall on the honoured grave, where lies the precious dust of the faithful servant, in the sure and certain hope of a blessed redeemer.

That the work will reach a second edition at an early date, there can be no doubt. The County of Pictou, every family apart, ought and must of itself exhaust the first edition. In a few weeks it must be said, as in the technicals of the trade, that the book "is out of print," and a second edition is called for. What does not the County of Pictou owe to the life and labours of James McGregor,—and can any family refuse itself the pleasure of spending a dollar and a quarter in buying a book, the reading of which will make the old men turn young again, and the patriarchs who are leaning on their staffs for very age, leap for joy and weep tears of holy gladness, as they witness anew the scenes of Zion's solemnities, and listen yet again to the glorious gospel proclaimed in the glowing imagery and in the mellifluous cadences of their own vernacular.

There can be no question that the work will reach a second edition, and in the prospect of such a likelihood, it would be well if some inaccuracies of style were corrected, and probably a number of comparatively trifling incidents and anecdotes, and one or two personalities deleted.

As it is, the work is creditable all round,—creditable to the memory of a good and a great man; creditable to the author, both as a commanding example of filial piety, and an abiding addition to our colonial literature; creditable to the Church who had such a name prominent among her fathers, and such a writer among her sons; and it will be to the farther credit of the children of our people, if they put this work on the shelves of their libraries, and write its contents on the fleshly tables of their hearts. The Eldership especially of the Church, and our Sabbath School Teachers, who from their standing and position exert such an influence on the rising race, should—Fathers procure it as a gift to their sons, and Teachers to their intelligent and praiseworthy pupils during the approaching Christmas holidays, and thus by giving and receiving what is more valuable than gold that perisheth, will they please themselves and benefit those whom they love in the truth, and subserve the interests of vital godliness in the church and the world.

[The correspondent who writes the above Review is alone responsible for its sentiments the work having been placed in his hands, to remark upon it with entire freedom. The

author embraces the opportunity of apologising to subscribers and friends that he has not as yet been able to deliver the work. The Memoir was printed about the first of September last, and the Remains two or three weeks after. The binder was under engagements to have the first supply of the Memoir ready, so that they should have arrived here by the first of October; and the remainder of the Memoir and the Remains were to follow soon after. Instead of this, all that were to come in the first lot have not yet arrived, and none of the best binding. Of the supply received, the author has been obliged to forward a portion to P. E. Island, and places beyond seas, before the navigation closed. The balance has not been sufficient to supply the County of Pictou. He is, however, in daily expectation of receiving a larger supply.]

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**THE HISTORY AND HABITS OF ANIMALS**; with special reference to the animals of the North American Continent, and those mentioned in the Scriptures; by Peter Walker. Philadelphia: Presbyterian Board of Publication. Small 4to. pp 320.

This is one of the most attractive and interesting books published by the Board. Mr Walker has given a graphic description of the various orders of the *Mammalia*, with anecdotes descriptive of their habits, and illustrations of the passages of Scripture in which they are referred to. While specially fitted for usefulness among the young, it is a book interesting to readers of every age. It also contains a large number of engravings in the best style of art, and will be particularly suitable for a Holiday-present.

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**ARTHUR SINGLETON**, or what lack I yet, by the author of "Broken Cisterns." Philadelphia: Presbyterian Board of Publication. 18 mo. pp 249.

An interesting narrative of an orphan boy, feelingly describing the trials of such a condition, and tracing his success in the world. The character is delineated of one honest, kind, of amiable dispositions, but led to see the necessity of more than this, viz. godliness. Its aim is good and its lessons important.

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**AGATHA**, or one thing I do, by the author of "Early and Latter Rain." Philadelphia: Presbyterian Board of Publication. 18 mo. pp 195.

**WAYS AND ENDS**, or the two farms of Lynthorpe, same publishers. 18 mo. pp 144.

Two narratives forming an interesting addition to the "Series for Youth" which the Board are diligently preparing.

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**BASKET OF CHIPS** for the little ones, by Luola. Philadelphia:— Presbyterian Board of Publication. 18 mo. pp 236.

A collection of short narratives both interesting and instructive.

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**WHO IS MY NEIGHBOR**, or the two great commandments, by the author of "Little Bob True," same publishers: 18 mo. pp 216.

This is an enforcement in a narrative form of the two great commandments of the law, "Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy strength, and

thy neighbor as thyself." Their meaning is explained, misinterpretation is corrected, and their obligation is pressed home upon the conscience.

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THE MISSIONARY BOX. Same Publishers. 18 mo. pp. 136.

This little work is particularly fitted to enlist the young in the great Missionary undertaking.

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POOR HENRY, or the Pilgrim hut of Wersenstein. Translated from the German of Dr. Barth. Same Publishers. 18 mo. pp. 129.

A tale from the German, illustrating the care of Providence over a friendless orphan, literally "a stranger and pilgrim on the earth."

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JULIA'S VISIT TO THE ASYLUM, by Mrs. S. T. Wallace. Same Publishers, 18 mo. pp. 41.

In this little narrative, the value of time is enforced by the case of an unfortunate inmate of a Lunatic Asylum.

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## OBITUARY.

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DIED at Greenhill, on the 16th ult., ANN, widow of the late Alexander Fraser, Elder, in the 87th year of her age. The deceased was truly "a Mother in Israel," and was probably the oldest member of our Church in the County of Pictou. We do not say the member of greatest age, for we know some older, but we know of none who has been so long in communion, and we may add that during the whole period of her communion with the Church, her life adorned the profession she had made. She was born in Dumfriesshire. When about a year old, her parents emigrated to P. E. Island, where they suffered severe privations for want of the necessaries of life. After remaining there a year or two they removed to Pictou, almost in a state of starvation, where they were as well entertained as the circumstances of the settlers already in Pictou admitted. For ten years after there was no minister of the gospel in Pictou, but when she was thirteen years of age the settlers were delighted with the arrival of Dr. McGregor, who alone for years broke the bread of life to them. From an early age she was distinguished by her attendance upon ordinances. When but a girl, she, with others of a kindred spirit, travelled on foot regularly from the West River to the East, when Dr. McGregor preached there, and that while there was scarcely a path through the forest, and what path existed, was encumbered with roots and stones, and often deep with water or mire; and this with the feet unprotected by waterproof boots, but oftentimes with only the covering which nature afforded. To accomplish this journey, it was sometimes necessary to start before daylight, and yet so punctual was she in her attendance, that among those on the route, it would sometimes be said, "We're in good time, Ann Blaikie has not yet gone past." In such labors were formed, among the early settlers of the country, those vigorous con-

stitutions which have in so many instances withstood the assaults of even fourscore years; and thus too was nurtured that vigorous and earnest piety, for which the first generation reared in this county were remarkable.

In very early life she devoted herself to the service of the Lord God of her fathers, and from her profession she never swerved. The attachment to divine ordinances which she manifested in early life, continued till the end of her days. Even after she had passed the fourscore years which are but labor and sorrow, she was still found regularly in her place in the house of God, until of late the gradual increase of the infirmity of age, prevented the constant attendance of former years, yet still she attended, even under circumstances which might shame many younger persons, who allow slight causes to prevent their attendance on the House of God. And at the prayer meeting, while there was one conducted in her neighborhood, it would be something strange if she was not present.

In her was fulfilled the divine declarations: "The hoary head is a crown of glory, being found in the paths of righteousness." "They that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing." She was surrounded by the affection of children, grand-children and great-grand-children, who looked up to her with the deepest veneration, while she possessed the universal esteem of the community in which she lived. To the end of life she continued to feel the deepest interest in the prosperity of Zion. Our Foreign Mission particularly enlisted her sympathies, and during the present season, when past 86 years of age, the industry of her hands was employed in the manufacture of articles for the comfort of the Missionary who has just left our shores.

On Sabbath, the 23rd Oct., she for the last time observed the sacred supper on earth in the congregation of Salem Church, of which she was a member. She attended on all the services of the occasion. She at that time however took cold, and she was not again permitted to worship in the sanctuary on earth. She however only complained of weakness and little alarm was excited. Even the evening before she died she sat up till after family worship, but toward morning she passed away, seemingly without pain, and without a struggle. On the Sabbath after, her pastor endeavored to improve the event for the benefit of survivors, from Luke II. 36—38.

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#### TO THE READERS OF THE INSTRUCTOR AND REGISTER.

We have detained the present No. for some time after the beginning of the Month, in order to be able to announce the decision of the Board of Foreign Missions regarding the future management of the Periodical.

With the present No. our fourth year's labors will be concluded. It has been to the Editor a year of multifarious toil, and his regret has been that the many calls upon his time by the duties of his pastoral office, and the engagements of public church business, not to speak of the labors of authorship, have prevented his giving that attention to the periodical that he would have desired. Still we re-

joyce to learn that our efforts have been, to a considerable extent, valued throughout the Church.

The continuance of the Instructor for another year, has been a matter of serious consideration on the part of the Board of Foreign Missions, especially from the fact, that hitherto it has been necessary to draw upon the funds of the Church for its maintenance. After the most careful consideration of the whole subject, the Board have determined to continue it for another year. Before that time it was hoped that the union of the Free and the Presbyterian Churches of Nova Scotia will have taken place, when the Periodicals of both bodies will be amalgamated, and such arrangements made for the future management as the wisdom of the united body may determine.

It is unnecessary to refer particularly to the reasons for this decision, but we feel it necessary to make some explanations regarding its condition. At the beginning of the present year there was about £50 due the late publisher; and but for this the receipts for 1858 would have nearly equalled the expenditure. But, of old arrears at the close of 1858, there are still due £47 9s 3d. Nor are these in small sums scattered over the church. In two congregations we find upwards of £8 in each, and in a third upwards of £7: facts which prove gross delinquency on the part of the respective agents either in collecting or forwarding subscriptions. The general agent now in office has repeatedly and importunately solicited payment. In these circumstances it becomes a serious question whether the names of such agents should not be published to the church, whose funds are taxed on their account. The whole arrears due till the close of the present year, amount to £115 7s 9. It is still hoped that there will be a general and successful effort to liquidate the arrears, and thus restore the confidence which has been so seriously impugned. Withal, our last has been our best year with these publications. The entire expense of printing the Instructor and Register amounts to £257, including editor's salary, £20, and general agent, £12. The subscription list for 1859 shows over £243. In addition to the free distribution, which is considered as more than repaid by donations to the church funds by non-subscribers, we have over £160 that were all collected, we should have an actual balance in our favour instead of, as now, a deficiency of over £65. We feel it due to state that the principal deficiency is in the Register, a deficiency which must continue while published at the present rate. The following terms, nearly the same as last year, will be observed. When no counter orders are received, the same number will be sent to agents, as last year, except in a few cases where the arrears are a long standing:

**INSTRUCTOR and REGISTER**, single copies, 5s each.

Any person ordering six copies, and becoming responsible for six copies, will receive free.

For *Register*, single copies 1s 6d each; six copies to one address at 1s 3d each.

One additional sent for every twelve copies ordered.

Where parties wish them addressed singly, 1s 6d will be charged, in all cases.

Communications to be addressed to the Rev. George Patterson, Alma Way Office, River, and must be forwarded before the 10th of the month preceding publication. Notices may be sent to him or the Rev. P. G. McGregor, Halifax, up till the 20th.

Orders and remittances to be forwarded to Mr James Patterson, bookseller, Piccadilly. Remittances may also be sent to the Synod Treasurer.

# THE MISSIONARY REGISTER.

OF THE

## Presbyterian Church of Nova Scotia.

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LORD, 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. 12.

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### HOME MISSIONS.

#### REPORT OF MISSIONARY LABOR.

TO THE REV. PRESBYTERY OF HALIFAX.

Rev. Sirs,—In compliance with my letter of instructions, I beg leave to submit to you the following report of the fulfilment of the appointment which you gave me during the late meeting of Synod.

Having reached Barrington on Thursday, the 7th July, I preached in the forenoon of the following Sabbath, on Cape Sable Island, to an attentive audience of about fifty persons. In the afternoon, I preached at Barrington in the Bethel, a Baptist place of worship. The attendance was good and the attention very close. Next Sabbath, I conducted two services at Clyde River. The attendance was very good, and the attention to the word spoken very commendable. I visited several families on Tuesday, in company with an elder. On Thursday I proceeded to Carleton Village, Shelburne Bay, and preached in a private house in the evening to twenty-five or thirty persons.

On Saturday I met Rev. Mr. Clarke, who desired an exchange with me the following Sabbath, his services having been requested at Barrington with the

view of having the sacrament of baptism dispensed. I complied with his request and delivered two discourses at Shelburne. The attendance was considered very good; while attention was characteristic of the hearers.

My public services on the last Sabbath of July were, preaching at Clyde at eleven o'clock, and at Barrington in the Bethel at four o'clock. On Wednesday, according to previous appointment, I proceeded up Clyde River, to a distance of about twenty miles from the Post Road, and preached in the afternoon to about thirty persons. The people in this locality very seldom have the gospel preached among them, and never on Sabbath. They were particularly attentive to the message delivered.—They are in very destitute circumstances as regards the public means of grace; but desire to have a more stated supply. I returned next day in a different direction, visiting several families on my way, as I also did on the preceding day. I visited nine families, and was very well received. A part of the road was rough, and I travelled about fifty miles on horseback; but I hope not in vain.

On the first Sabbath of August, I preached at Clyde at eleven o'clock. The day was fine, and the attendance

large. At Barrington in the afternoon, I endeavored to speak in the name of Jesus. I visited a number of families at Barrington on Tuesday, and was well received. Next Lord's day, I conducted divine service at Clyde in the forenoon, and at Cape Island at five o'clock. The attendance at the latter place was much larger than on the first occasion of my preaching there. On Tuesday, I visited a family residing on the Island, about four miles from the church, and preached in their dwelling in the evening.— The attendance was considered very good, tho' not numerous. On Thursday evening I preached to a fair audience in a private house at Wood's Harbor, a number of miles east of Clyde River.

On the third Sabbath of August, the services were held at Clyde and Barrington respectively. Tuesday, Wednesday, and part of Thursday, were mostly spent visiting families residing at Clyde. My instructions and exhortations were listened to attentively. Last Sabbath I preached in Clyde in the forenoon to a very fair audience, and in the Bethel at Barrington, in the forenoon. The attendance in the latter place was considerably larger than on any previous day when I conducted service in that locality, and the hearers listened very attentively. In the evening I preached on Cape Island to a larger audience, it was considered, than had ever been seen in the Presbyterian place of worship.

In such a manner I have endeavored to fulfil the appointments given me for

the last eight Sabbaths, and to discharge the onerous and responsible duties devolving on me. I have preached twenty-one times, and visited fifty-seven families. Forty-seven of these reside at Clyde River, and the localities congregationally connected with it, eight at Barrington, and two on Cape Island. I understand that I have visited all the families adhering in any respect to the congregation, with the exception of perhaps four or five living in remote districts. In my visitations I generally endeavored to "preach the gospel from house to house," urging also the necessity of personal religion, and stating some of its advantages especially to the young, and recommending the practice of family and personal religious duties.

As to the state of religion I do not wish to say much. At Clyde, where the population is nearly all Presbyterians I regret to state, that I fear vital religion is on the whole in a low state. The public services of the sanctuary were however, very well attended and a Sabbath School is in operation.

Thus I have attempted to give you a short account of my evangelistic labors within your bounds. May you and I have grace to pray more believingly and expectantly, for a blessing on our labors, "until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." All which is respectfully submitted.

ROBERT LAIRD.

Barrington, 30th Aug. 1859.

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## FOREIGN MISSIONS.

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### DEPARTURE OF MR. JOHNSTON.

We have this month the satisfaction of intimating that the Rev. S. F. Johnston and Mrs. Johnson have left our shores for the South Seas. On Tuesday the 8th ult., they left Halifax in the steamer Eastern State, being accompanied on board by several friends of the Mission.

During the summer, Mr. Johnston has been engaged in visiting the various

portions of the church. Every where he has met with a cordial welcome, and every where we think that he has left behind him the most favorable impressions, and we believe that he will be accompanied by the hearty good wishes and earnest prayers of the church at large.

Our Missionaries expected to leave Boston on the 20th of last month, for Australia, and we are certain that many prayers will ascend to him who rules the winds and the waves, for their safe-



ty while upon the mighty ocean, and that they may be brought to their desired destination.

Mr. Johnston carries with him a large stock of goods, to the value of £600. From the acknowledgments in another column, it will be seen that members of other denominations have readily contributed in this way for the comfort of our missionaries, and their encouragement in the work.

Mr Johnston is the fourth Missionary sent out from our church. We need not say how highly honored we have been of God in thus being permitted to take the lead among Colonial Churches in the work. But we feel it due to our readers to remind them that the Foreign Mission Fund is not now in a condition to meet the salaries of the four missionaries. We have been increasing the number of our missionaries more rapidly than the church has been increasing its rate of contribution. We say not this in the way of despondency, for we have confidence that the church will not allow such a state of things to continue. We say it merely to stir up their pure minds by way of remembrance.

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#### LETTER FROM MR. MATHESON.

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*S. E. Mission Station, Tana, New Hebrides, April 11th, 1859.*

MY DEAR BROTHER,—

We were cheered the other day by the arrival of our little mission Schooner the "John Knox," after an absence of nearly five months, and with her a budget of letters from our dear friends at home. I assure you it was a day of rejoicing to us.

As you are aware we are quite isolated here, this station not being at all times accessible, but we have endeavored to keep up a correspondence with our brethren at the harbor, by sending a teacher inland from each Station alternately.

As far as weather has been concerned, we have had an agreeable season; notwithstanding this, there has been much sickness among the natives. They are very superstitious with regard to sickness, and the missionaries are supposed to be the cause of all which has taken place during the season. As

yet only a very few of them will receive medicine.

We have through the friendliness and exertions of two chiefs, erected a reed church, 48 feet by 24. It was quite an undertaking here in the present state of matters, but by the blessing of God we have succeeded, and are now able to hold our services comfortably on Sabbath. The average attendance since the church has been built, numbers about 150, the greater part women and children. We have worship at half past eight in the morning, and in the afternoon at Annikaraka, and Umarares, alternately, districts on either side of us, the services conducted principally by native teachers. We cannot as yet see any improvement in the people around us, or that they manifest any desire for the word of God. While health prevails, a few are disposed to look favorably on the missionary, but when sickness comes, those few fall away and begin to look cold and suspicious.

Some time since, Namaka, chief of Annikaraka, received an affront from a chief of this district; war threatened, and the people here were all prepared to act on the defensive, when Namaka considered that the mission premises would be involved and destroyed, also a large plantation belonging to his brother Yaresi, and Yaresi being absent, the war was prevented.

The natives here are most expert thieves. They have stolen a great many of our table knives, also a number of other articles which they say were presented to them by the spirits. There is no chief here who will stand up on the missionary's side, although many of them profess to be friendly. We entertain great hopes of Kati, who has been kind to us, and who is an important chief, as he owns all the district lying along the boat harbor. We were inclined to look to Yaresi for protection as he has long been anxious to have a missionary reside here, but about the beginning of the year, a sandal wood vessel called here, and decoyed away a number of natives, under pretence of taking them to Anciteum, among whom was Yaresi. We have since heard that they went to Erumanga.

He had been very anxious to go to Anciteum, and witness the change which the word of God has brought there.

I hold a morning class with the natives, but the attendance is very irregular. The few who do attend are learning the alphabet very quickly, but the majority of the people, manifest the utmost indifference, and many of them are afraid of books. Although teachers have long resided on this island, there is no native yet who has abandoned heathenism. We often feel cast down, yet not discouraged, hoping that brighter days may yet dawn upon Tana, and that "the time to favor her" may soon arrive."

I regret to record the death of Mrs. Paton, she was suddenly called away on the 4th of March. It is supposed that she died of disease of the heart. We deeply regret the death of our sister, as we hoped long to enjoy her society as a fellow laborer in the work of the Lord, on this dark island. Nothing indeed could have been more unexpected, as she appeared to be the most healthy one of our number. Mr. Paton has almost sunk under this severe trial, but he endeavors to bear it with christian resignation, knowing that though the ways of God are mysterious, he undoubtedly doeth all things well.

We have enjoyed very good health during this season.

On the 17th March, I was prostrated with a severe illness, from which I have not yet recovered, but hope ere long, by the blessing of God, to enjoy wonted health and strength.

And now, brethren, pray for us, that the work of the Lord may prosper among the degraded inhabitants of this island.

Hoping soon to hear from you, I remain, yours truly.

J. W. MATHSON.

To Rev. James Bayne.

#### MISSIONARY MEETINGS IN AUSTRALIA.

The Missionary party consisting of the Rev. Messrs. Platt, Krause, McFarlane, Baker, &c., who left this country on the 1st of January for the South Pacific, reached Melbourne at the end of March, and soon after their arrival in the Colony arrangements were made for holding meetings in aid of the cause of Missions. The above mentioned Brethren having been joined by the

Revs. A. Buzacott, and J. P. Sunderland, and other Missionaries residing in Australa, simultaneous efforts were made in furtherance of the good work, and, through the kind co-operation of the Pastors of the Colonial Churches, those efforts were attended with a gratifying measure of success.

The following letter, bearing date Melbourne, 10th June, ult., is from the pen of our esteemed Missionary Brother the Rev. A. Buzacott, late of Karotonga, and describes his visit to the Churches of Victoria on this errand of Christian beneficence.

"I wrote to inform you of our arrival here at the request of our kind friend Mr. Robert Smith. I got here in time to attend the meetings held after the arrival of the Messrs. Krause, McFarlane, and Baker, the accounts of which will be duly forwarded to you by the Secretary, pro. tem. the Rev. J. P. Sunderland. My object now is to inform you of my visit to the Gold-fields accompanied by the Native Teacher, Teavae. We started on the 3rd ult. for Sandhurst, and in our route held services at Gisborne and Kyneton; our first Sabbath was spent at Sandhurst, where we were received with much kindness into the house of the Rev. R. Fletcher. I preached in the morning at the Scotch Church (Rev. Mr. Nish's), and in the evening at the Congregational (Rev. R. Fletcher's), in the afternoon we had a meeting in the Wesleyan Church with the children and young people of the various Sunday Schools. The public meeting was held on the Monday evening in the Congregational Church—there was a good attendance and much interest excited. We also had meetings on the Tuesday and Wednesday evenings in the suburbs.

"On the second Sabbath we were at Castlemain, and for the time found a comfortable home in the houses of the Rev. Mr. Day and one of his deacons, a Mr. Newcome. I preached for Mr. Pitman in the morning at Forest Creek and for Mr. Day in the evening, we also had a meeting with the children and young people in the afternoon at Forest Creek. Owing to the inclemency of the weather the congregation was but small in the morning, and in the evening the collection went to the Colonial Missionary Society. On Tuesday evening we had a Missionary Prayer Meeting, and on Wednesday we had the Public

Meeting for the London Missionary Society in the Scotch Free Church (Rev. Mr. Stori's), and notwithstanding the rain we had a good attendance, and much interest was manifested. On the Thursday we proceeded to Tarengower or Maldon where we were kindly received by the Rev. Mr. Grant, Presbyterian, and had an interesting and well attended meeting at the Wesleyan, the only place of worship here. On Friday we proceeded to Maryborough. Here we found the Rev. Mr. Hill (Independent) living at the Hotel, and where we also had to take up our quarters for a time. Our Sabbath services were of the same character here as at the previous places, and on Monday, Tuesday, Wednesday, and Thursday evenings we held meetings in Maryborough, Parisbrook, Amherst and Black Creek. These places are mostly in a very primitive State, nearly the whole of the population, at one time estimated at Black Creek alone at 40,000 living in tents. Previous to our arrival they had suffered much from drought, but about the time we were there the rains descended in such torrents as to turn the dust of their primitive streets, which was described as knee deep, into mud, and to overflow the creeks, and flood many of their tents. Black Creek is called a New Rush, and there has been not only a rush of population, but an immense amount of property has been brought here by speculators of all descriptions, so that you have streets of well filled Tent-shops with high imposing wood fronts, surrounded by thousands of tents, and the country for miles around looking like an immense grave yard from which the dead had all made their escape and left their graves open. The rain was here so incessant and the mud so deep, that not being able to do much in our own way we were glad to make our escape from so terrible a place.— Our next Sabbath was spent at Ballarat, where during our stay we were kindly entertained by the Rev. W. Lind and Rev. Mr. Henderson (Presbyterian). Our Sabbath services were as usual, only that our friends had forgotten to make any arrangements about collections, except in the afternoon among the children and young people.

The weather still continued unfavorable, both cold and wet, but our congregations were good. On the Monday evening we attended a soiree con-

nected with the opening of a little chapel in the suburbs. On the Tuesday we had a good meeting in the Rev. Mr. Henderson's Church. On the Wednesday evening I preached in the large Wesleyan Church to a larger congregation than was expected on account of the very bad state of the weather. I cannot give you a better idea of how our services have been appreciated, than by sending you an extract cut out from the "Melbourne Christian Times" communicated by some unknown friend from Ballarat. We have felt much encouraged both by ministers and people of the Scotch, the Wesleyan, and Independent denominations, by the kind manner in which they have received us into their houses and allowed us to occupy their churches and pulpits both on the Sabbath and week days on account of the London Missionary Society.

"On the Thursday evening we had a meeting at Bunningyong which completed our work for this tour.

"Owing to the cold bracing weather my health has been so improved as to enable me to bear this amount of labor, but I began to feel symptoms of breaking down and was thankful to return to St Kilda and enjoy a Sabbath of rest. Next Lord's day will be our last in Victoria, when I have engaged to preach for the Rev. Mr. Morrison in the morning and the Rev. Mr. Odell in the evening, and Teavae and I are to address the children and young people in Mr. Odell's Church in the afternoon. Teavae has been a great help in exciting the sympathies of the Churches on Missionary topics. \* \* \*

"Having received a resolution passed by the Associated Ministers of South Australia that we should visit them, we leave for Adelaide in the "Admella" on Tuesday next, the 14th inst., if all be well. We left Sydney with many fears and forebodings of evil, but God has thus far prospered our way and enabled us to excite an interest in the minds of many, on behalf of Missions, which we hope will not soon be forgotten. We have directed attention almost entirely to the South Sea Mission, and hope the time is not far distant when the colonies will be prepared to take the whole burden of this on themselves. If health and strength be given to complete our tour in South Australia, we shall D. V. comply with the request

of the Secretary, Rev. W. Miller, and also visit Tasmania. \* \* \*

"Just after arriving at St Kilda I was one day visited by a gentleman, who came to tell me, that on my visit here in 1851 he strolled in at Mr Odell's church where I was preaching, and from some word he received a wound which nothing but the blood of Christ could heal. He went home and attempted to pray but could not; he got his prayer book but could find nothing suitable; he then attempted to shake off his impression but found it impossible. In his distress he applied to a female relation who was more religious than any of his family and she advised him to go to the sacrament; he could not think of it at first, but afterwards did so and in a state of great distress of mind approached to receive it. The Minister in giving him the cup repeated the words, 'The blood of Jesus Christ his Son cleanseth thee from all sin,' and with this a flood of light came over his mind and he was filled with joy. It was just the thing he wanted, the blood of Christ. He is now a Teacher in a National School and a local Preacher among the Wesleyans. I have no doubt you will rejoice to know that God is thus pleased to employ the agents of the London Missionary Society not only in the conversion of the heathen, but also of our own countrymen; to Him be the glory.

"I cannot conclude this without again recording how much we are indebted to our friends Mr. and Mrs. R. Smith. Our voyage expenses here amounted to £20, which has been cheerfully met by Mr. S., besides finding us all a home in his own family during our stay in Victoria."

In addition to the foregoing we subjoin an extract from the "Melbourne Christian Times."

"That holy veteran in the Missionary field, the Rev. A. Buzacott, accompanied by a Native Teacher, Teavae, has been on a Missionary visit to this district, this week. On Sunday last, Mr. B. preached at the Presbyterian Church, Sturt-street, and in the evening at the Congregational Church. In the afternoon, at the latter place, both gentlemen delivered highly instructive and interesting addresses to the children and teachers of several of our Sabbath Schools. On Tuesday evening a public meeting was held in the former

place of worship, when the Rev. A. Buzacott gave an extremely interesting and graphic account of his labors in the South Seas, more particularly in the island of Raratonga. His recital of the introduction of the Gospel into islands inhabited only by cannibals, through the medium of native agency from other islands that had received the Gospel, was deeply affecting; and his account of the noble boldness exhibited by those who had felt the power of Divine truth, in carrying it to other parts of the islands, where great danger to life was experienced, was received with much applause. Many had sacrificed their lives, but others were always found ready to take their places. The address lasted for more than an hour, and throughout its delivery very marked interest was manifested by those present. Teavae, the Native Teacher, then addressed the assembly in the Raratonga language, which was translated by the Rev. A. Buzacott. Mr Bickford afterwards expressed his deep sympathy with these brethren, and stated his hope of again engaging in the Missionary field. The Rev. S. M. Strongman expressed the hope that another opportunity would be given on next Sabbath to the Rev. A. Buzacott to preach, and also to appeal to the sympathies of their friends for the mission work, as no special collection had been made for this object. He suggested, as the largest place for such service, the Wesleyan Church. To this Rev. Mr. Bickford gladly assented; but Mr Buzacott, in reply, stated his inability, inasmuch as his arrangements were so marked out it would be impossible to alter them.— It was then decided the Rev. A. Buzacott should occupy the pulpit of the Wesleyan Church this (Wednesday) evening. The weather was, unfortunately, exceedingly unpropitious, preventing a very large attendance; notwithstanding, however, there were a great number, who were well repaid by the interesting particulars it was their privilege to hear. The Rev. Mr. Henderson presided on the occasion."

## OTHER MISSIONS.

From the U. P. Record.

THE MAIRS BESIDE AJMERE IN  
RAJPOOTANA.

The following narrative, the facts of which are drawn from Colonel Dixon's "Sketch of Mairwara," describes the means by which rude and predatory tribes were in a few years converted into peaceful and industrious agriculturists, and presents evidence which will satisfy the church that the people to whom it refers, offer an inviting field for missionary operations.

The Mairs inhabit a range of hills which stretches south-west from Ajmere, being in length about 100 miles, and having a breadth on the north of 25 miles, and diminishing on the south to a few miles only in width. This mountainous region abounds in narrow gorges and small valleys, which put it in the power of a fierce and warlike people to defend their country against the most formidable attacks. The Mairs, who are a very ancient race, are divided, like our own Celtic countrymen, into families or clans, who trace their origin to heroes whose fame bardic tradition records; whilst there have been incorporated into their tribes, from time to time, refugees and outlaws from the surrounding nations. Brave and lawless, they cherished for ages in their rocky fastnesses an indomitable love of freedom, and refused to acknowledge any of the potentates of Rajpootana as their superior. The country was in many places covered with forests, the haunts of wild beasts, and very little attention was given to the cultivation of the soil. The main occupation of the people was robbery and plunder. They were hereditary and inveterate freebooters, who descended into the plains, seized cattle and whatever they could find that was valuable, and again hastened, loaded with spoils, to their impregnable homes. In those marauding expeditions, which were conducted according to a preconceived plan, all were equal in rank, and all with the exception of the spy who had given information, shared alike: their feeling of personal independence would

not allow them to submit to the leadership of a captain. Their arms were the matchlock, sword, shield, and spear or javelin. It is said that they were reluctant to shed blood or to use cruelty, and it was only in cases where they met with keen resistance that they had recourse to their arms. The only persons whom their rules prohibited them from robbing were women, Brahmins, and fakirs, or religious devotees. These raids made it necessary for the dwellers in the plains to purchase exemption from their attacks by the payment of tribute or blackmail. In this way they subsisted principally upon the fears of their more wealthy neighbors. Besides this system of plunder, they stopped the passes through the hills, and thus hindered trade between the great states of Marwar on the west, and Meywar on the east; or they spoiled the traders, caravans, and marriage processions which ventured within reach of their strongholds. Such deeds aroused the wrath of the neighboring kings, and various attempts were made to subdue them. Powerful armies were repeatedly led against them; but these were invariably rolled back with defeat and disaster. The Mairs preserved their independence, laughed at the efforts of mighty chiefs, and carried on with unabated energy their system of plunder and blackmail—a nation of organised robbers.

The province of Ajmere came into the possession of the British in 1818; and no sooner had it done so, than its south-western frontier was invested by the predatory inroads of the Mairs. This was a wrong to which British power could not submit. An expedition was organised for the purpose of chastising these insolent plunderers. The fame of the British arms preceded the small force employed, and the subjugation of the Mairs was found to be a much easier task than had been anticipated. The destruction of a few villages, and the capture of a number of the inhabitants, secured the object sought. The Mairs heard that the new comers were "the kings of the earth;" they considered that it was vain to contend with them; and therefore, after a few desultory attempts at resistance,

they quietly gave themselves up to the dominion of the victors.

Colonel Hall was then Superintendent or Governor of Ajmere,—a man of wisdom and benevolence; and he felt that it was an important and desirable object to reform and civilise these robbers, to restrain them from their predatory pursuits, and to train them to habits of order, subordination, industry, and honesty. Considering the rude character of the country, and the inveterate habits of the people, this seemed almost a hopeless enterprise; and yet, in the space of twenty-five years, it was successfully accomplished by him and by his admirable successor. The chief moral means employed were kindness, truthfulness, and justice. The utmost care was taken to prove to the Mairs that the British were their friends, and that the object aimed at in asking them to give up evil customs and to adopt others, was their good; the promises made to them were punctually fulfilled; justice between man and man was impartially administered; aid was liberally rendered to them in all efforts at improvement; and when the people began to experience the benefit of the new measures, they believed the statements of their rulers, and looked upon them as their benefactors. The process was gradual; but the law of kindness, integrity, and truth, won their confidence and subdued them. They were prevailed upon not merely to abstain from their lawless pursuits, but to abolish the sale of women, female infanticide, and slavery—which had long prevailed among them, and to allow the re-marriage of widows. The chief coercive agency used was taken from among themselves. A battalion of soldiers, numbering nearly seven hundred, was formed, and trained to habits of obedience, cleanliness, and punctuality. These troops proved faithful to their engagements, and were of excellent service both in repressing any tendency to outbreak, and in holding out to the tribes an example of order and discipline. The regiment thus served as a training school for civilisation; for when the young men had as soldiers gained as much money as would enable them to buy a pair of bullocks, they asked their discharge, returned to their native village, erected a hut, and settled down as farmers. The aspect of the country and of the people under-

went a beneficial change; and when the state of his health made it necessary for Colonel Hall, after thirteen years' labour, to leave the district, the regret of the Mairs was very deep, and they felt the utmost solicitude that one should come after him who would take as kindly an interest in their welfare as he had done.

He was succeeded by Colonel Dixon, an able, industrious, and most benevolent man. This gentleman, who was an officer of artillery, and in that capacity had shown considerable military genius and courage, had been for a number of years in Ajmere, was well acquainted with the natives, had a warm interest in their welfare, and was extremely anxious to do them good. He saw that the one grand means of fertility in that district was water; and that unless this could be obtained for the people, all efforts for their civilisation would in a great measure be futile. There are no rivers in Mairwar, and the dependence of the farmers therefore rests entirely on the rains that fall from the sky. But the rains in that part of India are scanty and precarious. The quantity that falls, even in good seasons, rarely exceeds 22 inches; while it more generally ranges from 8 to 12 inches only. In the absence of rain, which was of frequent occurrence, no grass was found for the cattle, the crops withered and died, and the inhabitants had to leave the villages, or bring water for domestic purposes from a distance of miles. Famine was a not uncommon visitant; and at those times the people had the alternative either of dying by starvation, or of betaking themselves to plunder. And even when the rains did copiously fall, they, owing to the elevated nature of the country, ran off, and left the hills and fields dry and unfruitful. It was obvious, then that the thing needful—the one remedy for all the eternal evils of the region—was to construct works which would retain the rains which fell, form them into lakes and pools, and thus furnish a supply of water for irrigating the fields. For that, as in other tropical countries, the sole requisite for an ample crop is to spread water over the surface of the earth. When that is done, the tropical sun, acting upon a moist soil, produces a luxuriance of which in this latitude we have no conception.

As soon, therefore, as Colonel Dixon

assumed the government, he made a personal survey of the whole country, and ascertained the places where such works should be erected. He saw that the undertaking would be great, formidable, and expensive; he had scarcely any European assistants; it would be requisite to employ the people themselves as his workmen, and all must be arranged and superintended by himself. It was a prospect which involved care, toil, exposure, and self-denial; which would make it needful for him to lay aside nearly all the comforts of civilized life, and to live for many years among the people; but he did not hesitate.—His own noble words are—"The projected improvements were on a scale of great magnitude, stretching over a tract of country 100 miles in length. The work, too, could not be effected in one season. It would require the lapse of many years to mature and complete all the contemplated works of agriculture. The success of all the arrangements must entirely hinge on the untiring zeal and vigilance of the superintendent. To carry through his projects, it would be necessary to disengage himself from all private pursuits and pleasures, and devote his entire undivided energies to the fulfilment of the object. His presence would be essential to inspect every large and small work in each village, and to encourage the people in the undertakings on which they were engaged. He must be constantly in camp, without reference to burning sun or drenching rain; in a word, until all difficulties were overcome, all works of irrigation completed, and permanent prosperity ensured, he must be a slave to duty. It remained for him to make his choice, . . . and he chose usefulness at the expense of personal comfort."

It is obvious that in this brief notice we cannot minutely describe the works that were undertaken, and successfully, as well as scientifically, executed. Full details, along with numerous plates, are given in the book to which we have referred. We shall merely state that the works consisted of four kinds. The first was tank-embankments, called *tul-* . . . These, which were frequently of great length, depth, and breadth, were formed of earth, firmly trodden down, faced on one or both sides with solid masonry, were erected in valleys, and, by damming up the water, made lakes. The water thus collected was led off and

spread over the fields by numerous sluices and drains, or raised by the Persian wheel, so as to reach the lands higher than its level. It will give an idea of the magnitude and strength of these works to mention, that the Kabra embankment—not one of the largest—was 620 feet in length; the front wall, built of stone and lime, was sunk 9 feet in the rock, was 33 feet in height, and 27 feet wide at the bottom and 10 feet at the top, and that the earth embankment behind it was 70 feet in width and 28 feet 6 inches in height.—The second was *narees*. These were weirs or embankments of less size, which, obstructing the descent of the water, filled a hollow valley to the depth of only a few feet. When the water was drained off from the *naree*, the bed of it was ploughed, sown, and cropped. This, too, was sometimes done with the bed of the tank. The third was rough stone dykes built across the face of the hills. The object of these was to prevent the flowing of the rains and the decayed vegetation, and to permit the sides of the hills to be cultivated.—And the fourth was the formation of wells. And here a very interesting and encouraging circumstance occurred. It was now found that water could be had in almost any place. The rain water, retained by the works which had been constructed, sank down into the earth, flowed along the beds of sand or rock, and suffered an ample supply of the precious liquid to those who chose to dig for it. In the course of twelve years, 290 large tank embankments and 2065 *narees* were formed, irrigating 14,826 acres of land, and 3915 wells were sunk. The expense of these works, which was upwards of £24,000, was chiefly borne by the Government; but such was the improvement produced upon the country, that the revenue more than repaid the outlay.

The labour of these works was performed by the people. The sites were selected and the plans given to them; they were told where and how to build; working bands were arranged; overseers were placed over them, and everything was conducted in the most orderly manner. The workmen were regularly paid; the native officers acted uprightly; and, during the whole of these extensive operations, there arose scarcely any complaints either on the score of dishonesty or insubordination. The natives were thus trained to orderly and indus-

trious habits—to dig, to quarry, and to build; and the wages which they earned furnished them with the means of commencing farming operations. Villages were also encouraged to undertake works near them; and when they saw what was going on, they came forward and did things which proved of much advantage to the district.

The means of irrigation being thus provided, the work of agricultural cultivation was begun. The forests were cut down and the wild beasts expelled; villages were formed and farms laid out. All classes, including even the minstrels and those that had been hereditary slaves, became orderly and industrious farmers. Needful aid in the way of an advance of money, or of tools, was given. The soil of the country is good, and, when it was properly irrigated, two crops a year were produced. Mairwara, which, in so far as its own resources were concerned, had been a region of scarcity and famine, was now changed into the granary of the surrounding countries, not only enjoying abundance in itself, but exporting grain largely to its less favoured neighbours.

Up to this period the Mairs had depended for the supply of such articles as they needed, upon merchants who came from Ajmere or Nusserabad, and who charged them treble prices. Colonel Dixon felt that it was necessary for the prosperity of the people to induce merchants to settle among them. He marked out a site for a town in the low grounds which border on Ajmere, and sent notices, in various languages, into all the countries around, inviting merchants, traders, and artizans to come and settle there. A town, called Naya Nuggur (New Town), built of stone and lime, and consisting of wide streets and splendid bazaars, with a strong and high wall around it, rose "like an exhalation." It was soon occupied by nine thousand inhabitants, including a great many operative trades, and carrying on an extensive and lucrative commerce. There are calico-printers, blacksmiths, oilmen, goldsmiths, potters, paper makers, and many other useful vocations. It struck Colonel Dixon that it would help forward his improvements to have an annual fair in that town. The Mairs would have the opportunity of seeing and conversing with each other, and of telling what was done in their localities. The day

was fixed, and an invitation sent to the people within a reachable distance to attend with their wives and children. The scene which followed is thus described:—"The fair was numerously attended by the people, decked out in their best attire, and accompanied by their minstrels. Clans, kept apart by the feuds of ages, now met on one neutral spot, and greeted each other.—Opportunity was thus afforded for forming a judgement as to the industry or sloth of particular sections. The dress of the assiduous shone conspicuous, while shame and a firm determination to amend, characterised those whose appearance was shabby. The females of the industrious classes were extremely well dressed. Seated on the flat roofs of the bazaars in clusters, or moving about the fair, they more resembled the wives of wealthy Sahookees in appearance and attire, than the matrons and daughters of the wild predatory race of Mairs. By this simple expedient of holding a fair, were the people of purgunahs (districts) gathered together in one spot; the condition of each village, indeed of each separate family, was freely imparted to each other, the sedulous had their reward in self-approbation, in having made so good an appearance, and then returned home confirmed in their habits of thrift.—The wives of the slothful were the only sufferers amidst the gay and happy multitude. Plunder and robbery were interdicted; and the only certain road to independence was application to labour. Their lords and masters were importuned to improve their condition—and thus example had been highly beneficial. Much good feeling had thus been generated amongst the people; whilst all returned home as amendment."

The result of those measures was a great and rapid increase of population. In 1836 the population was 30,648, and in 1848 it was 100,282, being an increase in twelve years of 60,634. Families that had been exiled for ages, hearing that in Mairwara there were peace and plenty, returned to it, got land, and became cultivators. In the district of Beawr, there was not, when it came into British possession, a single village, and in 1848, "there were 165 villages and hamlets in a high state of civilization and consequent prosperity." In 1836 there were in Mairwara only 27



ploughs, and in 1848 there were 9691, being an increase of 6979; and, in the same period, the hackeries or carts had increased from 40 to 680. And to use the language of the Lieutenant Governor of the north western provinces "these wild and ferocious Mairs have been formed into a peaceable and industrious race of cultivators. Rich cultivation and prosperous villages have been substituted for heavy jungle; influence and affluence have succeeded to rapine and poverty."

A more interesting and a more benevolent experiment than that which we have sketched, was, perhaps, never made; but there was one grand defect. A wall was built, but that wall wanted cement; a pillar was reared, but that pillar wanted a solid pedestal on which to stand; a garment had been formed, but that garment was destitute of ornament. Colonel Dixon made a wise, a noble, and a most benevolent use of the materials which he had: but he lacked the great uniting, strengthening, and beautifying influence of society—that influence without which no reformation can be complete or permanent the influence of the gospel. He set up school, where Hindi and Persian were taught—and that was so far well; but there were no missionaries to teach the people those great truths which renovate and exalt the nature of man, and which fit him for the proper discharge of his duties to God and to his fellow creatures. And when we read the account of the fair held in Nya Nuggur, and saw in our mind's eye in the merchants of every class holding out to the assembled crowds their tempting wares, we could not help exclaiming, "Oh, that there had been men there to offer 'the pearl of great price,' to present 'the bread and the water of life,' and to preach to that interesting people the glad tidings of salvation through the Lord Jesus Christ!" This lack our church is about to endeavor to supply. Bewar, which is within three miles of Nya Nuggur, and which gives free access to the many populous villages of Mairwara, is one of the places that has been selected for the location of missionaries.

The information which is given by Colonel Dixon, with regard to the religious customs of the Mairs, is rather scanty. Nominally Hindoos and Mohammedans; but caste has little power over them, for they freely intermarry.

"They are," it is said, "perfectly regardless of all the forms enjoined as to ablution, the preparation of their food and other ceremonies. Nor do they pay religious reverence to the idols worshipped by orthodox believers of that persuasion. They pay devotion to Devce, Deojee, Ullajee, Seettlamata, Ramdeojee, and Bhuceroonjee, and celebrate the rites of Holee and Dewalee." Not having been previously subdued, they have not learned the crouching and deceitful arts of the Bengal Hindoos. They are truthful, very accessible to reason, and extremely susceptible of kindness. Colonel Dixon spent nearly thirty years in promoting their welfare, and they repaid him with gratitude and affection. And during the recent years of insurrection and turbulence, they as well as the people of Ajmere—for whose benefit Colonel Dixon also exerted himself, and where, too, he constructed works which irrigated 10,000 acres of land—have maintained their allegiance. Surely this is a people ready for the gospel. Their country is now fruitful and abundant; order and law everywhere prevail; the roads are safe; civilization has taken the place of savage violence, and all that is wanted to render them a noble people, is that precious gospel, which teaches men "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God, even our Saviour Jesus Christ."

#### TWO MISSIONARIES APPOINTED TO BEAWR, IN MAIRWARA.

The Committee on Foreign Missions, at their meeting on the 5th July, accepted Thomas Blair Steele, preacher, as a second missionary for India.—They appointed Mr Williamson Shoolbred and him, when they receive ordination, to go out and commence operations at Bewar in Mairwara, in the vicinity of the province of Ajmere. There are two reasons for selecting that place as our first location. It is the seat of the British resident—the governor of Ajmere and Mairwara; and it is believed that the Mairs, whose civilization we have in the previous paper described, will, as has been the case with other Hill tribes in India, receive the gospel with greater readiness than the more learned and bigoted classes

are apt to do. But the Committee resolved, at the same time, to continue the efforts which they have been making to obtain agents for India, in order to secure, as soon as practicable, two additional missionaries for the town of Ajmere, about thirty-two miles distant from Beawr. Messrs. Shoolbred and Steele will, God being with them, leave

this country about the close of September; and we have again to entreat that those students who may soon obtain license, preachers and young ministers, whose hearts the Lord hath touched, would offer their services for this interesting field, and intimate their willingness to follow these pioneers to the work of God in Rajpootana.

## FINANCE.

DR. THE SYNOD OF THE P. C. OF N. S., IN ACCOUNT WITH ABRAM PATTERSON, TREASURER, CR.

1858, June 29 To paid Mr. Mc-	£	s	d
Kimmie, door keeper,	2	0	0
" 29 do Rev Mr Millar,	5	0	0
Sept 17 Printing 500 copies Minutes			
of Synod,	7	0	0
" do 500 Statistics,	6	0	0
" do 1500 formula of Questions,	1	0	0
Oct. 8 Rev G. Christie supplying			
Mr Smith's pulpit,	2	10	0
1859, Feby. 15 J. Thomson do			
Dr Kier's pulpit,	1	14	10
May 31 To balance,	56	4	4½
	£81	9	2½

1858, June 22 By balance at date,	£63	1	7
" West Branch East River,	1	17	1½
" Poplar Grove Church,	5	0	0
" Princetown, P. E. I. cur-			
rency, £2 2s 7d,	1	15	6
" 5 Prince Street Congregation,			
Pictou,	2	10	0
" Cascumpeque congregation,	1	0	0
1859, Feby. 12 West River cong'n,	2	0	0
April 12 Maitland section of 2nd			
congregation, Maitland,	1	15	0
May 12 Salem Church, G. Hill,	2	10	0
	£81	9	2½

May 31 By balance brought down, £56 4 4½  
 ABRAM PATTERSON, Treas'r.  
 Pictou, 31st May, 1859.  
 Examined the above account and found correct.

GEORGE WALKER,  
 RODERICK MCGREGOR, } Auditing  
 ALEX. FRASER, } Committee.  
 New Glasgow 24th June, 1859.

DR. THE SPECIAL EFFORT FOR SEMINARY, IN ACCOUNT WITH ABRAM PATTERSON, TREASURER, CR.

1858, Sept. 18 To paid Wm.	£	s	d
McCulloch,	61	0	0
Nov. 12 Do do	13	5	0
1859, April 26 Do do	50	0	0
May 31 Commission on £65 @ 2½			
per cent.,	1	12	6
May 31 To balance,	158	5	7
	£284	3	1

1858, June 18 By balance at date,	£218	10	7
Augt. 6 Amount received from			
Rev J. Ross,	38	2	4
1859 Jany. 3 Miramichi congrega-			
tion, per Rev J Ross,	10	0	0
Feby. 19 Do do	5	0	0
May 10 John Murray, Mabou,	12	10	0
	£284	3	1

May 31 By balance brought down at date, £158 5 7

ABRAM PATTERSON, Treas'r.  
 Pictou, 31st May, 1859.

Examined the above account and found correct.

GEORGE WALKER,  
 RODERICK MCGREGOR, } Auditing  
 ALEX. FRASER, } Committee.  
 New Glasgow, 24th June, 1859.

ACCOUNT OF MONIES LOANED BY THE EDUCATIONAL BOARD P. C. OF NOVA SCOTIA AND INTEREST DUE THEREON, VIZ:

£926 Int: due 15th June, 1859,	£55	11	2
500 do do 1st July, "	30	0	0
200 do do 29th July, "	12	0	0
600 do do 15th June, Theological Professorship Fund,	36	0	0
	£133	11	2

£2226  
 £50 of what was loaned has been paid as credited on account.  
 Pictou 31st May, 1859.

ACCOUNT OF MONIES ADVANCED FOR "MISSIONARY REGISTER AND INSTRUCTOR," FOR 1858-9.				May 31	do	June,	4 0 0
							£62 0 0
1858, Oct. 8	To remitted Jas. Barnes, Halifax,	£	s	d	May 31	By $\frac{2}{3}$ charged to Foreign Mission,	£41 6 8
1859, Jany. 4	Paid E. M. McDonald a part for January,	8	0	0	"	" $\frac{1}{3}$ do Home do	20 13 4
April 24	do April,	8	0	0			
"	do May,	17	0	0			£62 0 0

## NOTICES, ACKNOWLEDGEMENTS, &c.

Thursday the 10th Nov. was observed by appointment of Presbytery of Truro, by the congregations throughout their bounds. The intimation of the appointment came too late for insertion in our last No.

The Session of the Theological Hall of the Presbyterian Church of Nova Scotia was closed on the 12th Oct., after a most gratifying examination.

The Preparatory department opened on the 18th. The introductory lecture was delivered by Professor Ross, on "a calculating medium."—*Witness*.

Rev S. F. Johnston acknowledges the following sums contributed to his outfit and passage:—

Collection at Antigonish,	£5	4	6
PEI, Mr Murray's congregation, Cavendish,			
Do New London,	1	17	1
Mr Patterson's cong., Bedeque,	4	0	0
Malpeque congregation,	6	10	0
Missionary meeting, Charlottetown,	1	14	0
Mr Wylie's cong., Portauptique,	4	14	0
Do do Great Village,	3	1	1 $\frac{1}{2}$
Mr Murdoch's cong., Windsor,	3	11	3
Mr McLeod's cong., Newport,	2	11	0
Mr McLean's cong., Shubenacadie,	7	8	0
Richmond Bay, Lot 16, P R I,	2	5	6
St. Peter's Church, New Glasgow, and Albion Mines,	18	4	4
Missionary meeting collection, less expenses for Programmes,	2	0	0
Green Hill, Salem Church,	9	3	6
Mr Johnston's cong., Harvey,	2	5	0
Mr McGillvray's congregation,	3	0	7

Upper Stewiacke,	10	0	0
Farewell meeting, Noel,	5	2	4
Do do Maitland,	3	10	6
Mr Cameron's cong., Brookfield, Truro,	5	7	4 $\frac{1}{2}$
Mr A Fraser's, Camcumpeque, PEI,	3	14	6 $\frac{1}{2}$
Poplar Grove Church,	5	15	0
J. W. Barrs,	20	0	0
Benjamin Wier, M P P,	1	0	0
From Upper Musquodoboit, Box of articles, value,	2	10	0
Middle Stewiacke, to be expended in articles for Mr Johnston's station,	4	13	0
Goods from the Ladies of Folly, value, £5 including 7s 6d cash,	6	11	6
Ladies of Economy, box of articles value,	5	0	0
Mrs Francis Fulton and daughters, articles, value,	6	8	3
Ladies' Sewing Circle, Noel, a box of goods, value,	1	0	0
Ladies of Upper Noel, 1 web of flannel, value,	15	10	0
From a few Ladies in Economy, per Mrs James W. Davison,	2	0	0
From the Ladies' Sewing Circle, Bass River, cash,	1	10	0
From the Rev John I. Baxter's congregation, books, value,	2	0	0
Ladies' Penny-a-week Society, G. Hill, to be expended in books,	6	10	0
Ladies' penny-a-week society, Lower Settlement, Middle River Writing Desk, and stationery, value,	2	4	3
Ladies of Mr Baxter's congregation, books for missionaries' wives, Value,	1	15	6
Mr Cameron's congregation, Middle Stewiacke, box of goods, value,	2	0	0
	34	6	2

Do Brookfield, box of goods,	6	3	9	Ladies of Cross Roads school dist. Up Stewiacke, box sundries, £10	4	0
From St. Mary's, a package of mission goods.				Ladies, Eastville, Up Stewiacke, sundries for Rev Mr Johnston,	2	2
A very valuable box of medicines received from the following Druggists, Halifax:—R. G. Fraser; Brown, Brothers & Co; John Richardson, junr.; James L. Woddill; J. W. Webb; Morton & Cogswell; Geo. E. Morton & Co.; Avery, Brown & Co.; Henry A. Taylor.				Glenelg, St Mary's, 1 package,	4	15
Children's offering, Poplar Grove Church,	3	0	0	Ladies of Salmon River, 1 package Homespun;		
				Mrs C Young, Ch Town, 1 box for Rev Mr Geddie;		
				Brookfield, one box Clothing, &c;		
				By Railway, from parties and place unknown, 1 case Dry Goods, value about	20	0
				Newport, 1 case do,	20	0

Mrs. Johnston acknowledges the receipt of the following donations:

Ladies of Primitivo Church, New Glasgow, per Miss McGregor,	5	0	0	Truro, 5 boxes Goods, value not known,		
Ladies of Mr McCulloch's cong., Truro, per Mrs McCulloch,	4	0	0	Musquodoboit, 1 box for Mr Johnson, the following items and valuation being furnished by Mr Sedgewick:—		
Friends at Otter Brook, per Miss Bentley,	1	13	2	1 doz Slates, with pencils,	£0	6
Mrs McDonald and Mrs Murphy,	0	17	6	4 doz Thimbles,	0	2
Mrs Dickson,	0	3	½	3 doz Reels,	0	2
Miss Mary Douglas, Maitland,	1	5	0	4 lead Pencils, 6 hanks Thread,	0	1
Mr John Brown, Folly,	1	5	0	Buttons, Hooks and Eyes, &c,	0	2
Mr Thomas Davison,	1	5	0	Papers Needles, Cloth, &c,	0	6
Mr McDonald, Pictou,	1	5	0	2 Shawls. 4 yds Print,	0	5
David Archibald, Middle Musquodoboit,	0	5	0	22 yds Print, 7 yds ditto,	1	0
Mr Wm. Matheson, Pictou,	1	0	0	9 yds ditto, 19 do checked do,	0	15
Mr Edward Logan, Stewiacke,	1	0	0	34 yds Gingham, at 7½d,	1	1
Mr William Glenn, Kempt,	0	12	6	34 yds Print,	1	2
Mr Silas Armstrong, do	0	12	6	6 Shirts,	0	18
Mr Jacob O'Brien, Walton,	0	15	0	28 Bonnets,	2	16
Captain J. O'Brien, Noel,	3	0	0	Upper Stewiacke, per Rev James Smith, 1 box for Mr Johnston,	5	0
Mr Timothy O'Brien, Senr., Noel,	1	0	0	Pembroke, Stewiacke, for Mr Johnston, 1 ditto,	4	5
Mrs John O'Brien, Noel	1	0	0	Maitland, for Mr Johnson, 1 do,	13	0
Mr Jotham O'Brien, Great Village,	1	5	0	Ladies of West Branch cong, per Rev Mr McKinnon; one box addressed to Mrs Matheson.		
Rev David Roy, N' Glasgow,	0	12	6	Halifax—From Ladies of Pop Gr Church, for Mr Gordon, 1 pack- age of Dry Goods,	6	0

We would express our earnest thanks to the many friends, who by their Cash and Articles of personal outfit, have done so much to render our future home comfortable, and facilitate our usefulness there.

Mr John S McLean acknowledges receipt of the following boxes and packages of goods which were shipped in *Eastern State*, under charge of the Rev S F Johnson, who left Halifax on the 5th ult:—

From Rev T S Crowe, one package  
Homespun, not valued, previously  
acknowledged in Witness;

Mrs Landals, 1 package Homespun  
20 yds, not valued;

5 pieces Dry Goods for Mission  
generally,

John Stairs, 1 large package  
Hardware;

Wm J Stairs, 1 box ditto;  
" 1 piece Cotton,

Miss Stairs, 1 package Dry Goods;

Mrs C. D. Hunter, Parcel for Mrs  
Geddie.

Mrs J Duffus jr, 1 do do;

W H Rudolf, pk'ge Confectionery;

Murray & Co, parcel Dry Goods;

Clevordon & Co, 1 box Crockery;

M G Black junr, 1 parcel Dry  
Goods;

1 Blanket and other articles from  
parties who sent no name;

One large Cask of Drugs, Medicines &c. furnished by Messrs G E Morton, Avery & Co, R. G. Fraser, Morton & Cogswell, Woodil, Richardson, Webb, Brown Brothers & Co, and Taylor.

Mr McLean also acknowledges receipt of the following sums of money, which were paid over to Mr Johnston:—

Sept 22—From S Sterling Esq,	2	0	0
Oct 6—Rev T S Crowe,	0	10	0
10—“ per And Green,	0	7	6
A friend in Windsor, per Mr Goudge,	0	2	6
W H Rudolf,	0	5	0

Forwarded by Wm Chambers Esq, Newport, a box for For. Mission, containing Goods from Newport cong., value £26 9 5d, and from Young ladies' sewing circle, val. £6 6 11d, total— 32 16 4d

The Agent acknowledges receipt of the following sums for Register and Instructor for 1859:—

From John McDonald and others,	£1	0	0
John Stiles,	0	1	3
Wm Graham, in full,	2	17	6
Adam Logan “	2	0	0
Bobt Stewart,	2	2	6
Also, the following for 1858:—			
From Geo Ballantyne,	0	5	0
Wm Girvan,	1	5	0

Pictou, 24th Nov, 1859.

The Treasurer of Pictou Auxiliary of British and Foreign Bible Society acknowledges receipt of £3 6s 5d, being a bequest from the late Charles McKay, of Rogers Hill.

The Directors of the Deaf and Dumb Institution, Halifax, acknowledge receipt, per Rev Jas Bayne, Pictou, of £6 12s 6d, being amount of collection made by Prince Street congregation on behalf of the institution.

#### BOARDS, AND STANDING COMMITTEES, &c.

*Committee of Bills and Overtures.*—Rev. Messrs. Bayne, Roy and McGilveray, and Mr. Messrs McGregor. Mr Bayne, Convener.

*Board of Home Missions.*—Rev. Messrs McGregor, McGilveray, Walker and Thomson. Together with Messrs. Anthony Collie, John, McKinnon, David Fraser and Lawrence Milne, Ruling Elders. Rev. George Patterson, Secretary.

*Board of Foreign Missions.*—Rev. Messrs Baxter, Roy, Bayne, Waddell, Roddick, Watson, and McKinnon, and Messrs. Kenneth Forbes, James Stalker, John McKenzie and Peter Ross Ruling Elders. Secretary—Rev. J. Bayne.

*Seminary Board.*—The Professors, ex officio. Rev. Messrs. McCulloch, Baxter, E. Ross, Wylie, Cameron, McKay and Currie, and Messrs. Robert Smith, David McCurdy, Isaac Fleming, William McKim, Fleming Blanchard, and Adam Dickie. Mr McCulloch, Convener; Rev. E. Ross, Secretary.

*Committee on Union with the Free Church.*—Rev. Messrs. McGregor, (Convener,) Murdoch, Sedgewick, Cameron, McCulloch, J. Ross and Bayne, and Messrs. C. Robson and D. McCurdy, Ruling Elders.

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

*Committee on Colportage.*—Rev. Dr Smith, Revds. John I Baxter, A. Cameron, Currie, and Messrs. Isaac Logan and Jasper Crow.

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

*Receiver of Goods for Foreign Mission and Agent for Register.*—Mr James Patterson, Bookseller, Pictou.

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

#### TERMS OF THE INSTRUCTOR AND REGISTER.

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## MEMOIR OF

# REV. JAMES MacGREGOR, D.D.,

With notices of the Colonization of the Lower Provinces of British America, and of the social and religious condition of the early settlers,

BY HIS GRANDSON

THE REV. GEORGE PATTERSON,

Pastor of the Presbyterian Congregation, at Green Hill, Pictou, N. S.

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Dec. 1st, 1857

MEMOIR OF THE REV. JAMES MCGREGOR, D. D. Missionary of the General Associate Synod of Scotland to Pictou, Nova Scotia; with notices of the Colonization of the Lower Province of British America, and of the social and religious condition of the Early Settlers. By his Grandson the Rev. George Patterson, Pastor of the Presbyterian Congregation at Green Hill, Pictou, Nova Scotia. Philadelphia: Joseph M. Wilson, 111 South Tenth St., 1859. 12mo., pp. 333.

Dr McGregor was a man of so much more than an ordinary worth that his life, had it been spent in the more common walks of the ministry, would have been interesting. But it was pleased to honor him as a pioneer missionary in the wilds of Nova Scotia, where it is hardly an exaggeration in any particular, to say of him, as of Paul, that he was "in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Full of faith and of the Holy Spirit, endowed with strength of intellect and nobleness of heart, an able writer and an eloquent speaker, sober in judgment and somewhat poetic in temperament, abundant in apostolic labors, a true hero, showing the courage of a Cæsar, whether amid the stormy waves of the sea or the angry passions of men, in his earlier career exposed to such hardships and privations as men are now seldom called to endure in any part of the globe, and in his old age permitted to see the wilderness rejoice and blossom as the rose, it is no strange that his life should furnish much to instruct and entertain.

Mr Patterson, with a most commendable zeal and perseverance, has evidently spent a vast amount of labor in gathering up from all sources, the materials of this book, and has succeeded in so arranging and presenting them as to make a deeply interesting picture not only of the man, but of the country and times in which he lived. He enters, perhaps, too largely into details for most readers at this distance, but the countless little things in the life of Dr. McGregor, and the early history of the Province, here to be found, will only make the memoir all the more important and satisfactory to Nova Scotians. The memory of a good and distinguished servant of God, is suitably embalmed, and the work will fill an important place in our Presbyterian biographical literature.—*Christian Instructor*. (Phil)