

The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

FEBRUARY, 1856.

CONTENTS.

	PAGE.		PAGE.
CHRISTIAN INSTRUCTOR.		MISSIONARY REGISTER.	
University Education and Dalhousie College, - - - - -	49	FOREIGN MISSIONS.	
Sermon by late Rev Dr McGregor, continued, - - - - -	57	New Hebrides.	
The Giant Evil! How shall we deal with it? - - - - -	61	Aneiteum, Letter by Rev J. Inglis, 81	
REVIEW DEPARTMENT.		Marc. Death of Mrs Creagh, - - 85	
Reformers before the Reformation, 65		OTHER MISSIONS.	
Faults of Christians, - - - - -	68	South India Christian School Book Society, - - - - -	85
RELIGIOUS MISCELLANY.		Old Calabar.	
The Ill-spent Sabbath - - - - -	72	Opening of Church at Creek Town, 87	
The Fugitive from Slavery, - - -	74	Polynesia.	
CHILDREN'S CORNER.		Death of the young Prince of Tahiti, 88	
Two Sisters with One Dress, - - -	74	MISCELLANEOUS SELECTIONS.	
RELIGIOUS INTELLIGENCE.		Waldensian Deputation to Scotland, 89	
England—Cohgregational Union, 76		The Religion of Japan, - - - - -	90
Evangelical Alliance, - - - - -	77	Burmah, &c. - - - - -	91
Scotland—Pollok St. U. P. Church, 78		News of the Church, - - - - -	92
Ireland—Bible Burning in Kingston, 79		Finance. - - - - -	93
Austria—Papal Concordat, - - -	79	Notices. - - - - -	95
		Acknowledgments. - - - - -	96

HALIFAX, NOVA SCOTIA:

PRINTED BY JAMES BARNES.

1856.

THE
CHRISTIAN INSTRUCTOR.

FEBRUARY, 1856.

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

UNIVERSITY EDUCATION AND DALHOUSIE COLLEGE.

THE cause of Collegiate Education in Nova Scotia has been peculiarly unfortunate. In few countries has it been the subject of as much discussion, well-meant and vigorous exertion and violent strife, as in this Province, and yet with so little result. From the time when Dr. McCulloch first raised the standard against the system, by which one church had the monopoly of the higher branches of education, and subscription to the thirty-nine articles was made a prerequisite to the enjoyment of a Collegiate training, until the present moment, the subject has kindled the fires of contention in the newspaper press, the Legislative Halls, the Ecclesiastical Assemblies, and in almost every village and hamlet in the country. Much praiseworthy zeal has been manifested and great exertions have been made in different quarters. And yet local interests, sectarian jealousy, and, more than all, the miserable time-serving of our public men have so far prevailed, that at the present moment we have not an institution which can pretend to discharge the functions of a Provincial University—none which reflects credit upon us as a people, or which any Nova Scotian can contemplate with pleasure.

Is this state of things to continue? Are we never to have a *real* University? These are questions in which every inhabitant of the Province who regards the welfare of the present and future generations, is deeply interested. In other countries, vast exertions are being made for the extension of their collegiate system. In the mother country, institutions, which we would think large enough already, are being extended to meet the wants of the age, while in most of our sister colonies provision is being made in the most liberal manner, either for the introduction of an adequate system of instruction in the higher branches, or the extension of it where it already exists. Is Nova Scotia then to lag behind? We would be glad if circumstances permitted us to avoid the discussion of this subject in our pages, but such being the present state of the case, the deep interest which our church has in the subject, and her past exertions on behalf of this cause, as well as its own intrinsic importance, forbid us to pass it by.

■ The necessity of institutions for the higher branches of knowledge we

do not feel it necessary to insist upon at length. Presbyterians have generally held the necessity of Education in its ministry, and other denominations, who carried their prejudices almost to the length of providing themselves in the ignorance of their spiritual guides, now see the necessity of adopting measures to secure a portion of the higher branches of education for their ministers and people. But whatever the religious bearing of the question may be, there can be no question of the necessity of such institutions to the intellectual and social progress of our country. "Without such an institution," said Dr. McGregor in one of his addresses on behalf of the Pictou Academy, "what will our population be? They will be ignorant, they will be poor, they will be slaves, they will be worse,—they will be vicious. . . . They will not know their own rights, nor be qualified to assert and defend them. And though we leave them the sweet inheritance of liberty, they will not be able to retain it, they will gradually degenerate into Austrians, Spaniards, and Portuguese. Their narrow minds, fettered with old customs, will be incapable of following the progressive improvements of useful and ornamental arts and manufactures. They must be hewers of wood and drawers of water to others who will have the skill to employ them. . . . It would be some consolation to us were all the world to sleep on in ignorance as well as ourselves; but this is not the case. In Britain, the schools of art, by which mechanics are trained into a sort of philosophers, are multiplying fast in their cities and large towns. In the United States, they are continually building new colleges and altering old ones, to extend the benefits of education as widely as possible. And what is to be the consequence of these things with respect to us? Plainly this, that they will soon get far before us. Then as the country comes on, they will send men among us to direct the working of our mines, to establish and manage all manner of manufactures among us, and to employ us and our sons to perform the slavish part of the work."

There is, however, one view of the subject which we feel it necessary to insist upon, as it is one that is commonly misunderstood—viz.: *the necessity of such an institution to the prosperity of all the lower institutions of education in the country.* By many, colleges have been regarded as rivals of common schools. We often hear of the superior importance of common schools, while colleges are denounced as only for the few, and at best but luxuries. The two are thus set against one another, as if their interests were conflicting. A greater mistake could not be made, and should this prejudice predominate in the minds of our Legislators, the result would be fatal to the whole education of the community. Nothing will tell more powerfully upon *the whole people*, in exciting a general taste for knowledge, and in improving its whole educational machinery, than good higher institutions, and on the contrary, if these decline, the consequences must soon be felt to the lowest base of the whole educational system.

"Insensibility to the importance of what is called disseminating knowledge among the people," says an able modern writer, "cannot be reckoned among the faults of our time, and truly, considering the social and political position at which we have arrived, it would be a proof of blindness, more than mortal, if such were the case. . . . Whilst we readily admit that till a certain amount of knowledge is communicated to *every class*, we can scarcely lie down in safety under institutions so popular as ours now are, we may fail to see, that without a far greater amount of knowledge in the community *somewhere*, that amount of it would not afford us the security we desiderate. In our zeal to bring all classes up to a certain

standard, we forget that *but for a higher standard on the part of the few the many would not have attained to their present position, that they could never go beyond it, and that even in the meantime our hold on it would be insecure. . . . It is to the influence of the higher educational institutions of the country that the very existence of the lower ones must be traced; it is to the knowledge which they have rained down from above, that the wide field of popular instruction is indebted for its present verdure. If John Knox had received no higher instruction than that of his own parish schools, the schools themselves would never have existed.*"*

This truth might be illustrated by abundance of facts, some of them within the range of our own experience. We have never known an institution for the higher branches of education established in any part of the Province, however imperfectly it accomplished that end, that did not soon exercise a beneficial influence upon the education of the whole surrounding country. We hear frequent laudations of the New England primary school system, and the wisdom of the puritans, who founded it; but we must remember that a large proportion of the expatriated founders of New England were graduates of Oxford and Cambridge, otherwise their primary schools would never have existed—that they very early established colleges likewise, otherwise their vigor would never have been continued.

We indeed hear of the Normal School, which has lately been inaugurated with a flourish of trumpets. We are not going to deny the usefulness of such an institution, but we have little doubt that the expectations entertained of it in many quarters have been far too high. That it is to make straight all that which is crooked in our common school system, is an unreasonable expectation. Besides, while we admit the difference between the possession of knowledge and the facilities of communicating it, and therefore the necessity of such an institution, yet surely it is the *first* point to give the instruction required in those who would teach others, and to found the necessary institutions for that purpose; and then afterward, if you choose teach them to communicate it to others. How can men communicate to others knowledge which they do not possess themselves? Yet in the present state of the education of Nova Scotia, this is just what the Normal school professes to accomplish. The experience of other countries has shown, that the establishment of good universities is the most efficient means of filling the common schools with a superior class of teachers. In Scotland, the efficiency of the parish school has arisen, in a great measure, from the fact, that many of their teachers were graduates of the universities, men of extensive attainments, of cultivated intellect and literary taste. We do not say that all or nearly all the parish school masters of Scotland were of this character, but many were, enough to establish the character of the system, long before Normal schools were heard of, aye, and to give them a character which, without such means, Normal schools could not have given.

But supposing that an efficient common school education could be attained without a university, we ask, are Nova Scotians to have access to no higher education than that of common schools and academies? Are they forever to be excluded, at least while they remain in their own country, from all opportunities of entering upon the higher walks of science? While the inhabitants of the other colonies have, through the enlarged views and enlightened liberality of their governments, been enabled to en-

* North British Review, No. 26—on Scottish Universities.

ter into noble competition with the inhabitants of other countries in the higher fields of knowledge, are *they* to have the brand of inferiority fixed upon them, and to be told that common schools and academies will give all the education needed for the purposes for which *they* are fitted. We are mistaken if there is not a spirit in our countrymen which will not brook this idea, and will yet teach our rulers that something more is needed, and that they will have it. In fact, as a writer in the *Presbyterian Witness* has said, "*the apex of the whole system is wanting.* A college or university is indispensable to give any stability or permanency to our present system of education. This alone can give us teachers for our academies, and prepare the minds of our youth for honorable occupations. This alone can render us independent of foreign importation. This alone can make Nova Scotia what she ought to be, and raise up among us, minds equal or superior to those of the old country."

This is not a subject of interest to one class alone. It directly affects the welfare of all, our peasants, mechanics, and fishermen, as well as our merchants and monied men. Why should not the way be opened to the former as well as to the latter to pluck the richest and ripest fruits of the tree of knowledge. In Scotland and other countries, the universities are thronged with young men from every class. Students from many a Highland shieling, from the fisherman's hut on the coast, as well as from the crowded lanes of the city, there contend for the honours of science side by side with the noblest of the land. And why should it not be so here?—Indeed, we consider the humbler classes more interested in the subject than the wealthy. The latter can send their children abroad to obtain an education. The former must obtain it at home, or not at all.

But have we not already colleges in plenty? We are not disposed to underrate what has been done by the institutions already existing in connection with the various religious bodies. Nothing can be more ungenerous than the sneers which we sometimes hear from politicians against the clergy and sectarian institutions, *when to them Nova Scotia is indebted for all the instruction in the higher branches she has ever possessed, while all that our politicians have yet done is to use their best exertions to overthrow the institutions which denominational zeal has established.* With all the weight of government at their back and the Province chest at their disposal, our politicians have not yet given us an institution which will make any pretensions to give a collegiate education. And as to the denominational institutions, we frankly say that we would rather have them than none; and the attempt of our politicians to destroy them, without giving us better, or in the mere hope of giving us a better, met with a failure, which they might have anticipated. The public could scarcely be expected to let go a certainty for an uncertainty.

Yet a review of the institutions already in existence is sufficient to show, that they are utterly inadequate to meet the demands of the age. The best of them can scarcely claim to be regarded as more than a good academy, and perhaps some not even that. In fact no one denomination is able to support a seminary such as the age requires; and the salaries they can offer will not secure the services of the best men. Besides, under the present system, by devoting so much of the energies of the Church to the teaching of the Philosophical classes, those properly Theological are neglected. *There is not a proper Theological Seminary in the Province.*

Under these circumstances, we fully concur in the sentiments of a contemporary, that "the great desideratum among us at present is a Provin-

cial University." And were a stranger to ask, why we have not such an institution, or why our Government do not at least *try* to establish such an institution, we would be at a loss for a satisfactory reason. There is Dalhousie College, with a splendid building and a respectable endowment, for years idle. And yet no attempt has been made to open it as a college.—Had the Government tried such a measure and failed, they would at least have done their duty, and deserved credit for good intentions. Failure in such an attempt, were more honorable than the inglorious inactivity in which they have so long continued. Yet ever, a time serving policy, that fears the loss of some political support, or rather, a political slothfulness, which says "there is a lion in the way, I shall be slain in the streets," has led them either to do nothing, or to make those attempts at collegiate *schools*, etc., which have made the institution a byword and a reproach.

Our readers, however, are aware that Dalhousie College *is* to be opened, and that under the tuition of men all the way from England. Surely Blue-nose must hereafter lift up his head among the nations of the earth. No attempt is to be made to give it a collegiate character, but, undismayed by former failures, the Governors are determined to make it a *high School*, or as the Government organ informs the public to be also a *low one*. How low it is to descend we cannot tell, but a line is to be drawn somewhere this side the A. B. C. We regret that we cannot appreciate the favor shown us by this attempt. On the contrary we are under the necessity of proclaiming our opinion, that a more amazing blunder our public men have not attempted for some time; and when the public voice is so unequivocally calling for a higher institution, anything more insulting to the common sense of the country, could scarcely have been proposed.

We must also say a word in reference to the plan of procedure in getting teachers. We are not disposed to entertain any jealousy of good men coming among us from abroad. We hope never to see the "know nothing" feeling prevalent in Nova Scotia. Yet as little are we willing to see the claims of residents among us, whether natives or immigrants, totally disregarded. We therefore object to sending abroad for teachers, without enquiring whether suitable men might not be had at home. The avowed reason for this step has been, that *the men fit to conduct such an institution are not to be had in Nova Scotia*. This has been actually told us at the very time when some of the most eminent scientific men in Britain could find in Nova Scotia, a man whom they would recommend to one of the most important scientific chairs in the Edinburgh University. It may be asked, could his services have been obtained in Dalhousie College? We answer that we believe the time was, when, if the institution had been put upon a proper footing, and sufficient inducements held out, they might. Certainly, however, they could not have been obtained for a *school*, and we may remark, ere passing, it says little for the standing in Britain of the gentlemen imported, that they would come to Nova Scotia to teach a school, high or low. Nor do we admit that all the literary and scientific attainments of Nova Scotia are exhausted by the removal of that gentleman from our midst. There are men still remaining in the Province whom the learned societies of Britain and America have thought worthy of their highest honors; and yet the governors of Dalhousie College could not see in Nova Scotia a man fit to take charge of a high school.

But while animadverting by the way upon the course pursued by the appointments recently made, we are not disposed to say much in censure, for if the right men are obtained, we do not care whence

they come. Our main objection is to the error itself. Surely Halifax has enough of *Schools* high and low. We want no more institutions for drilling boys, or for teaching the dunces of Halifax the *elements* of knowledge. The great want of the country is a higher institution, that will take up young men where the High School leaves them, and carry them forward into the higher ranges of literature and science.— We would have thought that the Governors of Dalhousie College would by this time have had enough of attempts at founding Collegiate *Schools*. Yet their idea and the idea of their teachers seems to be, that this is all that is necessary—that this is “suited to the country.” In other words, it is good enough for Bluenose. What business has he to aspire to University honors? A school high and low will give all the education necessary to fit him for the state of inferiority, which is his proper place. Indeed he ought to be amazingly thankful that men should come all the way to Nova Scotia for his intellectual improvement—that men who had been “all the way to London and seen the Queen,” should, with a self denial compared with which that of missionaries to the heathen is a mere trifle, and with no regard to salary whatever, come to spend their days on “bleak Nova Scotia’s unpromising strand” and forego the comforts of civilized life, to dwell among its semi barbarous inhabitants, all for their good. We have only to ask are our countrymen prepared to continue to allow themselves to be ridden over by political demagogues, only to have their character and attainments estimated in this manner.

But this is not all. We think it will scarcely be denied, that the proceeding is a gross breach of trust on the part of the Governors of the Institution, and a gross perversion of the funds in their hands. The model contemplated by the founder of the Institution was Edinburgh University, and any thing but a College is altogether aside from the object of their appointment. The large amount of Province funds placed in their hands was intended for a College, and not for founding another School for the city of Halifax. We hope that some of the country members of the Assembly will have enough independence to take up this matter at the ensuing session.

The measure seems more deplorable, as coming at the very time, when many circumstances concur to present a favorable opportunity for establishing such an institution as the country requires, an opportunity which, if neglected, may never return. Those religious denominations, which have not committed themselves entirely to the cause of denominational Education, among whom we may reckon all the Presbyterian bodies, embracing a very large proportion of the intelligence of the community, are clamant for such an Institution. Many of the most intelligent and liberal minded men of all denominations are dissatisfied with their present institutions, and would welcome a Provincial one, that would be a credit to the Province; and we have a suspicion, that many of the loudest supporters of “denominational Colleges” would be glad of an excuse for converting their present institutions into Theological Halls. But if the opportunity is now neglected, it may never return. Presbyterians cannot remain in the position in which they are now placed. If a Government Institution be not established they must establish one for themselves, and when this is done the prospect of their support will be largely diminished, if not gone for ever.

With an ordinary amount of energy on the part of the Government and

the Governors of Dalhousie College, we have little doubt that the object might be accomplished. They have a building to their hands, with a respectable endowment already, and, with the majority that the Government have at their back, they might readily carry a measure in the House, for granting a liberal sum to endow a Provincial University. Let there be at once established chairs for the Classics, Mental and Moral Science, Natural History, Mathematics and Natural Philosophy, Oriental Languages and Literature, Modern Languages. (These will do for a commencement.) Then may Nova Scotians be required no longer to bow their heads with shame, for the state of the higher branches of learning among us. Time serving policy will however raise objections, and the fear of offending the friends of the present institutions, may deter our public men from moving in the matter. But just let the present grants stand. These institutions are doing some good and the Province can afford to pay the amount they receive. And as to the fear that this or that religious body will not support the measure, it would be time enough to make such a complaint when they make the attempt and meet with opposition. The Government have never yet offered the religious bodies an institution meeting their wishes, and under these circumstances what are the religious denominations to do? Let Government now try to do so and if the religious bodies do not support them, then they may justly complain. But as long as they will insult us, by offering us high and low schools, as suited to the capacity of Nova Scotians, they need not wonder that they are not supported. The wonder would be if it were otherwise.

Some difficulty might arise as to the men to fill the chairs in such an institution, but none that could not be overcome. If Mr Reid be the man he is represented to be, he might very well fill one of the chairs. And we are sure that any man of standing would decidedly prefer a Professorship in a University, to the Headship of a High School. Perhaps some of his subordinates might be fitted to occupy other chairs, or if a High School be still needed in Halifax, they might be provided for in that manner.—Then the institutions already existing could furnish men amply qualified to fill some of the chairs, and having the additional recommendation of possessing already the confidence of large sections of the community.—Without referring to our own professors, we would barely name Professor Lyall of the Free Church, and Dr Cramp of Acadia College. But here the Governors of Dalhousie College have exhibited a perverseness, only surpassed by their imbecility in other respects. We were informed by a leading member of the Board, that they probably could have obtained the services of Dr Cramp, but that it was *their firm resolution to employ no clergyman as a teacher in the Institution*. Now will the people of Nova Scotia endure proscription of this character for *any* class? If they are not a religious people, they at least have a respect for religion, and we opine hold ministers of religion, in quite as high respect as they do either lawyers or merchants, (though they do not pay them as well,) yet what would be thought of a resolution to exclude either of these classes, however well qualified they might be, or whatever amount of support they might bring to the Institution. In regard to the particular class proscribed, the absurdity of their conduct appears more apparent, when we consider, that it may be said to be *the only educated class in the country*, and the only class, which as a class has distinguished itself by its exertions on behalf of Collegiate Education. In Britain and the United States some of the most

eminent Professors in their highest Institutions have been and are clergymen; and how long would any Institution stand in these countries which proclaimed as a principle, that no clergyman, *not even Dr Arnold or Dr Chalmers, would be admitted into it as a teacher.* We cannot speak for all parts of the United States, but for England and Scotland we can say that, while a few of the lowest class of infidels might continue to support it, it would not possess public confidence one hour; and we mistake the strength of religious feeling in Nova Scotia, if it be not the same here. By such a determination the Governors are deliberately alienating the support, which they might have. They might get men to fill the various chairs possessing the confidence of the different religious bodies, and would thus rally around it a large measure of public support. But all this they will fully lose. The excuse framed for a determination so outrageous to the common sense and right feeling of the community, viz., that if they employed a clergyman of one denomination other denominations would not send their sons to it, is so contradictory to all the facts of the case, as to be unworthy of notice. The fact is this view is a specimen of the ungodly and semi-infidel spirit so prevalent in certain sections of the community. We can scarcely believe that all the members of the Board will agree in such a view as this. Yet it was broadly stated to us by one of the leading members of the Board, that such was their deliberate determination. The fact we believe to be that the business is generally done by two or three, who regard themselves as *the* Governors, while the rest pass as amiable nonentities.

If however the Government and the Governors of Dalhousie College will, in defiance of public opinion, and in violation of their trust, persist in their present measure, there remains only one plan farther, and that is for *Presbyterians to combine in founding a College of their own.* This is a measure which we are reluctant to propose, but there will then be no other remedy. From the present state of feeling among the different bodies of Presbyterians, we believe that while they are not yet in a position to think of uniting, they are prepared to co-operate on general education. And were they to do so, they might establish an Institution at least equal, if not superior, to any Institution in the Province. The committees on co-operation are to meet about the time this will be in the hands of our readers. Should they then find that the Governors of Dalhousie College will persist in their folly, let them at once draw up a plan for such an Institution, and be prepared to apply to the Legislature at its present session for a charter, with the full rights of a College.

To this subject however we may advert again. We have already occupied more space than we had contemplated. But we must plead not only the importance of the subject, but also the necessity in the present state of public matters, of speaking out without farther delay. In conclusion, we sincerely hope that for once patriotism will prevail over faction in our Legislative Halls. Should the friends of education succeed at the present session of the Legislature, in establishing such an Institution, they will accomplish a work, which will hand down their names with honor to many generations.

SERMON

BY THE LATE REV. JAMES MCGREGOR, D. D.

PSALM CXXII. 6.—‘ They shall prosper that love thee.’

(Concluded)

We come now to the application

1. Hence see that the enemies of the Church must be miserable and perish. There can be no prosperity to the haters of Jerusalem. “There is no peace, saith my God, to the wicked.” God saith of Jerusalem, “I will be unto her a wall of fire round about.” How certain and how terrible the destruction of those who attack them who are thus defended.—Again, “I will make Jerusalem a cup of trembling unto all the people round about; when they shall be in the siege both against Judah and Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people, and all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.” A powerful host shall be crushed as surely as a feeble individual.

2. How dreadfully they shall be disappointed at last, who flatter themselves that they are friends of the Church, but are not. “The Lord seeth not as man seeth, for man looketh to the outward appearance, but the Lord looketh to the heart.” Hypocrites, whether in palaces or dunghills, shall be involved in this fearful disappointment. “Fearfulness shall surprise the hypocrite.” Little did the rich man in the parable expect to “lift up his eyes, being in torment.” Little did Caiaphas and the rest of the court, who condemned our Saviour, suspect that they were an abomination in the sight of God. There are many enemies to the Church now, who have as little suspicion of it as any of us all. Satan is still transformed into an angel of light, and it is no wonder if his ministers are transformed into the ministers of Christ. We need to look to ourselves. Ministers are unavoidably engaged in religious exercises, and under a necessity of appearing religious, and they may mistake this for religion itself. But all this is perfectly consistent with heart enmity to the real, spiritual and holy interests of the Church. “Put me, I pray thee, into one of the priests offices, that I may eat a piece of bread.” Their end shall be according to their works.

3. If we mean to have real and lasting prosperity we must love the Church and the cause of Christ. “They shall prosper that love thee.”—Other prosperity we may have or we may not. It has been denied to many who had the fairest prospects, and the best grounds of having it secured. At all events we can secure it but for a moment, for it will take to itself wings and fly away as an eagle towards heaven. But this prosperity shall grow like the oak, planted by the side of a river, or like the stream itself flowing toward the ocean. “Rejoice ye with Jerusalem and be glad with her all ye that love her; rejoice for joy with her, all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be home on her sides, and be dandled on her knees. As one whom his mother comforteth, so will I comfort you, and ye shall be.

comforted in Jerusalem. And when ye shall see this, your heart shall rejoice, and your bones shall flourish like an herb." In another place God says, O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea. Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof, his name should not have been cut off nor destroyed from before me." Here is a defect of duty preventing prosperity, a defect of love to God and to his Church. Here let me mention a few sins of which we are in danger.

1. *Sloth.* To christians and ministers, God says with peculiar emphasis, "Whatsoever thy hand findeth to do, do it with thy might." The responsibility of those who preach the gospel is the greatest on earth. The souls of perishing sinners are unspeakably precious. God the Son purchased sinners with his own blood. He orders his messengers thus, "preach the gospel, be instant in season and out of season." If a soul dies by the negligence of the watchman, "his blood," says God, "will I require at the watchman's hand." Thy soul shall go for his soul. How appalling is the thought of so many negligent, unfaithful ministers, leading their numerous hearers on the broad way to everlasting destruction. Isaiah lvi. 10, 11, "The watchmen are blind, they are all ignorant, they are all dumb dogs—they cannot bark, sleeping, lying down, loving to slumber. Yea they are greedy dogs, that can never have enough, and they are shepherds that cannot understand, they all look to their own way, every one for his gain from his quarter." Paul, viewing the vast importance of the ministry, cries out, "Who is sufficient for these things." And if we consider the infinite importance of eternal salvation and eternal damnation, it will make us shudder at neglects of public duties, or our slight performance of them. "Moreover it is required of stewards that a man be found faithful." Alas! how many of us think it enough to be at our post some way.

2. *Selfishness,* or a seeking our private interest to the neglect of the public good. Nothing of this disposition is to be seen in the example of our Master. He came not to do his own will, but the will of him that sent him. He lived wholly for others, and died wholly for others; and to every follower of his he says, "Let him deny himself, and take up his cross and follow me." In conformity to this direction Paul and his companions could say, "We take pleasure in afflictions, in reproaches, in persecutions for Christ's sake." Can we say so too. It may be said, we live in more civilized times. If so, we have the less excuse for neglecting the public for our private interests. We live not only in civilized times, but in times of unexampled religious charity and generosity. Great are the exertions now made both by individuals and societies to make the gospel of Christ known throughout the world; and great is their success. If I mistake not, this Province is none of the foremost in this work of love.—What is the reason? Can we ministers declare before the Searcher of hearts, that we are not in fault? Can we appeal to him that we have set an example of generosity before our congregations; (all that I mean by an example of generosity is merely this, that we contribute so much as will convince an honest man who knows our circumstances, that we are hearty in the cause;) and that we urge our own congregations to set the same example before the rest of the Province? If we do, then we are not to blame. But if selfishness is really our character, that is, if we are afraid to give a little of our own money, and to urge our congregations to give of theirs, lest they should not pay ourselves so well, or lest we should offend

their selfishness, then we are deficient in the love that is in our text and forfeit the prosperity promised. Here I shall mention two societies, which selfishness itself, if it be not excessive, will support, 1st, The Bible Society. It is now become so extensive and fashionable, that any man who wishes to maintain a character for religious zeal will aid it, for fear of being thought a churl or a miser. 2nd. The Sabbath School Societies. Their object is the religious instruction of our own children, so that what we give to support them scarcely goes away from ourselves.

But here in Nova Scotia, I may say here in Pictou, are two orphans, cast upon the care of Providence, struggling for life and stunted in their growth, not likely for a long time to attain to a manly stature, or to make firm and dignified exertions for the public good, for want of that charity, which "seeketh not her own" and "thinketh no evil." I mean the Academy with the Divinity Hall and the Domestic Missionary Society. The great utility of this Institution is no longer doubtful. Its students have distinguished themselves not in the pulpit only. The Legislature has shown its regard so unequivocally that a permanent provision to a considerable extent [is made for its support] if it is not prevented by the slackness and coldness of those who are its supposed friends. We may well suppose, that the Legislature will expect that its professed friends will show a hearty attachment to it both by their own support, and by soliciting aid from others. Why should the Legislature support it, if they see no person caring for it but the Trustees. Its respectability is evidently necessary to the prosperity and permanence of the Presbyterian Church.—Presbyterians ought to be unanimous and warm in its support. But they are not so. Numbers of them are as desirous of its overthrow as any high-flying Churchman can be. It is the more needful, therefore, that we should give it our cordial support. If it be asked, what can we do? We can open our eyes to the wants of the Church and of the country in which we live. We can lift up our hearts in prayer to the father of lights, the possessor of heaven and earth, to show it his favor. We can recommend it publicly and privately to the favor of others. We can do more than we have done to recommend it to the Legislature.

The Domestic Missionary Society is very weak. Our outskirts, the destitute settlements in this and the neighboring Provinces, greatly need that we should "look not every man on his own things, but every man also on the things of others." These have had no opportunity of knowing the value of the gospel, they have not been brought to order and organization, so as to co operate in supporting the gospel occasionally or steadily. Preachers cannot give their labors for nothing. Are we to remain contented with this state of matters? Is every minister to look to his own congregation and no farther? This is not the [course followed by] the prosperous parts of the Church, nor by zealous christians at home or abroad.

3. *Party Spirit.* Where love is deficient, zeal for truth degenerates into zeal for a party. Then the great aim will be to raise our own party, and depress the opposite. The evil of our own party will not be seen or suppressed, nor the good of the opposite seen or encouraged. Strife and debate and every evil work will be generated. Many cannot bear the slightest personal injury without retaliation. The injury will be considered as intentional, and every opportunity of revenge is studied. Hence come irritating allusions, and sarcastic expressions which gender a bitter spirit.—And hence on the other hand a readiness to find allusions, when none ex-

isted, and to wrest expressions contrary to the intention of the speaker. This is very contrary to the love in the text, and to the example of Christ, all whose words and deeds were perfect candour. He commended truth equally in the Pharisees and his disciples, and he reprimanded what was amiss equally in his disciples. He was "meek and lowly in heart."—"When he was reviled he reviled not again."

Lastly. *Anger, wrath and clamor*, are plain evidences of a deficiency of love to the Church. A man that hath no rule over his own spirit, instead of appearing as a disciple and follower of the meek and lowly Jesus, is declared by the pen of inspiration to be like "a city that is broken down and without walls," that is, that affords no comfort to the inhabitants, and no protection from the enemy. Such Christians, and especially such ministers, plainly forget that they are sinners, and that God has given them their lot in a world of sin and provocation. The love in our text, instead of being, transported with anger, "suffereth long and is kind, beareth all things, believeth all things, hopeth all things, endureth all things." Never man was so abused and provoked as our Saviour, though he never gave the least occasion for such treatment,—but so far was he from being at any time transported with rage, that in the whole course of his life not one improper expression escaped from his lips. Most emphatic is his direction "Learn of me for I am meek and lowly of heart, and ye shall find rest for your souls." It is not enough that we speak the truth, we must "speak the truth in love."

Before concluding, I earnestly exhort my brethren in the ministry to consider attentively the promise of God in the text, "They shall prosper that love thee." All that is good, all happiness in time and eternity is included in this promise. What a powerful inducement is this to love the Church, and to promote all its interests. To promote the good of the Church is in reality to promote the good of the universe. But remember that he who made the promise is God omniscient, the searcher of all hearts, who will neither be deceived nor mocked. Your love must be sincere and strong. A cold love to such a lovely object as God's Church, is an affront to our lawgiver, which will draw down upon you his threat, for consider that a fearful threatening of adversity to all false and pretended lovers of the Church is implied in the promise of prosperity to its true lovers. As the sacredness of your office adds a peculiar aggravation to all your sins, whether directly or indirectly contrary to this love, so that a sacred office, instead of screening you from the threatening, will add a keenness inconceivable to your sufferings, when it is executed. "Fearfulness shall surprise the hypocrite," etc.

Consider the love which our Divine master bore to the Church, and imitate his example. "Christ loved the Church and gave himself for it, that he might sanctify and cleanse it," etc. He went about doing good. With more industry than any of his followers, he travelled everywhere, in Judea and Galilee, doing all manner of good to Jews and heathens, Pharisees and publicans, friends and foes. Unmoved by opposition or provocation he kept his heart steadily fixed on this great object throughout his life, and at last laid down his life to purchase it to God with his blood. Let us imitate his love and his conduct. Let us take his law and ordinances as our rule and cleave to them in love. Let us be "rooted and grounded in love." Let us "speak the truth in love." Let us "forbear one another in love." Let us "walk in love, and dwell in love; for he that dwelleth in love, dwelleth in God, and God in him." "Hereby perceive we the love of God because

he laid down his life for us, and we ought to lay down our lives for the brethren."

To conclude, I exhort all my hearers to consider this love, and abound in it. It is the "fulfilling of the law," and the end of the gospel. It is the sum of your duty and of your happiness. It is contrary to your nature, by nature you are "hateful and hating one another." A change from hating good to loving is a happy change. That you may enjoy it pray that "the love of God may be shed abroad in your heart by the Holy Ghost." "Believe in the Lord Jesus Christ, and let your faith work by love. Let love be without dissimulation." &c. "Love all men." "Love the brotherhood," the household of faith. "Them that are over you in the Lord, esteem very highly in love." Assist them in all their endeavours under Christ, to make increase of the body unto its edification in love. "May the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

THE GIANT EVIL! HOW SHALL WE DEAL WITH IT?

THE Giant Evil! What is it? It is one which is more destructive to the national wealth and to human life than the Russian war, which produces more misery in modern times than war pestilence and plague, the three great scourges of mankind, united. There is but one evil which according to the leading Reviews of the Parent land, so affects "*half a million of homes* in the United Kingdom that *home-happiness is never felt*," wives being broken hearted and children brought up in ignorance vice and misery. Must not that be an appalling evil which thus reduces to wretchedness and retains in misery, more than two millions of human beings in the United Kingdom alone. Unquestionably then it is when you meet Alcohol in his strongholds; that you confront the mightiest of all the forces under which humanity groans, the most terribly seductive and energetic of all the external agencies of Satan, for transforming debasing and ripening for the retributions of eternity, our fellow men.

Let us not forget that this giant evil is crushing the energies of Young Nova Scotia, alluring and then destroying her most promising youth, the sons of toil and the sons of intellect. Her families are in mourning because their hopes have been blighted, and alas! their joys prematurely extinguished.— Their sons and daughters have fallen before an ignoble foe, or have sought some foreign strand where they may pursue their pitiful career without sense of shame. If it be undeniable that multitudes of the flower of our youth have thus perished, if our homes and children, are still in jeopardy from the seductions of the wine cup, and the pollutions of Rum and Brandy, then every earnest man, whether christian, citizen, or statesman, should promptly, and with intense desire to know the truth and do his duty, inquire, how can this worst of evils be stayed?

I. Can it be done by the License system?

Why should not farther experiments be made to *regulate* and *restrain* the evil? I answer, 1st. *Because it is wrong in principle.* Moral evils should not be regulated and limited, but prohibited. Regulation consists in *allowing*

or licensing an admitted moral evil and then in restricting it by rules and limitations. But such a method of dealing with moral evils is erroneous. Divine law does not first sanction evil and then limit it. The law of God prohibits all moral wrong, and though sin exists, yet it is a "transgression of the law." And here reason concurs with the Bible, as it always does. Reason says the deadly poison should be kept out of the stomach, for it is too late when once admitted, to say what it shall or shall not do. And as natural evils once admitted defy all regulation, so do moral evils. British christians tried to extract the fangs of the Slave trade first, and of slavery next. They tried in vain, and found that the evil was incapable of regulation and must be outlawed.

But we object to the license system, 2ndly. Because while it is erroneous in principle, it has been proved inefficient and pernicious in fact. It has been tried and found wanting. For two centuries legislators have been devising all sorts of limitations, guards and checks. All the statute books of Christendom are full of these. They forbid all but certain persons to sell the precious drug; they next give privilege to sell, some in larger and some in smaller quantity. They forbid the sale to certain classes, such as minors, apprentices, Indians. They limit it to times and seasons, allow it for six days but not for seven, for so many hours but not beyond. But during all time past, and despite of all such restrictions, drunkenness still increased,—the rich and the poor, the old, the middle aged and the young, the parent and the youth, procuring the elixir of life without let or hindrance, save what arose from the want of the shilling. The circles of intemperance were perpetually widening, and the victims of the unholy traffic were multiplying on every hand. The system was a grand failure, and the land was becoming filled with drunkards. And had it not been for the temperance reformation which so opportunely arose to stay the advancing torrent, and which has so manfully breasted it for a quarter of a century, Nova Scotia would have presented, in common with many other countries, the aspect of a land which the Lord had cursed, her root as rottenness, her blossom as the dust. The license system has had trial enough, and no earnest man will now look for deliverance from that quarter.

II. Shall we look for deliverance from the Giant Evil to Abstinence and Moral Suasion? These have also been tried, and instead of the result being failure, they have achieved the greatest social revolution of modern times. By the one we guard ourselves against danger, and avoid the betrayal of others by a seductive example. By the other, we try to bring over the whole body of the people to relinquish the use of what is useless and pernicious. Our aim is noble, but our work is great. It is not to convince and to bring a few to perfect this reform in their own practice; but to persuade and mould society to a course which is novel, which involves self-denial, and which is opposed by artificial appetites, fashions, time honored customs and powerful interests. Is it wonderful that we advance slowly against such opposing forces? No such work can be swiftly accomplished. The wonder is that while many of the first movers in this reform are yet as strong this day as in the day when they put on their armour to meet the enemy, the times of ignorance are gone never to return, the whole of Christendom has been moved, and large portions of it are laying the whole traffic in intoxicating liquors under an interdict.

While States and neighbouring Colonies are thus seeking for security and safety against drunkenness, in a vigorous onward movement, the question for Nova Scotians to solve is, shall our efforts be for ever baffled by the legalized

traffic in strong drink? Shall we be contented to mend and to repair, to mitigate and heal, only to find our work of benevolence incessantly counteracted by selfish and reckless men? Shall we allow this horrid enginery to play on, causing its burning streams of liquid fire to destroy thousands, that our philanthropists may have employment in rescuing here and there a brand from the burning? We trust that the good men and true in this land are weary of witnessing the heartrending scenes of woe which this lava tide has been producing, and will produce wherever it continues to flow; and consequently that in future they will resolve to make trial of Prohibition. Without it we may still save many, but, alas! we will also lose many. We reclaim many, but our efforts are to a great extent foiled by the agencies of intemperance spread like a network over all the country, and along every street, lane, and bye way in the city. We take ground only to find it sliding from under our feet. How long shall we thus labour only to see our labour counteracted?

Prohibition consists in forbidding wrong by law and under penalty. It is specially applied to violations of the rights of individuals and of the good of the commonwealth. Should society then throw the shield and the sacred sanction of law over a business directly and visibly at war with all peace and virtue, with all the perfect rights and dearest interests of ourselves and children? Unquestionably it was proper to try and persuade all men to relinquish such a business, but seeing that for one who retires from conviction, ten more reckless are ready to commence, nothing remains but that society should protect itself by prohibition.

Already has this principle been applied, not only in our protective laws generally, but to the liquor trade *specially*, although *partially*. Scotland, aroused at the appalling desolation visible in her large cities from strong drink, notwithstanding the aggressive work of Church and School, of Teacher and City Missionary, has applied *Prohibition* to the Sabbath sale, and with such good results that England begins to ask for the boon. But if it be good to prevent drunkenness on the first day of the week, why not on the other six?

The Admiral of the Mediterranean fleet (says the *North British Review*) has declared that the *prohibition* of three-fourths of the old allowance of strong drink "has diminished crime 70 per cent." Query. How much crime would be left if the other fourth were withheld?

The missionary feels the need of prohibition so soon as the unprincipled outcasts of civilization begin to encamp around or within the sacred enclosure of the mission field, to ply their diabolical arts, for in such circumstances they are diabolical. When John Williams returned to Tahiti, after absence on a mission tour, he found his brethren in great perplexity and distress from the importation of a large quantity of ardent spirits. The missionaries resorted to moral suasion. Abstinence, total abstinence became the motto, alike of missionaries, of chiefs, and of the people. The vacant seats in the chapel immediately began to fill, the schools were again well attended, attention to religion revived, and the happy state of things which existed prior to the introduction of ardent spirits reappeared. So far went the advice of the missionaries; but the people instinctively saw that the presence among them of ardent spirits was the presence of evil spirits, yea of seducing spirits, and that they would be much safer without them, and striking directly at the root of the evil agreed "not to trade with any vessel or boat that should bring ardent spirits to their shores." Here, then, we have the true watchword—Moral Suasion for the vice, Prohibition for the traffic.

Something precisely similar happened in the missionary history of the Choctaws. Convinced that intemperance was a curse to the nation, and di-

rectly opposed to the progress of Christianity, the Indians of that tribe, in 1823, enacted a law, *prohibiting* the sale, which continued in force till by the extension over them of the Mississippi laws, it of necessity became a dead letter. *White men* could then, without their consent, sell among them in defiance of Choctaw law. But their first act of legislation, in removing to their present home, was to restore their abrogated law. And their religious superintendants say that, whatever may be the fate of such enactments in or out of New England, "they feel quite sure that the Choctaws will *never undo their work*." Public men are vigilant and determined, and the forbidden article is destroyed wherever it is found. Has intemperance ceased to be known among them? No. Ha! ha! We thought so! exclaims the opponent. But hear the reason. Why has not the triumph of temperance been there complete? "*Because all along the borders of the Indian country whiskey shops are kept by white men,*" by whom they are seduced. Gladly would the Choctaw Government arrest this unholy traffic if they could; (for reader they have a government and law and education and the press, as well as homes, for the most part undefiled by drunkenness). Two or three years ago, a petition signed by three hundred, and sanctioned by the General Council, was presented to the Legislature of Texas, praying that within its jurisdiction, there might be "*no sale of intoxicating liquors to Indians,*" and a delegate sent, *more than a week's journey*, to sustain it. But the remonstrance was in vain, the traffic still goes forward (shame to civilization!) and every year it sends its scores of victims to a dishonored grave.

In the beginning of 1829, intoxicating liquors were outlawed by the Chickasaws. One hundred men (25 for each district) were appointed to see the law executed. At the close of the year the missionaries write, "We have not seen an intoxicated Indian during the past year; and this happy state of matters lasted *until their laws were abrogated*, by their white neighbours, with the design of compelling them to retire beyond the Mississippi.

In all these cases, Christianity was the moving principle. The missionaries assailed the vice, by reasoning and personal example of abstinence.—The people once persuaded, resolved to banish from them the common enemy.

Are they to be commended or condemned? Were their measures wise or unwise? If ardent spirits, and other inebriating mixtures, as beverages, are not only useless, but far worse than useless, if they are proving of incalculable injury to mankind, more universally operative in the production of disease, crime, poverty and misery, than any other external cause to be found in Christian lands; and if the moderate use of them is not productive of the slightest amount of good to counterbalance the enormous evils, then why encourage, why allow them? No wonder that the Church of England missionaries in New Zealand indignantly raise their voices against the incipient evil, and speak thus: "But just at this moment" (when the night of toil has ushered in the day of joy, when they who have long sown in tears are prepared to gather in the welcome harvest which God in mercy has granted to reward their self-denying toils,) "But just at this moment, the ungodly white man presents himself with his low vices and grog shops, opened in increasing numbers, and *tempts the natives to a vice to which when heathen they were strangers*." By this a new and formidable effort is being made to *arrest the native race in the path of Christian progress and to deprive the missionaries of the fruits of past labours.*"

How then should the newly Christianized Isles of the Ocean meet this tempter but by prohibition? Would Wesleyans welcome a cargo of brandy

on the Fiji Isles? Would Presbyterians feel that it was moral and right to commence either the giving or selling of intoxicating liquors on Aneiteum or Tana? Would pious Episcopalians wish God speed to any member of their communion or to any other man in the work of supplying their New Zealand converts with wine and strong drink? Or what would Baptists say to rum-shops among the Karens of Burmah? Would it be inapoltic or wrong for these communities to exclude such a pernicious luxury?

Upon what principle then is it had for them and good for us? Why should they discourage and we encourage? Why should good men tremble at the thought of their introduction into these rising communities? Because they *know* that they counteract the very design for which the church is organized and the gospel preached. They make war upon church and school, upon industry and progress, and this they do in Christian as well as in heathen lands. Their effects are not casual and uncertain, so that while pernicious there, they may be harmless here; but as Albert Barnes hath it, they are "certain and deadly as the Sirocco of the desert or as the malaria of the Pontine marshes."

Our work then is before us, and it is two-fold. First to keep up and use constantly and earnestly the whole machinery of moral suasion, trying to win to the side of virtue all who have conscience and heart; and secondly, to restrain by law, those who have neither. We must go forward to this double duty, although we may offend for a time some very moral, amiable, and kind men, who have both conscience and heart, yet not free to follow their better feelings, who, alas, are in a false position and in evil company. But they will thank us by and by. In the meantime our firm conviction is that God and humanity call upon us to be up and doing, by applying facts and reasonings, to young and old, to the fallen and the unfallen, by applying prohibition to the article itself, which has produced such a world of woe, by sending petitions in thousands to the Legislature, and by choosing as law-makers those who will try this final measure of dealing with and of delivering us from "the Giant Evil."

Halifax, January 22, 1856.

REVIEW.

REFORMERS BEFORE THE REFORMATION, principally in Germany and the Netherlands. Depicted by Dr C. Ullman. The translation by the Rev Robert Menzies, Vol. I. Edinburgh T. & T. Clark.

No great movement in human affairs springs, like Minerva from the brain of Jupiter, full grown into existence. The day has ever its preceding twilight; and, though the Reformation seemed to burst suddenly upon the world, its way had been prepared by many faithful men, who though they were not capable of doing the work of Luther, partly because the hour had not come, yet each one contributed to Luther's success, by showing the manifold corruptions of the Church of Rome, both in doctrine and practice, and by proclaiming the truth as it is in Jesus." These men were not always very enlightened. They were but "feeling after" the truth, and after all only "saw men as trees walking." They were however diligent seekers after the right way, and though errors still clung to them, had so far found it, while, from the elevation to which they had attained, their successors were enabled to take a wider view of Divine truth, while their preaching prepar-

ed the way for the reception of the gospel for their successors. The men who acted such a part were worthy of all honor, and their lives are full of instruction.

Some of these men, such as Wyckliff, Jerome of Prague, and John Huss, have long had an honorable place assigned them in Church history and christian biography. The present work, however, is intended to exhibit the life and labors of those who may be considered the less known of these early Reformers, particularly in Germany. The first volume is principally devoted to the life of John of Goch and John of Wesel, whose names are not very familiar to English readers, but who were faithful ministers of the New Testament, of the spirit and temper of Jerome or Wickliff. Dr Ullman has written with a just appreciation of their character, and with great care in the examination of facts. He has chosen these two as representatives of two reforming tendencies then in existence, the one as to doctrine, the other as to morals, and has produced biographies of them which, coming from a German, are quite readable. In connexion with their lives he has given us an account of a number of other individuals, who labored in the same vocation, some of whom sat at their feet, imbibed their principles and followed their course.

John of Goch, so called from the place of his birth, a small town in the Duchy of Cleves, was born about the beginning of the 15th century. Of his early education little is known. His first positive appearance in history is in the year 1451, when he founded a priory of canonesses in Mecklin, in honor of our Saviour upon Mount Tabor. This city is described by Dr U., from the number of monastic institutions which it contained, as a very "monkish city, pre-eminently among the places, which during the middle ages abounded in monastic institutions." Here he occupied the office of rector or confessor to these nuns for twenty-four years, and died in the month of March 1475. Though thus connected with the system of monachism, he afterward contended against the ideas then so prevalent regarding the peculiar sanctity of a single life. His character is thus summed up by Dr Ullman:—

"Goch was a man of great sensibility, with an intellect equally profound and acute, of glowing piety, and a very subtle power of argumentation. With insight to comprehend the phenomena of ecclesiastical life in their root, he combined a keen and correct judgment in ordinary matters. The natural bent of his mind disposed him to solitary contemplation. But at the same time by the bold and unreserved utterance of the results of his reflections, he made a deep and salutary impression upon the external world."

The facts regarding his life being few, Dr Ullman treats of him at length as a theologian. His two principal works are, a book on the liberty of the christian religion, and a treatise, in the form of a dialogue, on the four errors touching the Evangelical Law. "The first of these contains Goch's positive convictions on the principle of christian knowledge, human nature and the method of salvation. In the second we have mainly his controversy with the false tendencies of the age and the bulk of his reformatory views." His views are thus summed up:—

"In the most decided way, he sets out not merely with the formal principle of the Reformation, by founding all christian doctrine upon Scripture, but also with its material principle, which is the justification of the sinner in the sight of God, effected not by works, but solely by a living faith in Christ. As the consequence of these principles, he likewise taught in detail the essential doctrines of the Reformation, such for instance, as that of man's sinfulness, and absolute need of salvation, of divine grace as the only source of pardon and the only foundation of

good in man, of faith and its inseparable concomitant, love, as the fountain of all true morality, of the liberty of the christian, resting upon this foundation, and of the distinction between the law and the gospel." "He combatted the errors of the Schoolmen, of Pelagianism, and of Monachism, which were the basis of the Church's doctrine respecting merit, as they also were of the hierarchy. He asserted the principle of the fallibility of the Church, and from that position contested many of her authoritative ordinances and articles of doctrine, such as the institution of ecclesiastical vows and obligations, the belief of the efficacy of the sacraments *ex opere operato*, the distinction of priests and bishops as essential and of divine appointment, and the prevailing opinion on the subject of evangelical poverty."

His writings were read by numbers, and thus tended to prepare the way for the Reformation, but Goch remained quietly in the Church, giving no offence and exciting against himself no persecution, and finally died in peace, and his body, unlike that of many of these early reformers, received honorable interment.

The life of John of Wesel presents a considerable contrast. He manifested his reformatory zeal in a more active manner, and as a natural result fell under the tender mercies of the Inquisition. He entered the University of Erfurt about 1440, which at that time was characterised by reformatory tendencies. A few years after he became professor in the Institution. He first appeared publicly against the abuses of the Church of Rome, at the time of a proclamation of a Jubilee by Pope Nicolaus V. In the following year the latter despatched Nicolaus of Casa into Germany to "preach indulgences, and to collect the gifts made by the penitent to the Pope in return." He discharged his duty in the spirit of another Tetsel, and the spirit of Wesel, like another Luther, was roused within him. He accordingly issued his work, called "a disputation against indulgences," in which he even goes to greater lengths in his condemnation of them than Luther did in his celebrated Theses.

From Erfurt he was called as a preacher to Mayence, about 1460, where he did not continue long, being soon after called to fill a similar situation in Worms, which he occupied for seventeen years. Here, amid much opposition, he fervently preached gospel truth; and at times was violent in his denunciation of ecclesiastical abuses. He also wrote several treatises, among others one directed against the misconduct of the clergy, entitled, "the authority, duty and power, of the pastors of the Church."

The result of all this was, that he was formally arraigned, in February 1479, before a court of Inquisition in the archepiscopal city of Mayence.—He was induced to recant and to submit to Mother Church, but this did not secure him liberty. "His books were sentenced to be burned, and he himself, that he might be perfectly harmless, to be imprisoned for life in the Augustinian monastery of Mayence." Here he died before he had spent two years in confinement in 1481.

In regard to these closing scenes of his career we quote Dr Ullman's remarks:—

"He himself confesses that he made his recantation, while still imperfectly persuaded and convinced, and made it upon the authority of the Mother Church, an authority which he had hitherto repudiated, and had not been induced in any effectual way to recognize. Here as we must not conceal—in a decisive crisis he betrayed the cause of the Reformation. But if we cannot justify the fall of Wesel especially as it was not, like that of Jerome of Prague, repaired by a subsequent and all the nobler recovery, still neither ought we to overlook what helps to excuse it. Wesel's recantation was of a very general kind. He acknowledged, as in fact every author or speaker may do, that there was erroneous matter in his writings

and discourses, but without designating or repudiating particular propositions, and subjected himself as one may also do, to the tuition of the Doctors. Even this recantation, general though it be, was forced from him by overpersuasion, and at a time when he was worn with age and broken down with bodily infirmities. In fact it was rather done for him than a proper act of his own."

"After all he remains one of the foremost personages of the Reformation. Less profound, sentimental and tender than Goch, and inferior in genius, theological acquirement and sagacity, to *John Wiesel*, he was, on the other hand, more practical than both, more zealous in his efforts to influence life around him, penetrated in a higher degree with a strong conviction of directly modifying the state of the Church, and always ready to labor for these objects among the high and low, among friends and adversaries by scientific disquisition, and popular paradoxes, in writing, discourse and action."

From this first volume we have no hesitation in pronouncing Dr Ullman's work a valuable contribution to Church history. The style is much less heavy than that of most German works, yet still, we regret to say, that it is sufficiently so to prevent its becoming popular with the mass of readers.

THE FAULTS OF CHRISTIANS.

AMONG my parishioners, at one time, there was a very industrious and respectable man, a mechanic, for whom I entertained a high esteem. I thought him a man of talents, and of much good feeling. He was about thirty years of age, was married, and his wife had recently become a child of God, as she believed, and had made a public profession of her faith in Christ. I had now the more hope of being useful to him, on account of his wife's experience of grace, and the uniformly happy state of her mind. He had also some other relatives who were members of my church, and were exemplary Christians. He was himself a constant and attentive hearer of the gospel every Sabbath day, and whenever I met him (which was very often) he was free to speak of religion, and confess his obligation and his anxiety to become a Christian. I had no small hope in his case. I had noticed the increasing depth of his seriousness. Besides, I knew him to be a personal friend to myself, very much attached to me, and on that account I had the more expectation of being able to influence his mind upon the subject, which, now occupied, as he said, "all his thoughts."

After his wife had become a pious woman, and a member of the church, he appeared to become more deeply impressed than ever before. The day on which she was baptised, and came for the first time to the Lord's table, was a most solemn day to him. He afterwards said to me, "when I saw my wife go forward before all the congregation to be baptised, I could not hold up my head, I was forced into tears, and I solemnly resolved to put off my salvation no longer. And I mean to keep that resolution."

After this, I took some pains to see him several times, for the purpose of personal conversation. He was thoughtful, serious, prayerful; and, as I thought, was "not far from the kingdom of heaven." But as the weeks passed on, I was surprised and sorry to find, that his religious impressions appeared to have come to a stand. They did not vanish, I could not say "they had diminished"; but they evidently had not become more deep and influential. He used to say to me: "I am trying, and I hope I shall yet be a Christian." I cautioned him against delay, and against any reliance upon the mere fact, that he continued his attempts, while he did not flee to Christ.

In this manner several months passed on. He uniformly appeared solemn, often avowed his conviction of his lost condition as a sinner, acknowledged his need of a Saviour, and lamented the wickedness and hardness of his heart. But finding him, as I thought, very much stationary, I feared that his perceptions of Divine truth were not correct and clear, or that his impressions were only superficial or occasional. And therefore I aimed to deal the more plainly with him, and tried, in every

way I could contrive, to bring the gospel truths more clearly before his mind, and impress them more deeply upon his conscience and his heart. With the law of God on the one hand, and the gospel on the other, his conscience to condemn him and Christ to invite him, I hoped his heart would be brought to surrender in faith.

It was in one of these conversations, which I was accustomed to have with him, that he surprised me by expressing a thought, which I had never heard from him before. I had just asked him—

“What *hinders* you, my dear sir, from being a Christian indeed, since all the grace of the gospel is so free, and since you are so sensible that you need it?” His answer was—

“I think a great many more of us would be Christians, if *professors of religion were different from what they are.*”

“That may be,” said I; but you know each one shall give account of *himself* to God. You are not accountable for professors of religion, and they are not accountable for your irreligion.”

“I know that,” said he; “but how can we believe in the reality of religion, when members of the church and elders too are dishonest, will lie and cheat, and make hard bargains, a great deal worse than other people?”

“Have you any doubt of the reality of religion?”

“Oh, no; I believe in the reality of religion. I believe in a change of heart, as much as you do.”

“Then,” said I, “you can believe in the reality of religion, somehow or other.—In that respect you have not been misled by our ‘dishonest elders and church members,’ who drive ‘such hard bargains, a great deal worse than other people.’—As to the accusation, that our elders and church-members are such dishonest and hard men, I deny it: the accusation is not true. There may be some bad men in the church. There was a Judas among Christ’s disciples. One of the chosen twelve was a *thief*. But that was no good reason why other people should reject Christ. The *general* character of our church-members is not such as you have mentioned. You ought not to condemn Matthew and the other disciples, because Judas was a villain.”

“Well,” said he, with some hesitation, “I know some church-members who are no better than other people, not a bit better than a great many of us who make no profession.”

“Perhaps you do; but what of that? Will their imperfections do you any good? Will their sins save you, or excuse you?”

“Why”—hesitatingly—“they ought to set us a better example.”

“No doubt of that. And allow me to say, you ought to set *them* a better example. You are under as much obligation to set *me* a good example as I am to set you a good example. You and I are under the same law. God commands you to be holy as He commands *me*. It is quite likely that those church-members of whom you complain, would be better men, if it was not for such persons as you, persons who set them no holy example.”

“Well; I believe many members of the church fare great stumbling-blocks; I know they are.”

Said I, “I believe many, who are *not* members of the church, are great stumbling blocks; I know they are. You are one of them. You are a stumbling-block and a hindrance to many impenitent sinners, so your partner in business, to your neighbours, to your sisters, and other acquaintances. I am sorry for it, but so it is. If you would become a truly pious man, these persons would feel your influence constraining them to seek the Lord, and your example would be a stumbling-block to them no longer.”

“I make no *profession* of religion,” said he.

“That is the very thing,” I replied. “You stand aloof from religion entirely, as if you disbelieved it; and your example just encourages others to neglect it as you do. You once told me yourself how greatly it affected you, when you saw your wife come out to be baptized in the presence of the great congregation. If you would set such an example, it would probably affect others.”

“My wife is a good woman; she lives as a Christian ought to live.”

“Then you have at least *one* good example.”

"If all professors of religion were like her, I should not find fault with them."

"And if *you* were like her, other people would not find fault with *you*. Your example would commend religion."

"Well; the example of a great many professors does not commend it to *me*."

"Why do you look at the *bad* examples? Look nearer home. Look at your wife's example. You are very unwise to let your thoughts dwell upon the faults of Christians at all; and when you do so, you hunt up a few professors of religion, who are not by any means a fair specimen of our church-members, and you take them as samples of all the rest. That is unfair. I am sorry you have run into this way of thinking. It will only lead you into error, and call off your attention from the eternal interests of your own soul. The faults of others cannot save *you*. I beg of you to think less about other people's sins and more about your own."

"Well, I will. I know I have had my mind turned away from religion many a time, by thinking of the conduct of professors."

A few days after this, I met my friend in the street, and asked him if he thought he had gained the "one thing needful?" He replied—

"No, I don't think I have. But I believe I am as good a man as a great many who took the sacrament yesterday in your church."

"I am sorry to hear you talk of others again," said I; "you promised me that you would think of your own sins, and let the sins of other people alone. And now, the very first sentence you utter, is a reflection upon some who were at the Lord's table yesterday. I am surprised at this. Your hard thoughts about other people, will lead you, I am afraid, further and further off from religion."

"Very likely," he said, "But I can't help it. The members of the church set such examples, that my mind is turned away from religion by them many a time."

"Yes," said I, "the old prophet knew how that was; 'they eat up the sin of my people, and set their heart upon iniquity; they have left off to take heed to the Lord.' You are one of that stamp. You seize upon 'the sin of God's people, as if it were bread to you; and then you forget to pray—you 'have left off to take heed to the Lord.' After you have eagerly fed yourself upon the 'sin of God's people' for awhile, then you have no inclination 'to take heed' to anything God says to you. I advise you to eat some other sort of food. 'The sin of God's people' is a bad breakfast. It is very indigestible. The wicked seize upon it as if it was bread to the hungry; and the worst of all is, that after they have eaten such a breakfast they have no family prayer; they do not 'take heed to the Lord.' That is your case, precisely; you complain of Christians instead of praying for yourself. You never pray, after finding fault with members of the church for half an hour."

"How do *you* know I don't pray?"

"I know by the text which I just quoted. You '*eat up the sin of God's people*;' and for that reason I know that the other part of the text belongs to you. You '*have left off to take heed to the Lord*.' Is it not so? Have you not left off, ceased to pray, since you began to find fault, with Christians?"

"Yes, I own it. I am not going to deny it."

Said I, "I am very sorry you take such a course. You yield to a temptation of the devil. The best Christians are imperfect, very imperfect. They do not profess to be sinless. You may see their faults, but you cannot see their penitence, and tears, and agony of spirit, when in secret they mourn over their many imperfections, and beg forgiveness of God, and grace to be more faithful. If *you* felt so, if *you* had done wrong in public through thoughtlessness, or overcome by some temptation, and then in secret should mourn bitterly over your fault; would you think it generous, would you think your disposition well treated, or even had any kind of justice done to it, if your neighbour shall be going round complaining of your faults, as if you were a bad man?"

"No, I should not think I deserved that."

"Very well; these imperfect Christians have such secret mournings. And if you will go to them, and kindly tell them their faults, you will hear things from them which will alter your feelings about them; you will have a better opinion of their hearts than you have now, and a more just opinion too. Did you ever mention to these people the things you complain of?"

"No, I never did."

"I think you ought to do it. Certainly you ought to do it, or cease to make complaints about them to others. Jesus Christ has taught us our duty in such a case. 'If thy brother trespass against thee, go to him and tell him his fault betwixt thee and him alone.'"

"That applies to Christians."

"It applies to *you*. You ought to be a Christian. And your neglect of one duty cannot excuse your neglect of another. You must not plead one sin as an excuse for another. If one of your neighbors had a bad opinion of you, surely you would much rather he should come and tell you what he had against you, and hear your explanation, than that he should tell it to other people."

"Yes, I should. But I have called nobody's name."

"I know it; and I complain of that. Instead of pointing out the guilty individuals, you complain of Christians in general, and thus you make the innocent suffer with the guilty. You make *religion* suffer (at least in your estimation) by the faults of a few, who profess to be religious people. How would *you* like it, if I should speak of the men of your trade as you speak of Christians, and say, 'Blacksmiths are villains, dishonest men?'"

"I should want you to name the men."

"And I want *you* to name the men. Come, tell me who they are, and what they have done, and I promise you I will have their conduct investigated. They shall be tried before the proper tribunal. You shall be a witness against them. And if they are found guilty, they shall be turned out of the church; and then they will be complained of by you no longer, and the good name of religion will no more be dishonored by them."

"Oh, I can't be a witness against anybody."

"Why not? Can't you tell the truth? Will you make religion suffer, rather than bring bad men to justice? Will you injure the good name of all of us, 'church members and elders too,' as you say, instead of lending your assistance to purify the church from unworthy members? Will you let this thing go on, and let it hinder (as you say it does) a great many of you from being Christians?"

"It is not *my* business to bear witness against church-members."

"Why do you *do* it, then? You *have* been doing it, every time I have met you for the last three months. And though I have tried to persuade you to cease, you still keep on, bearing witness against 'church-members and elders,' every time I meet you."

"Well, I don't mean to *injure* anybody."

"No, sir, I don't think you do. The only one you injure is *yourself*. The general imputations which you so often fling out against professors of religion, are *slanders*. They are *not true*. You may *think* them true, but they are *not* true. I affirm them to be utterly unfounded and false. There may indeed be a few persons in the church, who are as bad as you declare them to be; but your general accusations are falsehoods. But suppose all you say, or even suspect, were true; suppose half of our church-members to be bad men; in the name of all that is common sense, I ask you, what has that to do with your religion? If half the money that is in circulation is counterfeit, does that make the good money in your pocket valueless? or will it lead you to refuse to take *all* money?"

"I don't want to have *counterfeit* money."

"And I don't want you to have a counterfeit religion. The very fact, that you complain of counterfeit money, is full proof that you believe there is such a thing as good money somewhere; and your complaint of counterfeit religion is full proof that you believe there is such a thing as good religion."

"Yes, I believe all that."

"And you believe that you have not attained it?"

"I suppose I haven't."

"And are you striving to attain it, or are you as anxious and prayerful about it as you were a few weeks since?"

"No, I don't think I am."

"Will you answer me one more question? Has not your seriousness diminished and your prayerfulness ceased, very much in proportion as you have had hard thoughts, and made hard speeches about the faults of Christians?"

"I can't say *no* to that question."

"Then I wish you very seriously to consider, whether your fault-finding has not provoked God to withdraw from you the influences of the Holy Spirit! You *do know*, that your regard for religion, and your attempts after salvation, have never been promoted by your complaining about Christian people. Thinking of their sins, you forget your own, as I have told you before. You foster in your own heart a spirit of self-righteousness, by your miserable and foolish way. I have warned you against it before, and I will now warn you again, if you will permit me. If you will go on in this way, God will leave you to your deceptions and your impenitence; you will live without religion, and you will die without it! I beseech you, therefore, as a friend, a neighbour, as a minister, dismiss your thoughts about the faults of a few (for they are only a few) professors of religion, and seek from God the forgiveness of your own sins, and the salvation you so much need."

I left him. But he never sought me again. Fifteen years have since passed away, and he is still as far from God as ever. Often when I have met him, I have endeavoured to draw him into some conversation upon religion: but he avoids the subject, and commonly shuns me.

"The Holy Spirit would lead us to think much about our own sins. It is a dangerous thing for us to dwell upon the imperfections of others. There are many in our congregations who "quench the Spirit," by complainings and hard speeches about communicants of the church. The natural effect of this is just to dispel conviction of sin. "I am as good as many who belong to the church." If that declaration is true, it is utterly deceptive to the man who makes it. It leads him to think his sin and danger less than they are; it blinds his conscience. I never heard of any mortal on the bed of death, apologizing for his *irreligion* by mentioning the faults of Christians."—*Dr. Spencer's "Pastor's Sketches."*

The reasoning of the minister with this objector was very good, and to the point; but, after all, there lies a great and melancholy truth in the objection, that the misconduct of professors does harden sinners in their impenitence. More stumbling-blocks of this kind are cast in the way of irreligious people than by all that infidels ever say or write. Religion, we know, is to be tried by its own evidences—not by the conduct of its professors; but there are many who *will* judge of it by the latter. Let professors learn from hence a lesson, and avoid the very appearance of evil.—Rev. J. A. JAMES, *Editor of the Volume from which the foregoing Sketch is taken.*

Religious Miscellany.

THE ILL SPENT SABBATH.

"How late we are this morning!" said Mrs Roberts to her husband, glancing hurriedly at the clock, as they were sitting down to breakfast on a Sabbath morning. "Really, it is a shame to us to be so late on Sundays. I wonder John and Henry are not up yet: Hannah, did you speak to them?"

"Yes, ma'am, but I could not make them mind; they said it was Sunday, and that we always have breakfast later Sundays."

"Well, it is a shame to us, I must say," said Mrs Roberts, sitting down to the table. "I never lie late myself unless something in particular happens. Last night I was out very late, and Sabbath before last I had a bad headache."

"Well, well, my dear," said Mr Roberts, "it is no worth while to worry yourself about it; Sunday is a day of rest; every body indulges a little of a Sunday morning, it is so very natural, you know; one's work done up, one feels like taking a little rest."

"Well, I must say it was not the way my mother brought me up," said Mrs Roberts; "and I really can't feel it to be right."

This last part of the discourse had been listened to by two sleepy-looking boys, who had meanwhile, taken their seats at table with that listless air which is the result of late sleeping.

"O, by the bye, my dear, what did you give for those hauns Saturday?" said Mr Roberts.

"Eleven cents a pound, I believe," said Mrs Roberts; "but Stephens and Phillips have some much nicer, canvass and all, for ten cents. I think we had better get our things at Stephens and Phillips' in future, my dear."

"Why? are they much cheaper?"

"O, a great deal; but I forget it is Sunday. We ought to be thinking of other things. Boys, have you looked over your Sunday school lesson?"

"No, ma'am."

"Now, how strange! and here it wants only half an hour of the time, and you are not dressed either. Now, see the bad effects of not being up in time."

The boys were sullen, and said "they were up as soon as any one else in the house."

"Well, your father and I had some excuse, because we were out late last night; you ought to have been up full three hours ago, and to have been all ready, with your lessons learned. Now, what do you suppose you shall do?"

"O, mother, do let us stay at home this one morning; we don't know the lesson, and it won't do any good for us to go."

"No, indeed, I shall not. You must go and get along as well as you can. It is all your own fault. Now, go up stairs and hurry. We shall not find time for prayers this morning."

The boys took themselves up stairs to "hurry," as directed, and soon one of them called from the top of the stairs, "Mother! mother! the buttons are off this vest; so I can't wear it!" and "Mother! here is a long rip in my best coat!" said another.

"Why did you not tell me of it before!" said Mrs Roberts, coming up stairs.

"I forgot it," said the boy.

"Well, well, stand still; I must catch it together somehow, if it is Sunday.—There! there is the hell! Stand still a minute!" and Mrs Roberts plied needle, and thread, and scissors; "there, that will do for to-day. Dear me, how confused every thing is to-day!"

"It is always just so Sundays," said John, flinging up his book and catching it again as he ran down stairs.

"It is always just so Sundays." These words struck rather unpleasantly on Mrs Roberts' conscience, for something told her that, whatever the reason might be, it was just so. On Sunday every thing

was later and more irregular than any other day in the week.

"Hannah, you must boil that piece of beef for dinner to-day."

"I thought you told me you did not have cooking done on Sunday."

"No, I do not, generally. I am very sorry Mr Roberts would get that piece of meat yesterday. We did not need it; but here it is on our hands; the weather is too hot to keep it. It won't do to let it spoil; so I must have it boiled, for aught I see."

Hannah had lived four Sabbaths with Mr Roberts, and on two of them she had been required to cook from similar reasons. "For once" is apt, in such cases, to become a phrase of very extensive signification.

These worthy people had a sort of general idea that Sunday ought to be kept, and they intended to keep it; but they had never taken the trouble to investigate or inquire as to the most proper way, nor was it so much an object of interest that their weekly arrangements were planned with any reference to it. Mr Roberts would often engage in business at the close of the week, which he knew would so fatigue him that he would be weary and listless on Sunday; and Mrs Roberts would allow her family cares to accumulate in the same way, so that she was either wearied with efforts to accomplish it before the Sabbath, or perplexed and worried by finding every thing at loose ends on that day. They had the idea that Sunday was to be kept when it was perfectly convenient, and did not demand any sacrifice of time or money. But if stopping to keep the Sabbath in a journey would risk passage money or a seat in the stage, or, in housekeeping, if it would involve any considerable inconvenience or expense, it was deemed a providential intimation that it was "a work of necessity and mercy" to attend to secular matters. To their minds the fourth command ran thus:—"Remember the Sabbath day to keep it holy when it comes convenient, and costs neither time nor money."

As to the effects of this on the children, there was neither enough of strictness to make them respect the Sabbath, nor of religious interest to make them love it; of course, the little restraint there was proved just enough to lead them to dislike and despise it. Children soon perceive the course of their parent's feelings, and it was evident enough to

the children of this family that their father and mother generally found themselves hurried into the Sabbath with hearts and minds full of this world, and their conversation and thoughts were so constantly turning to worldly things, and so awkwardly drawn back by a sense of religious obligation, that the Sabbath appeared more obviously a clog and a fetter than it did under the strictest regime of Puritan days.—*May Flower, by Mrs H. B. Stowe.*

THE FUGITIVE FROM SLAVERY.

A few evenings since at dusk, as a father of a family just returned home from work was standing at his well-side, a young bright-looking mulatto approached and asked him a question concerning the way. His suspicions were at once excited that he was speaking with a fugitive from slavery, and after having, by kindness and assurance of friendly designs, won his confidence, he drew from him the admission that his suspicions were just.

A little knot were soon gathered round the fleeing stranger, and the particulars of his story were gathered from him. He was three-quarters white, and was the nephew of the man to whom in venerable phrase he had "owed service."

His situation had been one of the greatest ease. He had never known by personal experience what slavery is.—His uncle had been kind to him, had given him an education so that he could boast some small reading in Latin and Greek, and something more than a smattering of German, and he had been his book-keeper, and filled the place of a gentleman rather than of a slave. At his death, which occurred only a few weeks since, his master had willed him his freedom, and left him several thousand dollars, the rest of his estate going

to his cousin "Charley," as he called his master's son. This son had been dissipated in his habits—as some sons of slaveholders are—and had become largely indebted to a lawyer in the vicinity. It was desired by both of them to devise some means to prevent the large legacy bequeathed the nephew from being paid him. The cousin did not manifest any ill will to his quarter colored relative, but the lawyer in whose power he was urged him to make the man over to him, and he would see his claim disposed of. Having overheard this conversation and being advised by others that he was, in danger, he had judged it most prudent to escape, and accordingly left before his uncle's burial had taken place. How he had escaped it is not deemed best to publish.

The young fugitive was questioned minutely for two or three hours by the interested group around him. He evinced a remarkable knowledge of Northern politics, which he had acquired by reading the newspapers to his master.—No one in the company felt himself a match for him in this branch of knowledge. He also exhibited great shrewdness and caution in his mode of procedure, giving his confidence very slowly, and watching against any surprise. His religious sentiments were infidel. Of these notions he said he hoped to rid himself after becoming familiar with a Christianity which does not apologize for slavery. He was familiar with Uncle Tom's Cabin, and pronounced it a true delineation of slavery.

Having heard the fugitive's tale, and taken up a collection to aid him, the company provided a buggy, and aided and comforted him some miles on his way, directing him to a good station. house on the "railroad" he was now temporarily patronizing.—*Gongregationalist.*

Children's Corner.

TWO SISTERS WITH ONE DRESS.

"You were not here, yesterday," said the gentle teacher of the village school, as she placed her hand on the curly head of one of her pupils. It was play-time, but the little girl addressed had not gone to frolic away the ten minutes; had not even left her seat, but was absorbed in

what seemed a fruitless attempt to make herself mistress of a sum in long division.

Her face and neck crimsoned at the remark of her teacher, but looking up she seemed somewhat re-assured by the kind glance that met her, and answered, "No, Ma'am, I was not, but sister Nelly was."

"I remember there was a little girl,

who called herself Nelly Gray, came in yesterday, but I did not know she was your sister. But why did you not come? You seem to love study very much."

"It was not because I didn't want to," was the earnest answer; and then she paused and the deep flush tinged that fair brow. "But," she continued, after a moment of painful embarrassment, "mother cannot spare both of us conveniently, and so we are going to take turns; I'm going to school one day, and sister the next; and to-night I am to teach Nelly all that I have learned to-day, and to-morrow night she will teach me all that she learns while here. It's the only way we can think of getting along, and we want to study very much, so as to keep school sometimes ourselves, and take care of mother, because she has to work very hard to take care of us."

With genuine delicacy, Miss M—— forbore to question the child further, but sat down beside her, and explained the rule over which she was puzzling her young brain, so that the difficult sum was easily finished.

"You had better go and take the air a moment; you have studied very hard to-day," said the teacher, as the little girl put aside her slate.

"I had rather not—I *might tear my dress*. I will stand by the window and watch the rest."

There was a peculiar tone in the voice of her pupil, as she said, "*I might tear my dress*," that Miss M—— was led instinctively to notice it. It was nothing but a nine-penny print of deep hue, but it was neatly made, and had never yet been washed. And while looking at it, she remembered that during the whole previous fortnight that Mary Gray had attended school regularly, she had never seen her wear but one dress. "She is a thoughtful little girl," said she to herself, "and does not want to give her mother any trouble. I wish I had more such scholars!"

The next morning Mary was absent, but her sister occupied her seat. There was something so interesting in the two little sisters, the one eleven, and the other eighteen months younger, agreeing to attend school by turns, that Miss M—— could not help observing them very closely. They were pretty children, of delicate forms and fairy like hands and feet: the elder with dark lustrous eyes and chestnut curls; the younger with orbs like the sky of June, her white neck veil-

ed by a wreath of golden ringlets. She observed in both the same attention to their studies, and as Mary had tarried within during play-time, so did Nelly, and upon speaking to her as she had to her sister, she received too the same answer, "*I might tear my dress*."

This reply caused Miss M—— to notice the garb of the sister. She saw, at once, that it was off the same piece as Mary's and, upon scrutinizing it very closely, she became certain that it was the same dress. It did not fit quite so prettily on Nelly, and it was too long for her too; and she was ill at ease when she noticed her teacher looking at the bright pink flowers that were so thickly set on the white ground.

The discovery was one that could not but interest a heart so truly benevolent as that which pulsated in the bosom of that village school teacher. She ascertained the residence of their mother, and though sorely straitened herself, by a narrow purse, that same night, having found at the only shop in the place, a few yards of the same material, purchased a dress for Nelly, and sent it to her in such a way that the donor could not be detected.

Very bright and happy looked Mary Grey on Friday morning as she entered the school room at an early hour. She waited only to place her books in neat order in her desk, ere she approached Miss M——, and whispered, in a voice that laughed in spite of her efforts to make it low and deferential, "After this week, sister Nelly is coming to school every day; and, oh, I am so glad!"

"That is very good news," replied the teacher kindly. "But how can your mother spare you both conveniently?"

"O, yes, Ma'am she can now; something happened she didn't expect, and she is as glad to have us come as we are to do so." She hesitated a moment, but her young heart was filled to the brim with joy, and when a child is happy, it is as natural for it to tell the cause, as it is for a bird to warble when the sun shines. So out of the fulness of the heart, the child spoke and told her teacher this little story.

She and her sister were the only children of a poor widow, whose health was so delicate, that it was impossible to support herself and daughters. She was obliged to keep them out of school all winter, because they had no clothes to wear; but she told them if she could earn

enough by doing odd things for the neighbours to buy each of them a new dress, they might go in the spring. Very earnestly had the little girls improved their stray chance, and very carefully hoarded the copper coins which were usually paid them. They had each nearly saved enough to buy a calico dress, when Nelly was taken sick; and the mother having no money beforehand, her own treasure had to be expended in the purchase of medicine.

"O, I did feel so bad when the school opened and Nelly could not go, because she had no dress!" said Mary. I told mother I wouldn't go either; but she said I had better, for I could teach sister, and it would be better than no schooling. I stood it for a fortnight, but Nelly's little face seemed all the time to be

looking at me on the way to school, and I couldn't be happy a bit. So I finally thought of a way by which we could both go, and I told mother, I would come one day, and the next I would lend Nelly my dress and she might come, and this is the way we have done this week. But last night, can you think some person sent sister a dress just like mine, and now she can come too. O, if I only knew who it was, I would get down on my knees, and thank them, and so would Nelly. But we don't know, and so we've done all we could for them.—*we've prayed for them*—and, Miss M——, we are so glad now! Ain't you too?"

"Indeed I am," was the emphatic answer, Miss M—— feeling that "it is more blessed to give than to receive."—*Exchange paper.*

Religious Intelligence.

ENGLAND.

Some attention has been excited among aristocratic circles by the secession to the Bomish Church of the Duchess of Buccleuch.

In addition to the ministers of various churches sent out to minister to the wants of the army in the Crimea, arrangements have been made for sending out a Missionary from the Methodist body in England.

CONGREGATIONAL UNION.—The seventeenth autumnal session of the Congregational Union commenced on the evening of the 22nd October with devotional exercises, and continued during the four following days. The introductory address, delivered by the chairman, Rev. Dr Halley of Manchester, alluded principally to the best means of promoting the efficiency of the pulpit, by training up a body of earnest and effective preachers. Among other suggestions, he insisted upon the desirableness of interposing a short period between the college and the pastorate, devoted to acquiring aptness and facility in preaching, especially by assisting the pastors of the larger churches. He expressed his opinion that, as compared with former times, the Congregationalists have now more good preachers,—that their "good preachers are better," their "middling

preachers not so very middling," although their "bad preachers are very bad."

The Union received a deputation from France in the person of Pasteur Fisch, formerly of Lyons, now of Paris. His address placed in a very strong and striking light the nature of the present struggle which is now going forward between Popery and Evangelical religion on the continent. Nothing is to be feared, he said, from the papal nations, which are so internally weakened from the dominant influence of Popery as to have no power to do anything for its external propagation or defence. Austria, he believed, did not send forth a single foreign missionary. France is the great upholder of Popery, and is strong, just because she is least Popish of all. The religion of Rome has no hold on the population, although the policy of France, as proclaimed by M. Guizot, has been to put herself at the head of the Roman Catholics in other countries. Lyons, not Rome, is now the seat of the Propaganda, who, with immense revenues, are sending forth their five thousand emissaries, at the less cost because they are under the vow of celibacy.

A paper on the present state of Protestant communities in France, was read by the Rev. E. Davies.

It was stated, that John Henderson,

Esq. of Park, Glasgow,* had contributed £1000 towards the erection of a church in Paris for the Rev. F. Monod.

The Rev. J. A. James, of Birmingham, introduced the proposal to form an Equitable Fund for enabling aged ministers to retire from public duties. His congregation have presented him with a jubilee gift of £500, and to this he proposes to add £200 from his own purse, and to devote the whole £700 to the fund which he advocates, provided that, within the next two years, £5000 be raised by the denomination. £50 per annum is the allowance proposed, and the fund would not be opened till it had reached the amount of £10,000. After some discussion, it was referred to the committee of the Congregational Union to consider the desirableness and practicability of the scheme, and the best means of carrying it into operation.

Amongst the papers read before the assembly was one on Sabbath-schools, by Mr Charles Reed, He stated that the Congregational body has 2590 Sabbath Schools, and that, generally speaking, the accommodation is good and sufficient. As a specimen of what can be done by churches to fill Sabbath-schools, he adduced the case of Birmingham:—

“The census returns showed that, in the town of Birmingham, there were 18,000 young persons not in Sunday Schools. The Union met and resolved upon a canvass. All denominations were invited to co-operate. Forty-four schools did unite. Twenty pounds was subscribed. Mr James prepared an address to parents, the districts were marked out, and three consecutive sundays were fixed upon for simultaneous canvass.

“On the 11th of April the whole body met for prayer, and on the 15th the work commenced.

“There were 718 canvassers, who visited 29,000 families, in which they found 39,000 children, of whom 17,000, between four and eight years of age, did not go to any school. Eight thousand were induced to promise attendance on some school, and the result has been an accession of about 5000 children to the Sunday-schools of the town.

“If results so important followed this isolated experiment, what might the

Christian churches of this land do if they were to follow up, by united and continuous efforts, an aggressive movement upon the world outside?”

He added that the ministers and churches with the teachers of all denominations in London are at the present time preparing for a similar effort in the metropolis during the coming winter.

A paper on Education was read by Mr Aveling. The writer insisted upon the necessity for secular education being carried on in a religious spirit; and endeavoured to show, by a reference to history, the influence which Christianity has had in the production of a kind of instruction which recognises the spiritual in man, and the duty of the church of Christ to see to it that right-minded men be found and prepared for the work.—The Committee appointed to prepare a new Hymn-Book reported progress.

Of the various measures mooted at this session, few were definitely settled. The construction and publication of a Popular Declaration of Faith, the organizing of a Sustentation Fund, and other proposals, were remitted for consideration to the next May meeting, some of them being placed in the meantime in the hands of committees.

Besides dinners and soirees, an evening meeting was held at Exeter Hall, at which expositions were given of the principles of Congregationalism and its modes of procedure.—*News of the Churches.*

MEETING OF EVANGELICAL ALLIANCE.—The Ninth Annual Conference of the British Organization of the Evangelical Alliance was commenced on the 30th of October in Freemasons' Hall, London.

The report of the executive committee gave a minute and particular account of numerous public meetings held by the Rev. Charles Jackson, the travelling secretary, in England, Scotland, Ireland, and the Channel Islands, the books and tracts which had been put in circulation, and the efforts made on behalf of Sabbath observance. It was stated also, that a number of meetings had been held for special prayer concerning the war in the East, and that an Alliance branch had been formed through the instrumentality of Dr Blackwood at Constantino-ple. A very interesting account was given of one Alliance meeting which had been held in that city, which was attend-

* Mr Henderson, many of our readers are aware, is a member of the United Presbyterian Church, and one of the most liberal men connected with it.—Ed.

ed by representatives of nearly all the nations of Europe, as well as Americans and some Asiatics. It was mentioned also that the Rev Dr Duff, who had just sailed for India, had promised to endeavour to originate a branch of the Alliance in Calcutta. Dr Duff had consented to preside at the present annual conference, and it was with deep regret that the committee heard of his being obliged to leave England at so early a date. The Alliance has lost by death, during the year, several of its most devoted members, all of whom were living embodiments of its principles. The names specially mentioned were the Rev Dr Beaumont, Dr Innes, the Rev Withers Ewbank, Professor Campbell, Mr W. B. Gurney, Mr William Jones, and the Rev Mr Pearson.

It appeared from the balance-sheet, that the total receipts of the Alliance during the past year, including a small balance then reported, were £1534 11s. 7d.; and that the expenditure was less than this by the sum of £404; but that the present liabilities of the Association are some £500.

At the first day's proceedings, Dr Cowan of Reading presided. The meeting was addressed by Revs John Angell James, John Jordan, G. L. Herman, Dr De Sanctis of Turin, Dr Stevens, and Pasteur Fisch.

The Rev Thomas Archer, D. D., presided at the second session, and the meeting was addressed by Dr Mursh, Dr James Hamilton, Sir C. E. Eardley, and others, chiefly on the principles of the Alliance.

At the evening meeting the chair was occupied by Sir C. E. Eardley, who gave an account of the proceedings of the deputation to Germany appointed by the Paris Conference. The deputation having been received by the King of Prussia, the king, he said, requested him (Sir Culling), as leading the deputation, to state the nature of the object for which they had come. He said he knew its general purport, but did not know clearly enough the facts, and upon these he should be glad to be enlightened. Most of the facts embodied in the memorial were then stated. The deputation prepared the ground by stating that matters were not so bad in Prussia as in other parts of Germany: that oppression had taken place in Prussia, but in remote parts, and in opposition to the general professions of public men. In

the lesser states of Germany, however, no secret was made on the part of the authorities of their intention to put down religious liberty, avowing their hostility to the freedom of any community whatever, except the Established Church.—The king expressed his great surprise at the facts of persecution for conscience' sake mentioned to him, especially in reference to some which the deputation said had happened in the Duchy of Meeklenburg-Schwerin. "Surely," he said, "you must allude to Roman Catholics?" "No," said the deputation, "the persons referred to are Protestants."—The king then said, that the Duke of Meeklenburg had been his intimate friend from childhood, and he would look into the matter; he promised, moreover, to write to him himself on the subject, and urge him to consider the subject, and pressed the deputation to make a point of personally waiting on the Duke, whom he believed to be a pious and well disposed man. He then begged that the document might be left in his hands; and he then took it, placed it in his helmet, and promised to give it a careful perusal and let them know the result of his examination. They informed him of the meeting of the Paris Conference, and mentioned some of the particulars to him. "What a blessing!" said his Majesty! "I rejoice to hear it; I thank God for it."

At the fourth and last day's meeting, resolutions were adopted to the effect, that the "council of the Conference be instructed to take steps for opening Exeter Hall and such other public buildings as can be obtained, for the delivery of discourses, sermons, and addresses, on the vital doctrines of christianity on every Lord's-day evening throughout the approaching winter, and also to enter into an active correspondence, both with the members of the Alliance, and with all who are known to be willing to co-operate in this work, as well as with existing societies formed for the preservation of the Sabbath, with a view to organise a combined effort to defeat the designs of those who, under whatever mistaken views of philanthropy, are, in fact, giving up to profanation the holy day of the Lord."—*Ibid.*

SCOTLAND.

POLLOK STREET UNITED PRESBYTERIAN CHURCH, GLASGOW.—The hall of the above new church was opened on Sunday, 23rd December, under very fa-

vourable auspices. Dr McFarlane preached in the forenoon, and Dr Anderson in the afternoon. The services, particularly in the afternoon, were crowded.—The hall contains about 200 sittings, and we believe the church will be ready to open in February. This will be the sixth new church in connection with the United Presbyterian body since the last census, and there are three or four following on their heels, most of which will be ready next year.—*Scottish Press.*

IRELAND.

BIBLE-BURNING IN KINGSTON.—On the same day on which the Austrian Concordat with Rome was promulgated, a bonfire was kindled by the order of Father Valdimir Pecherine, in the yard of a Roman Catholic Chapel in Kingston, for the purpose, as it seems, of burning some copies of the Protestant Bible along with other books which he considered as being, like it, adverse to the interests of true religion. The occurrence naturally awakened the indignation of the Irish Protestants, who, being placed in more immediate juxtaposition with Popery, maintain toward it an attitude of more habitual antagonism; and they demanded that the perpetrators of so profane an outrage should be brought to trial. The Government assented, although the law officers of the Crown in Ireland are adherents of the Church of Rome. A court has been held; the accused has been brought to the bar; evidence has been produced; council has been heard; the jury has been charged; the verdict has been pronounced. The result is, that the fanatical Redemptorist, with the Russian name and the Italian heart, has been acquitted—not because, in the judgment of any twelve impartial men he is innocent, but because the jury which decided his case was composed chiefly of Roman Catholics, who, of course, would have thought the condemnation of a priest for such a crime an act of treachery to their common faith.

That there were Bibles in the pile of books which was consumed in the chapel yard of Kingston, is admitted on all sides; and in this fact we see another proof of the implacable hostility with which that blessed book is regarded by the Church of Rome. Its advocates pretend, that it is not the Bible they hate, but the Protestant translation, which they accuse of all kinds of pervers-

sion, and that it is not to the perusal, but to the indiscriminate perusal of their own translation they object. If the burning of a volume is not sufficient to establish a charge of rank and malignant hatred, either of the author or of the contents, to establish the charge is impossible. Papists hate the Bible, and for the same reason for which all classes of criminals detest the statute-book of their country. They are against the Bible because they know that the Bible is against them. They know that many of the articles of their creed are not only not taught there (which they would not perhaps deny in a rare hour of candour) but are in direct contradiction to what is taught there, and therefore they feel that wherever it is read with intelligence and freedom, it must sap the foundations of their system. Since they make it the chief point of their attack, we should learn from an enemy that the Bible is the palladium of Protestantism. We should rally around it: we should defend it with our lives.—*U. P. Magazine.*

AUSTRIA.

THE PAPAL CONCORDAT.

The following from the *London Times* exhibits the nature of this arrangement, its causes, and probable results:—

“Joseph II. conferred inestimable benefits on the Austrian church and people by his manly and vigorous resistance to the encroachments of the Court of Rome. It was his policy to vest the government of the church in the bishops, and the supreme power over the bishops in himself. It was in vain that the Pope undertook a journey in order to dissuade the Emperor from his policy. The Pope was courteously received, splendidly entertained, and sent back to Rome without having been able to obtain the slightest concession. From that time to this the Austrian church has enjoyed, in greater or less measure, the benefits of the noble stand made on her behalf by the Emperor, until, on the 5th of this present November, a document was solemnly promulgated, as fatal to the power and unity of government in Austria as the great conspiracy, the detection of which we celebrate on that day, would have been to the power and independence of the temporal and spiritual government of England. In this most strange and most discreditable document, the Emperor of Austria seems to complete the measure of those distresses and humiliations which

will make his reign ever memorable in the checkered annals of the house of Hapsburg. The shameful concordat with the Pope is a voluntary act of degradation, justified by no state necessity, enforced by no overpowering conjuncture of circumstances. It is a spontaneous act of self-spoilation and self-abasement; a voluntary betrayal and surrender of the most sacred rights of the crown, the clergy, and the people. It assumes the dimensions of a great political crime, and exhibits despotism in its worst form, not of caprice and tyranny, but of deliberate and complete betrayal of the rights and interests intrusted in an evil hour to its selfish and faithless keeping. The concordat consists of thirty-six articles, every one of them a deadly stab to freedom of conscience and the independence of the crown, the church, and the laity of Austria. The first article declares the maintenance of the Roman Catholic religion, with all the privileges which, by the laws of the church, it ought to have,—unlimited persecution of heretics being of the number. Thus fall at a single blow that liberty of conscience and freedom of opinion in religious matters which have hitherto so honorably distinguished the Austrian government. The second article gives to the bishops, clergy, and laity, free communication with the Pope without the intervention of the temporal ruler,—thus depriving the Emperor of any power or control over the national church, and placing it in the power of the Pope to contrive and execute the most dangerous conspiracies against the government. It is impossible to carry the doctrine of *imperium in imperio* further, and tolerant Austria has thus submitted to a yoke which would have been scorned by bigoted Spain in the days of Ferdinand and Isabella. The third article gives the bishops complete authority, pastoral and legislative, over their clergy; and the fourth places this authority under the control of the Papal Chair. The fifth article places all public and private schools under the control of the bishops; and the sixth gives the bishops the power of appointing and removing the only persons allowed to teach sacred theology. The seventh article provides that none but Catholic professors shall be allowed to teach any thing in the middle-class schools, and the books of instruction are to be chosen by the bishops. By the eighth article the Emperor is permitted to choose the inspector of the schools of

the diocese, but under the degrading condition that the candidates from whom he is to select shall be chosen by the bishops. The ninth article promises the help of the government to suppress such books as are dangerous to religion in the judgment of the bishops. The tenth article establishes ecclesiastical courts for the punishment of the clergy, and the trial of cases relating to marriage and betrothal. The eleventh article arms the bishop with the power of inflicting ecclesiastical punishment on clergy and laity; and the twelfth article surrenders to the spiritual courts the power of deciding on the right of patronage except in the case of a disputed succession. * * * *

We believe the motive for this concordat to be the desire of Austria to place herself firmly at the head of the Germanic Confederation, and completely to defeat and extinguish the rivalry of Prussia. A noble opportunity offered for effecting this darling object of her policy by joining the Western Powers, and taking a leading part in the European war of independence. But for such a step Austria was no more prepared than Prussia; and therefore, with her usual preference of the more ignoble over the more generous springs of action, she has determined to owe her victory in the struggle to the ignorance and superstition instead of to the admiration and respect of mankind. She might have become the leader of Germany by vindicating her from the attacks of a temporal aggressor; she has preferred to rest her claims to supremacy on the good service which she does her country by selling it into the hands of a despicable spiritual tyranny. The path of honor trodden by the allies is too hazardous, and Austria deems her object may be more readily obtained by the path of shame.

“She ought to know her own game best; yet we cannot escape the conviction that in this policy she is over-reaching herself. The Austrian Church views with the utmost alarm and terror the surrender of its liberties into the hands of the court of Rome, and the enlightened portion of the laity regard such a proceeding with undissembled disgust. It may well turn out, that by the concordat, instead of rallying round her a united Catholic party, Austria has only been the means of creating schism and divisions in the church, and that this violent Ultramontane aggression may be met with an equally energetic reaction.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 7.

FEBRUARY, 1856.

No. 2.

CONTENTS:—

FOREIGN MISSIONS.	PAGE.	POLYNESIA.	PAGE.
New Hebrides.		Death of the young Prince of Tahiti,	88
Aneiteum, Letter by Rev J. Inglis,	81	MISCELLANEOUS SELECTIONS.	
Mure. Death of Mrs Creagh, -	85	Waldensian Deputation to Scotland,	89
OTHER MISSIONS.		The Religion of Japan,	90
South India Christian School Book		Burmah, &c. - - - -	91
Society, - - - - -	85	News of the Church, - - - -	95
Old Calabar.		Finance. - - - - -	98
Opening of Church at Creek Town,	87	Notices. - - - - -	95
		Acknowledgments. - - - -	96

Foreign Missions.

NEW HEBRIDES.

ANEITEUM.

BY THE REV JOHN INGLIS.

Aneiteum, often but incorrectly called Anatum, is the most southern island of the New Hebrides. The harbour on the south-west side of the island, as laid down by Captain Oliver, R. N., as in lat 20° 14' S., long. 169° 49' 18" E., variation of the compass 10° 30' E. It is a small and rather a poor island, from thirty to forty miles in circumference. It consists of a congeries of mountains, the two highest of which are nearly 4000 feet in height, which are intersected by three or four large and a great number of small valleys. The hills are steep, and the valleys, for the most part, deep and narrow. A small stripe of alluvial land along the shore, with the lower part of the larger valleys, include the most of the cultivated land on the island, and contain the principal part of the population. The lower and middle parts of the mountains next the sea are mostly formed of red ferruginous clay, and are scantily covered with herbage and brushwood. On the upper parts, the soil, though stony, consists of a rich black mould; and dense forests cover the summits of the mountains. The island, as might be expected, is well watered; and the ingenuity of the natives is seen in nothing perhaps

so much as in the canals they have constructed for conveying the water to irrigate their plantations. There are swamps in different parts of the island, which are valuable as taro grounds; but from being imperfectly drained, are also productive of ague and fever.

The principal fruit trees on this island are the bread-fruit, the cocoa nut, the horse chesnut, and a few others of less value. The papaw apple, which has lately been introduced, grows well and is fast spreading over the island. Taro is cultivated in considerable quantities, and may be considered as the bread of the land. Sugar-cane and bananas are both extensively cultivated, and are staple articles of food. Yams are produced to a very limited extent on this island, but on Tana they are produced in great quantities. Maize appears to grow well, but is as yet very little cultivated. Pumpkins and melons also grow well. The sweet potato and other bulbous roots are common all over the island. The Cape gooseberry has been introduced and thrives well; but the common fruits and culinary vegetables of Britain come to no perfection here. Pigs and poultry are the only live stock that the natives possess, and these are not numerous,—although, as peace may continue and civilization advance, they will doubtless increase; the cows, goats, and sheep, at the two mission stations thrive well.—Around all the island, but especially at the principal harbour, fishing is one of

the regular and almost daily pursuits of the natives. The fish, however, are not very plentiful, and are for the most part of an inferior quality. A good many turtles are caught from time to time.— This is an island on which, by a moderate industry, an abundance of food may always be raised, but where the spontaneous productions of the earth and the ocean are much less abundant than they appear to be in the eastern groups. This may partly account for the natives being, in the estimation of the Samoans and Raratongans, niggardly and stingy with their food. They have indeed little generosity. Their feasts and presents of food among themselves are all given on the selfish, publican principle of receiving as much again.

In mechanical skill, the natives of this island, and indeed of all this group, are greatly inferior to the natives of Eastern Polynesia. Being evidently a much earlier migration than the Malays, they had brought less civilization with them, and being longer dissociated from the civilized world, they had lost more of what they originally brought. Their canoes, houses, ornaments, and weapons of war, show the least possible skill in their form and workmanship. But they are quite an improvable race, and are eager to imitate their superiors. Already their houses are assuming a greatly improved appearance. In their movements they are active and energetic; they work well at any kind of unskilled labour, and in a short time make good domestic servants. The island is divided politically into six principal districts, and each of these into about ten or twelve sub-districts; each of the sub-districts is governed by a chief. In the days of heathenism, there was a chief for each of the principal districts; but his office appears, from all we can learn, to have been more of the priestly than the kingly character, though both offices were generally combined in the same person. The power of the chiefs on this island is very limited. Every man appears to do very much what is right in his own eyes. Formerly the men who were most distinguished as warriors, or famed as disease makers being most dreaded, possessed the greatest influence. Under the reign of heathenism, both in civil and religious matters, fear, and not love, was the grand ruling principle by which obedience was secured.

There is neither a town nor a village on the whole island. The system of cot-

tage farming is in a state of full development here. There is no large proprietor, no powerful or wealthy chief.— Every man sits proprietor of his cottage and his garden. The waste lands belong to the tribe; what each man cultivates belongs to himself. But this system, so warmly advocated by many in England, is not good as an exclusive system. Here we have no capitalists, no division of labour; every man cultivates his own garden, builds his own cottage, hews out his own canoe; every man does every thing, and hence he does nothing either fast or well. The mission stations, however, are becoming the germs of villages, and the arts of civilized life are fast springing up around them.

It is earnestly and extensively believed that the climate of the New Hebrides group is extremely unhealthy. From what I saw and heard when I visited this group in 1850, I fully concurred in this opinion at that time. And I readily admit that there are apparently good grounds for this opinion still. The French mission on Anciteum was given up on account of the sickness of the missionaries; the sandal-wood establishment on this island was broken up partly on account of the sickness to which the men were so often subject; several of the first members of this mission suffered much from sickness; and all the Samoan and Raratongan teachers on this ground have suffered from ague and fever, and other diseases, and several of them have died in the very prime of life, in consequence of the diseases peculiar to the islands.— Still, after residing nearly two years on this island, after a calm and careful review of all these cases, and the circumstances under which they occurred, I am now fully of opinion that this is not, upon the whole, a peculiarly unhealthy group of islands. Anciteum is perhaps as unhealthy as any island in the New Hebrides; it is certainly more unhealthy than some of them. Natives of Futuna, one of the islands nearest to this one, when they visit Anciteum are subject to ague and fever as much as Samoans or Raratongans; yet we do not now consider this island as particularly unhealthy. This is not a climate like that of New Zealand, nor like that of Tahiti, nor even like that of New Caledonia, or the Loyalty Islands. It would be foolishness here in the extreme to tamper with the laws of health, and few could live long here as they might list with impunity;

still, now that, by the dear-bought experience of the first missionaries and others, the causes and character of the diseases most prevalent on the island are known, I am clearly of opinion that there is much less to be apprehended on the ground of sickness than was at one time believed. The causes of intermittent fever, and ague and fever, the diseases most prevalent in these islands among foreigners, may in general be either removed or avoided; and with proper care, by the blessing of God, an average amount of good health may be enjoyed.

The common diseases of this island appear to be mild, or at the least seldom fatal. And while intermittent fever, and fever and ague, are the diseases to which foreigners are most exposed here, it would appear as if other diseases common in Britain would be unknown in this group. For persons predisposed to consumption,—a disease so prevalent and fatal in Britain,—or affected with diseases of the chest, there is a reason to believe this climate would be highly favourable. During eight months in the year, the climate is both healthy and pleasant; and during the other four months, if the causes of sickness are properly dealt with, a permanent residence

in these islands need not be dreaded.— Since our arrival in these islands nearly two years ago, Mrs Inglis and I have enjoyed a fair measure of good health; and the other mission family have done the same. Natives of Samoa, Baratonga, and the other eastern islands, will long be exposed to ague and fever, and the other diseases of the group, at least till they are acclimated; because they have neither the knowledge nor the means requisite for protecting themselves. But missionaries who are acquainted, in some measure, with the laws of health and diseases, and who have the means at their command of protecting themselves against damp and malaria, need to entertain no serious fears of this climate.

The following register of the winds, weather, and temperature for 1853, which I kept, will convey the most distinct idea that I can furnish of the climate. I am sorry that the want of a barometer and a rain-gauge prevents me from making this table more complete; especially as the barometer is of as much importance as the thermometer for indicating the conditions of the atmosphere, on which the salubrity of a climate depends.

METEOROLOGICAL REGISTER FOR 1853.—ANEITEUM, NEW HEBRIDES, LAT. 20° 8' S., LONG. 169° 49' E.

Months.	FAHR. THERMOMETER.							WINDS.					Weather.						
	Average height in shade.			Maximum height.	Minimum height.	Mean height.	Maximum range.	Mean range.	SE. Trades days.		S. days.	S.W. days.	W. days.	N.W. days.	N.E. days.	Variable days.	Fine days.	Showery days.	Rainy days.
	6 A.M.	2 P.M.	8 P.M.						SE.	SW.									
January	77	84	79	88	72	80	13	0	7	19		2		3	5	2	13	16	2
February	78	85	79	89	72	81	14	1	8	18				2	6	2	20	4	4
March	75	84	78	89	68	79	18	2	9	18	1	4		3	3	3	24	5	2
April	74	81	76	84	64	77	18	3	7	24				2	2		19	7	4
May	74	81	75	85	66	77	13	1	6	25		1		2	2	1	17	13	1
June	69	77	71	82	62	72	15	1	8	15	6	5		3	1	1	25	2	3
July	68	75	70	83	58	71	15	2	8	11	8	5	2	3	1	1	25	4	2
August	68	75	70	80	62	71	11	3	7	11	11	1		6	1	1	21	9	1
September	68	77	70	82	60	72	17	3	10	10	8	2	1	8	1	1	26	2	2
October	70	78	72	84	60	73	19	2	9	20	7			2	1	1	22	8	1
November	73	82	75	86	72	77	11	4	9	21				5	5	4	19	9	2
December	75	84	77	88	70	79	12	1	8	24	1			2	3	1	20	8	3
Whole year	72	80	74	85	65	76	14	2	8	216	42	22	3	41	24	18	251	37	27

It will be seen from this table that the mean temperature in the shade, at this station, during the last year was 76° (in Samoa it is about 78°), the highest 89°,

and the lowest 58o. The number of fine days was 251; and indeed the most of the 87 showery days might be set down as fine, though not as fair days. On the wet days, however, the rain often descends in torrents. Like the other regions of Polynesia, this group is occasionally visited by hurricanes. From December to April is the period during which gales and hurricanes arise. Since my arrival here, there has been nothing that could properly be called a hurricane; but during both the hurricane seasons, there were three or four tremendous gales, which made great havoc among the native plantations, and blew down a number of trees. During the last stormy season, a French corvette and a bark were wrecked on the New Caledonia reefs. Thunder-storms do not appear to be frequent, but they are occasionally violent, and sometimes bordering on the terrific. The volcano on Tana has been very quiescent for many months, and our earthquakes here have been few and slight. Although this climate is very humid, the clouds are in general high; there are no fogs, and the dews are seldom heavy. The nights are often clear and beautiful, and every part of the firmament is bespangled with stars. At one season or another every constellation in the heavens is visible, from the Southern Cross to the great Northern Bear. I felt quite delighted the first night that I saw the *Plough*; it was like seeing the face of an old friend. From the great breadth of ocean around us, and the general prevalence of the trade-winds, the atmosphere is kept cool and pleasant, and during a great part of the year the salubrity of the climate is secured. The natives are in general healthy. They have I think, more stamina in their system than the New Zealanders, when attacked by severe disease they neither sink so rapidly, nor is their recovery so often hopeless. About twelve years ago, a most fatal epidemic appeared on this island, and, I believe, extended to other islands of the group. From the description given of it by the natives, it appears to have been dysentery. Great numbers died, and the survivors were so weakened, that in many cases they could not consign the dead to the sea,—their mode of disposing of the dead in the days of heathenism; they were left in the houses where they died. The population seems to have been considerably reduced before the epidemic disappeared.

There is also another opinion respecting this group that deserves to be noticed. It is currently believed that the natives of all these western groups are pre-eminently savage and treacherous. The natives of this and of the other groups are certainly treacherous and savage. The murder of John Williams and Mr Harris at Erromanga, of the French bishop at the Solomon group, of the Samoan and Raratongan teachers at Fate, Futuna, Tana, and the Isle of Pines, and the numerous sanguinary affrays that the natives have had with sandalwood and other vessels, are sufficient proof of this character. Moreover, they are cannibals,—some of them are said to be fearful cannibals; and on this island, from time immemorial the wife was strangled on the death of her husband, and infanticide and other barbarities have also been practised. But with all these facts in view, I still very much doubt if they are worse than the Eastern Polynesians, or even anything like so bad as they were before they embraced Christianity. When revenge or cupidity is excited, they will act like savages. When white men come first among them, it seems always to be the first thought with the natives how they can kill them. But, nevertheless, when we compare them with the Tahitians, Marquesans, Tongans, Raratongans, Samoans, New Zealanders, and other Malay races, almost every change that can be preferred against the Papuans, on this and the other groups of Western Polynesia, can be more than paralleled in the history of the Malay races. So far as I can learn, their wars never partook of that sanguinary, exterminating character for which the wars of the Malays, have been often so remarkable. On this Island, at least, women and children were in general safe. Slavery appears to have been unknown. Their weapons are not deadly; a light wooden spear is the principal weapon on this island; they have also light bows and arrows, but very few clubs. They possess no fire-arms. They have no fortifications of any kind. There is nothing in any of the islands bearing the slightest resemblance to a New Zealand pah. Their wars on this island appear to have been carried on by an open, fair-fighting, without treachery, yea, almost without strategy, and in all these respects quite differently from the wars of the Malay races, and hence in a manner far less deadly than theirs.

From all that I have seen of the natives both of this and the surrounding islands, instead of their being, as many suppose, little better than incarnate demons, I should be disposed to characterise them, except when under the influence of passion or superstition, as a mild, timid race. They are more addicted to lying and stealing; but far less bouncing, reckless, and savage, than the New Zealanders and the other Malay races. And when they are brought under the influence of the gospel, they become docile, peaceable, and trustworthy in a remarkable degree. Even the Erromangans, whose name has become a proverb, are now found to be among the mildest and most docile natives in these seas. The five Erromangans that lived at our station for upwards of three months were the most docile natives I have seen. It was in revenge for great injuries that they perpetrated such barbarities.

DEATH OF MRS. CREAGH.

In our last No. we inserted an account of the last voyage of the John Williams, which contained a notice of the settlement of two missionaries on the Island of Mare. From the following extract from the *London Missionary Chronicle*, we regret to learn, that death has already invaded the little band. It should be a matter of devout gratitude to God, that though more than nine years have elapsed since our missionary band left Nova Scotia, and though during that time they have been exposed to many dangers, yet hitherto no breach has been made among them.

Mrs. Creagh, with her husband, the Rev S. M. Creagh, quitted England so recently as the close of 1853, and having been appointed to a new and interesting sphere of labour on the island of Mare, Loyalty Group, they arrived, after a temporary sojourn at Samoa, at their final destination in October of the following year. Mrs Creagh was at that time in high health and spirits, and looked forward to years of active service in the cause of the Gospel, but it was otherwise ordered on her behalf; and, in less than four months from her arrival on the island, she was called to depart and be with Christ.

"My beloved wife," writes Mr Creagh, "has been called away by our Master, and I am left alone to mourn her irreparable loss. I feel now as though my earthly all were gone. * * * It seems

a strange providence that we should have been permitted to reach the field of labour in good health and with good prospects of extensive usefulness, and that, before we had fully entered into our labours, that one of our number should be called away. Surely 'God moves in a mysterious way, his wonders to perform.' Mrs Creagh was taken ill about two months after our arrival in the island, and continued ill for about two months. * * * She died on the 6th of February, 1855. I did not know of the danger of her state more than three quarters of an hour before she died."

OTHER MISSIONS.

INDIA.

SOUTH INDIA CHRISTIAN SCHOOL BOOK SOCIETY.

The following paper is from the pen of Mr John Murdoch, who has been engaged, with great success, for several years, in preparing religious tracts for distribution in Ceylon, and who has now become the Secretary of the important Society in Southern India, the objects of which are here described. Mr Murdoch has, by the authority of the Synod, been recognised as an agent of our Church; and this link may yet lead us to undertake missionary operations in the great destitute, and promising field of India.

The United Presbyterian Church has now, for the first time, an agent in India. This is one of the largest and noblest missionary fields in the world. Nearly three thousand years ago it was noted for its rich products, and the progress made by its population in the arts and sciences. Interest has been awakened in it, in modern times, by the oppressed condition of its inhabitants, their moral degradation, and their gigantic system of idolatry, with its obscene and bloody rites. Second only to China in extent, it surpasses it in freedom of access, and in being played, by Providence, under British rule.

The classes of India have been acknowledged by Christians, since with the adjacent island of Ceylon, it contains one-third of the entire missionary force. In 1852, there were, in all, 443 missionaries, 698 native catechists, and 2015 schools, with 78,776 scholars.

The chief object of the Synod's agent is to endeavour to elevate the standard of the native catechists and the vernacu-

lar schools. The climate of India is such as to forbid the hope of European missionaries evangelizing the country by their own direct efforts. The work must be mainly done by natives under European superintendence. It is evident, therefore, that so far as human instrumentality is concerned, the progress made will principally depend upon the character of the Hindoo agents. Hence their improvement is a matter of the utmost importance. The question is, How is this to be accomplished? It cannot be done by oral instruction. One man could not do it, nor could the missionaries of other denominations be expected to allow it, if practicable. The press is to be the medium employed. The agent of the Synod is to devote himself to the working of a society to provide books of the following nature:—

I. *Books for Catechists and Schoolmasters*—At present, in many cases, in addition to the Scriptures, they have only a few tracts. They require treatises on the Evidences and Doctrines of Christianity, a Commentary on the Scriptures, a Manual for Teachers, etc.

II. *Books for School*.—The vernacular schools are wretchedly provided with books on which recount their usefulness is greatly diminished. An educational service will be prepared, based on the works of the best authors, and illustrated with engravings. The means of preserving health, by proper diet and cleanliness, will be explained; the importance of female education will be urged; instruction will be given suited to the moral condition of the Hindoos, and the way of salvation will be pointed out.

III. *Books for Sunday Schools*.—The number of schools of this kind is very small at present; but by a vigorous effort, probably *two thousand* native Christians might be induced to engage in the work. A Guide for the Teachers, Notes of Lessons, etc., are necessary.

Mr Murdoch, the agent of the Synod, laboured several years in Ceylon supported by the Rev Dr Robson's congregation, Glasgow. In March 1854, he visited the Tinnevely missions to obtain catechists to instruct some of the Tamil coolies employed in the coffee estates in Ceylon. He then saw the great want of books, which led to the formation of the South India Christian School Book Society. A commencement was made with the Madras Presidency, because with a population of forty millions, it contains

more native agents than all the rest of India taken together.

The society, thus established, met with warm support. Lord Harris, the governor, became patron; the Bishop of Madras, president; and some of the ablest scholars in the country, belonging to ten different missionary societies, became members of committee. An appeal was made for funds to the Europeans in Madras, and about L.300 was subscribed, with which 20,000 school-books were printed. Mr Murdoch, the secretary, resolved to visit Scotland to promote the objects of the society. The scheme was brought before the Synod, and the Mission Board was authorized to engage him as an agent of the Church in India, to be supported partly by the Synod, partly by the Wellington Street congregation. He consulted Drs Brown and Eadie on the books most suitable for catechists, and obtained hints from Archdeacon Allen, Professor Moreley, and other distinguished educationalists as to what may be done for the improvement of schools in the East. Aid to the Society's funds was solicited from members of the United Presbyterian Church, and L.239, 5s was obtained. Of this sum nearly one-half was contributed by friends belonging to Dr Robson's congregation; John Henderson, Esq of Park, gave L.50, and Messrs J. and D. Paton of Tillicoultry, L.30. The committee of the Religious Tract Society, feeling the "vast importance" of the object, voted printing paper to the society to the value of L.150. The committee of the Church Missionary Society voted L.50 to the Society, "as calculated, under the Divine Blessing, greatly to promote the efficiency of their missions, as well as the cause of education in India generally;" and for a similar reason, the committee of the Wesleyan Missionary Society made a grant of L.53.

The total amount, yet obtained, is far below what is necessary. To make a beginning on a very moderate scale, the following sums are required;—

Cost of books for 400 catechists	L.400
“ for 1200 vernacular schools	600
“ for 200 Sunday schools,	100

L.1100

One-half of the above has yet to be raised. For this an appeal is specially made to the members of the United Presbyterian Church. All other denominations in Britain support expensive missions in India. Were our Church to

provide them with Christian literature, the value of the vernacular schools would be nearly doubled, and the growth of an intelligent piety would be promoted among the native churches, which would thus become better prepared for self-support, and for diffusing around them a knowledge of the gospel. Such a disinterested act for the spread of Christianity, would be fully appreciated by the devoted men of the different societies labouring in India.

Nor will the usefulness of the Society terminate with missions. The subject of National education, which has attracted so much attention in Scotland, has been decided in India. Grants in aid are to be given to all schools, Hindoo and Mohammedan, as well as Christian, that come up to a certain standard, as far as secular knowledge is concerned. Good books, if very cheap, although imbued with Christian truth, would find their way into heathen schools, and do good where the voice of the missionary had never been heard.—*C. P. Missionary Record.*

OLD CALABAR.

OPENING OF THE CHURCH AT CREEK TOWN.

The Rev F. M. Waddell gives, in a letter, dated 20th September, the following brief notice regarding the opening of the church at Creek Town. This house, which is composed of galvanized iron, was sent out from this country several years ago, but, owing to the difficulty which was felt in procuring boards for the flooring, and other requisite things, it has not till lately been finished. The meetings for public worship on Sabbath have hitherto been held in King Eyo's Yard. Now, the missionary has a comfortable place in which he can proclaim the glad tidings of salvation, through faith in Christ, to the perishing children of Africa. Our readers will be gratified to know, that the first house erected there for the public worship of the true God, is attended each Lord's day by an audience of from 250 to 300 persons; and they will unite with us in the prayer, that this place may prove a Bethel, a house of God, of which it may be said, that multitudes were "born there."

Mr Waddell thus writes:—"At length I have the happiness of reporting to you the completion and the opening

of our church in this town, after its being so long on hand. The principal hindrances and difficulties which have delayed it, I have detailed in previous communications. However, we have got it all done at last, neatly, and comfortably, and substantially, to the satisfaction of all, and the admiration of many. It stands on a gentle rising, at the head of the principal street, in the centre of the town, and almost in a line from the landing at the beach in this mission house, which, appears above it. It was opened for the public worship of God on the *second* Sabbath of September; and I had the presence and the aid of the Rev Messrs Goldie and Edgerley on the occasion. Mr Goldie and I conducted the forenoon service, from half-past nine to eleven o'clock; and Mr Goldie and Mr Edgerly the afternoon service, from half-past four to six o'clock. The congregation was larger than I expected, and filled not only the house within, but the verandah outside. Between 300 and 400 persons were, doubtless, there in the forenoon. In the afternoon not so many; yet the inside was well filled—with, at least, I may say, 250—which I consider to be as many as we will have regularly for a while. Besides the regular Sabbath school, from three to half-past four, we have begun reading and catechising classes for a short time both before and after forenoon service, so as to gather in and occupy the stragglers and idlers.—Last Sabbath also, the house was more than filled forenoon, and well filled afternoon. King Eyo and most of the other chief men were present both days, and they say that they will always come. At the close of our first service in our church, King Eyo spoke a few proper words to the assembly about keeping Sabbath and coming to church regularly. He spoke of his own accord. Oh, that the day and the house of God may be blessed to himself and to them all to lead them in the ways of life. I bless God that I have seen the work of the Lord so far advanced. It is more than I expected when I came first here.—The sight of that house and congregation, and the belief that there was a people of God among them, though yet few and weak, was cheering, yea, overcoming; for the little one shall become a thousand, and the small one a strong nation. Brethren, pray that the Lord may hasten it in His time.—*It.*

POLYNESIA,

DEATH OF THE YOUNG PRINCE OF TAHITI.—The long tried Queen of Tahiti has been called to experience another mournful proof of the instability of all earthly good in the death of her eldest son and the heir to the semblance of power left to her by the French Protectorate. For some weeks previously, the Rev William Howe had, by the express desire of the queen, held a series of daily religious meetings at her house, primarily for the benefit of the dying prince, but which also were attended by large and interested audiences.

In the subjoined communication, dated 29th May ult., Mr Howe describes in a graphic manner the last hours and death of the youthful prince, and the ceremonial of the public funeral, by which all classes in the island testified their sympathy with the bereaved queen.

"I did not anticipate that I should be so soon called upon to fulfil my promise, made on the 28th of last month, to inform you of the issue of the Prince Ariiane's illness, as I had no idea that his course would terminate so soon. I had attended the meetings at the queen's house from the 20th of April up to the 12th of May, much to my own satisfaction, and, hope, to the eternal benefit of the youth. He had always received me with much pleasure and appeared to pay very particular attention to what was said in the exposition of the Word, but he said little. About the fifteenth day of our meeting, however, I found him alone in the verandah, when I asked him a few plain questions, to which to my surprise and delight he replied most readily, and expressed his deep abhorrence of the practices in which he had indulged when in health, and stated his determination, should his life be spared, to set a different example before his people, and to encourage only the observance of the gospel.—He at once expressed his confidence in the willingness and ability of Christ to save him. When we commenced the meetings, I named this conversation in his presence. The queen and her husband (his parents) were deeply affected as well as those present; and all appeared to feel that we had obtained an answer to the most important part of our petitions. His mind continued calm, and his patience was remarkable during the few remaining days he continued with us.—He was present at our meeting on the evening of the 12th, and appeared quite

as well as usual. I left him about half-past eight o'clock in the evening, and the only difference I perceived in him was that his hands were very cold, which he remarked himself as he shook hands with me. I left without any idea that he was so near his end, but a little before three o'clock on Sabbath morning a messenger came for me, to say that he was much worse. I hastened to him, and had just time to remind him of the power and love of the Saviour, and to encourage him to rest in Him. He opened his eyes and tried to speak, but he could not, and in two minutes after he was a corpse. He was just three months short of being seventeen years of age. I prayed with those present, and returned home in company with the French doctor who had attended him. . . .

"Wednesday last, the 23rd, was fixed upon as the day of interment, the procession to leave the queen's house at half past six in the morning. The number altogether was computed to be about six thousand.

"The rain fell in torrents nearly all the four miles of the way we had to walk; but, as we drew near to the place of interment, the weather cleared up, and the sun partially broke out and gave a rather more cheering aspect to the scene. The place in which the bodies of the royal family are deposited is a small plastered house, six or eight feet square, and each body is placed upon a bed.—When the house is full, the bones of those who have remained there the greatest length of time are removed, and the bed is left to be occupied by another.—The house is situated upon a point of land at Papanoa, the ancient residence of the kings of Tahiti, which is well sheltered with the sacred iron wood and other trees. It is on this point where the early Missionaries saw the human sacrifices suspended, on these very trees, soon after their arrival. Many a fearfully dark Pagan rite has been performed on this point. The native chapel stands on the spot where the point joins the main land, and is within view of the tomb. The pulpit had been brought out of the chapel, and had been placed opposite the door of the sepulchre, near to which and within view of its door is a little house, into which the queen entered on her arrival, and bewailed aloud the loss of her son.—About half an hour was occupied by the people of the several districts forming themselves round the ground, which was

done in the most perfect order, When all had arrived at their destination, a native preacher, one of my former students, ascended the pulpit and gave out a very appropriate hymn, written by himself, and which I had printed for him.— Mr Ormond then read and prayed; after which a volley was fired by the soldiers. Another hymn was sung, and Mr Darling delivered a short and suitable address founded on Rev. xiv. 13; 'Vital spark of heavenly flame' was then sung, and at its close I read the eight last verses of the fifteenth Chapter of 1st Corinthians, offered a few remarks of application, and read a translation of 'Unveil thy bosom, faithful tomb.' The coffin was then (according to ancient custom) placed on its bed within the house, by two men who had neither eat, drunk,

slept, or spoke, for twenty-four hours.— I then offered up prayer and pronounced the benediction. The soldiers then formed round the sepulchre, and fired their pieces into the air. Thus terminated this solemn and interesting service. The arrangement of the services made by the queen gave great satisfaction to all the people.

"On Sunday last, Mr Darling preached in the morning to a large congregation at Papaoa, on the nature of the Resurrection; and I preached in the large native chapel at Lupepe to a very crowded house, from 'In the day of adversity consider.' I was listened to for an hour and twenty minutes with untiring attention, while I showed how this affliction might be converted into a blessing to the woe-stricken nation."

Miscellaneous Selections.

WALDENSIAN DEPUTATION TO SCOTLAND.

The Rev David Kay, the able and esteemed minister of the Scottish Congregation in Genoa, has arrived in Scotland, deputed by the Waldensian Synod to collect funds for the erection of a church for the Vaudois in the important and flourishing city of Genoa. To the Waldensian people and church we owe a great debt. They form the link which unites the Church of the Apostles to the Church of the Reformation; for these men it was who transmitted the Gospel from primitive times to modern days.— Nor was this service any easy one. The history of Europe tells what struggles it cost them. Five centuries of proscription and martyrdom did that Church endure. They perished, but the light was preserved, and Christendom was rekindled thereat. Let us not forget their service; but let us give liberally to the men by whom God wrought the great deliverance in the earth.

There is much in the present position of the Waldensian Church to strengthen their claim on our help. That Church is the only effectual door through which we can enter Italy. Piedmont is a free country: the work of evangelisation may be carried on, if gone about with prudence, to almost any extent; but we wish our readers to note, it can be carried on by law not otherwise than in connection

with the Waldensian Church. The Piedmontese have not yet acquired the right of building churches, and forming themselves into congregations by openly seceding from the Church of Rome. But they can have all these rights by connecting themselves with the Vaudois, who are the only chartered and free Church, besides the Established Church, in Sardinia. Thus the Piedmontese, who for ages denied religious freedom to the Waldenses are now themselves dependant on that very people for their own religious freedom.

But the claim of this Church to our liberality is further strengthened by the singular advantages for prosecuting the work of evangelisation which Genoa presents. It is the first commercial city in Italy. It has lines of communication and trading relations with France and Switzerland on the one hand, and Central Italy on the other. It contains some twenty thousand refugees, from all the States of Italy. There is nothing to prevent access to these men, and their state of mind fits them for weighing favourably the claims of the gospel. A revolution is at no great distance, and when it comes, these men will flock back to the countries from which they came, and share in their government. In labouring among these men, we are preparing missionaries for all Italy—sowing seed which, sooner than we think, may yield

a rich harvest, in the vales of Tuscany, in other cities of Naples, on the shores of Calabria and Sicily, and even on the banks of the Tiber itself.

We do trust, therefore, that through the Waldensian deputy, the christianity of Britain will stretch out her hands, in this hour of expectation and promise, to the christianity of Piedmont. How zealously and efficiently Mr Kay has laboured for the good cause in Genoa we need not say; and of the effect of the operations in Genoa upon other regions, as far away even as the Crimea, we dare not speak; but we do assure our readers, that if ever there was a cause in which the old maxim held true, that "he that gives quickly gives twice," it is the Waldensian cause in Italy at this hour.

—Free Church Record for December.

THE RELIGION OF JAPAN.

The religion of this country is as strange as the people themselves. Our short stay here has not afforded us much opportunity to become conversant with all their vocations and religious opinions. So far as I know of them, I will write you.—First, they have no Sabbath or weeks, but divide the time by moons and half moons. Hence the first and middle of each month is observed as a day of rest or recreation. On those days no appearance of activity is to be seen. All the houses are closed and the inmates spend their time in eating and licentious enjoyments, to such an extent the Russians say, as to become perfectly abhorrent to an enlightened mind. What takes place in their houses on those days I am unable to say, but I have noticed, their excluding themselves from the streets on those days. Temples are built all over the country, where there is a spot sufficiently picturesque to meet their idea of a temple site. In the temple a priest lives, with as many wives as he wishes, and to all appearance leads a life of licentious debauchery. In front of each temple is a large bell which is sounded at certain hours of the day, or according to my observation, at any hour it may suit the pleasure of the Buns or Priests, and that is a signal that he goes to prayer. None come at the sound of the bell, nor does it appear that the object is to call the people in. The Priest sits down in front of an altar with a small taper burning, and with a small mallet in one hand and a string of beads in the other, he begins to hum or half sing a certain number of words—"Am

Jam Am," at the same time rapidly striking a wooden bell or tub, and then a copper one, and so on alternately for an hour or so, except sometimes he ceases to strike with the mallet, and rubs the beads together with both hands, and renders his voice finer or more slow and plaintive. This appears to be all the worship they have, and their belief is, that the priest can and must do all their praying. There appears to be no solemnity attached to this service by the people or their Priest; for go into a temple during prayer, and the Priest gets up and begins to laugh and ask questions, &c, the same as though we entered a shop. In short I am informed that the people in general have no respect for their Priests, but treat them as we would some outcast from society. The field for missionary labor must be unlimited here. I trust ere long that we shall see American enterprise exhibiting itself in Japan.—Not long since, some of the leading officers of this Government came to visit me on business, and their attention was attracted to a sacred picture or painting hanging on the wall. They asked me what it was intended to represent. Our Saviour in his Mother's arms. They asked if people in our country had wings. I said no, they represented angels. "Aha!" said they, "angels! we have none in Japan;" manifesting the most perfect surprise and ignorance of beings like us having wings. I asked them if they would not like some here. They said, "no; we like not angels." Yesterday, while these same officers were here discussing some question about my right to stay here, &c., the interpreter accidentally picked up my Bible lying on the table, and began to read aloud to me from the 1st chapter of Genesis; and he read four verses quite plain, and stopped, and looked to me and said, "What book is this?" I told him it was the Bible, the American book of religion; that all families had one, and it was the only book in the world that told how the world and he and I originated. I asked him to take it and keep it but he declined, saying "I cannot, although I would be glad to do so;" and at this time he got such a look from the other officers as obliged him to close it at once, and put it away. From what I have seen and what I can learn, I am convinced that the Bible and its teaching would produce a most wonderful and speedy change here; but whether or not the emperor would allow of its promul-

gation here, is more than I can say. I am under the impression that he would resist it most firmly. I do hope that before this year ends some will attempt to preach its principles here.—*Letter from W. Reid, to the N. Y. Journal of Commerce.*

BURMAH.

Mrs Wade of the Baptist Board writes July 13, that 48 pupils had been regularly admitted into the theological school the current term. She speaks of the manifest presence of the Holy Spirit in the schools and in the distant jungles. More than *fourteen hundred* have been baptised by San Quala in the jungle regions of Toungoo. A work of almost equal interest is going on around Bassein, "besides all that is interesting in Rangoon, Henthada, Tavoy, &c., so that we feel that there never was a time when we had such reason to rejoice in God, to walk carefully, and to lie low in the dust, lest we grieve from us the blessed Holy Spirit." Mrs Ingalls writes, July 14, that a new bamboo zayat has been built, and the people frequent it, both from the city and the jungle. "In some of the distant towns, the Lord is moving the hearts of the people, who are asking us to visit them or send them preachers, to explain the way of salvation through Jesus Christ."—From Henthada, Mr Thomas writes, July 5, that he had baptised fifty-four since reaching Henthada. As many more converts from various points south, make up the number of Karen Christians in connection with this station to one hundred and ten. "Large companies of Karens constantly come to the mission-house for conversation and instruction. Six or eight assistants were preaching in the surrounding country, and others, who had been thus employed, were anxious to 'study the Scriptures once more, before becoming settled pastors."

DR. DUFF.

Dr Duff is once more on the broad ocean, steaming towards India. His farewell address to the presbytery of Edinburgh still lingers on the ears of those who heard it, and has left a deep impression behind. When passing through London, his intercourse with Christian friends was almost entirely of a private kind. We have parted with one venerated missionary under solemnizing cir-

cumstances. He carries his shattered frame, but still ardent mind, back to the land of his former missionary achievements, resolved to lay his bones in its soil. Dr Duff never hopes again to see his brethren at home in the body. A voluntary exile for what remains of life, he will continue to spend and be spent for the sake of the Gospel till his work is done. This devoted man has left behind him a testimony to the importance of missionary work which was long needed, and which will yet be acknowledged as embodying a just estimate of its value, and a right gauge of the Church's duty.

CARE FOR SAILORS.

Some thirteen years ago, about \$10,000 were collected in this country by Rev Mr Sawtell, for the building of a Seaman's Chapel at Havre, and about \$8,000 were contributed in addition by British Christians, to complete the work.—The American Seaman's Friend Society have ever since supported the preaching of the Gospel there, and much good has been accomplished. The number of British sailors entering this port is more than double that of American—it having exceeded 25,000 the last two years, but no aid has been received from British Christians in support of the religious worship there maintained. Mr Sawtell has devoted two months to visiting some of the principal cities and sea ports of England, Scotland and Ireland, to awaken an interest in the cause generally, and give opportunity to the well-disposed to sustain the chapel-service in Havre; the season chosen for this labor proved a very unfavorable one; yet \$350 were secured in donations—and a way opened, it is hoped, for future co-operation on an enlarged scale.—*Congregationalist.*

THE GOSPEL ON THE CONTINENT.

It is now twenty years since I came the first time to the old world. During that period I have made seven visits to Europe, and many portions of it I have visited often, and every country in it at least once. I can say, with truth, that I believe that a great and good work has been going forward, not equally, but really, in every Protestant country, and in several Roman Catholic countries, such as France, Piedmont, Belgium, and Ireland. There is a good movement in Bohemia, Moravia, and other German parts of the Austrian

empire, in favor of the evangelical faith among the dispersed and oppressed Protestants. In the central parts of Russia truth has been making some progress. Even in Spain, especially at Madrid and Barcelona, a good work is in progress—*Dr Baird*.

PROGRESS OF MISSION IN NEW ZEALAND.

About a year ago, Sir G. Grey, Governor of New Zealand, stated that he

had visited nearly every one of the missionary stations in those islands, and that he believed that out of 100,000 natives, there were not more than *one thousand* who did not profess Christianity. It is estimated that 50,000 of these native Christians are in connection with the Church (Episcopal) Missionary Society. All the arts of civilized life are springing up in the path of Christianity, and the island is fast becoming the very garden of the Southern Ocean.

News of the Church.

The congregation of Stewiacke presented their pastor, the Rev. James Smith, with an address on the completion of their place of worship, particularly in reference to his efforts in regard to that undertaking. The address was accompanied with a present of ten sovereigns.

The Presbytery of P. E. Island, in connection with the Presbyterian Church of Nova Scotia, met at Lot 16, on the 11th, and at Lot 14 on the 12th instant, for Presbyterial visitation. The congregations assembling at these places were found to be in a healthy and prosperous condition. The questions put to the Ministers, Elders, and Managers, were satisfactorily answered. All seemed to work well together, and promptly and diligently to perform their respective duties. The financial affairs of the congregation were in a satisfactory condition, the salary being punctually paid. It appeared, however, that the labours of the minister were too onerous, the field of operation too large to be cultivated by one individual. The labors of two at least, would be required, that the people might receive a due amount of attention. It was recommended to the congregation to take this matter into their serious consideration, and endeavour to provide for the services of an additional pastor.

Next meeting of Presbytery was appointed to take place at Princetown, on the second Tuesday of February, 1856, for Presbyterial visitation. Mr Robert Laird was appointed to deliver a discourse; and he and Mr Donald Gordon to give in other exercises.—*P.E.I. paper*.

The Presbytery of Pictou met at Mer-

rigomish on Tuesday, 22nd ult. The state of the congregation there was the principal subject of consideration. For some time the pastor had from deficiency of support been obliged to devote a large portion of his time to secular employment. Twelve months ago an arrangement was made which it was hoped would obviate this necessity, and the present meeting was designed principally to enquire how far it had been carried out. On investigation it was found that the arrangement made had been successful, at least to such an extent as to give promise of a more satisfactory state for the future. After minute enquiry, the Presbytery unanimously came to the following finding—that they are gratified at the extent to which minister and people have fulfilled their engagements, and exhort them to diligence to “set in order the things that are yet lacking.”

The attention of the Presbytery having been called to an attack upon them in a late number of the Free Church Record agreed to the following resolution:

“Whereas there appeared in the November number of the Free Church Record a statement by the Rev. William Murray, Editor of that periodical and agent of the schemes of the Free Church, charging this Presbytery with showing attention to the Free Church congregation at Baddeck with the view of detaching them from their present connexion—and with sending missionaries to Cape Breton to ‘tamper with the Free Church congregations and preaching stations there;’ the Presbytery feel it their duty to repel these charges as utterly unfounded, and publicly to state that they have

in no instance acted in the manner thus charged."

"And whereas the said article also charges the missionaries of this church with 'pursuing a course fitted to retard the cause of union,' the Presbytery, while they cannot be cognizant of all the acts of their missionaries, feel it due to them to declare that the reports of their proceedings laid before this Presbytery afford satisfactory evidence of their having acted in a spirit of forbearance to their brethren of the Free Church."

Agreed to apply to the Home Mission Board for a supplement of ten pounds

to the congregation of Mabou for the past year.

A report of Mr Samuel Johnston's labours within the bounds of the Presbytery was read and approved.

Mr George Ruddie, student of Theology, read an exercise with additions on Acts ii. 31, and was examined on the first ten Psalms in Hebrew and the Epistle to the Ephesians in Greek. All these exercises were cordially approved of by the Presbytery.

After appointing supply, the Presbytery adjourned to meet at West River on the first Tuesday of March.

Finance.

FOREIGN MISSION ACCOUNT.—(CONTINUED.)

RECEIPTS.

1855.

May 7.	Mr James Dawson, Pictou	1	0	0
22.	William Matheson, Green Hill	5	0	0
23.	Collection taken Prince Street Church, Pictou	20	7	5½
"	Contributions from three individuals, lot No 3, P E Island, for translating Scriptures at Aneiteum, per Mr R Gordon	1	8	9½
"	From do. for aid to Seminary at do. do	1	2	11
June 8.	Cascumpeque Congregation and Sabbath School	9	0	0
"	Bedeque Congregation, and Miss A. Erodie Stanhope	13	0	8
" 15.	Young People's Missionary and Benevolent Society—R. Hill	1	0	0
"	" Ladies' penny-a-week Society do	2	0	0
"	Mr Lawrence Millar, G. Hill, 5s. 2½d.; a friend at R. Hill 2s 6d.	0	7	8½
" 20.	A donation from E. W.	0	5	0
" 26.	Princetown, P. E. I. per Rev. H. Crawford	22	10	0
"	Collected at do. after Mr Gordon's farewell address	3	8	11
"	Cove Head congregation per do	8	8	6½
"	New London do do	7	4	4½
"	St. Peters and Bay Fortune do	13	19	5½
"	Collection Temperance Hall, Charlottetown, per Mr Gordon	1	4	0
" 27.	Mr Robert Smith, Truro	19	18	1½
"	" for bell for Mr Geddie, 10s.; do for Mr Geddie's own use 40s.	2	10	0
July 7.	Ladies' penny-a-week soc, lower end M. River, per Mrs Douglas	4	2	8
"	Mabou Cong. 20s.; Mr John McMillan, Antigonishe 5s. 2½d.	1	5	2½
"	Sabbath School, Antigonishe, for types	0	12	8½
"	Upper Londonderry, including 11s. collected by Miss Cotham for printing materials	5	7	6
"	Shelburne and Clyde £2 15 9; A. H. Cocken, Esq. 5s.	20	9	
"	Miss Daily 7½d., Sarah Geddes 1s 3d, for printing press	0	1	10½
"	Helen Geddes 3s 1½d, Jane Nicol 1s 3d do	0	4	4½
"	Richmond Bay including Lots 11, 13, 14, 16, 17, P.E.I. Cy. £30	25	0	0
"	St Mary's congregation	6	14	4½
"	Poplar Grove church, Halifax	10	0	0
"	Lower Londonderry	7	2	4½
"	Bible Class, Economy	1	0	0
"	Mr Philip Peebles, Canada	1	0	0
"	Half of collection taken at Missionary meeting	1	16	8

"	Newport *£5 16; Nine Mile River £5	10	16	0
"	Stewiacke congregation £16 2; John Dunlap, Stewiacke 50s.	18	12	0
"	Benjamin Tupper 20s; Mary Johnston do 5s 2½d	1	5	2½
"	Thank Offering 5s; David L. Geddes 5s 2½	0	10	2½
"	From Halfbridge, P.E.I.	0	5	0
"	Bank interest on £350 at 3 per cent.	10	10	0
		<hr/>		
		£1052	18	2

PAYMENTS.

1854.				
July 4.	Secretary for copying-press, books, stationary, etc.	£2	10	9
" 10.	I. & J. Yorstons, freight, insurance etc, of goods to Melbourne	43	7	10
" 15.	Mr George N. Gordon, per order	10	0	0
Aug. 7.	Miss E Geddie, on Rev J Geddie's acct	6	5	0
" 26.	Mr George N Gordon	8	0	0
Oct. 13.	Sterling Bill for Mr Gordon £248 9 4 sterling—currency	£310	11	8
"	Balance of acct. for Miss E A Geddie's education	10	14	9
"	Mr George N Gordon	10	0	0
"	Secretary for postages, s'ationary, etc	2	0	0
Dec. 26.	do do	0	6	10½
1855.				
Jan. 1.	Balance of Register accounts	13	8	10½
" 18.	Mr George N Gordon	10	0	0
March 6.	do do	15	0	0
April 5.	Paid R Smith, Truro, carriage of mission goods and postage	0	5	3
" 20.	Mr G N Gordon	10	0	0
May 8.	Secretary for postages, stationery, etc	0	15	0
" 23.	Mr Gordon, 3 month's salary, £25 sterling	31	5	0
July 7.	Commission on £376 at 2½ per cent	9	8	0
"	Balance at date	558	19	2
		<hr/>		
		£1052	18	2

July 25.—Examined this account and find it correct.

GEORGE WALKER,
ALEX. FRASER,
RODERICK MCGREGOR, } Auditing Committee.

ABSTRACT OF FOREIGN MISSION ACCOUNT TO DEC. 1, 1855.

1855.				
July 7.	By balance in funds at date	£558	19	2
Dec. 1.	" amount received to date	80	19	9½
		<hr/>		
		£639	18	11½
Dec. 1.	To amount paid out to date	564	17	7
		<hr/>		
	Balance in funds at date	£75	1	7½
Pictou, Dec. 1, 1855.	ABR. PATTERSON, Treasurer.			

SEMINARY ACCOUNT.

RECEIPTS.

1854				
July 3.	Balance of Account at date	£177	3	2½
15.	From Cavendish. New London	2	10	10
19.	Abr Patterson, 60s, Alexander J. Patterson, 60s	6	0	0
Aug 19.	Ladies' Religious and Benevolent Society, James' Church, N G	3	0	0
"	Mr T. Graham, 100s, Rev D. Roy, 20s, Mr Kenneth Forbes, 20s	7	0	0

* This sum, paid into Foreign Mission Fund by mistake. It should have been for Seminary, to which afterwards transferred.

	" Mr T. Fraser Hill, 25s, several donations per Rev D. Roy, 43s 4d	3	8	4	
	20. Mabou congregation, per Rev J. Bayne	5	0	0	
Sept	16. A Member of Poplar Grove Church, absent when col was made	2	10	0	
	" A Friend of the cause in Canada	2	5	0	
Oct	12. Mr Chi-holm, seur, 70s, Rev J. Watson, 18s 10d	4	8	10	
	20. Mr R. Smith, Truro, quarter ending 30th September	1	5	2½	
Decr	7. A Friend, Green Hill, 5s, Widow Campbell, Scot's Hill, per Rev J. Ross, 5s	10	0		
1855					
Jan.	15. Ladies' Seminary Society, Pictou, per Mrs O'Neil, for 1854	2	14	0	
	17. Mr Robert Smith, Truro, for Students' Library	2	0	0	
	" do Seminary	2	10	0	
	18. Salem Church Society for Religious Purposes	7	8	8½	
Feb.	10. James McDonald, Barney's River	1	0	0	
April	5. Mr Robert Smith, quarter ending 31st March	6	0	3	
	20. Congregation St Mary's for 1855	10	0	0	
	" Congregation Gay's River and Shubenacadie	2	10	0	
June	15. Young Ladies' Religious and Benevolent Society, West River	2	0	0	
	" Ladies' Penny a Week Society, do	5	0	0	
	" do do do	1	16	9	
	" Mr William Smith, West River District, subscription for 1854	12	0		
	25. Collection Chatham, Miramichi, congregation, per Rev J. McCurdy	4	0	0	
	" do Primitive Church, New Glasgow	29	7	7	
	" do Little Harbour	1	13	10	
	" Evangelical Society, Fish Pools	2	0	0	
	26. St Peter's and Bay Fortune, per Rev H. Crawford	6	4	6	
	27. Mr Robert Smith, Truro	22	3	10	
	" Returned Seminary Board by Mr Jacob McLellan	27	10	0	
July	7. Mabou, C B, 20s, Poplar Grove Church, Halifax. £14	15	0	0	
	" Richmond Bay, including Lots 11, 13, 14, 16 and 17, J. Curry, £11 7s 1½d	9	9	3½	
	" Lower Londonderry. £12 15s 1d, Nine Mile River, £7	19	15	1	
	" Upper Settlement, Musquodoboit, £5 17s 6d, Middle do, £4 5s 7d	19	3	1	
	" Steviacke, £7, Mr David L. Geddes, 5s	7	5	0	
	" Balance charged Educational Board at date	17	7	11½	
				£430 13	3½

(The remainder of this Account in our next)

Notices.

The Philosophical classes of the Synod's Seminary will open at West River on Wednesday, 5th March, at 11 o'clock, when a lecture will be delivered by the Rev Professor Ross.

The Committee will meet at the same place on the day previous, at 4 o'clock, for the purpose of examining applicants for admission to these classes.

The Presbytery of Pictou will meet at West River on Tuesday, 4th March, at 11 o'clock.

Distribution of Probationers for February.

<i>Probationers.</i>	<i>Presbyteries.</i>
Mr Robert Grant,	Halifax.
" Samuel McCulley,	Truro.
Rev Daniel McCurdy,	P E Island.
" Hugh Ross,	Pictou.
Mr William Keir,	Truro.
" Samuel Johnson	Truro.
" John Wm. Matheson	Pictou.
Rev James Thomson	Halifax.

ber of the January and February Nos of the *Instructor* to ministers and others whom we thought likely to interest themselves in promoting its circulation. We have to request that such parties will let us know soon how many copies they have obtained subscribers for. Any persons wishing either the *Register* or *Instructor* may yet have them from the beginning of the year, but they are requested to forward their orders without delay, as after the present No. no more will be published than will meet the demand.

Delay in the arrival of the Steam Press, by which our Press work will hereafter be done, rendered our last issue more than a week later than our appointed time. But after we were prepared to mail, a second delay occurred, owing to the arrangement for the free transmission of the *Instructor*, and also of the *Register* when stitched, not being completed. Hereafter, we trust, our readers will have no cause to complain of a want of punctuality.

We have forwarded a considerable num-

Acknowledgments.

Monies received by Treasurer from 15th December, 1855, to 20th January, 1856.

FOREIGN MISSION.

Miss Sarah Crocket, Green Hill	LO	5	0
Mrs McColl, Guysboro		10	0
" Israel Siles, Scott's Hill		6	3
Mr R. Smith, Truro, half year ending 30th December		42	16 3
Mr R. Smith for a bell for Mr Geddie		8	6
Mr R. Smith, Printing for Aneiteum		3	10 0

REGISTER FOR 1855.

Agent	L14	8	1½
Mr McKenzie, Shubenacadie, 7s 6d, Cameron McDonald, Gay's River, 15s		1	2 6
Agent for River John do Windsor and Newport		2	12 6
Mr Robert Smith, Truro		1	14 9

HOME MISSION.

Cape Sable Island		1	10 0
Mr R. Smith, Truro, half year ending 31st December,		3	19 3

SEMINARY.

Mr R. Smith, Truro, half year ending 31st December	L13	2	6
--	-----	---	---

SPECIAL EFFORT FOR SEMINARY.

Mr Hugh McLeod, West River	L1	5	0
----------------------------	----	---	---

Francis Beattie, junr, Pictou, acknowledges the receipt of the following sums on account of *Register* for 1855:—

John McQuarry	L2	12	6
Rev J. L. Murdoch		3	0 0

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

Rev James McKay	LO	5	0
Samuel Johnston		1	6 3
T. A. McKeen		1	2 6
David M. Archibald		1	6

To be continued.

Foreign Missionary Wanted.

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

Boards, Standing Committees, &c.

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

ative Church. Rev George Patterson, Secretary.

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

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

Seminary Board.—The Professors, ex officio. Rev Messrs McCulloch, Bayne, Christie, McGilvray, Watson, George Patterson, and Messrs Daniel Cameron and J. McGregor. Mr McCulloch, Convener. Rev Mr Watson, Secretary.

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

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

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

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

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

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

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

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

Terms of the Instructor and Register.

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

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

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