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THE
CHRISTIAN INSTRUCTOR.

APRIL, 1859.

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

THE LATE REV. JOHN KEIR, D. D., S. T. P.

Concluded.

X. HIS PROFESSORIAL LABORS.

We have now to exhibit Dr. Keir in a different position—one in some respects of higher usefulness, at all events of greater importance to the church at large. Dr. McCulloch having been removed from the church on earth in the year 1843, Dr. Keir was at the meeting of the Synod in the summer following chosen his successor. For the discharge of the duties of this office, it must be acknowledged that Dr. Keir was under considerable disadvantages. He had been in a situation, where he had but little access to books, except his own library, and his limited salary had not enabled him to gather a large collection. Indeed with the productions of recent writers, orthodox or heretical, he had scarcely had any opportunity of being familiar. Besides, his life had been devoted to pastoral labors of a kind, which required so much time and involved such an amount of physical toil, that in the matter of study, he could do little more than attend to what was absolutely necessary for his congregational work. Under these circumstances, his acquaintance with that higher range of study, with which it is expected that a professor should be versant, was necessarily limited. From the date of his settlement, even the study of the sacred languages, had not been prosecuted with any degree of constancy or regularity; and he was at an age when men generally do not enter upon a new course of study. These disadvantages he felt strongly himself, and it was therefore with some difficulty that he could be persuaded to undertake the office.

But on the other hand, if he had not attended to the forms in which Theology had been presented by modern writers, he was abundantly familiar with its matter, as exhibited on the writings of the great standard divines of the 17th century in England, and of the Marrowmen and the Secession fathers in Scotland on the 18th. We conceive the writings of the former to form a complete storehouse of

Theology, and the man who has his quiver filled with weapons drawn from that armory, is well equipped for warfare against the armies of the aliens. Desirable as it is to be acquainted with modern Theological writers, yet the old seem to have pushed their enquiries to the full limits of the powers of the human mind, and often times the productions of modern orthodox writers, are but a sort of *detritus* of their writings, while the ingenuity of modern errorists has scarcely forged any new weapons of assault upon divine truth. The Marrowmen and Secession fathers, who have been called "the only distinctive school of Theology that Scotland has produced," exhibit in substance the same system, though slightly modified in the mode of its presentation. With the views of these writers, Dr. Keir's acquaintance was both accurate and extensive. We may here remark, that so far as his Theology was formed from any human writings, it might be said to have been moulded by the authors referred to. His Theology was that of Owen and the Secession fathers. While we say this, we must however remark, that after all his Theology was essential Biblical. His views were drawn directly from the great fountain of divine truth, and all his expositions of doctrines were distinguished by their fulness of scripture reference. He was indeed a man "mighty in the scriptures." In his preaching too he had treated the great doctrines of the gospel systematically, and had a course of sermons, which presented nearly a complete system of Theology. Thus he was equipped for the duties of the office in a manner, which amply justified the synod's choice.

Having with some reluctance accepted the office, he entered upon its duties with great diligence. He devoted his attention to such reading, as would enable him to keep abreast of the Christian Literature of the age; and he extended the sermons referred to into a full course of lectures on Theology, of which a synopsis has been published for the use of his students. In many Institutions at the present day, from the number of excellent systems of Theology already before the public, it is not considered the most efficient mode of teaching Theology, for the Professor to prepare a full course of lectures of his own. It is believed that the work may be done as thoroughly by examination of the students on one of the standard systems, such as Dick's, and by supplementary lectures on particular subjects, that may require special consideration. Dr. Keir had been accustomed to the other mode, and his course of lectures will afford the best evidence of his assiduity. It was not our privilege to hear his lectures as written out, nor can we speak of their contents from personal knowledge of them otherwise. But from what we have heard we believe that they afford most creditable evidence not only of the soundness of his views, but also of the extent of his Theological attainments.

For a few years after his appointment, the Hall met in his house, and the students, who were then few in number, boarded with his family. It is only of this period, that we can speak from our own experience, and we believe that we express the feeling of those, not a numerous body, who attended at that time, when we say that we reckon the few weeks spent annually with him in this way as not only among the most pleasant, but also as among the most valuable, for our Christian progress and ministerial usefulness, of our past

lives. We attended daily upon his prelections, and he gave us plenty of work to do, so that we were kept busy. As a lecturer we do not profess to set him along side of some we have heard in other Institutions. We have sat under men of greater originality of thought, men who impressed us more deeply with a sense of their intellectual power—we have heard lectures from such men, showing a wider range of thought, taking a firmer grasp of a subject and exhibiting it in more brilliant lights; but we have never sat under one, who produced deeper impressions of moral goodness, nor one who in the handling of the great themes of Christian doctrine, presented them more as great practical realities—nor one who left deeper impressions on our minds of the duties and responsibilities of the sacred office.—Indeed we confess that we consider Dr. Keir's excellence as a professor lay rather in this point, than either in the learning or intellectual power displayed on his prelections.

Impressions of this kind were greatly deepened by the privilege we then enjoyed, not only of daily, but we may say of hourly personal intercourse with him. It was then that we learned rightly to estimate his worth, and associating with him thus closely; we must have been slow scholars, if we did not come away better men and better fitted for usefulness as ministers. Then too it may be observed we learned the extent both of his Theological attainments and general information. From hesitancy of manner and his great natural modesty, his public appearances often did not do justice to himself, and did not leave the most favourable impressions upon the mind of strangers. Those only who were brought into familiar intercourse with him in private, fully knew the loveliness of his character, and the extent of his acquirements.

In subsequent years the Hall met at West River, and we cannot speak of his teaching there from personal experience. But his faithfulness and success as a Theological tutor, will best appear in those who, trained under him, are now preaching the gospel of God's Son, not only in this Province, but in the distant isles of the sea. Notwithstanding the disadvantages under which they have been placed, he might say as Dr. Balmer, "Happy is the man that hath his quiver full of them."

X. CHRISTIAN AND BENEVOLENT ENTERPRISE.

In noticing Dr. Keir's public labors, there remains only one other point to be considered, viz: the interest which he took in the Christian and benevolent enterprises of the age. To this however we can but briefly advert. From an early period he had been deeply interested in the Missionary undertakings of the church, and in the true spirit of Missionary devotedness, he had given himself to the work of preaching the gospel in America. And he ever after manifested how deeply his heart was engaged in every thing connected with the prosperity of Zion and the extension of the kingdom of the Redeemer.

During the first years of his ministry, so far as we are aware, it does not appear that to any considerable extent, he led his congregation to contribute either to the schemes of the church, or to the great re-

ligious institutions of the age. His congregation was weak, its members scattered and scarcely able to support the ordinances of religion among themselves; and money was especially scarce, Prince Edward Island, more than any other part of the church, having, even when blessed with abundance of food, hitherto always had difficulty in securing a *moneyed* circulating medium, wheat, oats, barley, having often been the regular articles of exchange.

But he always felt an interest in the work of gospel diffusion, and in later years he entered with his whole heart, into the work of exciting his own congregation and others to liberality in the great work. He particularly delighted in the Foreign Mission of our church. After Mr. Geddie he was one of the first in the body to adopt the idea, and to believe in its practicability. By the influence of his exhortations and the example of his liberality, his congregation were led to come under most liberal engagements, in the event of the synod's entering upon such an undertaking. He introduced the overture for engaging in the work into synod and the weight of his character and opinion contributed much to the carrying of the measure. It was a day of deep delight to him when the church finally engaged in the work. We were present at the Presbytery, when Mr Geddie was finally separated from his congregation, and at a public meeting held the same day in the Princetown church to bid him farewell. Amid many things that were interesting and affecting, we can yet well recollect the appearance of Dr. Keir on the occasion. To him the whole scene, especially when viewed in connexion with the past, excited strong emotions. In a few, but deeply impressive words, he contrasted what they now saw with the state of things when he arrived on the Island. Thirty-seven years before he had left his native land as a Foreign Missionary, and thirty-five years before he had been ordained over a people few in number, widely scattered, and pinched in their worldly circumstances, and for a time was the only Presbyterian minister on Prince Edward Island. Now he saw a number of flourishing congregations, and many faithful ministers of different denominations throughout the Island, and now the church to which he belonged, principally through the zeal of the ministers, and the liberality of the congregations, in that section of it, engaged in sending a minister to labor far hence among the Gentiles,—an undertaking at that time almost unprecedented among colonial churches. With strong feeling of gratitude might he say, 'what hath God wrought?'

In the carrying on of the work, he was ever ready to render his counsel and assistance. He was a member of the Foreign Mission Board from its formation till his death, and so far as he was enabled to attend its meetings, took an active part in the management of its business. The progress of the mission, he anxiously watched, and even in its darkest hour, his faith in the promises of the God of Missions, and his confidence in its success were never shaken. Firmly did he anticipate the day, when the spirit of God would descend upon the moral desert, and the thirsty land become pools of water. When the clouds began to break, and when tidings of success refreshed our hearts, and still more when each succeeding message brought us intelligence of additional progress, none rejoiced more than Dr. Keir,

or more heartily raised his voice in giving glory to him who alone giveth the increase.

XII. PERSONAL AND DOMESTIC HISTORY.

Having thus briefly sketched his chief public efforts, we must briefly refer to his personal and domestic history. Upon this there is not much to record. Of his religious history we can say but little. He kept no diary and he did not proclaim his piety on the housetops, by an ostentatious declaration of his "experience." But his close walk with God and his growing likeness to the Saviour were clearly manifest. Those who knew him intimately knew best how close his daily communion with his heavenly father. But to all who came in contact with him, it was evident that his path like that of the just, was shining more and more unto the perfect day. We have heard it said that in youth his temper was quick. If so grace enabled him to subdue it so entirely, that he was distinguished for his Christian meekness—but all the features of the Christian character were exhibited in increasing brilliancy, so as to be known and read of all men.

He was never a very strong man, and some thirty years ago he exhibited signs of failing strength, which alarmed his friends. But from this he recovered and through the greater part of his ministerial career, he enjoyed an amount of health, which enabled him to discharge the duties of the ministry with an uninterrupted regularity, such as has been rarely exhibited. "It is worthy of being remembered, here also," he remarked at his Jubilee "as no ordinary ground of thankfulness that during the whole of this long period, (of fifty years) I have not been prevented by sickness, but only upon two occasions, from preaching every Lord's day, and at all other times, when called in Providence to the performance of the duty." We may mention that one of these occasions was after he had passed his 77th year.

We do not feel it necessary to draw aside the veil from his private life, and to expose to public view his appearance in his family. It is sufficient to say that in this relation he exhibited a pattern of the same Christian virtues, as distinguished him in every other walk of life. It has been the case that some excellent men have failed here. But Dr Keir's Christian excellence appeared not so much in the towering eminence of any one feature of character, as in the harmony and proportion in which all the Christian virtues were exhibited. He exhibited not the qualities which make a man extraordinary in one position, but that well balanced state of mind and spirit, which renders a man the object of esteem in all the relations of life. And we say from frequent and favourable opportunities of judging, that those who would see Dr. Keir in his most endearing aspects—those who would have learned how loveable a man he was, and would fully appreciate his excellence, required to see him in the bosom of his family.—It behoved them to observe him as the faithful prophet, priest, and king of that circle—to behold him as the tender husband and the faithful counsellor—as the affectionate father and guide of the young—to mark his firmness in resisting and reproving wrong,

while by love and gentleness he led in the right way, and especially to behold him as the High priest of the family, presenting their morning and evening sacrifices before the God of the families of the earth—and they would need to know the place which he occupied in the hearts of that band. May they now experience, that “a father of the fatherless, and the Judge of the widow is God in his holy habitation.” There is scarcely any circumstance in his domestic history requiring notice in this sketch. A large family was born to him, among whom he enjoyed a large measure of “domestic happiness, that only bliss of paradise, that hath survived the fall;” and he was also called to endure his share of those trials, which in this life so often rend the parental heart. Clouds sometimes darkened his hearth. But his trials were borne with resignation, and were made to work together for good, and under the abundant manifestations of divine goodness toward him, there was heard in his dwelling “the voice of rejoicing and of salvation, as there is in the tabernacles of the righteous.”

Perhaps we should say here a few words about his preaching.—From what we have said, it may be at once inferred that the matter of his discourses would consist of the pure beaten gold of the sanctuary. As a general characteristic, it may be said of them that they were doctrinal; but they were far from being exclusively so. His preaching exhibited a judicious mixture of the doctrinal, the experimental and the practical. The basis might be doctrinal, but doctrines were not presented in a dry dogmatic form. They were always presented as great living truths, lying at the foundation of practical godliness, and in connexion with his exhibition of them, we have heard from him some of the most rousing appeals to the conscience, to which it was ever our privilege to listen. Like the apostle Paul, he might be described, as “by *manifestation of the truth commending himself to every man’s conscience in the sight of God.*” The best testimony to this may be found in the statement of an individual, who gave up attendance upon his ministrations, assigning as a reason that he did not like to attend Dr. Keir’s preaching, for it always made him uneasy. One feature of his discourses is deserving of particular notice, viz: their biblical character. Every truth was enforced by scripture reference, to an extent which showed how deeply he had drunk at the fountain of wisdom, and how profound his reverence for divine authority. It must be admitted however, that his preaching was scarcely of the kind called popular. This arose partly from his manner, and in particular from a hesitancy of speech, which was frequently interrupted by a slight cough, so that strangers, or those who had only heard him on a few occasions, were often not much attracted by it. But any unfavourable impressions produced by his manner soon passed away, and the judicious and the pious soon relished the fulness of gospel truth, which he set forth before them in “good and acceptable words.” By some it has been said, that in his preaching, the “strong meat” predominated to an extent, which rendered it unsuitable for the bulk of ordinary hearers. But the best proof of the general adaptation of his preaching is to be found in his congregation, which continued not only their attachment to himself personally, but which always felt the warmest admiration for him as a preacher, and continued to listen with increasing eagerness and delight, to his ministrations till the very last.

XIII. OLD AGE AND JUBILEE.

Thus years increased upon him. He had for some time passed the three score and ten, which form the allotted period of human life, still he was able to go out and in, discharging the various duties of his station. But his old age was what the scriptures emphatically call "a good old age." It was an old age in a great measure free from bodily infirmity, in which the senses were left in perfection, and the mind was still strong, vigorous and cheerful. In his worldly circumstances he was free from the harassing cares of his early years. He dwelt among his people, and enjoyed largely their esteem and affection, while in every part of the Island and in other portions of the church where he was known, his name was mentioned only with the most loving veneration, while among his brethren in the ministry he was both loved and venerated as a father. But especially was it pleasing for him to contemplate the state of the church on the Island then, compared with what it was when he came to it. "At that period," said the Rev. R. S. Patterson writing a few years ago, "the country presented the appearance of an almost unbroken forest. Only here and there, at wide intervals, might be seen a few solitary settlers, dwelling for the most part in poor log huts with a little clearing around them. The moral and religious condition of the people also was very affecting. The few that made any pretensions to piety, were as sheep scattered abroad, having no shepherd. The labors of the Rev. Mr. Gordon had been short, and much impeded by his increasing debility, even while they did continue. There was therefore little else than a moral waste when Dr. Keir arrived. But how great the change which he has lived to witness! Instead of a dense uninterrupted forest, he sees an extensively cultivated country; instead of a few lonely huts, numerous and comfortable habitations, instead of a handful of straggling settlers, a population of over 60,000; instead of a feeble band of isolated Christians, having none to care for their souls, a number of laborious ministers and flourishing congregations. "Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the forest shall clap their hands. Instead of the thorn, shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

One trial was indeed permitted to darken his latter days. It was one of a peculiar nature—one in which after all his efforts to clear up the matter, an unfavourable impression regarding his conduct remained upon the minds of many, even of those who were his well-wishers. An extraordinary delusion seized the minds of a multitude of well-meaning people, which could not be dislodged either by fact or argument. This continued for some time, and severely tried his feelings. But Christian faith and patience shone conspicuously under it, and at length God in his Providence gave him ample means of vindicating himself. And though there were still circumstances of grief, yet he had cause for thankfulness, that God "brought forth his righteousness as the light and his loving-kindness as the noon-day."

Of Dr. Keir it may be said emphatically that his last days were

his best days. His character exhibited a beautiful picture of ripeness for the master's garner, and meetness for the inheritance of the saints in light; while he continued to discharge all the labors of the ministry, and in a manner, which if not in bodily vigor, yet in mental and moral power, surpassed the performances of his early days.— Even last winter he went through the whole work, of family visitation in his congregation. In him was fulfilled the promise; the "righteous shall flourish like the Palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright, he is my rock, and there is no unrighteousness in him."

In July last the congregation of Princetown resolved to celebrate his Jubilee. It is usual to date a person's ministry from his ordination. But as Dr. Keir had commenced to labor in Princetown in 1808, and had continued with but slight interruptions to minister there ever since, although his ordination did not take place for some time after, it was resolved to celebrate his Jubilee then. As events have been ordered since, we cannot but rejoice at their determination.— The event excited great interest through the Island. On the day appointed, (20th July,) the whole country round poured forth a stream of carriages and horsemen, in some places all the carriages and horses in the settlement being put in requisition. A number living at a distance had arrived in Princetown the day previous, and from an early hour in the day, crowds were to be seen gathering from every direction. Tea had been set out in the upper and lower stories, of the Mechanic's Institute, and in an arbor adjoining, as well as in another building near. Tables had been spread for 450 guests, and these were filled four times, and part of them five times. It was believed that many were present who did not partake of the good things, provided in such abundance by the people of Princetown. It was calculated that there must have been 3000 persons present.— They were from all parts of the Island, some having come all the way from Cascumpeque on the west, and from Belfast on the east.— They were of all denominations of professing christians. Even a number of Roman Catholics were present.

After tea the company met in the open air. After religious exercises addresses were presented to Dr. Keir from the congregation of Princetown and the Presbytery of P. E. Island, to which he made suitable replies. The audience was then addressed by several ministers present, when several votes of thanks were passed, the doxology was sung, and the congregation was dismissed with the Apostolic benediction, when the vast crowds quietly separated, all seemingly gratified with what they had witnessed. The proceeds of the Tea meeting amounting to £112, were handed over to Dr. Keir as an expression of good will.

XIV. LAST DAYS, DEATH AND BURIAL.

At the time of his Jubilee, Dr. Keir appeared in his usual health. A pensive thoughtfulness, deeper than usual, appeared to rest upon him, but it seemed only appropriate to the tender recollections of the past, and those views of the solemn responsibilities of his minis-

try, which the occasion would naturally suggest. But there was nothing to indicate, that his health was worse than it had been for years, or that it might not be his Master's will to continue him in active service for some years to come. He continued to discharge the duties of his pastorate till the time for the opening of the Seminary. But it was remarked that for some time before his death, his pulpit ministrations were marked by more than usual earnestness. He seemed to feel, more and more deeply the value of the soul, the shortness and uncertainty of life, and the nearness of eternity, and he preached as if already he were breathing the air of the better land, to which he was so soon to take his journey. On the Sabbath before leaving home, the last of his earthly ministry, he lectured on that exclamation in which the apostle, concluding his exposition of the grander themes of Salvation—pours forth his sublime and affecting tribute to the wisdom, goodness and sovereignty of God—in a strain scarcely surpassed even in Scripture—a passage, which might well have been chosen as a fitting close to the ministry of one, who had been called to teach divine truth as a system, and whose great aim in all his instructions had been to exhibit God as all in all, Rom. xi. 33—36, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him and through him, and to him, are all things; to whom be glory for ever, Amen."

At the end of August he came over to the mainland, to enter upon the duties of the Theological Hall. He attended the opening of the Seminary in the new buildings at Truro on the 1st of September, and entered upon the duties of his class, seemingly in his usual state of health. The only circumstance remarked in the conducting of his class, which would give indication of anything the matter with him, was that at times his mind seemed in a state of vacancy, until aroused by something said or done in his presence. But the same thing had been noted before, though perhaps not to the same extent, and it did not excite attention. He went through the exercises of the class as usual until the 15th of the month. On that day after class he went to the Post office to enquire for letters from home, but while away lost all recollection. He fell into the hands of kind friends, who conveyed him to his lodgings in a carriage. Medical aid was called on, and every thing was done for him that human skill could devise. But congestion of the brain had set in, and his constitution was too far gone to resist its violence. In spite of all that medical skill could do, he continued to sink till about 12 o'clock on the night of the 22nd, when he expired. His work was done.—His Great Master had given the commission and none could reverse his decision.

During the greater part of his illness he was in a state of lethargy, which continued to deepen till the end, so that he held but little communication with any person. When spoken to in a loud or sharp tone of voice, he was aroused for an instant, and was able to give an intelligent answer, but immediately he relapsed again into unconsciousness, and the impression made at the moment seemed as rapidly to be effaced. Thus there was no opportunity of his giving

one of those death-bed testimonies, which good men are often permitted to bear to the honor of our religion. He was not permitted to utter any of those triumphant expressions of joy and hope, so comforting to friends, and by which

The chamber were the good man meets his fate
Is privileged beyond the common walk of life,
Quite on the verge of heaven.

Nor was he permitted to utter any of those parting counsels and warnings so well fitted to be profitable to survivors. But there was no need of such in his case. His life of abundant labors is a better testimony than any death-bed saying. "Blessed are the dead that die in the Lord from henceforth, yea, saith the spirit, they rest from their labors, and *their works do follow them.*"

It would no doubt have been a pleasure to his friends had he been permitted to die in the bosom of his own family. But seeing that his master willed otherwise, they are called to bow in submission to his will, and say "It is the Lord, let him do what seemeth him good." Perhaps they may even here see reason to say of this as of all his arrangements, "he hath done all things well." We think it was appropriate to a long and laborious life, that he should die *at his post* with all his armor on, and still "about his father's business."

Intelligence of his sickness had been conveyed to his family, but not in time for any of them, with the exception of his youngest son, who happened to be in Nova Scotia, to reach Truro before he died. Some members of the family came from Princetown to Charlottetown, intending to come across, but the steamer had gone and no other mode of conveyance offered. They however heard of him frequently by telegraph, and during the two or three days that elapsed till intelligence of his death was received, the house at which they lodged was a house of mourning, many who had sat under his ministry, and many belonging to the city, who had known him and venerated his character, calling frequently and anxiously enquiring for tidings regarding him, and giving utterance to sincere expressions of sorrow, when they heard that all was over. When they returned home, the house was filled with persons who had assembled to condole with the family, and when the tidings were conveyed, that the husband, the father, and the pastor, was now no more, the scene was deeply affecting. But this we must pass over.

In the meantime arrangements had been made for the removal of the remains to Princetown for interment. On the day following his death, (Thursday 23rd September,) they were conveyed to Pictou, being followed that distance by the students at the Hall. There they were placed on board the steamer *Westmorland*. What followed we shall give in the words of Rev. R. S. Patterson:

"On Thursday, the 23rd of September, I first learned of the alarming illness of Dr. Keir. On Friday one of the Elders of the Princetown congregation, called at my house and informed me of his death, and that he was on his way to Summerside, where his remains were expected by the steamer *Westmorland* that day. I accompanied the Elder to Summerside, on approaching which place I perceived a larger than usual number of persons collected there. On coming near, I recognized many members of the congregation of Princetown, who had come to meet the remains of their deceased pastor, and accompany them to his late residence. Deep sorrow was depicted upon every countenance, and among the

first words which I heard from many lips were these: "O, we have sustained a great loss! There were many persons, however, from other places, as well as from Princetown. All seemed to vie with one another in testifying their respect for the deceased.

"At about four o'clock the steamer was seen in the distance and rapidly neared the wharf, her colors being half-mast high. A greater crowd of persons were assembled at the landing, then had ever been seen upon any previous arrival of the boat. The remains being landed and placed in a suitable vehicle, the procession moved slowly toward Princetown. Sixty-two carriages, containing persons belonging to his congregation, followed the remains of Dr. Keir from Summerside to his late residence, which was very remarkable, considering that the intelligence of his decease had reached Princetown, only on the previous night. As the procession moved towards Princetown, groups of persons were to be seen along the road in various places, indicating the intense interest everywhere felt in regard to the deceased. It was sometime after dark before we arrived at the late residence of Dr. Keir. Previous to the introduction of the remains into the house, I entered for the purpose of endeavouring to administer suitable consolation to the bereaved family. I found a large company of persons, chiefly females, present who had come to await the arrival of the procession. It was evident from their countenances that they felt that they had sustained a severe bereavement. The remains were brought into the house, and on the following morning, Saturday, the coffin was uncovered, and the bereaved family had the melancholy satisfaction of looking upon the countenance, now pale in death, of the once affectionate husband and revered and kind father, and the congregation, of their lamented pastor. No provision had been made for sermon on the following Sabbath. The funeral was appointed to take place on Monday ensuing at two o'clock.

"On Monday I proceeded to Princetown, whence I had returned home on Saturday. A large number of persons had assembled to the funeral, how many we have no means of exactly knowing. Besides many from the neighboring settlements, scarcely any in the congregation was absent, that could possibly be present. Not a few Roman Catholics, also, attended the funeral. The services were commenced by singing a part of the 39th Psalm, which was given out by the Rev. Isaac Murray, who also read the 15th Chapter of 1st Corinthians. I then offered up prayer. The people having taken some refreshment, prayer was again offered up, in a very impressive manner, by the Rev. Alex. Sutherland, of the Free Church, who had kindly come from a considerable distance to be present upon the occasion. The remains were then conveyed to the resting place in the church-yard, and there deposited. As I had been appointed by the Presbytery to supply the pulpit at Princetown, on the following Sabbath, I endeavored to improve the solemn event by a sermon from Matthew xxiv; 45, 46. "Who then is a faithful and wise and servant, whom the Lord hath appointed ruler over his house to give them meat in due season; blessed is that servant, whom his Lord when he cometh shall find so doing."

XV. CONCLUSION.

We have thus sketched the history of a good man lately passed from our midst—we have given an outline of his labors, and perhaps now we should endeavor to delineate his character; but this will be better exhibited by the above memorial of his life, imperfect as it is, than by any thing we can say here. Nor do we feel it necessary, to say much in the way of describing his intellectual powers. We by no means place Dr Keir in the first rank as to talents or original genius. And yet he occupied a place in our Church, such as no other man has done for some time. We are safe in saying that for a number of years, there has been no member of our Synod who had the general esteem and veneration of his brethren, to the extent which he had, or whose words carried greater influence. To what was this attributable? In part

no doubt it was owing to his years and long and faithful services in the Church; but there must have been something in the man himself to win such a position. We can barely enumerate what we regard as the leading qualities of his mind, by the combination of which he became so honorable among his brethren. In the first place, he possessed, if not extraordinary powers of mind, yet good talents, among which predominated that mysterious faculty, or whatever it may be called, in which men of great talents are sometimes deficient, generally known as good common sense. To this may be traced that practical prudence, which through life distinguished him, and which rendered him so useful as a practical man in the Church. But secondly, he was characterized by great diligence, all his powers were well improved, and whatever his hand formed to do he did it with his might. And thirdly, his whole conduct bore the impress of deep piety. In his presence, we felt "how awful goodness is." His religion especially manifested itself in the kindness and affection of his disposition. His whole intercourse with men seemed to be guided by the command of the Apostle, "Giving none offence, either to Jew or Gentile, that the ministry be not blamed." And lastly, he was distinguished by great devotedness to his work. This in one view, may be regarded as a part of piety, but in another it is one peculiar form in which it manifests itself. It is now universally acknowledged, that no man will excel in any profession, or department of business, without a spirit of devotedness to it, and this spirit will supply in a good measure, the lack of other qualifications. The predominant quality of Dr Keir's mind was "*devotedness to the service of God in the gospel of his Son*," and we believe that to this, especially combined with the features already mentioned, was owing the fact, that he became "more honorable than his brethren."

The subject suggests many practical reflections. We shall however, in conclusion give only some thoughts on the death of an aged minister, extracted from a sermon by the Rev. J. Kerr of Glasgow, on the death of his colleague, Dr Kidston.

"The world we live in, is one of ceaseless mutation. Every setting sun brings its changes whether we perceive them or not. Day by day, "our ago is departed and removed from us like a shepherd's tent." We pitch our tabernacle every night nearer death, nearer judgement. The departure of each friend who enters the world of spirits is intended to give us this admonition. Leaving, they leave this lesson, "Thou also shalt become weak as we; thou shalt become like unto us." The death of a Christian minister comes with a wider circumference and deeper significance of warning than almost any other. It visits every house in a large community with its note of change, and knocks loudly at every heart. The pulpit speaks in death, as in life, to all who gather round it. The absence of its wonted occupant is the last and most solemn of his admonitions—the silent eloquence of that preacher, Death—who more impressively than the wise man, writes "vanity of vanities," on all this sublunary life. The departure of an aged minister gives an emphasis to this lesson even more profound. For sixty years, change invaded every seat in the house of God, but it spared the central one. The teachers' place seemed to have made a covenant with death, a stranger might have visited this congregation at the interval of half a century to find the same face there, and in the ceaseless revolutions around it, one fixed place appeared to have been found, as in the firmament of stars, moveless amid surrounding mutability." But now that faculty is dissolved, the ancient landmark is removed which these fathers had

set for us. Now we have been brought to the heartfelt acknowledgement, "We are strangers before thee and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding." This one change calls to mind many; it stirs up the dead for us; it leads the eyes to wander from seat to seat, and ask the question, "Our fathers, where are they." There are high places of weeping in the path of life that summon us to look back, and none more sacred and touching, than those that lead us to meditate on the waste that death has caused in a religious community. The overthrow of empires and fall of ancient dynasties are impressive; and yet frequently they roll over head like the thunder peal, and leave the homes of men unharmed, that the sun may smile on them when the storm is past. But a change in a Christian congregation reminds us of the quenching of domestic fires, of the dispersions of family circles, of coldness and desolation in homes and hearts." * * *

"While we cast our eyes further back, how few survive of those that saw him who has just departed enter on his ministry! The names of them that are asleep are more by far than of them who are alive and remain. 'Tis long since the congregation of the dead has had the majority. Men of faith and prayer and active zeal, who carried many a year the ark of God, are numbered with a generation past. Families once numerous, have left not a name; or some solitary mourner with Rizpah-like grief lives to guard their memory. Voices that sung God's praises are hushed in silence. Those who walked to the house of God in company are resting together in the narrow house; and fathers and brethren and fellow partners in the journey, whom we have loved as our own soul, "have been led captive of him who opens not the house of his prisoners." What hearts have been rent in these partings that bleed afresh as memory touches the wound, and that shall never be fully healed, till the great day when the grave shall hear the word *Restore!* As the saviour stood before the sepulchre of Lazarus, it is said with touching simplicity, "Jesus wept," and wherefore? It was not, as John Howe has observed, over that one grave: "For he knew his own purpose and foresaw the certain and glorious case of this dark dispensation. No, but in that single death he saw many. In the weeping mourners around his eye beheld all the woe and desolation which sin and death had brought into this fair world; and then that large heart of his was melted—" he groaned in the spirit and was troubled." This one recent grave may so lead us back to many a mouldering heap around it.

"The air is full of farewells to the dying
And mournings for the dead."

We have been like the apostle "in deaths oft." It is not forbidden to call up the forms of the departed, although like Samuel to the unhappy king of Israel, they came to tell us that we must soon be with them. The sorrow is salutary:

'O, let the soul her slumbers break,
And thought be quickened and awake;
Awake to see
How soon this life is gone and past;
How death comes softly stealing on,
How silently.

Our lives are rivers gliding free
To that unfathomed boundless sea,
The silent grave.
Thither all earthly pomp and boast
Roll, to be swallowed up and lost
In one dark wave."

[We have thought it better to publish the whole of the above in the present No., though it occupies an unusual amount of space. Communications that have lain over will be attended to in our next. We regret that a number of typographical errors occurred in the part published last month. The most important we think it proper to notice. Thus page 65, line 5 for "Chapel Church"

read "Episcopal Church." Page 67, line 3 from bottom for "supplied" read "supported." Page 68, line 13 from bottom for "1829" read "1826." Same page, line 8 from bottom, after "New Glasgow," the following words should be inserted "being as extensive in point of numbers and also of ministerial labors as it had been before the disjunction of Richmond Bay and Bedeque." Page 69, line 6 from bottom for "year" read "years." Page 71, line 6 for "people" read "simple." Same page, line 18 from bottom for "pastoral" read "fraternal." Page 72, line 17 from bottom for "pastoral" read "apostolic.]"

WAITING FOR CONVICTION.

From Spencers Pastoral Sketches.

There was a young woman in my congregation at one time, about whom I felt no little interest, and had for a long time sought an opportunity to speak with her alone, on the subject of religion. I had spoken to her more than once, sometimes in the presence of her mother, and sometimes before some other member of the family. But she was very reserved. She seemed entirely disinclined to any conversation on the subject. Her taciturnity was so constant, that I could only ask questions, and she answered only in monosyllables, or not at all. I had some acquaintance with her, as a neighbour and friend, but little as a minister. She appeared to me to possess more than ordinary share of intellect and amiability. I had often noticed that she gave strict attention to my sermons. But, though many others, some among her acquaintance, and some in her own family had then recently become, (as we hoped,) the children of God; yet she never manifested any special concern. When I thought of her good sense, her candor, her kindness of feeling, and her sobriety, I was surprised that she did not seek God. She was now passing by the first years of her youth, and it pained me to think that they were gone, and that she was now entering the years of her womanhood, a stranger to Christ. I resolved to see her in private, and aim to overcome that obstinate taciturnity, which I despaired of overcoming in the presence of any other person, and which, as I supposed, hindered me from perceiving the real state of her mind, and knowing what to say to her.

I called at her home and asked for her. But, as she and her mother, both at the same time entered the room where I was, I was obliged to say to her mother, that I desired to see her daughter alone, if she would be so kind as to grant me that privilege. "Oh, *certainly*," said she, and left the room, manifestly disconcerted, if not displeased.

I immediately said to the daughter, "I am always happy to see your mother; but I called on purpose to see you alone."

"I knew you asked for me," said she; "but mother would come in; she always *will*, when you ask for me. I don't know why it is, but she always seems to be unwilling to have you see me alone."

"And did you wish to see me alone?"

"Not *particularly*; but mother and I are such great *talkers*, that you will find one of us at a time quite enough."

"Do you call yourself a great *talker*?" said I.

"Oh yes, they say I am; and I suppose it is true."

"Well, will you talk with *me*? I have called on purpose to talk with you on the subject of your religion, if you will allow me that privilege."

She was mute. She cast her eyes downwards, and seemed confused.

"I hope you will not consider me intrusive," said I, "or impertinent; but I have long felt a deep interest in you, and have desired an opportunity to converse with you freely and confidentially about your religious duty."

"I did not know that you ever thought of me."

"Then certainly I have need to beg your pardon," said I. "I must have treated you very impolitely if you did not know that I ever thought of you."

"Oh, no, sir; you have never treated me impolitely."

"And certainly I never *will*. But permit me to ask you, are you willing to converse with me about your own religion?"

"I have got no religion," said she, with a downcast and solemn look.

"And do you mean always to live without it? and die without it?"

She made no answer. I paused for an answer, as long as I thought I could, without embarrassing her feelings; but no answer came. I continued:—

"You say you have got no religion. Would it not be wise and well for you to attend to that subject; and aim to attain a religion, that will secure to you the favour of God and everlasting life?"

She made no answer. After another pause, I said: "You think of this subject I suppose, sometimes?"

She made no reply.

"Are you unwilling to think of it?"

No answer.

"My dear girl," said I earnestly; "I did not come here to embarrass you, or annoy you in any manner. I love you and wish to do you good. But if you prefer it, I will leave you, at once. I will not intrude myself upon you, or intrude upon your attention a subject, to which you do not wish to lend your mind."

"Why sir," said she, "I am glad to see you."

"Why, then, will you not talk with me?"

"Indeed; sir, I do not know what to say."

"Pardon me, my dear girl; I do not wish to embarrass you, or blame you; but certainly you *could* answer me some of the questions I have asked. And now allow me to ask you again; do you think much on the subject of religion? or have you any concern about it?"

She made no answer.—After a painful, but brief pause, I continued:—

"I beg you to speak to me. Say anything you think or feel. I assure you I have no feelings towards you, but those of kindness and respect. I *will* treat you politely and kindly. But, my child, your silence embarrasses me. I am afraid to say another word, lest I should hurt your feelings. You might deem another question an impertinence."

"You may *ask* me," said she, with a forced smile.

"Then," said I, "are you giving any serious or prayerful attention to religion?"

"No, sir, not at present."

"I thank you for the answer. But let me ask; do you not think that you *ought* to attend to it, earnestly, and prayerfully, and without delay?"

She did not answer, but appeared quite confused. The blood mounted to her cheeks. I pitied her.

"Believe me," said I, "I do not mean to confuse you; but why do you not speak to me, and tell me your feelings plainly and freely? And I will hold all that you say, as confidential as you please to make it."

"Well, sir, *I will*. But I know you will not like it."

"No matter for that," said I.

"I do not wish to oppose *you*; but I do not think it would do any good for me to attend to religion, with my present feelings."

"Pray, what do you mean? I do not understand you."

"I mean," said she, "that I have no particular anxiety about religion; and I do not believe it would do any good for me to attend to religion, till I have some greater anxiety about it."

"And are you *waiting* for such an anxiety?"

"Certainly I am."

"Do you expect to get it by *waiting*? Do you think it will ever *come* to you?"

"I do not know, indeed," said she, very sadly.—"I used to hope so; but I have waited for it a long time."

"Does the Bible tell you to wait for it?"

"I do not know, as it *tells* me to wait. But it speaks of conviction; of broken and contrite hearts; and Christian people speak of awakenings, alarms, and dis-

tresses of mind, and influences of the Holy Spirit, with those who are led to religion. And you preach such things; as if these were the beginning. And if I have none of these, how *can* I begin to seek God?"

"Did you ever hear me preach, that one should wait for these?"

"Yes."

"No *never!* my child."

"Yes I have, I am sure."

"*Never, never!* I preach nothing like it."

"I remember your *text*, sir: and you always preach the text: 'On thee do I wait all the day.'"

"Yes; and in that sermon I told you, that waiting *on* God was one thing, and waiting *for* God was quite another. The first was right, and the last was wrong. We wait *on* him by such things as prayer. Did I not tell you so?"

"Yes, sir; you did."

"And do you pray?"

"No."

"Then you do not obey my sermon, and wait *on* God."

"How can I, with no conviction?"

"How do you expect to get conviction?"

"I do not know."

"Do you know and feel, that you are a sinner against God, and not reconciled to him?"

"Yes, I do."

"Do you know, that you cannot save yourself, and need Jesus Christ to save you?"

"Yes, I *know* it;" (said she, with a very significant accent upon the word *know*.)

"Then you have *some* conviction."

"You may call it conviction, if you will; but I have no deep impressions."

"And are you just waiting for such impressions, before you will do anything; and when they come, you mean to seek God?"

"Yes, sir."

"Then, *you may wait forever!*"

"Oh! I hope not!"

"Probably you will! Such deeper impressions seldom come, by waiting for them. How long have you been waiting for them already?"

"About five years, sir."

"And have you *gained* anything, in those five years, any deeper impressions?"

"I do not know as I have."

"Will you gain anything, by waiting five years more?"

"I am afraid not;" (said she, sadly.)

"And *I am* afraid not," said I. "You may wait on, till you have just waited into the grave, and your *waiting will do you no good!*"

"What *shall* I do?"

"Seek ye the Lord while he may be found. Call ye upon him while he is near."

"What! with my present impressions?"

"Yes; with just your present impressions."

"I do not believe, it will do any good."

"Perhaps not. But five years' *waiting* has done you no good; and you have no reason to think, that five more would do you any. You have tried *waiting*; and now I want you to try seeking, as the Bible bids you."

"I would seek the Lord, if I thought it was possible, with my present feelings."
"It is possible. I am confident you would not seek in vain. I *know* you are deceived. I know you are acting contrary to the commands of the gospel. I know you are putting your own wisdom in the place of God's wisdom, which calls you to seek the Lord, now, to-day. But you are waiting for conviction."

"Now I beg you to hear me, and treasure up what I say. I have several things to say to you. Will you hear me?"

"Most willingly, sir."

"Then, I. Remember, that God never tells you to *wait* for convictions, or

anything else. He tells you, 'Behold now is the accepted time, behold now is the day of salvation.'

"2. You have *no occasion* to wait for any deeper impressions. In my opinion you do not need them. You have impressions deep enough. How deep impressions does a sinner need? What does he need to know and feel, in order to be prepared to come to Christ? I will tell you: he needs to know that he is a sinner—that he cannot save himself—that he needs Christ to save him. That is all—and you have all that, already.

"3. Deeper impressions *never yet came by waiting* for them, without prayer and without attempting to flee to Christ—and they never *will*.

"4. Your *duty* is to turn from sin and the world to Christ, at once, to-day.

"5. If, after all, you do need any deeper impressions, I will tell you *how* you may get them, and you will get them in no other way: you will get them *just when* you aim to do as God bids you, to repent, to flee to Christ, to give God your heart. At present you are excusing yourself from all this, by the false notion, that you have not impressions enough to be able to do so. You do not, this moment, feel condemned for neglecting the great salvation; because you think you cannot attain it till you have deeper convictions. This is your excuse. And it is all a deception, in my opinion. But if you do need more deep convictions, you will get them when you aim to come to Christ. Then you will find you have no *heart* to do it, nor *will* to do it, no readiness to deny yourself, and renounce the world, and then you will begin to see what an undone and helpless sinner you are, and how much you have need to pray for God's help, as you are *not* doing now. This is the way to gain deeper impressions, if you need them, —and the *only* way. Five years more of waiting, or fifty years, will not give them to you.—This is all I have to say."

I left her.—About three days after this I called on her again, and found her in a very solemn and sad state of mind. She said, that on thinking of what I said told her, she believed every word of it, and tried, with all her might, to do as I had exhorted her. She read her Bible, and prayed, and the more she tried to give up the world, and give God her heart, the more she found that her heart would not yield. She said she "could do nothing with it,—she did not believe there ever was such a heart, so opposed to God,—she never knew before what a sinner she was,—she did not believe there was any possibility of her ever turning to God."

"Jesus Christ," said I, "is able to save you."

She replied, "I suppose he is; but I do not think he ever will!"—As she said this she appeared deeply solemn, and was overcome with her emotions, which choked her utterance.

"Jesus Christ," said I, "is *more* than able to save you—he is willing."

She lifted her eyes upon me, with a despairing look: "I wish I *knew* that he is willing."

"You *do* know it," said I. "His word tells you so. 'Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest for your souls. If any man thirst, let him come unto me and drink. Whosoever will, let him take the water of life freely. Ho! every one that thirsteth; come ye to the waters. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.'"

"Oh!" said she, "I will try to seek God."

I instantly left her.

Not long after, (a few days,) I called upon her, and found she was calm, and happy in hope. She said that all her trust was in Christ, and that the forbearance and love of God appeared to her most wonderful. She thanked me for what I had said to her. "You opened my eyes," said she. "When you came here that morning I did not intend to talk with you; and when you began to ask me, I was resolved not to tell you how I felt. And if you had not *made* me tell, and had not almost forced me to attend to religion now, I should have waited for deeper convictions all my life. But, sir, I think you were wrong, when you

told me I did not need any deeper convictions. At that time I knew almost nothing of my heart. I never found out how much it was opposed to God and his demands, till some time afterwards, when I resolved that I would become a Christian that very day."

"And did your resolve bring you to Christ?"

"Oh no! not at all. It did me no good. My heart would not yield. I was opposed to God, and found I was such a sinner, that I could do nothing for myself. My resolutions did me no good; and I gave up all, and just cried for mercy. Awhile after that, I began to be at peace. I do not know *how* it is, but *I* have done nothing for myself. Indeed, when I cried so for mercy, I had *given up trying* to do anything. It seems to me that when I gave up trying, and cried to God; he did everything for me."

Some months after this, she united with the church, and has lived in its communion ever since, a useful and decided Christian.

RELIGIOUS MISCELLANY.

STRIKING INCIDENT OF PURITAN TIMES.

About the middle of the seventeenth century, the son of a Mr. Studly, a lawyer in Kent, was brought to the knowledge of Christ. His father, a profane man, and a bitter hater of the Puritans, did all he could to drive the son out of his pious ways. Failing in all attempts, he bethought himself of a plan for marrying him into an ungodly family. Ordering horses one morning, he took his son with him for a ride, and, on the way, thus addressed him:—"Son, you have been matter of great grief to me, and, having used much means to reclaim you from this way you are in to no purpose, I have one more remedy to apply, in which, if you comply, I shall settle my estate upon you, otherwise you shall never inherit a groat of it. I am riding to such a gentleman's house, to whose daughter I intend to marry you." The son said little, knowing that family to be profane, but went with his father, who before had made way there. They were entertained nobly; he had a sight of the young lady, a great beauty, and the young man fell much in love with her. When they had taken their leave, on their way home, his father asked him, "What he thought of her?" He answered, "No man living but must be taken with such a one, but he feared she would not like him." The father was glad it had taken, and bid him take no care for that. The wooing was not long, for at three weeks' end they both came to London to buy things for the

wedding. The father had charged, that in the time of wooing in that gentleman's house, there should be no swearing nor debauchery, lest his son should be discouraged. Wedding clothes were bought, and the day came in which the young couple were married. At the wedding dinner, at her father's house, the mask was taken off; they fell to drinking healths, and swearing among their cups, and, amongst others, the bride swore an oath. At which the bridegroom, as a man amazed, took occasion to rise from the table, stepped forth, and went to the stable, took a horse, none observing—all were within busy; he mounted and rode away, not knowing what to do. He bewailed himself as undone, and deservedly; for that he had been so taken in love, and the business so hurried on in design, he said he had at that time restrained prayer and slackened his communion with God, when, as in that grand affair of his life, he ought to have been doubly and trebly serious, and so might thank himself that he was utterly undone. He sometimes thought of riding quite away. At last, being among the woods, he led his horse into a solitary place, tied him to a tree, in his distress, and betook himself to his prayers and tears, in which he spent the afternoon. The providence of God had altered his argument of prayer, which was now for the conversion of his new married wife, or he was undone. This he pressed with prayers and tears a great part of the afternoon, and did not rise from prayer without good hope

of being heard. At the bride-house was hurry enough,—horse and man (after they missed the bridegroom) sent every way. No news of him. He was wrestling as Jacob once at Peniel. In the evening he returned home, and, inquiring where the bride was, went up to her and found her in her chamber pensive enough. She asked him, "If he had done well to expose her to scorn and derision all the day." He entreated her to sit down upon a couch: there by him, and he would give her an account of his doing what he had then done, and tell her the story of his whole life, and what the Lord, through grace, had done for him. He went over the story here above-mentioned, not without great affection and tears, the flood-gates of which had been opened in the wood, and ever and anon, in the discourse, would say, through grace God did so and so for me. When he had told her his story over, she asked him what he meant by that word, so often used in the relation of his life, "through grace," so ignorantly had she been educated, and asked him if he thought there were no grace in God for her, who was so wretched a stranger to God. Yes, my dear, said he, there is grace for thee, and that I have been praying for this day in the wood, and God hath heard my prayer and seen my tears, and let us now go together to Him about it. Then did they kneel down by the couch-side, and he prayed; and such weeping and supplication there was on both sides, that, when they were called down to supper, they had hardly eyes to see with, so swelled were they with weeping. At supper the bride's father, according to his custom, swore. The bride immediately said, Father, I beseech you, swear not; at which the bridegroom's father, in a great rage, rose from the table. What (says he,) is the devil in him! has he made his wife a Puritan already? and exclaimed that he would rather set fire, with his own hands, to the four corners of his fair-built house than ever he should enjoy it. And accordingly he acted; made his will; gave his son, when he should die, ten pounds to cut off his claim; and gave the estate to some others, of whom Dr. Reeves was one; and, not long after, died. Dr. Reeves sent for the gentleman; paid him his ten pounds; told him he had been a rebellious son and disobliged his father, and might thank himself. He

received the ten pounds and meekly departed.

His wife, the match was so huddled up, had no portion promised, at least that he knew of, who relied on his father, so that she was also deserted by her friends; and, having two hundred pounds in her own hand that had been given her by a grand-mother, with that they took and stocked a farm in Sussex, where Mr Knight has often been, and seen her, who had been highly bred, in her red waistcoat and milking the cows, and was now become the great comforter of her husband, and exceedingly cheerful. God says she, hath had mercy on me, and any pains-taking is pleasant to me. There they lived some years with much comfort, and had the blessing of marriage, divers children. After some three years he was met in Kent, on the road, by one of the tenants of the estate, and saluted by the name of landlord.—Alas, said he, I am none of your landlord. Yes you are, said he, I know more than you do of the settlement.—Your father though a cunning lawyer, with all his wit, could not alienate the estate from you, whom he had made joint purchaser. Myself and some other tenants know it, and have refused to pay any money to Dr. Reeves. I have sixteen pounds ready for you in my hands, which I will pay to your acquittance, and that will serve you to wage law with them. He was amazed at this wonderful providence, received the money, sued for his estate, and, in a term or two, recovered it. "He that loseth his life for my sake and the gospel's shall find it."

OUR GOOD OLD ENGLISH BIBLE.

We must never leave out of sight that for a great multitude of readers the English Version is not the translation of an inspired Book, but is itself the inspired Book. And so far, of course, as it is a perfectly adequate counterpart of the original, this is true; since the inspiration is not limited to those Hebrew or Greek words in which the Divine message was first communicated to men, but lives in whatever words are a faithful and full representation of these: nay, in words which fall short of this, to the extent of their adequacy. There, and there only, where any divergence exists between the original and the copy, the copy is less inspired than the original;

indeed, is not, to the extent of that divergence, inspired at all. But these distinctions are exactly of a kind which the body of Christian people will not draw. The English Bible is to them all which the Hebrew Old Testament, which the Greek New Testament, is to the devout scholar. It receives from them the same undoubting affiance.— They have never realised the fact that the Divine utterance was not made at the first in those very English words which they read in their cottages, and hear in their church. Who will not own that the little which this faith of theirs in the English Bible has in excess is nearly or quite harmless? On the other hand, the harm would be incalculable, of any serious disturbance of this faith, supposing, as might only too easily happen, very much else to be disturbed with it.

“Neither can I count it an indifferent matter that a chief bond, indeed the chiefest, that binds the English Dissenters to us, and us to them, would thus be snapt asunder. Out of the fact that nonconformity had not for the most part fixed itself into actual and formal separation from the Church till some time after our Authorized Version was made, it has followed that when the Nonconformists parted from us, they carried

with them this translation, and continued to use and to cherish it, regarding it as much their own as ours.”—*Trench.*

YOU HAVE KILLED THAT SERMON.

The preacher laboured faithfully this morning. Many were affected under the sermon. Among the rest were some of your children. Now is a good time for you to come in to help your pastor in the work upon your own family.— But, alas! instead of this, you have destroyed the impressions on the hearts of those affected. “How?” you ask in astonishment. Why, when returned from church, instead of talking with those serious children, you began to criticise the preacher in their hearing! During the sermon you were half asleep part of the time, and reading a hymn-book another part; and now your work must be finished up in a criticism of the discourse. It was too long or too short. It was too cold, or rather boisterous. The hymns were inappropriate; the prayers too common-place. All these you have to talk before these children, but a little while ago so thoughtful. When you are done they are thoughtful no longer. Your words have driven off their good impressions.

CHILDREN'S CORNER.

GLEANINGS FOR THE YOUNG.

A SHORT SERMON FOR THE CHILDREN.

Prov. x. 14: “Wise men lay up knowledge.”

In Eastern countries men lay up garments, and pride themselves in the number of their suits of apparel. In our country men lay up money. But this is not “wisdom.” In Egypt Joseph laid up corn for the day of famine; and in Syria men lay up water for the summer in cisterns under their houses.— This is wisdom; but still it is not the wisdom of which Solomon speaks. The astronomer lays up knowledge of the stars; and the botanist lays up the knowledge of plants and flowers. This is wisdom but it is not that of which the text speaks.

The knowledge that is best for us is

the knowledge of God Himself; and though the knowledge of His works is good, the knowledge of Himself is far better. It is only this knowledge that can make you happy, or bring blessing to your soul.

A scholar once turned away from a poor man, smiling at him, and saying, “He does not know the name of Plato.” Yet that same poor man knew something which the learned man did not know,—something far better than the name of Plato; he knew the name of God; and that name was the light of his soul, the joy of his heart.

It is a great thing, my dear children, to know God,—the living and the true God; and it is a sad thing not to know Him; for to know Him is everlasting life. It was to make Him known to us that the Son of God took man's flesh

upon Him, and came into our world, that by what He was, and what He did, and what He said, we might know the Father and the Father's love.

This is the true knowledge, in having which we become wise, and without which we are fools. This is the knowledge which we are to "lay up;" adding to our stores of it every hour.

You are sent to school for education; and you know that education is the training of the mind in knowledge, and of the will in obedience. Now this is the education which the Son of God came to give us, and by which he fits us for His kingdom. From Him, through the Holy Spirit, we get the heavenly knowledge and the heavenly blessing, for He said, "Learn of Me." Let us go to Him for that knowledge which saves, and heals, and comforts.

A poor woman, that could not read a word, once said to me, "You see I'm no scholar; but I'm Christ's scholar, and that will do." Yet, it was enough; for it made her "wise unto salvation." She was one of the wise women that "lay up knowledge." Dear children, this is the knowledge which you must have; you will find it in the Bible; and the Holy Spirit is most willing to become your Teacher.

THE ORPHAN.*

It was a cold dreary evening, the wind was sighing dismally along the streets, and the snow was falling in thick heavy flakes. The streets were deserted except by some occasional passer-by, for it was the Sabbath; and though December had not invested it an external peace congenial with that which characterises it internally, still, in the closed shops, and the cessation of the usual busy traffic, there was that which proclaimed the Day of Rest. I was sitting before a warm fire in my comfortable apartment when the hour for the Sabbath school approached. I arose and looked from the window on the bleak prospect without, feeling unwilling to exchange the comfort of my room for the rude severity of the winter night. But remembering the example of Him who went about continually doing good, and whose follower I professed to be; and thinking, also, of the eager little

band who would soon be awaiting my arrival in the school-room, the desire to escape from duty was at once subdued.

The school-room was situated in a suburb of the large commercial town of G—. The boys and the girls who formed the school belonged to the humbler classes, and most of them were employed in the neighbouring factories; several who had thus to labour for their daily bread being yet of tender years. A few were ignorant, and could only read with difficulty; but others were very intelligent, and had diligently improved their opportunities for acquiring knowledge. On the particular evening I have mentioned, the entire class were assembled. The opening praise and prayer had been offered when I heard a gentle knock at the door. On opening it, I saw a little boy standing without, shrinking from the cold.

"Please Sir, may I come in?" he asked.

"Yes, my dear boy," I replied, "you may, and I am very glad to see you."

I took his hand, and led him to a seat. He was poorly clad, but was neat and clean. His face was thin and pale, but his eyes were large and bright, and he had a quick intelligent expression that arrested my attention. The lesson for the evening was the death of Christ, and I was pleased to observe the boy's grave attention. He read distinctly and well, and also, with a little hesitation, answered some questions; his hesitation apparently arising, not from inability, but from diffidence. I purposed speaking to him at the close of the exercises, but he withdrew quickly ere my intention could be fulfilled. During the week he was often in my thoughts, and I felt curious as to whether he would again join us on the following Sabbath evening. To my joy he did so. I took occasion to intimate my wish to speak with him when the school dismissed, and he accordingly remained at the close. His name, I found, was Joseph. His simple but affecting history I learned on subsequent occasions. His father and mother both died while he was yet an infant, and he was left to the care of his paternal grandfather, an old man, who had been a soldier. Joseph's grandfather was poor, but having been careful while in the army, he had amassed a little money, which, with his pension, kept him above want. He was a good old man, and loved the boy ten-

* "Leaves from a Sabbath School Teacher's Note-book," etc., by Robert Frame, an interesting little work.

derly. As Joseph grew, he sought to implant right principles in his breast.—He taught him to read, and early familiarized his mind with the Bible stories. The Bible and the *Pilgrim's Progress* were his only books, and with both Joseph was well acquainted. The boy's affections were centered in the old man, who had been to him as mother and father. But the stern messenger who had called away his parents summoned his only remaining relative also; and the day that Joseph was nine years old he followed his grandfather to the grave. The old man left him to the care of a friend, a shoemaker, who lived alone with his little niece. This friend took Joseph home; he was poor, but upright and kind to the boy; and intended teaching him his own trade. Joseph's grandfather, when dying, gave him his whole riches—his Bible, his *Pilgrim's Progress*, and his blessing; he then charged the boy to search the Scriptures, to love Jesus, and, like Christian, to withstand the temptations that would entice him from his duty to God, by being constant in prayer, in striving after holiness—and so, the boy said his grandfather entered the river, and crossed over to the celestial city. When I first knew Joseph the old man had been dead about a year; but his faithful instructions had sunk deep into the boy's heart and directed his course of life.—He was now a regular attendant at the school, and was a general favourite there. He was kind and conciliating; and I observed that his mild, forgiving glance, when treated with any rudeness, was an effectual reproof, protecting him from annoyance, and gaining him the love and esteem of the other scholars.

Joseph was not a strong boy, and I was pained to observe that as the spring advanced he gained no strength, but seemed to be gradually declining in health.

The first time I visited him during the week, he was sitting by the fire-side with his favourite *Pilgrim's Progress* out-spread on his knee. The old shoemaker was sitting near him, busy at work. On my entrance Joseph explained who I was, and I was much pleased with the old man's cordial welcome.

I sat down beside the boy, and after inquiring for the welfare of the family, said, "You have got the *Pilgrim* there,

Joseph; what part of his journey are you reading about?"

"About the hill called *Difficulty*, Sir," he replied, "and the arbour where Christian slept and lost the roll; and about *Mistrust* and *Timorous*, who would have turned him back for fear of the *Lions*."

"It is a wonderful book, Joseph; you have read it through many times, I know, do you understand its meaning?"

"Oh yes, Sir, my grandfather often explained it to me. The city of *Destruction* is the world, with all its sin and wickedness; and those who live in it, but hate its sin and wickedness, who love Jesus, and serve God, and seek earnestly to go to heaven, are like *Christian*."

"I am glad you understand the meaning of the book so well. The portion of it you were reading as I entered is very instructive, and details the experience of every Christian, whether old or young. Whoever strives against sin, and endeavours amid surrounding temptations to preserve holiness of life, has a hill of *Difficulty* to climb. It is hard often to resist the devil, to deny an evil desire, to shut our ears to the voice of pleasure when it calls us from the path of duty. But if we rely upon God for strength to resist sin, if we pray for help in Jesus' name, and if we strive manfully against the temptation, He has promised to give us the victory.

"Just like *Christian* when he fought with *Apollyon*."

"Yes, Joseph, *Christian* trusted in God for strength to overcome the adversary, and he did overcome him."

"Ay," said the old shoemaker, "and he gives God all the glory. He knows that to lean on his own strength is to lean on a broken reed; but strong in the Lord, not only can he withstand the assaults of him who goeth about as a roaring lion, but even the gloom of the valley of the shadow of death cannot make him afraid."

Joseph delighted in conversation such as this, and he spoke with great propriety and good sense. He delighted also in speaking about God's love to sinners in the gift of his Son. He knew that the blood of Christ cleanseth from sin, and he had a simple trust in the Saviour which no doubt ever disturbed. He often spoke of Christ's work on earth and of His glory in heaven, of the angels that surround the

throne of God, of the happiness and splendour of the land of pure delight, of the crowds of the redeemed; and his eye would sparkle with joy as he thought that there he would yet meet his grandfather, the old man whom he had so dearly loved.

The spring had passed away, and the genial summer had come, but Joseph's health showed no sign of improvement.

The old shoemaker, when speaking of this on one occasion, said that Joseph had never been strong; early deprived of a mother's care, the loss could not be replaced, and those means of cure which might have restored the poor boy to health, his grandfather's circumstances could not afford; he feared Joseph's days on earth would be few, "but," he said, "he is a good boy; his knowledge of Divine things would shame many who are far older; and I have no doubt that when the Master calls him away it will be to dwell with Him in glory."

One Sabbath evening Joseph did not come to the school. It was the only time he had been absent since the memorable evening I first saw him. When the school dismissed I went to his humble home. He was very unwell, and the doctor had no hope of his recovery; but he was asleep, and fearing to disturb him, I withdrew. Next day I received a message from Joseph, saying he wished to see me. The old shoemaker's niece, who brought the message, said that Joseph was much worse; they did not expect he would be with them long, I obeyed the summons, and found Joseph lying on his little bed. On one side he had his Bible, and on the other the Pilgrim's Progress. A sweet smile played on his thin white face as I entered.

"Joseph, my dear boy," I said, as I sat down by his side, "I am sorry to see you thus; is your trust in God still firm?"

"Yes," he said, "I trust in God."

"Is Christ still precious to you?"

"Yes, He is still precious to me; but I have not loved him as I ought."

"None of us can say we have," I replied, "though He has loved us with a perfect love and gave Himself for us."

"Yes," said the boy, "and His blood cleanseth from all sin; He hath made our peace with God."

The effort of speaking exhausted him; but laying his hand on the Pilgrim's Progress, he seemed desirous that I should take the book.

"Do you wish me to read to you?" I asked.

"Yes," he said, "where they cross the river and reach the gate." I opened the book and read as he desired.

His eyes closed as if he were asleep; but he looked up with wonder and joy as I read that beautiful passage, beginning, "Now I saw in my dream that these two men went in at the gate; and lo! as they entered, they were transfigured, and they had raiment put on that shon like gold."

"I wished myself among them," said Joseph, repeating the closing words when I had finished. He lay still for a while as if thinking on the glories of that wondrous vision, when he asked me to read the fourteenth chapter of John. Taking up the Bible, I read the chapter.

"Many mansions," he said, "many mansions, and Jesus is there, and all who loved Him. When they were crossing the river, Hopeful saw the gate; I see it, and the angels waiting."

"Joseph," I said, "it is all peace, is it not?"

"Yes," he feebly whispered, "yes; I'm going home."

These were his last words. The golden beams of the setting sun streamed through the window of the little room, and surrounded the dying boy with a glory, too dazzling for us to behold as, with a gentle sigh, he fell asleep in death.

RELIGIOUS INTELLIGENCE.

P. E. ISLAND.

CHARLOTTETOWN, Feb'y 15, 1859.

At a meeting of the ministers of the different Presbyterian Denominations in

this Island, after some preliminary business in connection with a Newspaper which they contemplate publishing in the room of the Protector it was—

Resolved, That the members of this

meeting express their warmest thanks and gratitude to the Gentlemen who contributed to the editorial department of the forementioned Newspaper, and deeply lament that it has fallen to the ground.

Resolved, That we, the undersigned ministers of the various Presbyterian Denominations in this Island, viewing with regret the divisions which have hitherto existed in the midst of us, desire and entertain a hope that the day is not far distant when all Presbyterians in this Island, shall co-operate as one brotherhood.

Resolved, That this document, to which we have appended our names, be printed.

GEORGE SUTHERLAND,
ISAAC MURRAY,
THOMAS DUNCAN,
HENRY CRAWFORD,
ANDREW LOCKHEAD,
ROBERT PATTERSON,
ALLAN FRASER,
ALEXANDER MCKAY,
JAMES ALLAN.

P. S. These being all the ministers present at the meeting."

ENGLAND.

CHURCH OF ENGLAND: IMPORTANT ORDINANCE.—We learn by the last arrival that a Royal Warrant under the Sign Manual, revokes the authority under which the "Form of Prayer with Thanksgiving" for the deliverance of King James from the Gun powder Plot; the "Form of Prayer with Fasting" in commemoration of the "Martyrdom" of Charles I.; and the "Form of Prayer with Thanksgiving" for the unspeakable mercy wonderfully completed" in the restoration of King Charles II.: have hitherto been used on the 5th of November, the 30th of January, and the 29th of May. The use of these services in the churches and chapels of the Establishment, whether parochial or collegiate, will henceforth be illegal, as violating the Act of Uniformity; and is moreover expressly forbidden by the Warrant, and the prayers themselves are not henceforth to be printed and published with or annexed to the Prayer-book.

DECAY OF UNITARIANISM.

The *Inquirer*, the organ of the Unitarian body, states recently:—"Year by year our congregations grow weaker, often in numbers, more often still in social influence and relative importance. It is but a short time since the treasurer of one of our institutions assured us that the denomination to which we belong is gradually changing its character altogether, and that he now drew his subscriptions from a lower grade in the great middle class. Or, if we take individual congregations, we find the same result, and Wakefield, Exeter, and Norwich are but individual examples of a universal rule. Liverpool has doubled and trebled its population, and the three Unitarian congregations, which existed at the beginning of the century, barely maintain their ground, either socially or numerically. . . . The first thing that strikes us about these defections is the fact that they take place almost invariably among our oldest families, who, it might have been supposed, were linked to us by ancestral ties too strong to be snapped asunder. Many honored Presbyterian names at once occur to us as ours no more. It would be invidious to give examples. It would be as unnecessary as invidious. We all know them, and we have all deplored them. A second fact is this,—in a large proportion of these defections *the first to leave us are the ladies of the family*. These are, of course, no new discoveries of ours. They have been long known, and charitably accounted for on the ground of fashionable influence, on the one hand, and of weakness of understanding on the other. How flippant and shallow, how Pharisaical and unjust, such an assertion is, we will not stay to remark. If the Unitarian, who makes the accusation, only knew the accused more intimately, he would, in almost every case, acknowledge *its entire falsehood*. He would often even find that there has been a gain rather than a loss of spiritual life. He would be driven to discover some other interpretation than motives that are unworthy, and an understanding that is feeble. We have exalted free inquiry to be the *end* of theological research and the *basis* of religious worship. We have not so much dwelt on the holiness and the offices of Christ as lowered them by in-

judicious controversy, or thrown doubt upon them by inveterate scepticism. We have had no zeal, and have kindled none. We have given a stone for the bread of life, and mingled bitter water in the very sacramental cup! In these defections we see the folly of our past course. We are reaping the fruit we sowed to reap. We are *witnessing the results we have preached*, and the apathy we have encouraged. Something must at once be done. Otherwise, before the end of the century, *not one will be left to us of all the old Unitarian families of England.*"

SCOTLAND.

REVIVAL IN ABERDEEN.

The accounts from this city are full of the deepest interest. A great work is going on, and many are the souls that have already been added to the Church. The Lord seems, indeed, to be pouring out his spirit in answer to prayer, and many, both old and young, are daily awakened, convinced of sin, and enabled to rejoice in the Saviour. Such a spirit of prayer has never, we believe been before seen in Aberdeen. The preaching of Mr North and Mr Radcliffe of Liverpool has been signally blessed during the past month.—*British Messenger, January.*

GERMANY.

The change of administration in Prussia effects very emphatically the position of ecclesiastical affairs. The Prince has declared himself most strongly against the ultra-Lutheran party, which has been using every effort to destroy the 'Union' (of Lutheran and Reformed Churches) established under his father Frederick William III. In one of his speeches to his ministers he made the following statement:—"In the Evangelical Church, we cannot conceal it, an 'orthodoxy' has arisen not compatible with the fundamental principles of evangelical 'Union,' and we are on the point of seeing this dissolution of this compact. It is *my firm will* to maintain that 'Union,' &c. The ultra-Lutherans have lost their position also in the elections having been returned by scarcely any of the constitu-

encies. The appointment of M. von Bernmann Hollweg, the President of the Kirchentag, as Minister of Worship and Public Instruction and the election of most of his friends to the Parliament augurs well for the measures of the Government relative to religion and education. Our letter from Hamburg contains an important document, issued by the Oberkirchenrath (the Church Council), in the spirit of the new policy, for the establishment of kirk-sessions in Eastern Prussia, such as have long existed on the Rhine. 'The *New Evangelische Kirchenzeitung*, referred to in our last number, is to appear in January in Berlin. It is not to be an organ of the Evangelical Alliance, but is to treat all religious and ecclesiastical questions in the spirit of that Alliance. In the prospectus, signed by upwards of fifty of the most influential men of the Church, as regards both learning and position, allusion is made to the Conference of last year, and to the desire that the unity of feeling, which was then pleasantly experienced, may be perpetuated. This organ will be contributed to by many eminent men, and will be a formidable rival to Dr. Hengstenberg's journal. Among other reports of the wretched state of affairs ecclesiastically in AUSTRIA, it is stated by the *Leipziger Deutsche Zeitung* that the police of Vienna were recently compelled to make a midnight visit to a monastery to put an end to "a horrible orgie." The *Allgemeine Zeitung* affirms the same fact.

FRANCE.

NEW MIRACLE.

At Trie, in the Hautes Pyrenees, a young girl of fourteen, named Francine Baque, attracted considerable public attention towards the end of December last, by announcing that the Holy Virgin and Jesus Christ had appeared to her; as also certain members of her family who had died in their infancy. Crowds of visitors arrived at Trie from all parts of the district, and the commissary of police, suspecting an imposture, also proceeded to the residence of Francine Baque, in order to witness the apparition of a departed sister of the latter, which was announced for the evening of the 29th ultimo. On enter-

ing the house, he found from fifteen to twenty people assembled in the room, with feverish impatience depicted on their features. Francine was reclining on a bed, and was dressed completely in white. Her features were contracted, and her eyes were fixed on a crucifix which was nailed to the wall. At the end of a quarter of an hour she arose and blew out the lights. Five minutes later, she ordered the candles to be relighted, and then announced that her sister Marceline had appeared to her, and had presented to her a picture of the Virgin, which she forthwith exhibited to the persons present. The latter withdrew, crying, "A miracle!" The commissary of police remained incredulous, in spite of the tangible proof furnished by the favoured maiden. After a severe cross-examination, he, however, ascertained that the picture had been purchased at a grocer's shop for the sum of ten centimes. "Is it not sad that the progress of incredulity should have been checked in its birth a miracle which had started with such capital chances? But for the indiscreet zeal of that unbelieving commissary, the miracle would have answered, and 20,000,000 gold medals might have been struck off and sold with ease. Truly the fate of miracles hangs on a slender thread.—*Presse.*"

EDITORIAL.

EDMUND MATURIN AND THE CLAIMS OF THE CATHOLIC CHURCH.

A LETTER TO THE PARISHIONERS OF St. PAULS, HALIFAX, N. S.

NO. I.

The man and the work above mentioned have acquired a degree of notoriety, in consequence of the step which Mr. Maturin has recently taken, and of the extraordinary pretensions of the pamphlet itself, that probably has never been received in any other instance in this Province. So far as known to the writer, he is the first colonial pervert (or convert) to the Church of Rome, and his work the first Colonial "apology" of any weight, for that Church, which has appeared on this side of the Atlantic. These circumstances however, are not sufficient to account for this notoriety. The reputation of Mr. Maturin has something to do with it. For a number of years, and even yet, his piety is unquestioned by those who are best entitled to judge, and who are least likely to be deceived by appearances. His position as Curate of the Metropolitan church, and his influence in the most influential congregation in Halifax, and chiefly, his reputation as an evangelical minister, who delighted and gloried in preaching Christ and him crucified as the only foundation of a sure hope before God, and who seemed, alike from his preaching and his writing, to have reached a loftier level than the majority of his brethren—chained down as they are by a binding and enslaving ecclesiasticism—these are the circumstances which have conspired to invest this man and his work with so much interest, and to draw toward the one and the other so much attention. There is however another circumstance still, which must not be lost sight of. The time of his conversion, and the appearance of his book, is most suggestive. When attempting to account for his conversion at this particular juncture, he says among other things "I can only say that providential circumstances brought the subject before me again

with peculiar vividness within the last few months," a statement, which to a person at all conversant with the politics of the Lower Provinces generally, and especially with the politics of Nova Scotia, can have but one reference. It is impossible to get rid of the impression, that the synchronism is not fortuitous. There is something more here than a "strange coincidence," particularly when it is admitted by himself, that his views were changed and his purpose formed, years before he took the step in which he now glories, but which right hearted men so much deplore. And even here he can scarcely be allowed the credit of consistency, and unwittingly indeed commits himself; for in the same paragraph he seems conscious that the time of his conversion would be reasonably urged as an objection to his sincerity. Supposing an objector to ask "why did I come to my present decision at this particular time, and not sooner or later," he replies "that the choice of time is not within my own power, as it depends entirely on circumstances over which I have no control," and yet in point of fact he controls these very circumstances, and while asserting that, providential circumstances brought this subject before him again with peculiar vividness within the last few months, "they impressed him with a deep conviction that it was his solemn duty to *reconsider* the whole controversy with Rome, with all humility and sincerity, and fervent prayer for the guidance of the Holy Spirit, and at the same time with a fixed determination to embrace and profess that system of religion which should appear under divine teaching to be founded on God's eternal truth." The logic of these statements is about as cripple as their pretence is offensive, and they reveal, in spite of the attempt to conceal it under the garb of submission to the guidance of the Divine Teacher, the painful fact that, the time when the star of Rome was in the ascendant in the firmament of Colonial politics, was the set time when comets like this "wandering star," escaping from its own orbit, should pursue its short eccentric course, till it finds its place—if it has found it—among those stars which are yet to fall from the celestial heavens, and to which is reserved the blackness of darkness forever. These are the circumstances which serve to throw such an air of the interesting and uncommon around this man and his work, and to make them together, for the time, the observed of all observers.

It may be mentioned, that the pamphlet which has created such a sensation, is most ably written. The workmanship is admirable. It is in Rome's best style, especially when she attempts the plausible and the coaxing. It is evidently written *ad-captandum*, and with the object of doing something worth while among that class, and it not a small one in all churches at the present time of day, of sentimental pietists, whose faith stands rather in the wisdom of men than in the power of God. It is written in the style which allures to betray and dazzles to blind, and which by cool assumption and confident assertion; leads the reader, ere ever he is aware, to conclusions which, had they been arrived at in any other form, would have been repelled as an insult to the understanding, and a libel on the veracity of evidence and the teachings of history. It is here that the danger of the pamphlet lies. The sophistry of the production is the secret of its strength with the class of persons for whom it is in-

tended, and there is the more necessity that that sophistry be laid bare, and thus that the unwary may escape from the snare of the Fowler.

In a late number of "Blackwood" there is an able review of "Mc Caulay's History of England." The Reviewer does justice to the artistic excellence of the work. He expatiates on the amount of research which the work displays—on the patience that was necessary to gather and classify and use such an array of authorities—on the dramatic vitality of the groupings and actings of the heroes of the story—on the classic purity of the diction, and the easy, graceful, powerful, irresistible flow of the eloquence. With all its attractions however, the Reviewer asserts there is one grand fault which vitiates the whole performance,—that, as a history it is not true. Whether this judgment be itself according to truth, may be a question. If not true, it is most unfortunate, especially for the sake of the myriads of readers who have read as if spell bound, the fascinating volumes. It may seem rash to some, and uncharitable to others, but it is presumed that a careful and cautious perusal of this pamphlet,—not by an intelligent and well read Protestant only, but by a papist, who will allow himself to see with his own eyes, and pronounce according to his own convictions, will lead to a similar conclusion, and from an equally firm and a much broader premises, to that which the Reviewer of this celebrated history arrived, and the sentiment must be over-written or under-written on almost its every page, this is not true. Indeed one wonders at the air of cool and confident ease with which the writer deals out assertions as if they were universally admitted realities, and lays down positions as altogether incontrovertible, which have been controverted and demolished as often as they have been raised. He writes like a man who parades as a discovery what every body before denied but himself, and denies as a fact and ignores as a principle, what every body before admitted but himself, and all this with such a show of the plausible and the likely, that one cannot help being reminded as he reads his pages, of the gift which Milton ascribes to Beelzebub, who could when occasion demanded, and with the greatest ease and pleasure

"Make the worse appear the better reason."

The pamphlet is partly auto-biographic, partly historic, and partly dogmatic, and in this and another paper, the salient points in each of these sections of the work, will be looked at, not in the spirit of carping criticism certainly, the theme is all too solemn for that, but in the spirit of earnest concern that its unfortunate author may yet escape from the yoke of bondage by which he is entangled, and stand forth in the liberty wherewith Christ makes his people free.

It is unfortunate in the highest degree, that Mr. Maturin has put himself in the confessional and unfolded to a discriminating tribunal so much of the workings of the inner man of his heart. It is to be feared that this revelation of himself, however ingenuous it may appear, will not increase his credit for self-knowledge,—at all events, the prudence of such mental disclosures will certainly be doubted by many of the more astute minds within the pale of his new communion. Taking this part of the work as a whole, and as a specimen of

that intellectual or spiritual process through which an enquirer after truth may be supposed to pass, it is singularly suggestive of the idea that the conclusion alledged to be reached, was a foregone conclusion,—the process being framed to sustain the conclusion, and not the conclusion drawn out of the legitimate and necessary result of the previous process. It appears on the very face of this unfolding, that Mr Maturin wished Catholicism to be true, and he set himself, as he tells us, with all his might, to ascertain its truth. The wish is father to the thought, so says the old saw, and this modern instance is but another proof of the facility with which a foregone conclusion may be justified and adopted. If Mr. Maturin is not acquainted with the life and fate of Blanco Whyte, the celebrated Spanish priest who also favored the world and the Church with a similar revelation of his mental and spiritual struggles a few years ago, one thing is certain, that *mutatis mutandis* Edmund Maturin is Blanco Whyte *redivivus*. It is true that Blanco was a Catholic priest, and Edmund was a Protestant minister, but this does not matter much. The parallel between them nevertheless is most striking and instructive, and may serve to show how much weight is to be attached to such mental processes after all. Both were Hebrews of the Hebrews,—each being descended from a long line of catholic and protestant ancestors. Both were successful students, and first class men in their several Universities. Both were the victims of doubts and misgivings in the earlier parts of their spiritual career; the one however, as to the solidity of the claims of the Catholic Church, the other, as to the solidity of those of the Protestant Church; and what is very striking, their doubts as would appear, troubled them, and while Maturin “found little comfort in Protestant worship, and earnestly longed for a more settled faith and a more perfect assurance in the way of salvation,”—Whyte equally and more so, was destitute of spiritual comfort in Catholic worship, and earnestly longed for a thorough introduction into the simplicity and peace of the Protestant faith; and then both gave themselves to study in the light of history, the claims of their several creeds; and as the result of their resarches, the Catholic priest found that Protestantism was true, while the Protestant minister found that Catholicism was true, and “that the whole work of the Reformation was an act of schism, and therefore that it was the duty of Protestants to return to the unity of the Church from which they were separated by the events of that unhappy period.” In the mean time, both were episcopally ordained no doubt by Bishops, who were sure of the solidity of their own “orders;” the concealed papist receiving the transcendental “ichor” from the touch of the Apostolic Bishop, and the hidden protestant, in like manner, a similar virtue from the genuine successor of all the Popes, thereby empowered and authorised, in spite of their infidelity, to impart sacramental grace to the children of the Church. And both continued to minister at their churches’ Altars for a series of years, imposing on the people, if not on themselves, each for so long a time doing violence to his convictions as he thought, and making expediency, or something worse, over-master the conclusions of his judgment and the desire of his heart, and both ultimately “kythed in their own colours,” the infidel Catholic submitting as he thought, to the obedience of faith and following the

dictates of a higher enlightenment; and the hitherto unsettled and pseudo Protestant declaring to the astonished world and the grieved church that he was a recreant, and that he would and could be a recreant no more. But here the parallel must stop at present. It is not likely it will do so long. Where there are so many points of resemblance so far forth, it is to be presumed it will be completed according to the law "evil men and seducers wax worse and worse, deceiving and being deceived," till the fate of Maturin, if mercy prevent not, resemble the fate of Whyte, who finding the light of Anglican Episcopacy too murky for his higher faculties of spiritual perception, passed into the clearer atmosphere of English Unitarianism, thence into the rarer region of pure scepticism, and died amid the splendors, and animated and sustained with the hopes of the most etherealized Atheism. The fool hath said in his heart—No God. It might be proper to advert to this history of opinion and of change farther as here set forth. It is curious to notice the several steps of the process which is here described, and as justifying the view which has been ventured, that Mr. Maturin's present position is the result of a foregone conclusion, and not the consequence of an enlightened conversion. However familiar he seems to be with his whole frame and exercise, and with however much confidence he specifies day and date for the most important of the changes and advances which he made, there is still much of the whole thing in his own confession involved in mystery. "I must confess" are his own words "however, that after all, I cannot now give any satisfactory explanation of the reasons why I did not then become a Catholic, except the want of a more full conviction of the divine authority of the Church." "It is indeed one of the greatest mysteries of my life, and one which I cannot fully comprehend to this moment."—Very likely,—but this inscrutability arises from the stand point he now occupies, and which, as is manifest from the sentence about to be quoted, he all along wished to occupy. "Certainly I felt a strong desire to have all my doubts removed, and to embrace the Catholic faith if I could do so consistently with my views of christian truth, and still I feel that during all my years of separation from the church *my heart was essentially Catholic, while my mind was accidentally Protestant.*"—the italics are his own,—"my fervent wishes were in favor of a sure and certain resting place for my weary soul, while I was long prevented from gaining it on account of the peculiar difficulties of my own position." Yes it was an affair of the heart all through, and like most affairs of the heart it led him astray. He fell in love with Catholicism, and love is proverbially blind. He fell in love with popery, and love is like a dizziness. He fell in love with this spiritual witch, and her glamoury enchanted and enchained him.—He was bewitched by her sorceries, and bewildered, he could not obey the truth, before whom Jesus Christ had been evidently set forth crucified for sin. It was an unfortunate visit which he paid to the Church of the Immaculate Conception on that memorable 12th of December, 1841, although "he glories in it as constituting a new era in his religious history." It was there and then that his fancy was caught. From that hour the sensus which surrounded him overcame the spiritual that was in him. The pomp and the circumstance entranced him, and it is nought but what the whole narrative

warrants to declare, that it is through the glare and glitter and light and shade and odor and sound of the imposing ceremonial of "high mass," as he saw it that day performed, he has read the history and studied the doctrines and examined the claims of the church universal, the issue of which is the humiliating position which he now occupies as a neophyte of the Catholic Faith.

And like other lovers, he found his opportunities for spiritual dalliance. It is true indeed, that as is their trouble, he bewailed his solitariness, and sighed most earnestly for the means of intercommunication. Mark his language, how significant and apposite. "One reason of my reluctance to take the final step, was probably my want of personal acquaintance with Catholics. During all the period referred to, I lived alone in college, I opened my mind to no one, and I had no aid from human sympathy." And thus in his loneliness, there is no doubt that he would do as all lovers do, so "chew the eud of sweet and bitter fancy," as that his appetite would "grow by that it fed on." The scenes of that 12th of December would furnish pabulum for meditation; and the want of the pleasures of intercourse with kindred spirits, of which he was so destitute and which he so much deplored, would be counterbalanced at least by the pleasures of memory.

But this intercourse was sought and found at last. It could not, indeed, be altogether to his mind, as it was not personal. It consisted in the renewal of an old acquaintanceship with the Catholic priest of his native parish, which was in a remote part of the country, and with whom he carried on a correspondence on the principal points of controversy, in the true style of coquetry. But this part of the narrative forbids the indulgence of the ironical strain farther, and demands pity for the dupe, and indignation against the deceiver. The unpracticed but willing victim was completely caught. The subtle and far-seeing director was successful; and there can be no question that the issue of his labors was the theme of many an exultant congratulation between the obscure parish priest, and his ecclesiastical superior. The series of sentences on which these remarks are founded deserve to be quoted, and marked, learned, and inwardly digested, as a melancholy example of the danger of playing fast and loose with things spiritual and divine. "I did not disclose to them my doubts," said he, "but appeared as the advocate of the Protestant side, though in a moderate tone of argument. And here I may mention a circumstance connected with this correspondence which confirms what I have said as to my own tendencies, even as a controversialist. Several years afterwards I received a letter from this clergyman, in which he stated his own conviction together with that of his Bishop, that I would ultimately become a Catholic; and yet that conviction was founded entirely on the general tone of the letters which passed between us, and in which, though arguing against the Catholic view, it appears that I gave numerous evidences of the existence of a Catholic spirit within me." No more melancholy revelation could be given of the success which generally follows the practice of the disingenuous and the hollow, no matter how such practice may be excused to a man's own conscience; and little did Mr Maturin wot when he penned these unfortunate sentences, with all the airs of primitive simplicity, that he

was writing himself down a dupe if not a knave, and not only proclaiming but glorying in his own shame.

It does not seem necessary to extend the review of this section of the pamphlet any further. On the author's own showing, a case has been made out against him, alike discreditable to his head and heart, and certainly it is no gracious task thus to expose the grievous mistake and the causes of it, of which he has been guilty. But he has himself to blame. He has challenged criticism. He has stated his case at the bar, not of public opinion;—that should be a little matter comparatively, either with him or with ourselves. But he has stated his case at the bar of the church, not Roman Catholic, no, but of the Church Catholic, and at that bar he must content himself to be tried. Had he quietly left the one communion, and as quietly entered the other, as not a few of his fellow renegades have done, and allowed himself to be buried in the embraces of his holy mother as they have done, his brethren and the church might have meekly and even sorrowfully stood beside his grave and softly murmured *requiescat in pace*. But attempting to show us the why and the wherefore, and with an air of assurance which Paul would scarce have used, attributing his conversion to the agency and acting of the spirit of God on his understanding and his heart, and all the while expressing himself as if all religious faith beside were credulity, and all religious experience beside were fanaticism, and covertly consigning all beyond the pale of the Roman Church to the uncovenanted mercies of God, he need not be surprised if his opinions be examined, and his reasonings sifted and his experiences anatomised by the aids of a searching but an honest criticism.

The writer of this paper has been introduced to the Rev. Mr Maturin, but no more. He has surrounded the throne of the heavenly grace in his company; and when he led the devotions of a vast audience of the city of Halifax, in a style and a manner far from common with the ministers of the Protestant Episcopal Church, never did he imagine it would fall to his lot to hear of him or write of him, as a member of the Roman Catholic Church. When looking, and he did look, at the ungainly angularities of his person, and at the cadaverous yet spiritual hue of his countenance, and when thrilled as he was thrilled, with the fervour of his intercessions for the crowds of the young and the gay, full of honor and of hope, which for the time encircled him, and that it might please the great and good Shepherd to gather them in His arms and carry them in His bosom, and keep them by His mighty power through faith unto salvation, he was reminded of the celebrated and saintly Edward Bickersteth at once the honor and ornament of that church which he has so ungraciously deserted especially as he appeared when conducting the devotions of a great public assembly. There was similar form and similar feature—similar attitude and similar earnestness—similarly rich evangelical sentiment pervading the expression, and similarly fervid fire inflaming the heart, burning with holy ardour before the throne. Oh! that the Saviour whom Bickersteth served and honored even unto death, may have pity on his apostate servant, and that imbued afresh with Bickersteth's spirit through His sovereign mercy he may yet be led to pray—"I like a lost sheep went astray: thy servant seek and find."

THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

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FOREIGN MISSIONS.

NEW HEBRIDES.

LETTER FROM MR. GEDDIE.

Ancileum, Oct. 5th 1858.

MY DAER BROTHER:

I mentioned in my last letter that we were making arrangements for the location on Tana of our brethren Messrs. Paton and Copeland in conjunction with Mr Matheson. One house will be finished this week for their accommodation, and another will be erected without delay. Our brethren Messrs. Inglis and Paton, are on Tana at present with several natives of this island, carrying on the building operations. The "John Knox" has arrived from Tana this morning, and brings a letter from Mr Inglis, an extract from which you will read with much interest. He says, "we have had a most exciting time here since Sabbath. War has again broken out, between the inland tribes and the tribes around the bay. Peace was restored some time ago, as you are aware, but a short time ago, a hostile spirit was manifested by the inland people, and on Sabbath when we went inland to *Prasiau* where Kanare the teacher lives to have worship there, we found about fifty men assembled at the *Intipilang*. We had worship with

them, but when we were about to proceed further they advised that Mr Paton and I, and Nohont should return. This we did, and Nitiwan and Abraham, and the rest of our natives went on to the other party and had worship, and talked to them. On Monday all the warriors were in motion; nearly 100 armed men from Anekahi passed us in a body, but the inland people did not come down. On Tuesday both parties assembled and met about *Prasiau*. We heard the shooting most distinctly, and the war shout as we were working at the house; five of the inland party were killed, and two of the shore people. Wanwak one of Miaki's people was shot, and died of his wounds yesterday. He was a man of distinction; they strangled his widow. The poor woman was dead before our teachers knew anything of it; but such was the excitement that even if they had known, it is more than probable that they could not have prevented it. The natives here are all in motion, but the inland people have not again showed themselves. Peace is not yet established. The shore people do not wish for war. They are simply in the defensive, but a number of the inland 'ribes are confederate, and whether they may renew the war

or not is uncertain. Our influence over them is so feeble that unless the Lord restrain their hostile and warlike disposition, it must and will take its course. There is much need of resident missionaries on this island, for till the gospel leaven the people, they will continue as they are. We are not apprehensive of any personal danger, and as soon as we finish this house we shall leave Nitiwan and Abraham in charge of it and proceed to Kwamara." The above intelligence though painful ought not to discourage us. The war among the natives is a matter of their own and will not I trust affect our arrangements as to the settlement of our brethren. Those who settle on such an island as Tana must be prepared for such exciting events which are of common occurrence. May we not hope that the time is not far distant when among these benighted islanders the sound of war shall no more be heard, and when they shall submit themselves to the dominion of the Prince of peace.

The Bishop of New Zealand, called at this island a few days ago. As he brought supplies for Mr Inglis, he called at his station to land them and I did not see him. He is at present on a visit to the island north of this group, and will spend some time in that direction. He wrote me a short letter from which I make the following extract: "I am disappointed at not reaching you to day. We had a few goods to deliver to Mr Inglis, but we were ready at daylight and thought that we should be round by noon. The wind however baffled us, and we did not get our work done till 3 P. M. I find that Mrs Inglis is anxious about her husband and Mr Paton, as the "John Knox" has not returned. This will take me off to Port Resolution this evening, and I fear I shall not see you.

I have brought down £60 sterling for this mission,

£30 from Otago
30 from Auckland
—
£60

to which I may add my prayer, that a blessing may attend the use of it.

Allow me also to congratulate you on the reinforcement to your mission. You seem to have judged most wisely in the location of your new force. Tana is well worthy of two missionaries. Fotuna and Nina of one, and Erumanga of

two. Fate which ought to be your next point of expansion will require at least three." &c.

The "John Knox" is busily employed at present in carrying the second mission house to Tana. She has rendered invaluable service to the mission since we received her. Without such a vessel we would do but little to extend our missionary operations to other islands. I regret to learn from your last letter that at the time it was written the whole amount for the share of her purchase money had not been collected. Our friends in Scotland appear better to understand the value of such an appendage to the mission, as they have collected much more than the sum required of them. I can have no personal interest in advocating the claims of the "John Knox." She is of no benefit to the mission in Aneiteum but a positive disadvantage, as the whole responsibility and care of the vessel devolves on Mr. Inglis and myself. It would be a great relief to us if she would be dispensed with, but in that case we must abandon all idea of extension, which I think none of us are prepared to do. The current expenses of the "John Knox" since she reached us have been met in a good measure by a liberal donation to this mission last year, of upwards of a hundred pounds sterling, from New Zealand. You will see from the Bishop of New Zealand's letter, that we have just received another donation of £60 sterling from the same quarter. As it does not appear to be given for any specific object in connection with the mission, its appropriation will not be settled until Mr Inglis returns from Tana. The sum has been contributed by his friends, and it is but just and proper that it should be applied according to his wishes. It may be given for the support of the "John Knox" and perhaps not. In the hands of my esteemed associate I am sure it will be wisely applied. The persons in New Zealand who have manifested such an interest in the New Hebrides mission are Presbyterians, chiefly in connection with the Free Church.

In reference to the settlement of Mr Matheson on Tana, I may mention that Mr Inglis and I have assented to it, but we could not recommend it. We have yielded to the arrangement in compliance with his own wishes, but we have fears as to the result. His health is in

a critical state at present, and I know not how the anxieties and labours of a new and arduous mission may affect it. We proposed to him to remain on this island until we completed the translating and printing of the New Testament in this language, which would have enabled either Mr Inglis or myself to go home for this object, but he was averse to this arrangement. He wishes to abour among the *heathen*, and is also desirous to be settled at once on the island where he is likely permanently to reside. Though Mr Matheson is pursuing a course to which we have with some reluctance assented, yet we shall do what we can to promote his *comfort and usefulness*. It is some alleviation to our anxiety on his account to know that he will be joined by such excellent associates, and we will endeavor to arrange so that Mr Copland who is a single man will spend a good portion of his time with him. We regard Mr Matheson as a valuable accession to our mission band, and if by the goodness of God his health is restored he is likely to become a prudent and useful missionary.

I repeat what I have said in a former letter that it is extremely desirable that missionaries coming from Nova Scotia should not waste their time going round the Pacific in the "John Williams," if they can by any means procure a passage direct to this group. I hope that the example set by Messrs. Paton and Copland, will not be lost on those whom you may send, for they were only 4½ months from Glasgow to Aneiteum.

In the cases of Messrs. Gordon and Matheson the evil was not so great, as we had houses in readiness for them before their arrival, but as the work of this mission is increasing on our hand I cannot pledge myself to do so much for others, and besides it is most desirable that missionaries coming here should make a survey of the islands before they settle. For these reasons it is unwise to waste time that ought to be profitably employed, by undertaking a long and circuitous route. If missionaries come here direct and make necessary preparations and acquire a knowledge of the island, they will then be ready for a comfortable settlement when the "John Williams" arrives.

You allude in your last letter to our proposal about a prize essay on mis-

sions. The scheme originated with my large hearted associate, Mr. Inglis, so that he is entitled to the credit of it.— It is quite probable that had we known in time to what extent a missionary spirit prevails among the students of our respective churches that we would not have proposed it, but we had not then the same practical manifestation of it that we have now. Yet we do not regret what we have done, and it is our earnest wish and prayer that our proposal may be the means of calling the attention to the claims of the heathen. We have just heard that the students of the Reformed Presbyterian Church in Scotland are not likely to compete for the prize. The subject excited among them considerable interest, but they seem to have taken up the impression that to write, on the subject was a pledge on their part of devotion to the work. This impression was, I think, an incorrect one. We need men of missionary spirit as much at home as abroad.

I have now completed one decade of my existence on Aneiteum. It is ten years past, in July, since we first landed on this island. During this period we have passed through varied scenes, and witnessed many changes. In taking a review of the past we see much cause for thankfulness, and much to encourage exertion in the cause of Christ. At the time of our arrival among these islands all was darkness, and it was considered that *Aneiteum* was the only island of the group on which it would be prudent to settle. But even here the prejudice against Christianity was so strong that we were barely permitted to remain. We have since learnt indeed, that at the very time of our landing the natives met and were resolved forcibly to expel us, and this intention was overruled only by the voice of the chief, who was also opposed to us, but was averse to extreme measures. But how changed the state of things. There are now two mission families on the island, two Samoans and fifty native teachers. We are all labouring among the people with comfort and prospects of usefulness. Heathenism is overthrown and Christianity is fast leavening the community. We are not without our anxieties and our trials, but these are not to be named, when compared with our encouragements and our mercies.— The next island of interest to you is Erumanga. Mr. Gordon, no doubt, keeps you well informed of the state of

things there. In that island there is much to encourage hope. It appears to be fully open for Christian exertion.—The natives are the mildest and most docile on the group, and the superstition that Christianity is the forerunner of disease and death, which has been the barrier to the introduction of Christianity into the other islands of the groupe, does not exist there. The Sandal-wood traders are settled all around the island, and live among the natives without fear. This island would require two additional missionaries on it. The Island of *Tana* is larger than either Aneiteum or Erumanga, and contains a population probably equal to them both. The Tanese are a people much superior to their neighbours. There are ten Aneiteum teachers on this island, and they have to some extent prepared the way for the entrance of the gospel into it. We hope in a few weeks to see three missions on it. They undertake a very arduous mission; but it is our hope and prayer that their lives may be preserved and their labours successful. Were this deeply interesting island only brought under the influence of the gospel, I do not know any island more likely to furnish a noble band of energetic men to prepare the way for the entrance of the truth into the dark regions beyond. The island of *Fotuna* is at present occupied by four Aneiteum teachers. This, in conjunction with the small island of *Nina*, on which we have this year placed two Aneiteum teachers, would form a good field of labour for one missionary. When I was last at *Fotuna*, I asked the people if they wanted a missionary. They told me that the people who favoured Christianity, and who form a large portion of the inhabitants, wanted one; but that one heathen tribe, the same which killed the Samoan teachers, did not wish a missionary to reside on the island. I next asked them if they would treat a missionary well in the event of one settling among them. A chief who was present said, your teachers have been among us for years and we have not injured them, and you are now among us, but we will not injure you; and should a missionary come among us we will treat him as we have treated your teachers and yourself. Our teachers think that the people will not improve much more until there is a missionary among them. For information about *Fate*, I

refer you the following extract of a letter which I have received from the Rev. Messrs. Stallworthy and Gill, who visited that island in July last:

"We reached that island on the morning after parting with you, and early in the forenoon Pomare and others from Erakoro came on board. We soon ascertained that the state of things was much the same as last year. The whole village of Erakoro is "Iotee." Three of the Raratorgan teachers on board were found very desirous to land there, and after deliberation we determined to leave them, and accordingly took them on shore. We passed three or four hours on shore, and during the time we had a meeting with the people in their plastered chapel built by themselves, and one hundred and thirty persons, including a large number of children were present. We let them conduct the service in their own way, they sang and prayed, and one of their own number gave a short address. The teachers we left are Teamaru, Teanton and Toma, with their wives and children. We parted with them and still think of them with fear and trembling on account of the climate. But we pray God to preserve and bless their labours."

The other islands of the group remain to be explored. Some of them are very large and populous. The Sandal-wood traders agree in giving a most favourable account of *Espirito Santo*, the largest of them all. The natives are very friendly to white men. The danger to be apprehended is from the climate which is said to be very unhealthy. These islands present an interesting field for missions, and the condition of the people calls loudly for Christian sympathy. May the time to favour all these dark and degraded islands soon arrive.

My sheet is now full, so I must close. Kind regards to Mrs. Bayne, in which Mrs. Geddie also unites as well as to yourself. Wishing you every blessing and much comfort and success in your labours.

I remain, yours,

Very sincerely,

JOHN GEDDIE.

Rev. Jas. Bayne.

LETTER FROM MESSRS. PATON
AND COPPLAND.

*Aneiteum, New Hebrides,
Oct. 23, 1858.*

REVEREND AND DEAR SIR:—

After a prosperous run of twelve days from Melbourne, we sighted this island on the morning of Sabbath, August 26. Towards evening of the same day, we were within a short distance of the harbour, but not being acquainted with the anchorage, our captain was afraid to go in, and a boat came off to us, by which we sent a note to Mr. Geddie, informing him of our arrival. During the night we hove-to, and on Monday morning Mr. Geddie, in his own boat, and Mr. Anderson in the "John Knox," with strong crews of natives, came off to remove us and our goods. The day was very favourable, and, excepting an accident to one of the masts of the schooner, the difficult and dangerous undertaking, of discharging at sea, was accomplished with success. About four p. m. we had all reached Mr. Geddie's station, where we were kindly received by the members of his family, by Mr. Inglis, who came round on hearing of our arrival, and by Mr. and Mrs. Matheson from Nova Scotia, who came here by the "John Williams" in July last. Bands of strong and willing natives soon carried our goods to the shore, where they were put in a place of safety by Mr. Geddie.

Since our arrival we have been enjoying excellent health. The interval has been spent, partly at the mission stations on this island, and partly on Tana, in assisting Messrs. Geddie and Inglis, and some of the natives, in framing, removing, setting up and finishing our future habitations. At the same time we have, by attending native worship in the evening, the weekly prayer-meetings, public worship on Sabbath, by visiting schools and out-stations, and by intercourse with our brethren in the field before us, been receiving some information about the work to which we are soon to address ourselves. And here we would record our sense of the kindness of Messrs. Geddie and Inglis, and of their worthy helpmates. In them we have found warm and sympathising hearts, skilled mechanics, and examples of domestic diligence, able and willing advisers as to the future, and in their houses comfortable homes.

In regard to the state of matters on this island, we do not reckon ourselves competent to form a correct estimate.—From all that we have seen, the good work has made astonishing progress, and is at present in a very flourishing condition. The mission premises on both sides of the island are extensive, neat, comfortable, and well calculated to stimulate the natives to improve their dwellings. They reflect much credit on those who executed them, as well as on those who planned them. The natives are industrious, courteous, faithful, cheerful, and very obliging; they labor without respect to any recompense, and are ready at any time to set their shoulder to a burden. Their behaviour is becoming, and, though naturally more volatile than Caucasians, in school, church, and all their meetings, they conduct themselves with the greatest propriety. Remembering what they were a few years ago, and having before your eyes the indelible marks of heathenism on their persons, one cannot but mark the change, the whole of which cannot be told.

A few days after our arrival, a meeting was held for the purpose of arranging about our settlement and that of Mr. Matheson, and Mr. Geddie then stated that there were several places on this groupe where a missionary could be located, viz., on Fotuna and Aniwa, at Port Resolution and Anaicaracka on Tana, Potina Bay on Erumanga, &c.—After some conversation, it was agreed that Tana, from its importance, should be the field of labour for all of us, and that as the sailing season was far advanced, two missionaries should meanwhile be settled at Port Resolution, and one on the south-east of the island. As we had not seen that place, it was also suggested that we should visit them, so as to be better able to come to some conclusion, on that point. At Port Resolution the foundation of a wattle and plaster house of three rooms was laid in July last, which will be habitable in a few days; the frame of another for the south station has been prepared on Aneiteum, and a part of it taken over in the "John Knox," and we hope to have it also finished, and all our effects on Tana, before the middle of December, when the schooner is laid up for four months.

Since the meeting spoken of above, we have been to Tana to see the island and its people, to select a site for a sta-

tion, and to work at the houses. At the south the prospects are very encouraging. The tribes there are very desirous to have a missionary, and the field seems to have been well prepared by Aneiteumese teachers. Most of the chiefs are strongly in favour of Christianity, while those who refuse to become *alaiqaheni* men, have promised not only not to harm, but to protect the missionary. At the harbour, however, matters have assumed of late a very unfavourable aspect. Two weeks ago, while there finishing the house, war broke out between the tribes around us and some of those living in the interior. The latter are the aggressors, and in the engagement lost five men, while the former lost two. They are able to muster a good many muskets, in addition to their clubs, spears, &c. The report of the fire-arms was heard distinctly at the mission premises; and for several days bands of them passed and re-passed to their place of rendezvous. Sometimes they turned aside to see us, the house, and the tools. They were civil, and offered us no violence, as they had no quarrel with us. At present the general health of the natives is good; there is no unusual scarcity of food, and it is the season for planting. The reason assigned for the hostilities is, that one party had reinstated a chief in power, contrary to the wishes of the other.—Two days after the engagement one of the harbour party died of his wounds. Of this we were made aware during the stillness of the night by the unpleasant

sounds made in wailing for the dead falling on our ears. In the course of the day they strangled his poor wife.—The Taneses are thus not only enemies to white men, but also to each other; they have been, and are still, among those that “delight in war:” and if left to themselves will never be otherwise. Let it be the prayer of the Church, that the gospel of peace, which we are about to introduce among them, may, under the blessing of God, soon cause bloodshed and cruelty to cease from the one end of their island even to the other.—We are, reverend and dear Sir, yours affectionately,

JOSEPH COPELAND,
JOHN G. PATON.

Aneiteum, Oct. 23, 1859.

P. S.—As the vessel which takes this letter to Sydney has been delayed, an opportunity has been afforded us of letting you know the arrangement that was come to in regard to our settlement at a meeting held last night. This we shall do in the words of the minute—“After consideration, Mr. Paton was appointed to labour at Port Resolution, Mr. Matheson at Umirarekar, and Mr. Copeland in conjunction with these brethren, as circumstances may dictate; his permanent appointment being meanwhile deferred.” Hoping that this arrangement, in some measure temporary, will meet the approbation of the Church, and tend to the glory of God, we are yours, &c.

JOSEPH COPELAND,
JOHN G. PATON.

OTHER MISSIONS.

POLYNESIA,

MARE OR NENGONE, LOYALTY GROUP.

On the occasion of a recent visit to Sydney, the Rev. S. M. Creagh, of this Mission, was united in marriage to the daughter of the Rev. A. Buzacott, late of Raratonga; and in March last Mr. and Mrs. C. left Sydney in the “John Williams,” on their return to the Islands. In a letter dated 29th September, Mr. C. gives the following particulars of the

state and prospects of his field of labour, which afford occasion for joy and gratitude, although not unmingled with sorrow:—

“You will, I know, rejoice with me that, in the good providence of God, I am permitted to reach the scene of my former labours, and to enter once more into the work of the Lord, accompanied by one so well in every way adapted to be of essential service to the poor natives. We landed on the 29th July, having been on the sea four whole months. We called at many places on

our way hither, and saw the work of Missions in its various stages, from the most advanced to the least intelligent and last Christianized. We also touched at some islands, which are quite heathen still. It was most gratifying to behold what God has done for the islands to the eastward, which were once enveloped in the darkest superstition and heathenism, while it cheered one's heart to compare their present with their past condition, and led us to hope that God would ultimately give the whole of these dark and heathen islands to the Redeemer. There is something most sickening in a heathen island. We see the disfigured faces and bodies of the natives, and are led to think of the horrid deeds of blood, and death, and darkness, which they are constantly committing. Would that the time were come to break the awful yoke which binds them to Satan's car.

CHANGES IN THE MISSION.

"As might be expected, I found, on my arrival here, after an absence of thirteen months, many changes. I am sorry to say that the number of deaths has been very great. Many young persons whom I left in health, and with the prospect of long life before them, have sickened and died. Some Church members and inquirers have been taken away. Consumption takes off great numbers. I have also had to mourn over the defection of some who once gave hopeful evidence of faith in Christ, but concerning whom there is now reason to fear that they were dead, while they professed to live. Such backslidings are not of unfrequent occurrence amongst the natives; we must not, however, judge them too harshly, but should remember that they are mere babes in Christ, similar, no doubt, in Christian character, to some to whom the Apostle Paul wrote. There is one feature in the character of backsliders among the natives, worthy of remark: they very seldom turn out reprobates, fearing neither God nor man, as is often the case in civilized communities. We never have any difficulty in convincing a native of his sin: he will readily admit his errors and failures, and manifest signs of repentance. But while I have to mourn over a few who have backslidden in my absence, I have cause to rejoice over many who continue steadfast in their profession and works. The number of those who are anxious to unite themselves with the

people of God is as great as ever. Their earnestness is not in the least diminished. Some Church members afford us great comfort and joy. Considering their few advantages, and their former habits and practices, having been from their earliest infancy familiar with all the vices and abominations of heathenism of the lowest and worst kind, they are wonders of God's grace, and give unmistakable evidence of His power in subduing the most depraved and rebellious.

TWO MARTYRS FOR THE FAITH.

"Two deaths have occurred during my absence, and to which I must refer, as showing the spirit which prevails amongst the people who have received the Gospel into their hearts. One was a Church member, and the other a candidate for Church fellowship. They belonged to two different tribes who are still in heathenism, and who are in hostility to another and third tribe in darkness. It is the practice for the Church members to go to their heathen brethren on the Monday after every ordinance Sabbath to preach the Gospel. These two men, having cast off heathenism, had been living for some years with the tribe who had received the Gospel; they had on several occasions expressed a wish to accompany the deputations to the tribe with which their respective tribes were in hostility, but were prevented, through fear of being injured. On one Monday, however, they determined to be afraid no longer, and set out with a few others, and arrived at their destination in peace and safety, though the Church member expressed to his wife some kind of apprehension lest he should be killed. Having accomplished their object, they set their faces howwards. Shortly after leaving the village, however, they were interrupted by a number of the heathen party, who appeared in a hostile manner with clubs, axes, and spears. The chief of my district was one of the deputation. Seeing such an array, the party began to fear some evil; yet they walked through the people, who were standing on either side of the way.—The chief was allowed to pass unmolested, but not so the two poor fellows who were behind him. They were struck down. The chief, on seeing what was about to ensue, heroically turned round, and endeavoured, at the risk of his own

life, to save the two victims from the axes and clubs of their assailants. He took one under each arm, and made an effort to run off with them, but in vain. The people followed, and with their weapons succeeded in killing the two poor fellows, notwithstanding they were in the arms of the chief. They took great precautions not to injure the chief. In the midst of the noise and confusion, the people were heard crying out, 'Take care of Naiseline, lest he get wounded.' About two or three years ago, a number of people belonging to this very tribe were protected and saved by Naiseline from the hands of their enemies, and this is the manner in which they return his kindness. The heathen have no gratitude nor love; these are virtues which exist only in connexion with the Gospel of love. After the two men were murdered, the Christian party made great lamentation over them, as did the devout men over the dead body of proto-martyr Stephen. They could not succeed in bringing the bodies away to give them a decent burial; the feelings of revenge and the love of human flesh led the heathen to refuse to give them up. I need scarcely add, that they were cooked and eaten. These two men have left widows, who, since their death, have given birth to children. The Church member's wife had twins. We shall ever look on them with deep interest, and shall feel disposed to take them under our care when they grow up.

BENEWED EFFORTS TO WIN OVER HEATHEN TRIBES.

"We have made another effort to induce the heathen to permit teachers to live among them. Two Raratongans were left with us by the 'John Williams,' for two of the principal tribes.—A short time after our arrival, Mr Jones and myself took them round in our boat. The people treated us kindly, and we were in hopes that our wishes would be realized. At the same time, we regarded it as a mere experiment. We slept at one of the heathen villages. Having left the teachers, Mr. Jones and I, feeling anxious to get back to our homes before the Sabbath, returned inland, the wind being contrary. On our way home we passed through the land which our natives cultivate, when we were able to form a pretty good idea of the distance some of our poor people have to go for their food: not less, in some cases, than

ten or twelve miles. All their food taken from this part to their dwellings at the sea has to be carried on the poor creatures' backs. I am sorry to say we had not returned a week, before the teachers were sent back again. The reason assigned by one tribe for not permitting their teacher to remain was, that they wished to be avenged for the death of their chief, killed by their enemies; the other tribe said they would receive the teacher if their enemies would receive theirs. These are mere excuses for continuing their deeds of darkness. We are not, however, without hope of some of them. A good number at one place were anxious for the teacher to remain, and were a little displeased with their friends because they rejected the teacher. We shall still regard these two teachers as theirs, because left expressly for them, and shall send them occasionally to visit them.

PROSPECTS OF THE MISSION.

"The people of my station were very much pleased to see me back again, accompanied by Mrs. Creagh. The chief said, 'Now we also have a mother to look after us as well as those on the other side of the island. They had had some misgivings that I should not return to them until Mr. Jones received a letter from me, saying that I was on my way back. They then began to do some work which I had requested them to do by the time I returned. They brought a present of yams as an expression of their joy. Mrs. Creagh and myself had to stand and shake hands with every person, as he or she came and laid the yams down before us. The Raratongan teachers manifested great feeling at seeing us. I was no less pleased and thankful to see their pleasant, but dark faces. I feel very happy in the work on Nengone. There is no place where I would rather be than here. Many islands are far more beautiful in appearance, and more fertile, and in a great many—nay, most of the islands—the blessings of God's providence are to be had in a much greater abundance. Nengone is much like a sterile rock: still, Nengone has charms for me, and here I would spend and be spent; and I am glad to add that my dear wife, although formerly prejudiced against the island, feels much attached to the place and people * *

"We have again commenced our day schools, and they are more numerous attended than ever. It is most encouraging to see 200 or 300 boys and girls assembled for the purpose of receiving instruction. I am about to make some few additions to my Church; there are many who, I hope, are fit subjects for Church fellowship.

"The people are delighted with the Gospel by Luke, which I printed in Samoa. I have distributed about 450 copies to men, women, and children, who can read it more or less. Some of the Church members and inquirers, being rather advanced in life, can scarcely read at all, yet we think they should have the Scriptures. Hitherto, we have given the books gratis, the people being too poor to give any thing in return; but it is our intention to get them to cultivate arrow root."

OLD CALABAR.

CREEK TOWN.

EXTRACTS FROM THE JOURNAL ON THE
REV. H. GOLDIE.

Formation of a Presbytery.—*Wednesday, 1st September.*—Attended the monthly meeting of Committee at Duke Town, and, according to previous agreement, we formed ourselves into a presbytery. Dr Hewman appeared as elder for Duke Town congregation. Mr. Hamilton, who was appointed elder for Creek Town, was, from sickness, unable to attend. Regular congregations having existed for some time in the mission, we deemed it important, for the right ordering of all things which pertain to the Church of Christ in this land, to form ourselves into a church court. I trust the blessing from on high will more and more abound towards us in the work of the Lord. The congregations and stations under the care of the presbytery we agreed to denominate collectively, The Presbyterian Church in Biafra.

Visit to Guinea Company.—*Thursday, 2d.*—Mr Robb and I went up to Guinea Company on a visit. We called at most of the hamlets, and had an opportunity of speaking a word to the poor people, who are at present gathered in from the plantations. At the first place we lauded, the old man in whose house we addressed the people rose at the conclusion, and pointed to

the hill at the bottom of which the hamlet stood; but seeing I did not understand his sign, he interpreted it by saying, "Make a house there." At a hamlet farther down the river, at which we called on our return, the headman in whose house the people assembled said that we could come and make a house in the village, so that old and young might learn God's word. It is encouraging to see such indications of a change of mind in the Guinea Company people, who have heretofore shown no desire for the extension of the mission to them.

Marriage.—*Friday, 10th.*—Esién Esién Ukpahio, the first native who was baptized, and Aye Agwan, a girl who has long been in the mission family, were to-day united in marriage. May they both be happy in their union.

Baptism of young Eyo's son.—The Rev Mr Robb says (31st October)—This afternoon young Eyo's infant son was baptized. He is about two or three months old. The mother was present, neatly and handsomely dressed, and a very good-looking young woman she is. May she, too, soon be numbered among those who name the Lord's name. The blessed heaven is working.

THE PRESBYTERY OF BIAFRA.

Not long after the Calabar mission was begun, the missionaries formed themselves, with the approval of the Mission Board, into a committee, which met once a month for consultation respecting the affairs of the mission. On Wednesday, the 1st of September last, as stated in one of the preceding extracts from Mr Goldie's journal, they laid aside their committee state, and formed themselves into a presbytery, to be called the Presbytery of Biafra, taking the name from the Bight in which Calabar lies. The fact is interesting and important; and on this account we give

THE MINUTES OF THE FIRST MEETING OF THE PRESBYTERY OF BIAFRA.

"Duke Town, Old Calabar,
September 1, 1858.

"The brethren having met here this day, and having finished the business hitherto conducted by them under the designation of the 'Old Calabar Mission Committee, then proceeded, in accordance with a resolution come to at

the meeting of said committee, held at Ikunetu, 3d August 1858, to form themselves into a presbytery; and Mr Goldie, at their request, constituted them by prayer accordingly.

"The list of members follows:—Rev Messia Anderson, Goldie, Robb, Baillie, and Thomson; and Mr. Archibald Hewan, elder from Duke Town. Mr. Henry Hamilton, elder from Creek Town was absent through sickness. (Since dead.—Ed.)

"The Rev. William Anderson was chosen moderator for the next twelve months, and Mr Robb was appointed presbytery clerk.

"The committee appointed to prepare a short statement, to be prefixed to the minutes of the presbytery, laid on the table such a statement, which, being read was accepted; and the clerk was directed to prefix it accordingly.

"The clerk was instructed to enter the last paragraph of said statement on a page of the minute-book, to be signed by their brethren at their next meeting, and also by any brother who may hereafter join the presbytery.

"It was resolved that the congregations and stations united under the superintendence of this presbytery be designated the 'Presbyterian Church in Biafra.'

"It was resolved that the standing rules of the late committee regarding the transmission of minutes of business to the Mission Board, regarding the occupation of the printing-press, and regarding the registering of persons redeemed from slavery by agents of the mission, shall be observed by the 'Presbytery of Biafra' as they have been observed hitherto by the late 'committee;' that all British subjects in connection with the Church, who redeem any parties from slavery, shall be required to conform to said *last* rules; and that ministers and elders be enjoined to see that this be attended to by all under their care whom it may concern.

"Mr Samuel Ederly then read the essay which he was desired to prepare for this meeting, on the subject—'What should be the motives and aims of one looking forward to the gospel ministry?'

"The members of presbytery expressed themselves gratified with the essay. At Mr Anderson's suggestion, Mr Ederly was then examined in the Greek Grammar by Mr Goldie, and encouraged to prosecute his studies; and he was

directed to prepare for examination the 1st chapter of John's gospel in Greek, and the first one hundred lines of the first book of the *Æneid* of Virgil—the examination to take place at the next meeting of Presbytery, to be held at Duke Town.

"It was agreed that the presbytery should meet at each of the stations alternately: the next meeting to be held at Creek Town on the first Wednesday in October.

"The meeting was then closed with prayer.

"ALEXANDER ROBB,
"Clerk of Pby."

Mr Robb says, in an accompanying letter, "I have sent the minutes of our first meeting in presbytery. The preliminary paper referred to in the minutes is not worth while to copy. It merely states a few historical notes of the early period of the mission. The declaration which we have all signed, and which we expect all who join us to sign, merely says that we are constituted as a presbytery on the basis of the Westminster Confession and Larger and Shorter Catechisms, as these are received and held by the parent Church."

NORTHERN INDIA.

SIGNS OF BETTER TIMES.

The Lord, who is omnipotently gracious, has often brought good out of evil, and made events which seemed fitted to destroy his cause turn out for its advancement. It is to be hoped that this will be the case with the terrible mutiny in India. It has drawn the attention of all the Christians of Great Britain to the claims of that country; it has compelled consideration of its vast interests on the part of our public men; and it has transferred the government of India to our Queen, and made the entire nation responsible for the manner in which it shall now be conducted. The millions of India have become our fellow-subjects; and should they continue to be neglected, a still deeper guilt will be contracted than that which our former apathy incurred. But the disasters have been too great to be soon forgotten, and the measures to which they have given rise, will keep Indian affairs before the public view. There is reason also to believe that the events themselves which have occurred will, when angry passions have

subsided and when legitimate order has again asserted its sway, have a beneficial effect upon the people of India, and dispose them to listen with more willing attention to the truths and the claims of Christianity. Already the missionaries who are labouring in Northern India, where calm has in some measure succeeded to the tempest, speak favourably of the change which seems to have been wrought both upon the minds of the magistrates and of the people. We shall adduce a few evidences of this gratifying circumstance.

Change of Sentiment with regard to Missionaries and Christians.—The Rev. Mr. Forman states, as reported by *The Home and Foreign Record of the American Presbyterian Church* for November—"We are now allowed free access to the great central jail at Lahore, in which some fifteen hundred or two thousand persons are confined. The prisoners who can read, of whom there are about one hundred, are required to read the Bible and other Christian books.—There is also religious service in one or two of the wards every Saturday afternoon. This change of sentiment is one of the fruits of the mutiny, and a sign of the times." And the same periodical intimates that the Rev. Mr. Fullerton of Futtegurh "relates the case of a native who a few years ago lost his situation because he became a Christian, and who is now made mayor of a city because he is a Christian." And the Baptist *Missionary Herald* for September intimates that the Rev. Mr. Gregson, writing from Agra, says—"Native Christians are indeed already put upon a new footing. They are eagerly sought after, and the danger now is, that the thing may be over-done; and by the employment of native Christians in offices for which they have had no training, and for which they possess no aptitude, an unfavourable reaction may be occasioned."

A Scattered Mission Reunited.—The following extract is taken from a letter of the Rev. J. L. Scott, dated 17th September, given in the *Foreign Missionary* for December of the American Presbyterian Church:—"The present mail must not go off without taking some report from Futtegurh, lately the scene of such disasters, the object of so much interest to the Christian world. It will be gratifying to you and all the Church to hear that the scattered fragments have been again collected, and the ruins

in some measure repaired.—On last Sabbath we celebrated the communion, and sixty-five of our people sat down to the table of the Lord. This is, I believe, nearly as large a number as we ever had. Need I say that it was an interesting and soul-stirring occasion? and when the people were reminded of the circumstances in which they last partook of the ordinance, the dreadful scenes through which they had afterwards passed, and the peace and prosperity which they now enjoy, there were not many dry eyes in the assembly.—Truly God has been good to them, and I trust he will give them grateful hearts.—A part of the interest of the occasion arose from the baptism of three persons. These were men of the military police, who have their quarters in the compound where we are living. It is something new to see Sepoys coming into the Church, and we trust these may be only the first fruits of this part of our field.—I find that since coming to this place we have baptized thirteen children and five adults, and have admit ed two to the privileges of the Church who were formerly baptized.—We still believe that the late events have produced a change in the sentiments of the people, and that we shall yet reap the fruits of it."

The Bible doing its Work amid Rebellion.—The *Record* of the American Presbyterian Church for November says "The Rev. Joseph Owen of Agra states the case of a native Christian, who, at the outbreak at Meerut on the 10th of May 1857, took refuge in a neighboring village. On leaving the village, he left his Bible and other Christian books with the person who rescued him. This person read them to his family, and has since been baptized. Others in the village became interested and desirous of instruction, and a school-house was built at their expense, where upwards of forty men, women, and children are now daily listening to the Word of Life.—Fourteen have already been baptized, and others are expecting soon to follow their example. Rumour of this has gone abroad, and natives from a distance are coming to see what it is. Is it too much to expect and hope?" he adds, "that this may be the beginning of a great change in these provinces? It has begun where the mutiny began. Oh that it may be speedily extended to all those places where the mutiny has reached!" This interesting case is more fully described

by the Rev. John Gregson, in a letter given in the Baptist *Missionary Herald* for January. Mr. Gregson says—“Whilst at Meerut, I took an opportunity of visiting the village in the neighbourhood, where, you have probably heard, a very interesting movement towards Christianity has been made.—This village is not more than three or four miles from Meerut. Many years ago, Mr. Fisher, then chaplain of Meerut, baptized a guru belonging to this village, a Kabir Panthi. This is a sect of Hindus whose leading peculiarities are utter aversion to idolatry, and friendliness to all religious parties. When the mutiny broke out, this man went to a distance, but left his Testament and Christian books with some men of his own sect, of whom this village contains a large number. They read the books, were much interested and impressed, and came to Meerut to Mr. Medland for further instruction. Some ten or fifteen would walk over on the Sabbath to be present at public worship, and finally they begged earnestly that a catechist might be sent over to live amongst them and instruct them. They offered to build a house for him to live in. Their request was complied with; a catechist and his wife were sent over; and the villagers themselves worked at the house and built it with their own hands, though the material was found by the mission. A considerable number of women and children came to be instructed in reading and needlework, etc.; and now a neat church has been erected for divine service. When I visited the village, about fifteen women and girls were collected in school, among whom were two or three mothers with infants in their arms. There were also about ten boys. I was told that the usual number was considerably more than this. The catechist also stated, that on the previous Sabbath about eighty were gathered together for public worship.”

JAPAN.

LETTER FROM REV. H. WOOD.

Rev. Henry Wood, Chaplain of the American fleet in the Chinese sea, in a letter to the senior Secretary of the American Board, dated Hongkong, Nov. 15, 1858, mentions some of the facts which had fallen under his observation, and which have a bearing upon the in-

roduction of Christianity into Japan. Portions of the letter are published here, and it will be seen that there are encouraging indications. Mr. Wood mentions a few places at which he thinks Christian effort should be made at once, yet he begs that there may be “no rush” into the missionary work there, and says, “The greatest wisdom and delicacy are indispensable; and though the Japanese are the most hopeful people in the world not Christianized, a little indiscretion may be fatal to very fair prospects.”

PUBLIC PROTESTANT WORSHIP.

We proceeded to Nagasaki, Japan, and after a fortnight's visit, went up to Simoda, where our Consul General, Townsend Harris, Esq. resides. Taking him on board, we went up to the Bay of Jeddo, where the Imperial Commissioners came on board, and signed the treaty negotiated by Mr. Harris, which among other things, secures the toleration of Christianity and the erection of churches in the Japanese Empire. Returning to Simoda, Mr. Harris was desirous of having Christian worship celebrated in his own house, and under the American flag, for the first time since the expulsion of christianity, about the time the Pilgrims planted their feet on Plymouth rock; the first time Protestant worship was ever, thus publicly, celebrated in an empire containing a population estimated at 40,000,000. I prepared and preached a sermon adapted to the remarkable occasion, and the officers of the Powhatan and Mississippi, with many of the crews attending, the audience was quite respectable in numbers and most respectful and attentive; some of the Japanese standing at the door, or looking in from the windows at the strange scene passing before them, and yet courteous and shewing no offence. The house of the consul had been a temple, and the idols planted about the yard gazed upon us, or rather we upon them, as the places of the parties were so unexpectedly exchanged.

It gives me pleasure to add, that Mr. Harris, who is highly intelligent, as well as energetic and judicious, takes a lively interest in the diffusion of the gospel, and has conducted worship in his house on the Sabbath, ever since he has been in Japan; for six months in the imperial city of Jeddo, while he

was detained there by ill health. During his confinement, so great an influence had he acquired at the Court, that the Emperor sent two of his physicians constantly to attend him; and so well were his character and principles understood, that on the Sabbath, no one ever called to transact business. The Emperor himself, aged only thirty-six years, died in September last, and an adopted son, only fifteen years old, succeeds him.

NAGASAKI. — FORMER PERSECUTION OF CATHOLICS.

Coming back to Nagasaki the third time, for the improvement of the health of the crew, we remained two months. Here Providence called me to render a service, which I shall remember as the most interesting of all the labours of my life. Nagasaki is a city containing about 100,000 inhabitants, and considered in the light of Christian history is the most interesting in Japan. Here, once, was the seat of the Catholic missions; here were churches, a college and seminary, a hospital and a printing press, and above forty thousand native Christians; here these Christians were martyred by thousands, and here Christianity was finally quenched in Japan. I succeeded, after much painstaking, in finding the very hill on which they were crucified, torn in pieces, and burnt at the stake; and the old prison in which the last detected ones, about fifty in number, including men, women and children, were confined for life, about the year 1700, and where they died.

YOUNG MEN INSTRUCTED.

Upon our return, the governor who had made us a visit on board the ship, and with whom the officers and myself had dined, requested me to instruct nine young men, from twenty to twenty-eight years of age, in the English, or as they called it, the *American* language, and whatever other studies I might think judicious. They were his interpreters, and young men well dressed, most courteous, and quick to learn. They must ultimately have very considerable influence in Japan, as sometimes they are sent to Jeddo to transact business with the Imperial Court. I could not decline, having in view ulterior objects.

For two months I went into the city every day, Sabbaths excepted, and repairing to a fine room provided for the

occasion, instructed the young men in sounds, in reading, beginning with monosyllables, in arithmetic, geography, grammar, to some extent in the outlines of astronomy, and also in writing. Their proficiency was incredible. They learned almost by intuition, and in the end could read with generally accurate pronounciation, considerable rapidity, and intelligently. They wrote a fine hand, though they used only the Japanese brush, and in arithmetic they hardly needed instruction, though they had before used only the *counting-machine*.

Waiting till I had secured their confidence, and watching to introduce the subject in answer to their questions, I at length gave them a full Biblical history and statement of the doctrines of Christianity. I then exposed the folly of idols and idol worship, with which the city is crowded. I took my maps, and pointed out all the important places and countries in which the great facts of the Bible occurred, and never can I forget their outbreak of surprise and pleasure, when I told them that all races and nations were descended from one pair, that we Christians and they Japanese are *brothers*. "Yes," they exclaimed, starting from their seats and swinging their hands, "We are brothers! we are brothers!" Not the least offence did they take at my expressing Christian sentiments; rather they listened with interest and respect. The governor often sent his officers to inspect my school, often sent his thanks, and twice some fine articles, though not of much pecuniary value, as expressions of his regard.

I called upon the Lieutenant Governor, an intelligent and progressive young Japanese, and found that he was in fact learning English from my young men, as they had before assured me. I gave him a quantity of books, which might aid and at the same time interest him, some of which contained Christian instruction in the most attractive form. He asked for more, which I promised to obtain and send him. No one could be more courteous and thankful. I also gave many books to the young interpreters, suited to their condition. When I was obliged to leave, they earnestly entreated me to remain, and instruct them more fully. I asked the Lieutenant Governor if he would like to have me send to America, and procure a teacher

to take my place when I had gone? He was pleased at the suggestion, but said he must consult others, and would let me know. At the same time I engaged, upon our return next summer, to resume my labors and do all I should be able. I also enjoined upon the nine young men the duty of teaching others, which they promised to do. Thus, from this humble beginning, and that altogether the finger of God, the English language may travel inward over Japan, and Christianity with it. The Japanese have got the idea, that the Dutch language is really obsolete and useless, and that the English is universal, and

indispensable in the new position of Japan, through legalized commerce and intercourse with other nations and all nations. They are also more favorably disposed towards us than towards France and England, since they are assured we have no plans of seizure and annexation. They are a most interesting and hopeful race, and need only Christian light to elevate them at once into the highest civilization. Some faint ideas of Christianity, I imagine, still remain, and certainly they hold their priests in extreme contempt, and are seldom to be seen at their temples and worship.

NEWS OF THE CHURCH.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at New Glasgow, on the 23rd February. A report was received from the Rev. James Byers, of his proceedings in the moderation of a call from the congregation of New Annan, which had come out unanimously in favor of the Rev. James Watson. The said call, largely signed, was laid upon the table of Presbytery. On motion, Mr. Byers' conduct was approved, and the call sustained in which he had moderated. Mr. Watson being present, the call was presented to him, when he intimated his acceptance of it. His induction was appointed to take place on the 15th March.

The Presbytery accordingly met for his induction on that day. The Rev. John McKinnon preached an appropriate sermon from Rom. 1. 16, "I am not ashamed of the gospel of Christ." The Rev. David Roy, Moderator, narrated the steps, and offered the induction prayer, after which Mr. Watson received the right hand of fellowship from the members of Presbytery present. The Rev. George Walker then delivered a charge to the newly inducted minister, and the Rev. James Bayne addressed the people. The audience was large and attentive throughout, and it is hoped that the blessing of the Great Head of the Church may smile upon the union now formed.

PRESBYTERY OF HALIFAX.

The Presbytery of Halifax in connection with the Presbyterian Church of Nova Scotia, met in Halifax, on Wed-

nesday March 2d., for the transaction of ordinary business.

A Call from the Congregation of Newport in favor of Rev. J. M. McLeod, of St. Eleanors P. E. Island, numerously signed, together with a paper also numerously signed by adherents, expressing cordial concurrence in the call, were laid upon the table. The congregation offer as a salary £150 per annum, with the use of a manse, which will be finished next summer. All the steps connected with the call having been regularly taken, it was sustained, and the Clerk directed to forward it to the Clerk of the P. E. Island Presbytery, for presentation to Mr. McLeod.

The application from Shelburne Congregation, for a division into two, was then taken up, in connection with the application of the Western section for a supplement to enable them, if separated, to offer suitable support to a Pastor. It was agreed to forward the application to the Board of Home Missions, and to delay granting the division until the question of aid could be answered. Meanwhile the Rev. James Waddell was appointed to labor within that congregation co-operating with Mr. Clark, for two months, commencing on the 3rd Sabbath of March.

It was agreed that Mr. Samuel F. Johnston be sent to Sheet Harbor and adjacencies on a mission, commencing early in April.

The next meeting of Presbytery was appointed to be held in Windsor, on the first Tuesday in May, at 11 o'clock, A. M.—*P. Witness.*

COMMITTEES ON UNION.

A meeting of the Committees on Union of the Synods of the Free Church and the P. C. of Nova Scotia was held in the Free College in this City on Thursday last. There were present on the part of the Presbyterian Church, the Rev. Messrs. Murdoch, Bayne, Professor Ross, and McGregor; and Charles Robson and David McCurdy, Elders. Of the Free Church Committee there were present Rev. Professor King, Messrs. McKnight and Murray and Mc Kay. Several other members would have been present, had it not been for the state of the roads. Some had left their homes, and were compelled to return. Messrs. Murray and Mc Kay were unable to be present till the evening.

Our readers will be delighted to learn that the results of the Conference have been most satisfactory in every respect. The Committees were able to come to an agreement with regard to every particular. We reserve particulars for a future occasion. The Conference was

closed by singing the 133rd Psalm and by prayer by Rev. Professor King.—*16.*

STUDENTS' MISSIONARY MEETING

The Students of Theology connected with the Presbyterian Church of Nova Scotia, some years ago formed themselves into a Society for missionary purposes. They hold public meetings in the different congregations of the body to which they belong, deliver addresses and take a collection. Three of these young men, Messrs. Falconer, Pitblado and Laird, addressed a meeting on Monday evening last in Poplar Grove Church. The evening was unsuitable, as Temperance Hall presented an unusual attraction in the public exhibition of the progress made by the Deaf and Dumb. The Sons of the Prophets had therefore but a small audience. The speeches were good, the persons present deeply interested, and the collection raised amounted to Three Pounds Six Shillings. Go on young men and you will have a larger audience, and receive a better collection at your next visit.—*16.*

NOTICES, ACKNOWLEDGMENTS, &c.

Monies received by the Treasurer, from 20th February, to 20th March:

Foreign Mission.

From a friend, McNutts island,	£ 0 5 0
Clyde River,	1 1 14
Shelburne,	1 16 3
Jordon Bay,	0 7 6
Children attending the U. P. C. (Dr. Taylors') Montreal, at their annual Soiree,	10 0 0
Ladies' Missionary Society, Tatamagouche,	8 6 9

Home Mission.

Collection Prince St. Church,	8 11 0
Clyde River,	0 13 14
Shelburne,	0 5 0
Jordon Bay,	0 5 0

The Agent acknowledges the Receipt of the following sums for the Register and Instructor for 1859.

From Thomas B. Gould,	£1 0 0
Rev. John Campbell,	2 16 8
Thomas McColl,	0 5 0
T. A. Kean,	1 17 6
Rev John McCurdy,	0 5 0
Geo. Runciman,	0 5 0
Rev James Waddell, for George Armstrong, & T. Malcolm,	1 0 0

Also the following for 1858, from Synod Treasurer.

For John McDoull, £0 1 9

The Receiver of mission goods, acknowledges the receipt of the following:

From ladies of Roger's Hill, in connection with West River Church, 30 yds. coloured Homespun, for Rev. G. N. Gordon, value, £4 2s. 6d.

From ladies of Middle Settlement, Middle River, goods value, £0 17s. 3d.

Pictou, 22d March.

United Presbyterian Church, Bay St., Toronto, Canada, per Rev. Dr. Jennings.

Missionary and Benevolent Socy	£15 0
Sabbath School,	2 0
Mrs. Gardner,	1 5
Mrs. Ewart,	0 10
Mrs. J. Litster,	2 10

Emerstowm congregation, Canada West, Rev. J. Scott, per Rev. Dr. Jennings £3.

The above sums have been received as above noted, and will be appropriated to the Foreign Mission Fund, according to the wish of the benevolent donors.

JAMES BAYNE,

Robert Smith, Truro, acknowledges the receipt of the following for the

Foreign Mission.

From Rev. Mr. McLean's Cong., Subonacadie, a parcel goods, value,	£1 17 6
A web flannel from do., value,	2 2 6
Miss. Carlisle, Ouslow, 15 yds. cloth, value,	1 2 6
Miss. Mary E. Yuill, Lower Village, a piece cloth, value,	0 5 0
Mrs. Thomas Morrison, Debert River, 6 yds. cloth, value,	0 7 6
Cash from Five Islands, per Mr Johnson,	0 18 4½
Do. do. Economy, per do.,	0 17 9½
William Kent, Lower Village,	0 3 1½
A young friend, Brookfield,	0 4 0
Half of Thanksgivings col., Truro Congregation,	10 1 9

Home Mission

Wm Kent, Lower Village,	£0 3 1½
Half of Thanksgiving col. Truro congregation,	10 1 9

Seminary.

From Mr Thomas Davison, 2d. for Portaupique Section, Lower Londonderry, special effort,	5 10 0
Late Miss Sarah Christie, Truro,	1 0 0

List of sums for Instructor and Register, previous to December 1858, received by Mr. Barnes, from January 20th, to 7th March, 1859.

From John Kearns, Halifax,	0 5 0
Rev. R. Sedgewick,	12 0 0
J. S. McLean, Halifax,	0 5 0
George Alexander, do.	0 10 0
H. B. Reid, do.	0 10 0
Alexander McBernie, Economy.	0 15 0
Charles Murdoch, Halifax,	0 5 0
William Newcomb, do.	0 5 0
John Stairs, do.	0 5 0
George Isler, do.	0 15 0
A. & W. McKinlay, do.	0 15 0
Miss Simm, do.	0 5 0
William J. Stairs, do.	0 5 0
Mrs. Caldwell, do.	0 5 0
Miss Stairs, do.	0 5 0
William Murdoch, do.	0 5 0
Mrs. E. Tupper, do.	0 5 0
Thomas McCulloch, do.	0 5 0
Rev. James Byers,	2 0 0
Rev. George M. Clarke,	3 17 6
Thomas Herbert, Harvey,	1 13 9

BOARDS, AND STANDING COMMITTEES, &c.

Board of Home Missions.—Rev. Messrs. Patterson, McGilveray, Walker and Thomson, together with Messrs. Anthony Collie, Colin McInnis, Hugh McKay, and Daniel Cameron, Ruling Elders. Rev. George Patterson, Secretary.

Board of Foreign Missions.—Rev. Messrs. Baxter, Roy, Bayne, Waddell, Roddick and Watson, and Messrs. D. McCully, John McKay, James Fraser, G. Tattrie, and George McConnell, Ruling Elders. Secretary—Rev. J. Bayne.

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

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

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

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

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

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

Committee on Colportage.—Rev. John L. Baxter, Rev. E. Ross, and Messrs. Isaac Logan and Jasper Crow.

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

TERMS OF THE INSTRUCTOR AND REGISTER.

INSTRUCTOR AND REGISTER, single copies 6s. each. Any person ordering six copies or more to one address, and becoming responsible for the payment, will receive one free for every six so ordered, or to state the matter in another form, for every seven ordered he will only be required to pay for six.

For Register, single copies, 1s. 6d. each.—six copies or more to one address at 1s. 3d. each, and one additional for every twelve ordered.

Communications to be addressed to the Rev. George Patterson, Green Hill, Pictou, and it is requested that they be forwarded by the 10th of the month previous to that on which they are to be inserted. Small notices may be sent to the Publisher up to the 24th.

Orders and Remittances to be forwarded to Mr James Patterson, Bookseller, Pictou. Remittances may also be sent to the Synod Treasurer.

We respectfully request a prompt remittance from Agents. Those who have not collected the whole, will oblige by forwarding the sums they may have on hand.