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# The Christian Instructor,

AND

## MISSIONARY REGISTER,

OF THE

### Presbyterian Church of Nova Scotia.

#### DECEMBER, 1856.

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THE  
CHRISTIAN INSTRUCTOR.

DECEMBER, 1856.

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

NO. III.

BETHEL :—ITS POSITION AND HISTORY.

THE word Bethel naturally calls up a crowd of hallowed associations, and brings vividly before the mind the devout and godly lives of the venerable patriarchs. The name is composed of two Hebrew words, and it signifies the House of God. It has come into general use as a descriptive term, and is employed to designate the scene of religious worship, where holy men, turning from the world, assemble to offer up their homage to the Most High. And thus the Church, the prayer-meeting, the family circle, or the field, becomes alike a Bethel, a house of God, just as they form the consecrated scene of divine worship. In every such scene the pious and devout worshipper may confidently expect the Divine presence, and say with Jacob of old, "Surely the Lord is in this place."

The exact position of ancient Bethel was lost, and remained unknown for centuries. Yet both its name and a knowledge of its site had been preserved among the common people,—the natives of the country; and they were both discovered about ten years ago by the Protestant missionaries of Jerusalem. The world owes nothing to the indolent monks, although they have long held possession of the country, and claimed a sort of prescriptive right to the sacred places. They have neither industry nor enterprise for accurate research or patient investigation; and the traveller who relies on their information will either be sent to search for Bethel twenty miles off, or be taught to believe that the city and its very name have both perished. The modern name of the place is Beitin, being the exact form of the Hebrew word according to the analogy of the Arabic language—now for a long time the native language of the country. The city was originally built by the Canaanites, and by them called Luz,—a term denoting a hazel or an almond tree,—probably during the sojourn of the Israelites in Egypt; for it is doubtful if any city stood there when Jacob first visited the place. It had become a walled city, at the division of the land by Joshua, of great strength and importance; and being on the border between Benjamin and Ephraim, it was assigned to the former, but finally held in possession by the latter by right of

conquest.—Jud. i. 22–25. Bethel is situated about ten miles north from Jerusalem, and less than one mile east from the eastern branch of the great central road running north through the country from Jerusalem. Shechem, Shiloh, Bethel and Jerusalem, lie nearly in a straight line north and south, and we come near the truth in saying that they are respectively ten miles apart.

Bethel is a very ancient city, and it has experienced great vicissitudes in its time. In the days of Samuel it was a flourishing and populous city.—Owing to the sin of Jeroboam, wherewith he made Israel to sin, it was struck down as by an invisible hand and speedily sunk into desolation. It was rebuilt and fortified in the time of the Maccabees; but it is not once mentioned in the New Testament. It rose again into importance in the early ages of the Christian Church, and for a time it acquired considerable distinction. Large Churches and other substantial edifices were built all around. Again it dwindled away; and now nothing remains but a small hamlet, barely discernible in the midst of extensive ruins, marking the site and bearing the once celebrated name of Bethel,—now changed by the Arabs, like the place itself, into Beitin. The city stood on high table-land, but being surrounded with hills of greater elevation the prospect from Bethel was much circumscribed. A large wady comes up from the south-east, and, opening cut into two branches, it embraces the hill in which the city stood. The ruins occupy the whole surface of the hill-point, sloping towards the south-east, and cover a space of three or four acres, although the remains of dilapidated buildings appear at a greater distance all round.

In considering the more remarkable incidents in the history of Bethel the origin of the name claims our first attention,—the celebrated vision of Jacob's ladder. Great trouble has sprung up in Isaac's family, in which Jacob had a guilty hand. On this account he was constrained to leave his father's house, and seek for a time an asylum with a far-distant relation. He sets out and proceeds on his journey a lonely and cheerless traveller, with his heart full of care; and just as the shadows of the evening began to overspread the earth "he lighted on a certain place," and there he resolves to spend the night. He selects a stone for his pillow and lies down to sleep.—His thoughts are greatly troubled, and a load of cares lies heavy on his bosom; but his body is wearied with his journey, and presently he falls fast asleep. He dreams; and in that dream the gracious economy of God towards him in particular, and towards all the heirs of life in general, is symbolically unveiled before his eyes.—Gen. xxviii. He sees a ladder extended from earth to heaven, the angels of God passing up and down upon it, and God himself standing above all; and he hears the voice of the Almighty speaking to him in these cheering and consolatory words. "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whether thou goest, and will bring thee again into the land; for I will not leave thee until I have done what I have spoken to thee of." Jacob lay down to sleep uneasy in his conscience, smarting under the rebukes of divine Providence, and doubtless dreading God's sore displeasure; but such a manifestation of God's sovereign love and paternal care effectually composed his troubled spirit, and dissipated at once all fears of desertion. Jacob awoke, deeply awed, indeed, at this glorious man-

festation of God's near presence, but greatly cheered with the assurance of his continued friendship and kind protection. The vision having thus soothed the patriarch's aching heart and filled him with profound gratitude to God for such a gracious and unexpected visit, he proceeds, with thankful, reverential acknowledgment of the divine condescension, and with mingled emotions, to consecrate the place in commemoration of the greatly solemn and auspicious event. By an act which doubtless was not then new, although the narrative affords the first recorded instance of it, he takes the stone that had served him for a pillow and sets it up as a monument, and pours the oil of consecration upon the top of it, that it might remain as a hallowed memorial of God's gracious visit to his soul in the time of his distress, and at the same time mark the place as a holy and consecrated scene. And in accordance with this design he gave the place a new name, intended to express the full significance of that impressive symbol; he called it BETHEL, and said, "Surely the Lord is in this place; this is none other than the house of God, and this is the gate of heaven. And this stone which I have set for a pillar shall be God's house."

This entire vision was very significant and very suggestive; and the terms in which Jacob was addressed by God could not fail to enlarge and correct his conceptions, and make his religion at once more comprehensive and more influential. But its entire significance may not be restricted to Jacob. The ladder may have been designed to represent the fact that a gracious intercourse is carried on between heaven and earth—that there is "peace on earth, and on God's part, good will toward men." And it may have been intended not merely to represent the existence of the intercourse, but even the very medium through which it is carried on. This is rendered very probable by the solemn words of the Lord Jesus to Nathaniel: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Jesus is the grand medium of intercourse between heaven and earth; and as the angels are ministering spirits to the heirs of salvation, it is in Him that their intercourse has been opened up, and through Him it is carried.

But Bethel was the scene of other highly important events, and that too long before the one just mentioned took place, but, of course, only proleptically. Very soon after Abraham arrived in Canaan he travelled southward through the country, and pitched his tent on a mountain on the east of Bethel, "having Bethel on the west and Hai (*i. e.* Ai) on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord."—Gen. xii. 8. In all places where those venerable men sojourned this pious practice of erecting an altar to God was uniformly observed. They were holy, spiritual men, and no doubt worshipped God in the spirit; but knowing the importance of the public ordinances of religion to feed and sustain the flame of inward piety in their hearts, they were careful to maintain the outward and visible forms of religion before the world that the name of God might be glorified and a profession of religion observed among them. They said in effect with Joshua, "As for me and my house we will serve the Lord."

At a subsequent period, after Abraham had returned from his temporary sojourn in Egypt, he came to this very spot. Gen. xiii. 3—"And went on his journeys from the south, even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai." This is usually designated the mountain of Bethel because it was situated in its immediate vicinity. It rises with a gradual ascent from the hill on which Bethel stood,

and its summit constituted the height of land in that direction. The spot on which the altar stood commanded an extensive prospect of the country all round,—as far as Jerusalem on the south and the valley of the Jordan on the east,—more than fifteen miles distant. A station so situated formed a highly favourable position for watching their numerous herds. This mountain is chiefly celebrated on account of being the spot where Abraham and his kinsman Lot stood when they divided the land between them, and finally parted from one another, as related in the 13th chapter of Genesis. I shall present an account of this transaction from a recent, excellent work on Palestine by the eminent and learned Professor of Newton College, H. I. Hackett. And I do this chiefly with the view of recommending it; because it contains more available matter on Palestine than many other works three times its size. "It was my privilege on that evening," says the pious traveller, "to bow the knee and invoke the protection of God where Jacob had lodged as a wayfarer." He spread his carpet for the night on the smooth, grassy surface of the old dilapidated reservoir, in the wady encompassing the hill of Bethel. "While the men were putting up the tent and preparing for the evening meal I went to an eminence within sight, on the east, to examine the ruins of a fortress and a church which are found there. From this height I had a distinct view of the Jordan over the tops of the intervening hills. As I stood surveying this scene I must have been near the spot where Abraham and Lot parted from each other," after making choice of their future residence. They had both become rich—"very rich in cattle, in silver, and gold." And fertile and fruitful as the land was in that precise locality, it became insufficient to support their increasing flocks and herds. Besides, strife had arisen between their respective herdsmen that gave uneasiness. Under these circumstances Abraham proposes a separation, and makes a generous and most magnanimous offer to his kinsman. Lot casts his eyes from that elevated position on the verdant and luxuriant plains of the Jordan and makes choice of that region as his future abode, Abraham remaining where he was. On this Professor Hackett observes, "That all the parts of the narrative rigidly adjust themselves to the external situation of the parties. The eye," he says, "rests at this moment upon exactly such a scene as Lot is represented as beholding when he selected the plain of the Jordan as the place of his residence. There is the river gleaming over the hill-tops; there are the broad meadows visible on either bank, and the waving line of verdure marking the course of the stream."

We come next in the course of events to Jacob's second visit to Bethel.—It was in some important respects very similar to the first. He was now indeed surrounded by a large family and enriched by the bountiful hand of a kind Providence with great wealth. He was no longer a lonely and solitary wanderer: he had "become two bands." But he was again in great trouble, and in some respects fleeing, a second time, for his life. By the violence of his sons, in their treacherous outrage on the Shechemites, he had incurred the resentment of the natives and was in danger of being cut off with all that belonged to him. But God again graciously interposed in this trying and perilous emergency, and proved again a "very present help in trouble." He spread the arms of His merciful protection over his head and shielded him from the wrath of the people. "They journeyed, and the terror of God was upon the cities that were round about them and they did not pursue after them."

"And God said unto Jacob, arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest."

from the face of Esau thy brother." Gen. xxxv. 1. The cares of the world and the eager and incessant pursuit of wealth had secularized Jacob's spirit, and deadened the spiritual sensibilities of his soul. In this frame he lingered in the luxuriant plains of Moreh, indulging, like Eli, irregularities in his family, and so delayed the fulfillment of his solemn vow at Bethel. God over-ruled the disastrous event that befell him there to arouse him to a better sense of duty, and bring him to Bethel to perfect his exercise and to comfort his soul. There is no comfort in sin, or out of the path of duty. God first detaches the believer, like David, from sinful indulgences, next draws him towards himself, and then forms his heart for the practice of holy and spiritual duties. The command to repair to Bethel awakened hallowed recollections, and promptly called Jacob to prepare for a solemn meeting with God in the holy place. A work of holy preparation followed,—a season of great revival ensued; and they arrive at Bethel with more correct and awakened apprehensions of God's character, and of the spiritual nature of the worship which he requires. In this way should God's people always repair to Bethel to wait upon Him and worship Him "in the beauties of holiness." Jacob is favoured with a fresh visit from God, accompanied with a repetition of covenant promises and an allusion to the significant change in his name. He builds the altar in accordance with the divine command, and in the holy fervour of his spirit he calls the place El-beth-el, that is, God of Bethel.—The same God who had appeared to him in Bethel long before,—still faithful to his engagements, and unalterably constant in his love.

There is little more said about Bethel until the time of Samuel. A city of some importance, as already mentioned, had now arisen on the spot, and its memory as a scene early and solemnly consecrated to the worship of God, was again revived. The age of Samuel was distinguished for a general revival of religion in Israel. This was mainly due to Samuel's own labours among the people. He went from place to place in circuit, teaching and instructing the people in the true worship of God. And Bethel was selected as one of those places where the prophet made his stated visits—1 Sam. vii. 16. In those days seminaries of learning began to be instituted in the country, where the sons of the prophets and others received instruction, and where people repaired for consulting the oracle and worshipping God; and Bethel was one of these. Thus in 1 Sam. x. 3, we read of men going up to God to Bethel, and that evidently for the purpose of offering sacrifice, and worshipping God in the divinely appointed place. "In all places where I record my name I will meet with you and bless you." Bethel, then, still retained its ancient character as a place consecrated to the public worship of God. The God of the ancient patriarchs still continued to countenance the place, and to manifest His gracious presence to the people, although neither the Ark nor the Tabernacle ever was brought there.

But a period came round in the history of God's covenant people when the glory departed from Bethel as well as from Shiloh. This happened at the commencement of Jeroboam's reign, when that unhappy prince, in selfish and grievously mistaken policy, established his system of idol worship in the kingdom of the ten tribes. To secure the attachment of his subjects, and the integrity of his kingdom, he set up two idols as objects of worship, one in the city of Dan on the north, and the other in Bethel on the south; and furnishing priests of his own making, he commanded the people to worship them, and restrained them from going to Jerusalem. This was a piece of dreadful infatuation, and its consequences were disastrous and most melancholy. God withdrew from His people in anger, and when they refused to listen to the

expostulations of the prophets He sent them, He left them to their own delusions. The kingdoms in a short time fell a prey to anarchy and disorder in the most appalling forms. The altars of Bethel were desecrated as the objects of divine abhorrence, and the people themselves swept away as with the besom of destruction, and consigned to everlasting oblivion. Bethel itself now lies a perfect wreck on the face of the country. Its glory is perished, and has become a fit emblem of the people who so generously abused their sacred privileges. High privileges will save none from merited condemnation; and, when misimproved, they incur the greater condemnation. Where now is Chorazin, Bethsaida, and the other once flourishing cities around the sea of Galilee? They have utterly perished with their infatuated inhabitants. What has become of the once renowned Ephesus and some other cities in Asia, at one time so much distinguished for christian privileges. They flourished for a time, "like a green bay tree," until the transgressors came to the full, and then a baleful blast from the desert scorched and wasted their fairest fields and laid their proud cities in ruin. A more thorough change can scarcely be conceived than that which has passed over Ephesus. The same may be said of Bethel. It is trodden down and laid in the dust. And so will it be with all cities and all countries at last, that abuse their privileges and sin against their own mercies.

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## SPIRITUAL LABORERS TO BE MULTIPLIED!

WHOSE IS THE DUTY? AND WHAT ARE THE MEANS?

THE propagation of the gospel is the great end for which the Christian Church was established. Teaching and preaching are the means which God commands her to employ in accomplishing this end. "Go teach all nations, &c." "Go ye into all the world and preach the gospel to every creature." This is the commission of the followers of Christ. It pleases Him "through the foolishness of preaching to save them that believe." All cannot go, all cannot preach, in the literal sense of these terms; but this they do through ministers as their representatives. Every Church member is not bound personally to go and preach, but he is bound to see that *men go* and that the gospel be preached. Alas! that all do not fully recognise their duty in this respect. Too many seem to think that the command, "Go ye into all the world and preach the gospel to every creature," is for students, ministers, or any other except themselves. There is, however, no exception for anyone in the words in which the duty is inculcated. Go ye was addressed to the whole Church. Every one recognised the binding obligation of the duty. Obeying this command was the great all-absorbing work of the early christians. All recognised themselves as *commissioned* missionaries and ministers, and exerted themselves to fulfill their commission. When, however, Church members failed fully to recognise their individual part in the work of evangelization, and their responsibility to God for the carrying forward of that work, from that time the progress of christianity was greatly retarded. Wrong views of the christian ministry began to obtain. Men regarded it rather as a post of worldly honour and aggrandisement, than as an office essentially sacred and necessary to the prosperity of the Church. It was a mere profession, by which, those who chose it, might earn a livelihood, but whether any should see fit to choose it or not was no matter of theirs. *They*

*failed to recognise their responsibility for providing ministers.* Such a state of mind seems far too prevalent among professing christians now. Though the duty that we are bound to grant pecuniary aid, to pay for and assist our ministers, seems to be generally acknowledged, yet it seems far from being so generally felt that we are bound to provide the ministers. For this reason it may be said now as it was more than eighteen hundred years ago, "The harvest truly is plenteous, but the labourers are few. *Pray ye therefore the Lord of the harvest that he may send forth labourers into his harvest.*"

Now let us remember that prayer is not the mere utterance of a few petitionary forms or phrases. It is far more, even the breathing forth of the heart's desire. Those who pray pour forth their soul unto God. To pray for anything we do not desire is mockery, and worse than no prayer. But, if we earnestly desire a thing, we will do all in our power to obtain it.—Whatever is really the object of our prayers will be the object of our endeavours. If we really *pray* for more laborers to the Lord's harvest we will endeavour to multiply them by all means within our reach. To neglect exertion and use the words of the petition will be about as available as the rich man saying to his needy neighbor, be ye fed, warmed and clothed, but still not supplying his wants from his own abundance. If then it is the *duty* of every one to pray for an increase of laborers, it is also their duty to use means for obtaining them. It must not be thought that we underrate prayer, or esteem it of secondary importance. Far from it. We only mean to say that there can be no right prayer without earnest endeavour. Let us pray as if all depended on God, but labor as if all depended on ourselves.—This is the way for the christian. And, be it remembered, it is not for a mere multiplication of men, *but for men of the right sort.* Laborers are meritable and willing to work, in other words, *rightly qualified men.* With this remark we may be permitted to point to some of the means which may be used for increasing the laborers in the Lord's vineyard.

We need scarcely remind our readers that every endeavour to further the progress of religion, either in our own souls, in our household, in the community in which we dwell, or in the world at large, is an effort towards the accomplishment of this end. Let godliness increase and ministers will increase. A godly people will make a godly ministry and more laborers. To revive our family, our community, or our Church, we must begin with ourselves. Spirituality of mind is contagious. Religion is like the light of a candle, the brighter it burns the more powerful and extensive is its influence. So, the more lively that we are in the spiritual life the greater will be our influence for good. Let men see our good works and they will glorify our Father in heaven. The more that men feel of the blessedness of that "man whose sins are forgiven, whose iniquities are covered," the more they will yearn for the souls of those who are "perishing for lack of knowledge," and the more ready and anxious they will be to send forth messengers to proclaim to them the glad tidings of salvation. But more specifically :

*Let right views of the character and importance of the christian ministry be cultivated by all.*

The office is no secular institution, but essentially sacred and of God's own appointment. The minister is peculiarly God's servant. He has a work to perform, but not for himself nor for the world, but for God. His great work is to preach the unsearchable riches of Christ to perishing sinners. He must, as a delegated minister, seek, first of all, the honour and glory of that Master

whom he professes to serve. He must be concerned about earth and earthly affairs, but his great business is with heaven and heavenly things.

Of such a kind is its character, and who can properly estimate its importance? Ministers are the sentinels and watchmen set upon the towers of Zion. An army in an enemy's country cannot be safe without sentinels. So neither can the Church—which is an army marshalled under the King of kings—be safe, surrounded as she is by foes ever on the alert, unless she secure her sentinel-posts with trusty watchmen. Ministers are the great soldiers of the cross who carry forward the conquests of christianity. They are the dressers and keepers of the Lord's vineyard. They are the feeders of the Lord's flock. But why dwell here? What happiness have we in time, what prospect for eternity, which we do not owe to the untiring zeal and persevering labor of the minister of Christ? What would our country be but for the missionaries of the cross? The doctrines which they proclaim truly civilize mankind, and give greatness and dignity to a nation. It is necessary to the welfare of the Church and of the world that the christian doctrines be published abroad. Let the young especially be impressed with this truth.

*The rulers of the Church ought to take a special interest in this matter.*

The young in their congregation ought to be their peculiar care; and where they find a young man of promise, their influence ought to be exerted to gain his services in the ministry. Every man ought to be free to choose for himself; still, those who are set to watch for their souls could point them to the path of duty, and set before them the claims of God upon their service. Men need to have a motive for any choice which they make; and a motive must induce every minister of Christ to make his choice. As far as human instrumentality is concerned, every inducement—lawful inducement—ought to be laid before those who apparently possess the requisite qualifications.—*Might not the minister preach an occasional sermon upon this subject to the young men of his congregation?* They ought to be reminded of their responsibility for the manner in which they use those talents which God has committed to their keeping. Who can doubt but that such an occasional discourse would greatly increase the number of qualified students? Many a heart has been touched by the appeal in public which never could be moved by private persuasion. No doubt men are called and prepared of God for this office, but God uses agency for calling and preparing them. There is no miraculous interposition in their favor. Now no agency, we think, could, under the blessing of God, prove more effectual than the exhortation from the pulpit. Many of our ablest ministers and most devoted missionaries have decided in their choice beside the sacred rostrum. Why, then, should a subject so important to the welfare of the Church now and hereafter, be so seldom the preacher's theme.

*The obstacles which poverty present to many ought as far as possible to be removed.*

It requires fully as much expense of time and money to prepare for the ministry as for any of the learned professions. Some who would make able ministers are altogether unable to incur this expense. Yet why should this circumstance deprive the Church of the services of these men? Could it not be arranged that those possessed of the right qualifications, who need help, might be enabled to run their curriculum at our College? We merely hint at a fact worthy of serious consideration.

*Care should be taken to supply the pecuniary wants of those already in the field.*

Where God has given the means, there ought to be a competent and cheer-

ful support given to their minister. When a young man in good circumstances sees before him a long struggle to obtain his education, and afterwards the prospects of a life of poverty, no wonder that it would act as a great preventive to his choosing the work of the ministry. While on the other hand, after his long struggle, he has the prospect of being cheerfully provided for, how different is the effect. Some may think that I talk of men becoming ministers for filthy lucre's sake. Far be such a thought from me. I believe that support ought to be the last consideration which should influence any man in this choice. Nay, I believe that when called upon he should be willing to undergo every self-denial for the sake of his Master, but this becomes his duty only *when called to do it*.

As long as ministers are men of like passions with ourselves, to many, support will be a weighty consideration. It is quite right that it should be so. Poverty unfits many a mind for the onerous duties of this profession.—The cares of penury often intrude upon the hours of meditation, and rob the minister of that spirituality of mind which gives unction to a prayer and effect to a sermon. Are not those, then, who neglect this important duty, chargeable with the injury which the cause of Christ thus sustains? It is enough to know that it is the duty of the people to support their minister, for affirming that detrimental consequences will follow its neglect.

Room forbids me to say more, than to remind the reader that God says to *him*—"Pray ye the Lord of the harvest that he may send forth laborers into His harvest."  
P.

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## SIR GEORGE SINCLAIR'S LETTERS ON SCOTTISH CHURCH MATTERS.

DURING last winter there appeared in the *Scottish Press* a series of letters by this worthy baronet on the relation of the different Presbyterian bodies in Scotland to one another and to the State. Sir George is at present a distinguished member of the Free Church, but not one of those who left the Established Church at the Disruption. At that time he thought that the country could not get on without an Established Church, and that the Free Church could not exist any length of time without State support. A few years experience convinced him of his errors, in consequence of which he gave in his adherence to the Free Church. About three years ago he made an effort toward bringing about union among the various unendowed Presbyterians in Scotland. His efforts were well intended, and we have no doubt were productive of good in drawing closer the leading men of different bodies, but as might have been expected were unsuccessful as to the end in view. His present letters were called forth by the celebrated speech of Dr Candlish in which he represents the Established Church as only dating from 1843 and the Free Church as the Church of Scotland, from which the Erskines and Gillespie seceded, and to which their descendants ought now to return. Notwithstanding the length of time that has elapsed since the publication of these letters we deem it proper to publish the leading portions of them, as they contain matter of interest on this side the Atlantic, and as they will afford us an opportunity of discussing some points connected with the question of union or co-operation among Presbyterians. In our present No. we give the first and second letters, which discuss the pretensions of Dr Candlish regarding the Free Church.

(To the Editor of the Scottish Press.)

LETTER I.

THURSO CASTLE, December, 1855,

DEAR SIR,—During my sojourn at Edinburgh the winter before last, I laboured with unremitting and earnest assiduity to bring about a union between the different bodies of unendowed Presbyterians, and not without receiving many tokens of sympathy and encouragement, for which I then felt, and still grateful. On the part of the United Presbyterian ministers there was manifested, without (so far as I can call to mind) a single exception, a concurrence in my views, characterised by the most unreserved frankness and heart felt approval. Many also of the most eminent amongst my Free Church friends were zealously and actively engaged in the cause; but in other influential quarters, there were doubts and difficulties started, which marred and frustrated the undertaking. The organs of their press gave me no assistance, and seemed disposed, instead of forwarding, to frown upon my sincere and persevering efforts; to which you, on the other hand, were pleased to afford your powerful and practical co-operation. It is to you, therefore, that I venture to make my present appeal; and in your columns that I hope to find a channel for the respectful but undisguised expression of the deep disappointment with which I perused those portions of the able and otherwise admirable speech, lately delivered at Glasgow by my eminent and excellent friend Dr Candlish, in which, to the best of my judgement, principles are propounded which must tend to prevent, in all time coming that friendly and fraternal fusion, of which I have been striving to forward the accomplishment.

There does not I think exist, in an ecclesiastical sense, a more painful and disreputable spectacle than that which is at present exhibited in Scotland, to the mortification of every friend to Christian unity, and the triumph of every scoffer at Christian inconsistency. There are no fewer than five denominations, all professing to be Calvinistic in their doctrine, and Presbyterian in their polity, and yet living on terms of actual dislike, or at the best of distant civility. Each in a great measure endeavours to ignore or discountenance the labors of the other. No matter if there should be in any district a place of worship large enough to accommodate the entire body of the Presbyterian population, and a pastor who preaches Christ crucified in the utmost purity and fulness, the adherents of other bodies must have a separate chapel (or perhaps two or three) of their own; and a large amount of money and labor are thus running to waste, at the very time when both are so much needed and so importunately called for in many destitute quarters. And yet so strong is the feeling of mutual repulsion, that it would be much easier to split up any one of these sections, dislocated into fragments, than persuade any two to coalesce.

It seems to be, at this moment, a mooted point, what body should be considered as constituting the Church of Scotland. All Scottish prelatists contend, that either there is no such entity, or that they alone are entitled, in an apostolic sense, to that designation. The Established Church founds its claim on the Acts of Parliament, in virtue of which it is invested with the entire temporalities and prerogatives annexed to that enviable pre-eminence. The Free Church again, "holds that Establishment to be a thing of yesterday, a creation of Lord Aberdeen's; a thing which has existed only since 1843, and which, if not a creation of Lord Aberdeen's, is the creation of the Court of Session and the House of Lords," and it is averred that "by all the historical signs and marks which can possibly identify a national church, we can certainly trace our descent far more clearly than any Bishop can trace back his to the apostles." The United Presbyterians and Independents maintain that no communion can, without manifest arrogance and injustice, assume to itself the character of a "national church," inasmuch as there is none which, taken by itself, is not greatly outnumbered by the aggregate of the parties not included within its pale. I am persuaded, however, that if you were to poll the entire population of Scotland, there would not be found 100 persons who would be willing to concede to us the appellation of "national church;" and all the Dissenting bodies would without hesitation, admit, or rather contend, that if that name should be awarded to any church, it belongs of right to the Establishment. This decision would unquestionably be confirmed by the unanimous verdict of both Houses of Parliament and by the assent of all Englishmen, whether Churchmen or Dis-en-

ters, who would regard such a claim on our part as utterly untenable, whether on legislative or numerical grounds. For my own part, I cherish and respect the Free Church as a pure, evangelical, zealous, and efficient communion, holding in all their fullness and integrity the doctrines and discipline promulgated and acted on by our reforming ancestors in 1560. But I concede the same title the United Secession and Reformed Presbyterians, and consider that they stand on a footing of perfect equality with us, and that, in any negotiations for union, we are rather to be regarded as the younger sister than as the mother of these venerated communions, which are, just as truly as ourselves, the representatives and successors of our common ancestors in the genealogical tree of Presbyterian piety and polity. I venture to indulge in a confident hope that both (or, at all events, the larger) of these respectable denominations would gladly co-operate with us in forming a Free United Church; but I do not think (and it seems to me unreasonable to do so) that they can "fairly be expected to return" to us, or to regard us as the body from which their predecessors departed.

I believe that if my respected and excellent friend's definitions and principles are homologated by the entire body of the Free Church, we may adjourn *sine die* every hope of any ecclesiastical amalgamation between ourselves and any other body of Presbyterians. There is, I am aware, a party within our pale which has a strong leaning towards a junction with the Establishment; and it seems to me to be the duty of all such to come manfully forward, and not only to avow this opinion, but to enumerate the particular points which, if conceded by that Church, and embodied in an Act of the Legislature, would, in their view, justify the Free Church in resuming that connection with the State which it is understood that a very considerable proportion of our ministers consider to be expedient and desirable. My rev. friend, however, has, I think, added greatly to the length, breadth, and thickness of the wall of partition which separates the two churches, by exhibiting the Establishment to the world as a "pure novelty," and laying it down as a preliminary axiom, that "we cannot be parties to any proceeding that shall acknowledge the Established Church as dating from any period before 1843." So humiliating, and I must respectfully but frankly add, uncalled for and unwarrantable a concession would only degrade and weaken that communion in the eyes of its adherents and of the world. It would, I think, be very satisfactory to many of his other admirers and well-wishers, as well as to yourself, if our rev friend, who, I believe, still adheres with unabated, or I believe even increasing, tenacity to the State Church principle, would inform us—(1) Under what circumstances, and through what channel, he anticipates that the Free Church can ever be reinstated in its pristine position, and recover its temporalities? (2) Whether he contemplates a re-union with the present Establishment? (3.) In the event of neither of these alternatives being practicable, would he prefer the continuance of the present footing, or deem it preferable that there should be no State Church at all? Were these questions propounded to myself, I should reply—(1.) That any Parliamentary or national recognition of our communion, as the State Establishment, would be scouted in all quarters as preposterous and unjust. (2.) That if the ministers and members of the present Establishment were to acquiesce in all the changes in its constitution or polity which we might deem indispensable, and which would render the church more independent and less Erastian, I think these arrangements would be repudiated by all the representatives of the English Establishment, who would regard them as altogether at variance with the principles, in virtue of which alone a church can be entitled to the temporal advantages derived from State connection, and they would be apprehensive that such innovations, if carried out in Scotland, might afterwards be insisted on in reference to the Church of England. The Dissenters on both sides of the Tweed would be not less hostile to any such changes as would tend to emancipate either State Church from trammels or thralldom, because they would deem it unjust and unreasonable that the same communion should monopolise all the benefits of a national provision, and at the same time be allowed to enjoy the same extent of freedom and independence as other bodies possess, who purchase the liberty which they regard as essential to their comfort and respectability, by renouncing all claim to support from the public purse, and shrink from the degradation of subsisting upon taxes extorted by violence and oppression from parties by whom their doctrines are disbelieved, their entire system repudiated and

their demands, though sanctioned by the law of the land, are stigmatised as unjust, unchristian, and sacrilegious. (3.) I should have no hesitation in avowing that, in my judgment, it would be a great boon to Scotland if, in the present divided state of its ecclesiastical idiosyncrasy, it had no State Church at all; and I contend that to pamper at the general expense of all the inhabitants a ministry, which is in many districts entirely useless, and which where it is efficient, ought to be supported by its own congregations, is a source of grievous and just heartburning to a great majority of the aggregate population, and one of the most powerful, most plausible, and most perilous stumbling-blocks to the mass of thinking and intelligent infidels, whose numerical strength and antipathy to our existing church systems, are, I believe, continually and alarmingly on the increase. I may add that I am one of those, be they few or many, who are convinced that the restoration of the Free Church to its former dependence on a compulsory State provision for its maintenance and efficiency, is neither practicable nor desirable.—Believe me to remain, very truly yours,

GEORGE SINCLAIR.

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LETTER II.

THURSO CASTLE, December 7, 1855.

It seems to me that one or both of two requisites are indispensable, in order to render a church "national." It must either be *professed* by a large majority of the inhabitants or supported at the expense of the State. The former of these advantages is not at this time possessed by any single denomination in Scotland—because each is greatly outnumbered by the aggregate adherents of the sections, which do not belong to it. In the other sense, that designation unquestionably appertains to the Established Church, as there are parties in every district, who (however entirely they may be opposed to its doctrines and polity) are legally compelled to maintain its functionaries—so as not only to provide them with a yearly income, but to build houses, furnish glebes, repair broken windows or garden walls, in short, fulfil every duty towards them, except that of levying any money out of their pockets for supporting the poor, in common with such of their parishioners as are not involved in absolute indigence.

Excepting in regard to the proportion of its members, the Establishment is not in a worse condition than that in which it has stood ever since the re-enactment of the law of patronage in the reign of Queen Anne, including, of course, the period at which many of the brightest ornaments of the Free Church, both deceased and surviving, were received within its pale, and took part in all the proceedings of its courts. No one dreamt of denying that it was the national church, even where Moderatism prevailed in a great majority of its pulpits, exercised an almost uncontrolled supremacy in its judicatures, and called in the aid of the civil magistrate to "honor Christ," by forcing, at the point of the bayonet, the despised and hated hirelings of the State Church upon reluctant and reclaiming congregations. A strenuous attempt was made, on the part of a zealous and devoted section of ministers and laymen, to abolish and abridge these anomalies and abuses. The power of the church to carry out certain changes without the sanction and concurrence of the State, with which it stood connected, was contested and brought under the review of the supreme civil authorities. Many eminent and respected judges maintained the legality of the course pursued by the church. A majority, however, of their brethren gave an opposite decision, and that decision was ratified by an unanimous verdict of the House of Lords. Now, I cannot help thinking that those who acquiesced in that judgment, and retained their position as members of the national church—I mean of the church acknowledged as such by the legislature—are alone entitled to be recognised in that capacity; and I must reiterate my conviction, that this view is entertained, I would almost venture to say, by every individual of every class and of every communion, not included within the pale of the Free Church. It is, therefore, in my opinion, not only useless, on our part, to urge such a pretension as that of being either numerically, or legally, or by general consent, regarded as the national church—but I fear that by urging such a claim, we bring upon ourselves the hostility, the distrust, and I had almost added the ridicule, of all ministers and members of every other denomination, and render it utterly impossible

that any of them should ever entertain a proposition for effecting or incorporating an union between us and them. Having at the period of the Disruption retained my conviction that a country could not exist without a national church, and being equally persuaded that no other communion would ever be recognised in that capacity by the legislature, or the community at large, than that which continued in possession of the status, privileges, and temporalities awarded to it by the civil powers, I remained on principle within its pale, and never suspected that I had become a Seceder, by continuing to be where and what I had always been before.— In fact, it seemed very problematical whether the new church (as I supposed it to be) would be able to support itself for any length of time; and I expected that my services might be made available in bringing back the excellent men, with whom my sympathies and sentiments united me, upon just and honorable terms, once more within the “national” fold. In conformity with these views, I, from time to time conversed and corresponded with some of them, and especially with my industrious and venerated friend Dr Chalmers; but the terms which were suggested appeared to me so unreasonable and so untenable that I was not surprised at the astonishment, and I almost said incredulity, with which they were received and repudiated by such eminent public men as I ventured to sound upon the subject. After the lapse of a few years, I found my position so chilling and comfortless, and became so strongly impressed by all that I observed or read, in reference to the deadening and deleterious influences which union with the State appears to entail upon every communion which submits to the yoke, that I resolved to become a member of the Free Church, and imagined that, in doing so, I dis severed myself from all connection with the “national” church, and became identified with one of the bodies (and not the only one) which holds that the church is, *quoad sacra*, independent of the civil magistrate. From that moment, however, I felt that it was useless to entertain any hope of ever seeing in this country a truly “national” church, according to the standard by which I had been used to measure the functions, duties, responsibilities, and advantages pertaining to such an institution. There never will exist, in my judgement, any national Establishment in Scotland but that which is at present in possession of the rights and emoluments connected with that position. There are, I know, many office-bearers in the Free Church who think differently. I have met with not a few elders, and especially ministers, who are more or less impressed with a sort of indefinite expectation, that sooner or later we shall be invited or enabled to resume our pristine status. When I have questioned my friends on this subject, I have received occasionally for answer, “There seems at present little probability of such an event.” “A great change must first take place in the minds of our public men.” “With God all things are possible.” But that such an occurrence is utterly out of the question, and still more that it is rather to be deprecated than longed for, are statements which, when propounded as a matter of conviction, on my part very rarely meet with an affirmative, and still more unfrequently with a hearty response, whilst, at the same time, I never hear it maintained in any quarter, that the keeping up of the present Establishment is, in any point of view, either salutary or desirable, even by the most zealous sticklers for the necessity of a State Church. The substitution of a Romish, Prelatic, or Independent Establishment would meet with just as little favour in their eyes, so that the whole matter amounts to this, “we shall never be satisfied until we resume the rights and benefits of a State Church on such terms as we ourselves propound;” and I can only repeat, that I regard this as a contingency, which all classes and parties not included within the precincts of our own communion, however widely they may differ among themselves on other points will strenuously, and I have no doubt successfully, co-operate in preventing. Under such circumstances I am at a loss to imagine with what grace we can venture to state that we alone (or at least more strongly and more fully than some other denominations) maintain the doctrines of Christ’s headship in all its integrity. In one sense (though, as I think, very defectively), it is held by the Established Church; for the State, or the lay patron, cannot appoint to ecclesiastical offices in Scotland any person who has not been examined and pronounced worthy to be a candidate by the authorised tribunals of the Church—“the King cannot, the King dares not” give such a nomination to an Episcopalian or an Independent. The United Presbyterian and Dissenting bodies, again, evidently consider this princi-

ple as so paramount, momentous, and obligatory in its widest and most comprehensive sense, that they eschew and reprobate any connection with the State, and have *bono fide* and for ever renounced all the emoluments and prerogatives therefrom arising, lest this sacred and indefeasible jurisdiction of their only Lord and Master should be trespassed upon in the slightest degree. We no doubt, go as far as they do in the assertion of this fundamental and cardinal dogma, and have made great and glorious sacrifices in its behalf. But still there is often an appearance of querulous dissatisfaction that these sacrifices should have been required, and there is, in some quarters, a lurking persuasion that the wrong alleged to have been done to us ought to be, and must be, and will be, redressed, by our legalised reinstatement—so that glebes, manses, communion elements, gardens, and stipends, shall again be provided for us at the general cost of the community. There are, I believe, not a few thoughtful and acute observers of passing events, who think that the Established Church has bartered privilege for State pottage; that the United Presbyterians and Independents have not only relinquished every hope, but renounced all desire, of State pottage, for the sake of retaining privilege unalienable and unimpaired, but that we are desirous to combine the exercise of the privilege with the enjoyment of the pottage, a claim which, in the eyes of all around us, is regarded as anomalous, untenable, and unjust. Although it is more than probable that this frank avowal of my sentiments may give offence to many, for whom I cherish feelings of sincere friendship and deep veneration, I shall conclude the present communication by reiterating my convictions that our efficiency and respectability would be greatly promoted if we entered into cordial and affectionate negotiations with the unendowed Presbyterian bodies for effecting an incorporating union upon the basis of perfect equality, and ceased to grasp at the shadow of a possible, or (as I think) impossible restoration by Parliament of the status which was voluntarily and honourably relinquished at the shrine of independence and duty. If we shrink from allying ourselves with such *out and out* asserters of Christ's high prerogatives, as are hostile to any connection between the Church and the State, I only wish that steps were adopted for making clear to ourselves and others what our designs and wishes are in reference to a resumption, on our part, of that connection—first, by authorising some member of the Legislature to bring formally and speedily before the Senate the proposal of substituting, by legal enactment, our ministers and elders for those of the present Establishment, after the decease or removal of the existing incumbents, and if this motion should be rejected (as I am certain it would be), by opening up communications with the Established Church, and ascertaining what concessions they might be willing to concur in, for the sake of breaking down the wall by which the two Churches are at present separated.—Believe me to remain, very faithfully yours,

GEORGE SINCLAIR.

The views of Sir George regarding the position of the Free Church toward other bodies are in the highest degree catholic and liberal, and the unreasonableness of Dr Candlish's assumptions for that body is sufficiently shown by him. He has we think sufficiently shown how improper it is for any *one* of the Presbyterian bodies of Scotland to claim to be the national Church of Scotland. An exhibition of the relative numbers of the different Presbyterian bodies according to the last census will show how absurd it is for any one body in Scotland to call itself the "National" Church. There it appears that the Established Church have the majority in fourteen counties, the Free Church in twelve, and the United Presbyterian Church in six. We confess we feel some surprise that the Free Church should desire to be regarded as the successors of the Church which the Erskines and the early Seceders abandoned. When we look at the trampling on popular rights, the open tolerance of avowed error, the oppressive measures against its ministers for preaching a pure gospel, the thorough Erastianism of her Church Courts and the spiritual deadness of almost the whole body, we are amazed that Dr Candlish and the Free Church should for a moment desire

to serve themselves its heirs. We should rather have expected that they would have hung their heads with shame at the idea of any connexion with them. True they may plead their different conduct now. But this is only like the Jews when they said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets," and they might very well remember the warning, "Wherefore ye be witnesses unto yourselves that ye are the children of them that killed the prophets." If they did not exactly kill them they put them out of the Church and persecuted them to the extent of their power.

We are gratified with the liberality of Sir George's views in so freely conceding that those Presbyterian bodies, not connected with the Free Church, hold the great principles of doctrine and discipline held by the Church of Scotland as originally founded; and we cannot but regard it as narrow minded bigotry in the body of Free Churchmen regarding themselves as the only body that does. We think however that he has scarcely brought out what is held by most dissenters regarding what constitutes the true Church of Scotland, and what we regard as the simple and scriptural view of the subject. *The Church of Scotland* consists in their view of all the people of God in Scotland in whatever ecclesiastical connexion they may be. For any body there to set itself up as "the Church," and all others as separatists from it, we regard as a piece of Presbyterian Puseyism which should never have been allowed to raise its head north of the Tweed, nor indeed any where else.

In our next we shall give farther portions of Sir George's letters, particularly those which give his views regarding Voluntaryism and State connexion.

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## VOLUNTARYISM.

WHATEVER virtue or benefit there may be in Voluntaryism, it is the duty of those who profess it to practise it; and if, in circumstances, there be a temptation to set it aside, the necessity only becomes the more imperative that men do not swerve from their own creed. The bearing and importance of these remarks will be understood by those who have read a paragraph, which has gone the round of the newspapers, to the effect that the Greenock Presbytery of the United Presbyterian Church have agreed to take steps in relation to the religious bequests made by the late Mr Ferguson of Irvine. According to the newspapers, the Rev Mr Swan, who introduced the subject, said—

"The fund would require to be allocated among the various congregations according to their respective circumstances, which would be a work of time and previous examination. . . . Some doubt existed as to the manner in which the sums allocated should be secured—whether the trustees should apportion the money in the way of fixed annuities, or hand over the money in the aggregate and allow the respective congregations to invest the amounts themselves. This was an important consideration for their ministers, elders, and managers, as he believed the latter plan was that which the trustees thought most advisable in the circumstances."

We know nothing of the destination of the funds save what this paragraph furnishes, and we accordingly write under correction. Although doubt was expressed as to the mode of allocating the funds, the two modes have the same result—in the one case Mr Ferguson's trustees, and in the other each congregation, would invest the amount in the shape of an annuity or endowment.

A very delicate and important question is raised here—whether congregations, professing to hold and to live by the Voluntary principle, can accept an endow-

ment which shall wholly or partially supersede that principle in its primary and most direct and authoritative exercise. "They who preach the gospel should live of the gospel." The question here is not whether ministers and congregations, holding the Establishment principle and possessing an endowment, may be received into a dissenting denomination, which, though acting upon the Voluntary principle, and all or nearly all its ministers and people holding individually that principle, refuses to make it a term of communion. But the case before us is that of Voluntary ministers and congregations, tempted to forego their acknowledged principle, in consequence of a person, who we presume belonged to none of their assemblies, leaving them a large sum of money wherewith to buy them annuities or endowments.

Many persons draw a great distinction between a State endowment and a private endowment. And there is a distinction, but not so wide as is often taken for granted. A State endowment is objectionable because the State undertakes for the Church what the Church should undertake for itself; and because (although Churchmen deny this) it is a golden chain by which the State hopes to enslave the Church. And a private endowment, especially from a stranger, is objectionable because an individual undertakes for the Church what the Church should undertake for itself; and it is a pauper badge to show that the Church does not live upon its own resources. All that has been heard of the deadening influence of endowments is equally true of them whencesoever derived. If a minister derive his stipend irrespective of his people, or a congregation their income irrespective of their own exertions, they have set aside what every Voluntary admits is a Scripture command,—and the statement holds alike true whether the endowment be entire or partial.

This Presbytery will do well to ponder these things. It is a sore trial to refuse honest money honestly tendered. But if consistency demand the sacrifice it must be made. Had the sums been left to the congregations to apply to religious purposes, so that they could have employed them in home and foreign missionary operations, the case would have been altogether different. But the paragraph speaks of "annuities," and of the sums being "invested"—in other words, of an endowment to meet the minister's stipend or save the people's pockets. If this be so—"touch not—taste not—handle not," is the only safe rule of conduct.

[THE above from the *Scottish Press* we publish at the request of an esteemed correspondent, without however holding ourselves committed to its sentiments.—ED. INSTRUCTOR.]

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### THE LIFE THAT NE'ER GROWS OLD.

We may have our earthly longings,  
But faint they are and cold;  
The past, with its sad belongings,  
Is crumbling to the mould.  
And though our life's brief story  
Comes back with its shady ways,  
We have more than a dream of glory  
Of the green of early days.

Old friends again come round us,  
And are still the "tried and true,"  
Who in grief to their hearts have bound  
us,  
And fondling friendship new:  
No earthly sun can blind us,  
No breath of malice cold—  
The false we leave behind us,  
In the life that ne'er grows old.

For brighter grows the glory,  
When shadows flee away—  
Through the cloud of life's tearful story  
Glow the sun of endless day,  
The worm in the cocoon sleeping,  
Will burst the trampled mould.  
And rain o'er the acorn weeping,  
The paling oak may hold.

There's a hope that brighter groweth,  
The stronger for earthly ill,  
And a faith which a harvest soweth,  
No winter breath can chill.  
And though to the false and fading  
Our hearts have oft been sold,  
Though the grave is our eye o'er shading,  
Our spirit can ne'er grow old.  
—*Scottish Paper.*

## Religious Miscellany.

### A CONVERSATION IN THE CARS.

As the train left Boston, every seat was occupied, and a lady, who came in at the last moment, had her only chance for a seat in that of which we had taken the half at least. As we passed on in silence, she took out a book and commenced reading. A person in the seat next behind us, who had more of the dress than the air of a gentleman, looking over her shoulder, discovered that her book related to the subject of Christian missions to the heathen. He soon found the means of beginning a conversation with the lady, though a stranger to her and made remarks in disparagement of missionaries and of missions. He was bold in the declaration that missionaries in all cases, went abroad for their own selfish purposes—to gratify a passion for travelling or a romantic taste, or something of the kind. He thought it was very comfortable for one to have his expenses paid by a missionary society, with liberty to travel wheresoever he would.

The lady, being herself a missionary, felt impelled to meet him in the argument; and very modestly, and yet with great force, presented the sacrifices which missionaries are accustomed to make, as a vindication of them from the charge of interested ends. She said that she had seen missionaries spending their lives in laborious toil among the heathen in India, and receiving but a bare living; while there were, side by side with them, officials of the English Government, on salaries of several thousand dollars—salaries such as *they* also might have, if they would enter the service of the Government as interpreters and the like. But neither this nor any other argument produced any impression upon our noisy fellow. It was with him a first principle, that every man was only selfish in every act of his life. And if he could not, in a given case, point out the selfish end which the missionaries had, he knew that they could have no other. The lady's arguments were conclusive enough in themselves, but he had not the capacity to feel their force. It was a battle of reason on one side, with noise and impudence on the other.

After enduring the din of the contest as long as was comfortable we asked the assailant for liberty to say one word. He yielded it with pleasure, and with

evident expectation of extending the arena for the debate. We remarked, that it seemed to us that in such a case debate was useless. The one party knew from her own experience, and from observation on the conduct of others, which her own experience enabled her to understand, that there was such a thing as *benevolence* in the world. She knew it also from the harmony of her own views and experience with the requirements and spirit of the Word of God. It was not, therefore, to be expected that any argument could convince her that no person could be actuated by benevolence. On the other hand, if the other party had no consciousness of any benevolent feeling or act, but was sure that in every instance of his own experience he was actuated by selfishness and nothing else, it would be very hard to convince him that others had what he had not. He would naturally judge others by himself, and make his own experience and consciousness a reason for theirs. Hence a debate about the matter, in such a case, promised little result.

He, however, little discouraged by this, resumed the debate; and we again listened with what patience we could summon. But after our patience had been exhausted a second time, we told him that he made us think of a debate which took place long ago on this same subject. A certain personage was labouring to establish the same doctrine which he maintained. A strong case was put to him in exemplification of the benevolence, or godliness, which he denied to have any existence. He made precisely the same disposal of the case, by asking—"Does Job fear God for nought?" As much as to say, Job has some selfish end to answer by all that he does. Satan (for he was the disputant in the case) judged all others by himself. He knew, that if he were in Job's place, he should not serve God for nought, and hence concluded that no others would do it. No accumulation of argument has changed the mind of Satan probably from that day to this.

Our noisy declaimer looked at us with surprise, and said, "I do not understand you!" But as he saw that the whole circle of passengers within hearing did understand, he concluded it was best to be silent.—*Recorder.*

## A SOUTH SEA PREACHER.

Scarcely any thing, in the annals of our race, is more wonderful than the history of missions in the South Pacific. The wickedness and debasement of the inhabitants in their original condition, were beyond the power of language to describe. And yet, in the course of a few years comparatively, thousands have risen from their degradation and ruin, and enrolled themselves among the people of God. Nay, this process is going forward at this hour. Transformations are now taking place as surprising and as cheering, probably, as any which have hitherto occurred.

In such a work an effective native agency is indispensable. And it is a most interesting fact, that men have been raised up in large numbers, who are admirably suited to the nature of the enterprise. The following sketch will throw some light on the way in which these island-converts are prepared for their self-denying labors.

**THE BELL-RINGER.**—In the year 1840, as the Rev Mr Gill was sitting in his study at Arorangi, a little boy knocked at his door. This good man was carrying out the beneficent scheme of the London Missionary Society, on the island of Rarotonga; it was not strange, therefore, that he should have a visit from one of his people. But when he saw a lad of only nine or ten years before him, and learned what had brought him there, he was somewhat surprised, “I wish to do some work for the house of God.” This was his errand. “And what do you think you can do, Akatangi?” “I think I can ring the bell,” was the answer.

Now it should be understood that bell-ringing at Rarotonga was a very different operation from bell-ringing in the United States. The sounds which we hear every Sabbath, had never been heard by the inhabitants of that distant land. Their “bell” was a piece of hard wood, about three feet long and eight inches wide, and made hollow in the centre. “This was a poor substitute for a real bell,” some one may say; but among a primitive people it answered a very good purpose. On being struck with a small stick of iron-wood, it gave forth a sound that could be heard nearly two miles! It sufficed, therefore, to announce the hour of worship in the chapel, as also to summon the children to the schoolhouse.

In a few days, Akatangi was duly installed as “bell-ringer.” The desire of his heart, he felt, had now been given to him. “As I have gone to the services,” says Mr Gill, “I have often been delighted to see him stand at the place appointed, beating the gong with all his might, his little soul beaming forth from his jet-black eyes, with evident satisfaction at thus being employed in the service of God!”

**THE BOARDING-SCHOOL PUPIL.**—But this boy was destined to something better than bell-ringing. About two years later, Mr Gill established a boarding-school for a few lads of promise.—“The evening after I had made the selection,” he remarks, “Akatangi came to my house looking very sorrowful; and on my inquiring the cause he said, ‘Alas! my heart has been crying all day.’ ‘And why so?’ was my question; to which he answered, ‘You were at the settlement school this morning, and you selected Tekao and Nootu, and others, to come to your new school. All the time you were there, I kept looking at you, and thought I should like to come with them; but you said the number was complete for the present! When I heard that, my heart began to cry, and it has been crying all day.’ ‘Are you, then, very desirous,’ I asked, ‘to come to this boarding-school?’ ‘My desire,’ he replied, ‘is very great.’ Knowing his family, I said, ‘But how can you be spared from home? Your mother is dead; you are the eldest of your family, and are needed by your father to assist in his plantations. How can you be spared by him to come and reside here?’ To this he quickly rejoined, saying, ‘I think my father will give his consent, if you will allow me to come.’ After some further conversation, I gave him to understand that I would learn from his teachers in the ‘settlement school’ his general conduct and attainments; and that, if their reports were favorable, his desire should be gratified. Thus encouraged, Akatangi returned home that night with a much lighter heart than he had come with. Inquiries were made; his teachers recommended him; his father gladly gave him up; and before the end of the month, the lad was a resident in the boarding-school!”

Akatangi did not give up his bell-ringing. He still wished to “do some work for the house of God.” Every morning he might have been seen, beating his

wooden gong to call the children to school, and then gliding away to attend to his own studies. But it was on the Sabbath, especially, that he seemed to delight in his office. When he sent forth the sounds that summoned the islanders to the house of the Lord; when he saw them coming up to listen to the message of eternal life, there was an unwonted joy in his heart. And why? He had learned to love the word of God; and he longed to have others hear its blessed truths.

**ADMITTED TO THE CHURCH.**—One night, when he was fourteen years old, he went to see Mr Gill again. He had a "little thought" which he wished the missionary to know. "I inquired what it was," Mr Gill says. "He replied that he should like to become 'a man of God.' I assured him that this was no 'little' thought, but that it was a great and good desire, and that it was the only object God had in view in loving us. After some further conversation, he said, 'I have been thinking I should like to join the church.'" I then remarked that merely becoming a member of the church of God would not make him a man of God. 'No,' he replied, 'I know that; I have given myself to God, and now desire to give myself to his people.' Some time passed away after this conversation, and Akatangi continued to give evidence, by his consistent life, that he was a child of God. He was admitted, therefore, to communion with the members of the church at Arorangi."

**A GOOD WORK DESIRED.**—At length Akatangi was drawing near to the close of his studies in the boarding-school; and again he sought an interview with his missionary. "He had been a long time under instruction," he said; "he trusted that his advantages had not been wholly 'profitless.' He felt grateful for them; and he was now desirous to give himself to the work of God among the heathen. He wished to be admitted into the college for the education of native teachers and pastors."

This was not altogether unexpected to Mr Gill; and shortly afterward Akatangi was transferred from the school to the Institution. When he had passed the usual probationary term of six months, he fully entered on his studies, which he prosecuted with diligence and success.

In 1852, a door of usefulness was opened to our "bell-ringer." The mis-

sionary ship was soon to touch at Rararua, on her way to the barbarous lands which lay beyond. Men were needed to go in her, that there also the word of the Lord might be preached. Akatangi received a commission for this blessed service. "I well remember," says Mr Gill, "the interview I had with him, when I communicated to him our decision. He wept tears of joy, and said, 'It has long been my desire to be the first teacher to some savage cannibal people, who have not yet heard of the gospel of Jesus.'"

**MARRIAGE.**—A few days afterward, Akatangi made another of his evening visits to the missionary. For some moments he sat musing; but finally he spoke as follows: "As my station is partly determined, and the vessel expected shortly, I have been thinking, if there is no great difficulty in the way, that I should like to get married." This proposition was unlooked for. "But thinking that his station would be somewhere near the island of Aneiteum," Mr Gill continues, "where European missionaries were already residing, I expressed my concurrence in his wishes, and inquired whether he had thought of any suitable individual. 'Yes,' he said, 'I have been thinking of Maria.' This young woman was a daughter of one of the first Samoan native missionaries, and had been educated in the mission school. Believing that she would make a fit companion, I asked if he had made known his desires to her. With bashful countenance, he replied, 'No, I have not yet spoken to her on the subject; but I have been looking at her a long time.' I rejoined, that in order to bring things to a crisis, it was now necessary that some thing more should be done than merely looking at her. He replied that he thought so too; and, putting his hand into his pocket, he took out a letter, which he handed to me. It contained the important question for Maria's decision. I will transcribe a copy:—'I, Akatangi, have been appointed to go as a missionary to the heathen, in the dark land westward. I have been looking at you a long time, and I desire that you will go with me. If you love Jesus, if you love the heathen, and if you love me, let us go together. Think of this, and let me know. Blessings on you from Jesus. Amen.' A worthy deacon of the church conveyed the letter to Maria, who, on being told from whom it came, showed

that his 'looking at her' had produced no unfavorable impression; and, on reading it, she was pleased to signify her willingness to converse with her parents on the matter; and, if their decision was favorable, she would give an affirmative to the proposal."

DEPARTURE.—The result was, that Akatangi and Maria were married; and they embarked in the 'John Williams' for the New Hebrides, some twenty-five hundred miles away, followed by the affections and prayers of the churches in their happy island home of Rarotonga. After calling at Samoa, they proceeded to the island of Eromanga; and there, in company with a native teacher from Aitutaki, they were landed in very favorable circumstances. They have been the means of subduing the ferocity of the people, of instructing them in the word of God, and of leading the very men who murdered Williams and Harris to the blood of Jesus, that cleanseth from all sin!

#### HOW TO BELIEVE.

Over the ocean bounded a good, strong ship. 'Homeward bound' was the thought that made the piping winds sound sweetly to the sailor, who sat, in his midnight watch, listening to them as they whistled through the shrouds.

"Homeward bound," thought the rough seaman—"Home to the low cottage near the wood, and to carry joy to my old mother's heart, I go. Thank God for a mother's prayers!"

The "look out," as the man at the masthead is always called, had been a desperate character, but his mother's prayers had followed him as he roved over sea and land; and when, in his turn he had gone aloft to watch all alone and to listen to the strange wordless whispers of the ocean winds, he had more than once fancied he heard the tones like those of that mother's voice praying for him.

A faithful chaplain was on board; and his efforts for the good of the crew were blessed. Among others, "Look-out Jim," (so named from his farsightedness, and because so often sent aloft) became a convert. Whole-hearted in his piety as before he had been in his wickedness he strove with untiring zeal to impart to all his shipmates the knowledge of the Saviour he had found.

He declared to them that he had enjoyed more peace and happiness in one

week of Christian life than all the years which he had lived ever afforded him.

"But Jim questioned one, how did you get this strange happiness? What did you do?"

"Do?" said Jim, "Why, I believed."

"Well shipmate, that's what I want to understand about it. *How did you believe?*"

"How did you believe?" repeated Jim, slowly, and with a puzzled look. "Well I don't know as I can explain that to you—I quit swearing; but it wasn't *that*—I left off drinking grog and chewing 'bacca but it wasn't *that*—I believed Jesus Christ would save sinners if they asked him to sincerely, and the thought came into my head—He'll save me and I was saved—that's all I can tell you."—*Selected.*

#### WIDOWS IN INDIA.

Marriage in India is contracted when the parties are very young. Girls thus become wives when they are mere children, perhaps infants; and the death of a boy whom she never saw may make some poor child a widow. It is supposed that there are not less than two millions of widows in India, and "the woes of widowhood in this land, never have been, never can be fully told." Formerly very many were burned alive, on the funeral piles of their husbands. Now under English rule, suttee is abolished; but the widow is still doomed, in most cases, to a life hardly better than death. Judge Wylie says: "It is quite true that the rite of suttee is prohibited by law; but what then? All the penalties of widowhood continue almost to the same extent as ever. The feeling of Hindooism, which treated the widow, during the prevalence of the rite of suttee, as a doomed and outcast person—as a person devoted to the judgment of God (for the husband's being taken away is understood to be punishment for some sin committed in a former birth)—that state of feeling continues still; so that widowhood, which, in point of fact, is a lifetime of misery, a lifetime of servitude, a lifetime of degradation, affects now a very considerable portion of the female population of India." Another writer states: "The widow is the domestic drudge—fed on a single daily meal—stripped of every ornament—clad in the coarsest attire—never allowed to marry—despised by all!" Only the gospel can

deliver the females of India from such calamities, and raise them to their true position in society.

#### A BRAHMIN FOILED.

A missionary in Hindostan must expect to have many contests with the brahmins. It is necessary, therefore, that he should be very familiar with their sacred writings; and he should have his knowledge always at command. An illustration of the sort of skill which he needs, is furnished by the experience of Rev Mr Gogerly. "On one occasion," he says, "I went to a large place on a market-day. I had a large number of tracts and Bibles for distribution; and I sat down in the market-place to converse with the people upon the grace and truth of salvation. But before I reached it, I heard a terrible noise of women, as I thought, quarreling. Now the women in India who belong to the humbler classes, have tremendously long tongues. Well, I heard them abusing somebody, and using language very improper to escape from ladies' lips; they were calling somebody all manner of names but that of a gentleman; and when I came to the place, I saw what was the matter. They were not abusing a man, but a great fat bull, which was eating up the rice and sweetmeats and vegetables, and other wares, that these women had brought in from the country to sell. The bull in his rounds had found them out, and was poking his nose into this basket and that basket; and there were the women doubling their fists and cursing at his nose; but no one dared to touch him.—He knew very well that hard names would never break bones, and he went on and enjoyed himself, to the great injury of the people. The women, when they saw my white face (for a white face is very uncommon in the interior villages) directly put their hands together, and called, 'Have mercy, have mercy!' I saw what was the matter. They were looking at the bull eating up their goods. 'Drive him away,' said I. 'We dare not,' they said. 'Why not?' 'Because he is a god.' 'He's no more a god than I am,' I said. 'Drive him away for us,' they said; and as this was an appeal to my humanity, and I saw the women distressed, I gave him two or three good pokes in his ribs, and he soon hurried away. The women went down and thanked me; and I was about to give them a solemn address on the folly of

calling such a thing as that god, when I found that I had got into a terrible mess. It was very easy to get into a difficulty, but very hard to get out of it. There were hundreds of thousands of men there; and a number of women, who were watching me, as soon as they saw me strike the bull, came down looking like a thunder-cloud, and they spoke almost like thunder too: 'What are you doing?' 'Oho! I thought I was in for it now; and I said 'I was only driving away that thief of a bull.'—'You struck it, did you not?' I said I did. 'Do you know that you struck a god?' 'What nonsense,' said I, 'to call that brute god?' 'Stay,' said they, 'here comes a brahmin.' Now the brahmins are some of them very learned, and some of them are not; but all of them are very proud. This man had great influence among the people, and they said, 'Here comes the Brahmin; answer him.' He came down, surrounded by some hundreds of people; and he contrived to look as black as he possibly could, as he thought he would annihilate me with his black looks. 'What have you been doing?' 'My lord, I was wanting to drive away a thief of a bull,' I said. 'Did you strike it?' 'I did.' 'Do you know that you struck a god?' I tried now to make myself two or three inches taller than I was, and to look as black as possible, and I said, 'Answer me. Are you a brahmin?' To call his brahminical character in question was dreadful, and he said, 'Certainly.' and showed me the emblem of his office. 'Are you a brahmin, and call that creature god?' 'Yes, I am.' 'Have you read your own shastras?' 'Certainly, I have,' he said. 'Well, will you be good enough for the benefit of these people who do not know the shastras, to quote one passage about God's honesty?' 'I will not,' he said. 'The fact is,' said I, 'you cannot; but if you cannot, I can; and if you won't, I will.' I then quoted out of one of their shastras: 'God is honest; God is just; God is true.' 'Is that true?' I said. 'It is,' he said. 'Tell me, brahmin, was it honest for that great bull to go to these poor women, and take their rice, and sweetmeats, and fruits, and vegetables, without paying for them?' The idea of the bull paying for any thing never occurred to him. He had not a word to say. I said, 'Now what are you going to do? You are the priest of the bull; are you going to pay the women for what the bull

has stolen?" "I am sure I will not." "Can you say, then, that that is honest?" and he slunk away among the crowd, and I lost sight of him. I then had a large

congregation of people, and I preached to them about the true, honest, just, and righteous God."

## Children's Corner.

### LITTLE CHARLIE; OR, THE TRANSPLANTED FLOWER.

A few days ago there might have been seen in one of the quiet streets of our city, on each Sabbath morning, a lad in middle life, leading a lovely little boy to our infant class. Though that boy was less than three years and four months old, he was one of the most bright and intelligent I ever knew. There was in his appearance a thoughtfulness and manly dignity quite beyond his years. His glossy locks hung in graceful curls about his neck; his round cheeks wore the blush of health; and as he sat amid a hundred little boys and girls, his mild quick eye followed his teachers, as if to catch every word that fell from their lips; and when the song of praise to Jesus broke forth from scores of infant voices, little Charlie's countenance glowed as if he would say, "There is no place so like heaven as the infant class."

But that dear boy now sleeps in our beautiful new cemetery on the banks of the Hudson. It is a quiet spot, overlooking the river and the breastwork of mountains beyond. His grave is close by the monument and remains of Bishop Hedding. Beautiful contrast! A shock of corn fully ripe, gathered into the garner above, and a rose just expanding under the warm breath of spring, torn up by the hand of death, and transplanted close by the river of life!

Some months before Charlie died, his father took him to an artist to have his likeness taken. When it was finished, he looked at it thoughtfully for a moment, and then sent a pang to his father's heart by saying, "Yes, that is Charlie, but he will not stay here long." He seemed to feel that this earth was not his home.

After his attendance upon the Sabbath-school, his mind was more and more impressed with heavenly things. He often repeated the verses upon his tickets, and sung the hymns he had learned in the infant class. One of his tickets made a strong impression upon his thoughtful

mind: "Let us not sleep as do others, but let us watch and be sober."

A few days before his sickness, another boy, who was in his company, told him one of the common stories with which little children are generally amused. Charlie heard him through, and then said, "I know something prettier than that."

"What is it?" said his playmate.

"There is a happy land,  
Far, far away," &c.;

The boy anxiously asked, "Where is that happy land?"

Charlie pointed his little finger to heaven, and said, "Up yonder."

"Where did you learn that Charlie?"

"In the Sabbath-school."

"Then I will go to the Sabbath-school too."

That boy went home, and pled, with tears, that he might go to the infant class. He now fills the seat that Charlie left when he went to heaven.

The children in our infant class are all taught to repeat the Lord's prayer. Upon his return from church, Charlie used to bow his head reverently, cover his eyes with his hands, and repeat, "Our Father," &c., and often sing,—

"There is a fountain filled with blood,  
Drawn from Immanuel's veins," &c.

He was sickly only about five days, during which time he expressed a strong desire to go and be with Jesus. He clung with the warmest affection to his friends, yet wanted to go; and when he saw his parents overcome with grief, he requested them not to weep for him. When conscious that he must die, he called his friends to his bedside, kissed his father and mother affectionately, and said "Good-bye." Then requesting that his infant brother should be brought, he imprinted upon his cheek an affectionate farewell kiss. After this he asked for his little cousin, who, terrified at the approach of death, had fled from the room, and earnestly pled with her to return and receive the parting token of his undying affection. After he had thus, with

the utmost tenderness, bid farewell to all he held most dear on earth, he requested that the friends would sing,—

“There is a happy land,  
Far, far away,” &c.;

and when this was ended,—

“There is a fountain filled with blood,” &c.

When this was ended, as if his little spirit was exulting in the prospect of heaven, he requested them to sing;—

“Could we but climb were Moses stood,  
And view the landscape o’er,  
Not Jordan’s streams, nor death’s cold flood,  
Should fright us from the shore.”

It was about thirty minutes before he died; life was fast ebbing out; but soothed by these beautiful hymns, he was carried back in thought to the infant class where he had learned them. The lady who had been accustomed to lead him to the school was standing by; partly by a faint whisper, and partly by signs, he requested her to get her bonnet; when that was brought, he asked for his hat in the same manner; it was brought and laid upon his pillow. His voice failed, and friends could not understand what he wished. He raised himself partly up, seized his hat eagerly, and put it upon his head, then looking up, he stretched out his hand, and said, with his expiring whisper, “Now, go to Sabbath-school.” He fell back upon his pillow, his lips moved and his eyes beamed, as if heaven were still in his vision. At that moment angels caught the spirit, and bore it away to that land where sin and sorrow are not. Happy triumph of the gospel in a young heart!—*Zion’s Herald*.

#### THE DEAD BABY.

“The baby is dead,” said Bridget, when Alice came home, who had been sent out on an errand; “yes, your little sister is dead and gone.” “Oh,” sighed Alice, turning to go up stairs. “No, you must not go up there,” said Bridget; “wait until your aunt comes down.” Alice went to the fire but asked no questions.

Presently George came running in from school. “Hush,” said Bridget, raising her fore-finger as he opened the kitchen door. “Why what’s the matter?” asked George. “Baby is dead,” whispered Alice. “Oh dear, and I shall never see her again,” cried George, the tears starting in his eyes. “She will never come back to us, but we shall go to her,” said Alice, her lip trembling.

“When?” asked George. Alice did not know when.

Tommy soon ran in. “Baby’s dead, Tom,” said Bridget. “Baby dead!” exclaimed Tommy, then his voice fell. “She’ll be no more sick,” said Alice, “she’s in heaven, and we are here.” The door opened again, and the children’s aunt entered. “O aunt,” cried the boys, “baby is dead,” “The Lord gave, and the Lord taketh away, blessed be the name of the Lord,” answered aunt, with a low, sweet tone.

Then the children wanted to see the dear little one, and aunt took them up; they only looked wonderingly on her as she lay, white as a lily, in her own little crib, and they asked no questions. In the afternoon the boys went to their grandmother’s, but Alice stayed at home; and she thought so much of the dear baby that she crept up stairs, softly opened the door, and went in, shutting it after her. It was quite cold; a window was partly open, and a chilly autumn wind blew directly on the crib. Alice shuddered. She could not help thinking, “Baby will take cold,” and she went round the crib and lifted the delicate napkin from its face, and almost expected to see the little one put up its tiny hands to be taken out. But it lay very, very still. There was no smile on its lips. Alice took the little hand; there was no soft pressure; it was cold, very cold. And the blue eyes that had so often watched for Alice had no life in them; they were dead eyes. And then Alice knew that the little sister’s spirit was not there. And Alice sobbed as if her heart would break, and she turned and went away, for there was nothing which the wind could hurt, or for her to have a care of. It was only the little pale body that the crib contained; but the baby was not there, her own darling baby-sister was not there.

At evening, the children gathered round their mother, sitting on their crickets, thinking, and very sorrowful, when Alice, nestling towards her mother’s side, said “Mother, you took all the care of baby while she was here, and you carried and held her in your arms all the while she was sick; now, mother, who took her on the other side?” asked Alice, earnestly. “On the other side of what Alice?” asked the mother. “On the other side of death; who took the baby on the other side, mother? she was so little, she could not go alone.” “Je-

“sus met her there,” answered the mother, and a calm smile overspread her countenance as she thought of it; “do you not remember how he took little children in his arms to bless them, and said, ‘Suffer them to come unto me, and forbid them not; for of such is the kingdom of heaven?’ He took the baby on the other side.”

And ever afterwards it was a great comfort to Alice and her brothers, that the Lord Jesus Christ met their little sister when she left her mother’s arms,—that He took her on the other side.—*Child’s Paper.*

### “I HAVE A RIGHT TO SCOLD.”

I know two little girls named Julia and Mary Mason. They are sisters and the only children of their parents, I once heard Julia complain very bitterly of her sister.

“I wish I could have my ring,” said she. “I think Mary is a real naughty girl. She wears my hair-ribbons and my ring all the time. I think she is real naughty.”

“My dear Julia,” said I, “do not talk so about your sister. You really scold about her.”

“I have a right to scold,” said Julia very decidedly. “Mary scolds at me, and I have a right to scold at her.”

“Have you,” said I. “Where do you find the right? Does the Bible say that if a person scolds at you, you may scold at them? Will you please to find the chapter and verse? I should be very glad to have you show it to me, if you can find such a verse.”

Julia made no reply. She looked rather mortified, and I think she felt that she could not find anything in the Bible to prove that we may speak unkindly even to those who speak unkindly to us.

What do you think, my little reader.

Are we taught to render “evil for evil, or railing for railing.—*Child’s Paper.*”

### THE DEAF AND DUMB BOY.

At the examination of a deaf and dumb institution some time since, a little boy was asked in writing, “Who made the world?” He took the chalk and wrote underneath, “In the beginning God created the heavens and the earth.”

The question was then asked, “Why did Jesus come into the world?” A smile of gratitude overspread the face of the little fellow as he wrote, “This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners.”

He was then asked the trying question, “Why were you born deaf and dumb, when I can both hear and speak?” “Never,” said an eye-witness, “shall I forget the look of sweet resignation and peace as he again took up the chalk and wrote, ‘Even so, Father, for it seemed good in thy sight.’”—*Child’s Paper.*

### “DO GOOD TO THEM THAT HATE YOU!”

A very little girl who often read the Bible gave proof that she understood her obligations to obey its precepts. One day she came to her mother much pleased to show her some fruit which had been given her. The mother said the friend was very kind; the little girl said she had given some away. The mother inquired to whom she had given them; she answered, “I gave them to a girl who pushes me off the path, and makes faces at me.” On being asked why she gave them to her, she replied, “Because I thought it would make her know that I wish to be kind to her, and she will not, perhaps, be rude and unkind to me again.”

How admirably did she then obey the command overcome evil with good!

## Temperance.

### A TRUE AND TOUCHING INCIDENT.

We clip the following from the *Fredricksburg (Va.) Christian Banner*:

A young man and his wife were preparing to attend a Christmas party, at the house of a friend, some miles distant.

“Henry, my dear husband, don’t drink too much at the party to-day; you will promise me, won’t you?” said she, putting her hand on his brow, and raising her eyes to his with a pleading glance.

“No, Millie, I will not; you may trust me.”

And he wrapped his infant in a soft blanket, and they descended.

The horse was soon prancing over the turf, and pleasant conversation beguiled the way.

"Now don't forget your promise," whispered the young wife, as she passed up the steps.

Poor thing! she was the wife of a man who loved to look upon the wine when red. But his love to his wife and their baby, whom they both idolized, kept him back, and it was not often that he joined in the Bacchanalian revelries.

The party passed off pleasantly, the time of departing drew near, and the wife descended from the upper chamber to meet her husband. A pang shot through the trusting heart as she met him, for he was intoxicated—he had broken his promise.

Silently they rode homeward, save when the drunken man broke into snatches of song or unmeaning laughter. But the wife rode on, her babe pressed closely to her grieved heart.

"Give me the baby, Millie, I can't trust you with him," said he, as he approached a dark and somewhat swollen stream.

After some hesitation she resigned her first born, her darling babe, closely wrapped in the great blanket, to his arms.—Over the dark waters the noble steed safely bore them, and when they reached the bank the mother asked for the child.

With much care and tenderness he placed the bundle in her arms, but when she clasped it to her bosom, no babe was there! It had slipped from the blanket, and the drunken father knew it not.

A wild shriek from the mother aroused him, and he turned just in time to see the little rosy face rise one moment above the dark waves, then sink forever.

What a spectacle—the idol of his heart gone, gone forever, and that by his own intemperance. The anguish of the mother, the remorse of the father, are better imagined than described.

This is no fiction, but the plain truth. The parties were known by the friends of the writer, and it should be a warning to those who indulge in intoxicating drinks and resist the pleading of loving wives.

#### AN INTEMPERATE MAN REFORMED.

At the recent annual meeting of the

Temperance League in Glasgow, Scotland, the Rev W. Reid delivered an eloquent address. He referred to the death of one of their most zealous and devoted agents, Mr James Stirling. Mr S. had been, at one time, a man of very intemperate habits, and Mr Reid stated the following as the manner in which he had been led to reform, and become so earnest a labourer.

While he would be absent on his drinking rambles, his wife was usually employed in reading a chapter to the children. On returning home one night from a drunken revel, his wife was reading the passage—'And he shall set the sheep on his right hand, but the goats on his left,' (Matt. xxv. 33.) On opening the door, he heard one of the children say—'An' will father be on the left hand?' The words sank deep into the father's heart. That night was an awful night for James. Ere the morning dawned he had resolved never to drink again. He sought an interview with the minister, and proposed to him the formation of a total abstinence society.—He consented; James signed first, and eleven followed, some of them for a certain number of years.—When asked by the minister how long he had pledged for, James firmly replied, 'For ever, sir.' During sixteen years of his life, after his reformation he visited 466 places, each of these on an average about ten times, and thus addressed about 4,600 public meetings. During the last few years he had been so infirm that he had to be carried out to the meetings, so that he might with his latest breath advocate the cause which had been the means of doing him so much good.

#### THE VICTIM OF INTEMPERANCE—A SKETCH.

"I hope and believe that I *must* go out of this hall to find a victim of *Intemperance*! Such a man, or rather wreck of a man, is not to be found *here*! I know, however, where to find him; there is another hall in which I took my seat this morning, have sat all day, and shall be at my gloomy post again in the morning to see,—possibly,—standing trembling, or sullen and desperate at the bar of justice, one whom the untiring and remorseless fiend Intemperance has dragged thither, and stands grim but unseen beside his victim. He has been a man, might we say, well to do in the world, and getting respected by his neighbours, till he *took to drink*, and then

it was all up with him—and there he stands! disgraced and in despair. I need not draw on my imagination for illustrations, especially before an audience which numbers so many men whose painful duty as jurymen it is to sit every session with myself, engaged in the administration of justice. You have seen how often, in a moment of voluntary madness occasioned by drink, a life's character has been sacrificed, the brand of a felon impressed on the brow, and free labor exchanged for that which is profitless, compulsory, and ignominious to the workman, within the walls of your prison! It would be unjust, however, not to say that exhausting labor, and the companionship of those who are together so exhausted, supply but too many temptations to seek the refreshment and exhilaration afforded by liquor, and which soon degenerates, from an occasional enjoyment, into an accursed habit. Home soon ceases to be home, to him who returns to it under the guilty delirium of intoxication: there, a weeping starving wife and children appear like dismal spectres flitting before his blood-shot eyes and reeling brain. As the husband frequents the dram-shop, so he drives his wife the oftener to the pawn-shop, and her and his children at length to the workhouse; or perhaps in her desperation—but I dare not proceed; the coroner can tell the rest.

“Look at yonder desolate little room, at the end of a dreary court: a funeral is to go out from it in the morning! Enter this evening. All is silent, and a single candle on the mantel-piece sheds a dull flickering light on a coffin, not yet screwed down. Beside it sits morally a murderer; his bloated face is hid in his shaking hands; he has not yet ventured to move aside the coffin lid, but at length he dares to look at his victim—his bro-

kenhearted wife! Poor, poor soul! thou art gone at last! Gone, *where the wicked cease from troubling and the weary are at rest!* 'Tis a happy release, say the friendly neighbours, who have contributed their little means to lay her decently in her coffin. Ay, besotted husband! let your blood-shot eyes look on that white face, that wreck of a face so sweet and pretty when you married her! Never fear! the eyes are closed, and will weep and look mournfully at you no more! Touch, if you dare, those limbs, which the woman who laid her out said, with a sigh, were *mere skin and bone!* Dare you take her cold hand and look at her wedding ring? Do you see how her finger is worn with the needle? During the day, during the night, this poor creature was your willing slave, mending your linen, and that of your wronged children, and what was left of her own, which are nearly rags. Do you hear those children sobbing in the next room? Do you see the scar on that cheek? Look and tremble. Have you forgot the blow that caused it, given by your hand of drunken and ruffian violence? Yet she never reproached you! And when at length, worn away with misery, starvation and ill-usage, she was forced to give up the struggle for life, her last—her very last was gently and in silence to squeeze your unworthy hand! Perhaps remorse is now shaking your heart, you inwardly groan—

‘O, if she would but come again,  
I think I'd grieve her so no more.’  
She will come no more on earth but you will have to meet her again! So man, close the coffin lid! Go to bed, and sleep if you can! The funeral is in the morning, and you must follow the poor emaciated body close past your favourite dramshop.”—*Mr. Warren's Lecture on Labor.*

## Religious Intelligence.

### NOVA SCOTIA.

FREE PRESBYTERY OF HALIFAX.  
—This Court met on the 23rd Oct., at Porter's Lake Church, for the ordination of Mr Stuart, and other business. The ordination services were conducted by Professor King. After an appropriate discourse from 1st Peter v. 1-4, Mr Stu-

art was, by solemn prayer and imposition of the hands of the Presbytery, set apart to the office of the holy ministry. He and his congregation were then addressed in suitable terms on their respective duties under the pastoral relation which had now been formed. The attendance of the people was very large considering the distance from which most of them had

come, and the whole proceedings were interesting and impressive.

**INDUCTION OF THE REV JOHN HUNTER.**—The Free Presbytery of Halifax met in Chalmers' Church on Thursday evening Nov 20th, for the induction of Mr Hunter. Rev Professor Lyall conducted the services on the occasion. He preached an appropriate and very able discourse from the words, "My little children, these things I write unto you that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous." After the sermon the usual questions were put to Mr Hunter—and proper answers received.—The Professor then addressed an affectionate and impressive exhortation to the minister and people, in regard to their respective and reciprocal duties in the relation now constituted between them. The Presbytery then gave Mr Hunter the "right hand of fellowship;" and after the benediction he was warmly welcomed by the congregation.

**CHURCH OF SCOTLAND MISSIONARIES.**—In less than two months five Missionaries were sent out by the Colonial Committee, to officiate within the bounds of the Synod of Nova Scotia. four of whom have been already unanimously invited to accept of fixed charges in these Colonies.

The Rev Thomas Duncan has received and accepted a call from St James' Church, Charlotte-town, and has been ordained, as successor to the Rev. Wm. Snodgrass.

The Rev A. Lochhead, has also received and accepted a call from the Presbyterian congregation at Georgetown, and has been ordained to the pastoral charge.

The Rev Donald McRae, one of our youngest but most promising preachers, received a most enthusiastic welcome from his father's late congregation, on the East and West branches of the East River of Pictou, and has been unanimously invited to become their fixed pastor. He has cordially and cheerfully accepted their call, and will be inducted to the pastoral charge of the congregation with the least possible delay.

The Rev George Boyd, has also received a most harmonious invitation from the congregation of St Andrew's Church in this city to become their minister.—The Presbytery of Halifax will make the necessary arrangements for his ordination.—*Halifax Monthly Record.*

Rev. Messrs. Duff and Mair arrived here in the last Steamer from England—being sent out by the Colonial Committee of the Established Church of Scotland. Mr Duff is well advanced in years, is ordained, and has had considerable ministerial experience—having been engaged as assistant in two parishes in Scotland. Mr Mair is a much younger man. Mr Duff proceeded to Pictou this week.

The Presbytery of Halifax in connexion with the Kirk of Scotland met in St Andrew's church on last Thursday evening to moderate in a Call to the Rev. G. Boyd. There were present as members of Court Rev. Messrs Scott, Martin, Wilson, and Boyd; and Messrs Thompson and——elders. The church was well filled. The call to Mr Boyd was a unanimous one on the part of the congregation; and we understood it was numerously signed. The Presbytery agreed to sustain the call. The Moderator (Mr Scott) then tendered it to Mr Boyd who at once accepted it. The Presbytery then appointed Mr Boyd to supply St Andrew's Church till his ordination. We think St Andrew's congregation could not easily make choice of a better pastor; and Mr Boyd will certainly have field enough in that church for the exertion of all his energies. May God bless the tie that is about to be formed between them!

The Diocesan Synod of the Episcopal Church in this Province has held its first meeting during the present month. This body consists of the Bishop, clergy, and a number of lay delegates from each parish. These, though assembling in one body, do not vote as one body, but according to the three orders, Bishop, clergy, and laity. It is thus a counterpart of the King, Lords and Commons of the British Constitution. No act is valid which does not receive the assent of the three orders. It is only recently that this Synod has been organized in this Province, though such an organization is quite common in the Episcopal Church in the United States. We have no doubt that the measure will tend to the promotion of the interests of religion in the body, although the Synod is not constructed quite on the primitive and apostolic model of Presbyterianism.—The present meeting was harmonious throughout, but the business transacted being chiefly connected with the inter-

nal affairs of the Church, was of little interest to those beyond her pale.

**FAVORS FROM THE POPE FOR NOVA SCOTIA.**—Those who have imagined that the Pope's indulgences are things of a bygone age, or are only now promulgated among the most ignorant of Roman Catholic countries, are requested to read the following, which we clip from the *Halifax Catholic*, published during the last month. Surely the faithful must be grateful for the privileges permitted them and on such easy terms too:—

“A Plenary indulgence, applicable also to the souls in Purgatory, may be gained by all young persons of both sexes, in the Archdiocese of Halifax, on the 13th and 22nd November, the Feasts of St Stanislaus Kostka, Confessor, and St Cecilia, Virgin and Martyr. The conditions are, to Confess and receive the Holy Communion devoutly, and to pray before the Altar, for the intentions of His Holiness. A similar indulgence may be gained on the feast of St Agnes, Virgin and Martyr, 21st January, and St Aloysius Gonzaga, 21st June. The aforesaid indulgences were granted by Pope Pius IX. at an audience of the 11th February, 1855.

#### ENGLAND.

**THE NEW BISHOPS OF LONDON AND DURHAM.**—Dr Tait, the Dean of Carlisle, has been nominated to the see of London, and Dr Langley, Bishop of Ripon, to that of Durham. Dr Tait is understood to “hold what are usually called *via media* views on the doctrinal questions, which agitate the two great parties in the Church of England, sympathising, however, rather than otherwise, with the Evangelicals.” Dr Longley's theological views are said to be “moderate, with a slight leaning to the Evangelical rather than the High Church party.” It is believed that a bill will be introduced by the Government during the next session of Parliament for the division of the diocese of London, and the constitution of a new diocese of Westminster, with Westminster Abbey for its cathedral church.—*News of Churches.*

#### ITALY.

**ITALY.**—“The American and Foreign Christian Union” states that at Florence, the scene of so much persecution under color of law, there is an evangelical church of one hundred and twenty-five

members, which is receiving constant additions. Thousands of the people there are reading the Scriptures with increasing earnestness. The government of the archduke Leopoldo is obliged to wink at this, for fear of the intervention of the British Cabinet in case persecution is renewed. One accused person, who is at large on bail, asked the public prosecutor why his case was not brought on for trial. “Oh!” said that functionary, “you have too big dogs to bark for you!” The Italian Committee at Geneva is getting out an edition of ten thousand of Diodati's Italian Bible, and they well know by what means they can circulate them through the Peninsula. The Waldenses are soon to have a press at La Tour, having never till recent times been permitted to have the use of that powerful engine.

**EXPULSION OF TWO VAUDOIS FROM TUSCANY.**—The following circumstances are related in the *Buona Novella*, the Vaudois organ:

“A fortnight since, two young teachers quitted the Vaudois valleys for Florence, for the sole purpose of perfecting themselves in the speaking of Italian, before teaching it to their scholars. In passing through Genoa, they received from one of their co-religionists in that city a Bible in Italian, and one in French, for their own use; and, besides these, a Bible and New Testament in Hebrew, for a Jew of Leghorn, who desired them.—They arrived at Leghorn, and while waiting there at the bureau the return of their passports, one of them opened his bag, and by chance allowed one of the sacred books to fall under the searching eye of an agent of police. Nothing more was necessary to induce the authorities to take the most rigorous measures against the young travellers. They seized immediately the books and all their letters of recommendation, threw themselves into prison, and after three days of the most minute and interminable cross questioning, expelled them the Tuscan territory, as suspected of Vaudois propagandism.”

**THE IMPRISONMENT OF M. DE MORA, IN MADRID.**—The Rev. Dr. Rule has received further intelligence of the deplorable case of M. de Mora in two letters, one from the wife, and the other from the mother-in-law of the victim. By the urgent solicitations of his wife, M. de Mora has been removed from the

damp dungeon in which he was originally placed, and imprisoned in one of the highest apartments of the house. The effect of his confinement in the former cell has been to induce serious illness. but the Jesuits are, notwithstanding, clamorous, in their demands that he be brought to trial. Persevering efforts have been made, by threats and banishments, to obtain from the prisoner a retraction, but he remains firm, and desires, through his wife (who is allowed to visit him,) the influence of brethren in London to rescue him from the power of his enemies. The clergy are the instigators of the cruel treatment the prisoner has received, and have carried their malice so far, that the Government appears ashamed to be entirely passive tools in their hands. The wife writes that after the Vicar-General had left the prison in a rage because he could not induce his prisoner to recant, "the next morning when de Mora was going to wash his hands, on pouring water into the basin, he perceived it was blackish, and thinking that the basin must have been dirty, rinsed it with his hand, threw that water away, and poured out more. Finding this in the same state, he sent for the inspector, who was in a neighbouring chamber, and told him what had happened. The inspector then took the bottle of water from the guard who had passed the night with my husband, saying, 'It is an infamy, a shame, a barbarism without example; the Government will not be responsible for this man, for although he belongs to the ecclesiastical tribunal, the blame of this affair will fall on the civil government.' (*It seems that there was an acid in the water which contained poison, but in small quantity.*)"

#### UNITED STATES.

THE SHAKERS.—Among the many forms, for good or evil, which the natural religious sentiment in man has taken, there is none more calculated to excite astonishment than that exhibited by the "Shakers" or "Shaking Quakers," as they are indifferently and vulgarly called. In them this sentiment has without doubt taken the most remarkable form it has yet assumed among Christian communities, as the "howling" and "dancing" Dervishes presents its most wonderful phase among Mahomedans, and the Hindoo priests in the "agonies of incantation" among idolaters. The rise of

Shakerism is a marvel that dispassionate minds yet fail fully to comprehend. Its progress excites unaffected pity by the persecutions it at first encountered, and its present state challenges sorrowful inquisition by the persevering self-abnegation it enjoins, the simplicity, so worthy of a better source, it secures, and the mysterious economy upon which it is conducted.

The Shakers have still several prosperous communities in the United States. The first of these was formed in 1776 by Mother Ann Lee, at Watervliet, about seven miles from Albany, New York. The influence of mother Lee was secured upon her earliest followers by the belief in her divine mission, and the claim that the "second offering of Christ had already been fulfilled in her." With the shocking delusion of this belief we have nothing to do. The perversion of a supposed prophecy is manifest in the expression and its appropriation to the purpose indicated, only shows how closely border the confines of delusion and blasphemy. Since the Shakers were first organized in New York, three societies have been established in other parts of that State, two in Connecticut, four in Massachusetts, two in New Hampshire, four in Ohio, and two in Kentucky.

The Shaker society in Mercer county Ky., was established in 1807, shortly after or during the "Kentucky revival." It now embraces five families, and between three and four hundred members. Two of these families are termed receiving families, in which persons who propose to join the society pass a probationary season. The three other families have passed to a higher order, at the head of which there are two members, who hold the property in perpetual trust and manage the business affairs of the society. There are also two male and two female members denominated the ministry, who are consulted in all important spiritual and temporal matters. They claim authority from the Scriptures for their peculiar mode of worship, which is chiefly by singing and dancing. They are spiritualists according to the modern acceptance of the term, and profess to be guided in many of their acts by special revelation from the spirit world.

The Shakers neither marry nor are given in marriage. Their numbers are increased by the addition of orphan children from the country and the cities

around. These children are brought up with the greatest tenderness and care and are educated in all the branches usually taught in the common schools. Of the peculiarities of religious tenets held by the Shakers little is absolutely known. They have, it is stated, what is called a Bible, but whether it is a single book generally received by them, or each community has a special collection of revelations, we cannot say. A Lowell, Mass., paper speaks of a Bible recently examined, belonging to one of their communities, as a "book not often allowed to be seen by the world's people." It is entitled, "A Holy Sacred, and Divine Roll from the Lord God of Heaven to the Inhabitants of the Earth, Revealed in the Society at New Lebanon, Columbia county, State of New York, United States of America." It pretends to be a revelation, and the testimony of eleven mighty angels is given, who attended the writing of the roll. One of the angels is named Con-sole-teac-Jao-mon shue, and another Pre-line-finan-vesten-va-ren-veine. It is bound in yellow, according to the order from on high. The book appears to contain passages from Scripture, altered, amended, enlarged, or curtailed, with original additions or improvements, as they are probably deemed to suit the peculiar notions of the disciples of Ann Lee. It is a very curious volume—even more remarkable, though of less pretended antiquity than the Mormon Bible. A copy is ordered to be sent to every king or potentate in Christendom, and one sent to the Governor of Canada, some time since was returned or refused.—*Baltimore Amer.*

#### RELIGIOUS STATE OF RUSSIA.

What is the state of religion in Russia? an important question which often occurs doubtless, to the minds of pious men in America as in Europe, for this immense country occupies a sixth part of the whole surface of the globe, and contains a population of more than sixty millions of souls. Every day, every hour of the day, these souls are called before the tribunal of God and their fate is decided for eternity. What then is their faith? what are they and what are they doing in a religious point of view?

It is easier to ask than to answer the question? Strangers are hindered from knowing Russian ideas and manners. A rigid police watches the frontiers of the

empire. And if travellers overcome this difficulty, they are surrounded with spies, who watch all their steps and forbid a close observation of national customs. Besides, those who have fixed their residence in the Czar's states, dare not send through the Post Office letters containing their observations; they fear that the seal would be broken and their names reported to the government. Lastly, nothing hardly can be derived from official documents respecting political or ecclesiastical affairs. As the press is completely enslaved in Russia, a vast system of falsehood prevails among public officers. The subaltern deceives his chief; the chief deceives the governor of the province, and he in his turn makes false reports to the Czar. How can the truth be detected in this mass of falsehood.

I cannot promise to penetrate this thick darkness; but I have in my hands some notes by an eye-witness of the religious state of Russia, and I will here give an extract. It is little, but it is something in the absence of more full information.

The want of all liberty of conscience and of worship in the Russian empire is striking. The laws are very oppressive in this respect. True, the Empress Catherine II, in her confidence with French infidels, boasted of her *tolerant* principles. Voltaire almost shed tears of joy, on reading in the letters of this princess that twenty religions lived peaceably side by side in Russia. But this was only apparent. The Muscovite church, strictly connected with the government, has always been greatly privileged. It can make proselytes, but a member of this church is forbidden to enter another denomination. To be baptized, or even to have once partaken of the Lord's Supper suffices for church membership. The law forbids a pastor under the severest penalties to administer the sacraments to any person rejected by the established church. Where is religious liberty?

Further: the clergy frequently use fraud, bribes, force, to increase the number of their parishioners and are sure of the government's support. Under the czar Nicolas, in Poland, in Courland, in Livonia, Protestants, Roman Catholics, Jews were persecuted. Imperial ukases suppressed missionary stations, forbade the distribution of the Bible in the common language and of harmless religious journals from Germany. It would seem that the new czar is disposed to respect

better the rights of dissenters. Some of his words and acts seem liberal.

We are glad but we wait for further proof. Pius IX. also boasted his love of free institutions when he mounted the pontifical throne. But bitter disappointment has followed. It may be so with Alexander II.

The high officers of the Russian church receive outward marks of deference and respect. The czar himself, in public ceremonies, bows before the metropolitan of St Petersburg or Moscow, kisses his hand, and testifies veneration to his holy personage. But this is merely a matter of etiquette. Really the clergy are degraded. All appointments, all decision in ecclesiastical matters belong in the last resort to the emperor. The synod is presided over by an officer of the crown. Churchmen aspiring to place become the autocrat's humble courtiers, stoop to the most servile complaisance to gain their end; and provided the head of the state does not shock the superstition of the people, he may govern the church at his will.

The lower clergy,—papas or parish curates, are sunk still lower. They generally come from the lower orders of the people; some were serfs originally. They hardly know the elements of learning. When they can recite mechanically the form of the liturgy, they are ordained. Their intemperance and their avarice are proverbial. Hardly ever does a priest preach.

The priests being sunk so low, it is not wonderful that *infidelity* has made such ravages in the higher classes in Russia. Perhaps the serfs who are bound to the soil preserve something of the faith of their fathers. But the counts and princes attached to the court, particularly those who have travelled in Western and Southern Europe, are mostly sceptical men of the world. They remember the intercourse of Voltaire, Diderot, d'Alembert and other French infidels with the sovereigns of the eighteenth century, and eagerly read the works of those enemies of Christianity. Thus, Balzac, Alexander Dumas, Eugene S<sup>e</sup>u, Mrs George Sand, the least commendable writers, are in honor with the Russian aristocracy. The ladies spend their leisure hours in reading those detestable works, and such has been the infatuation that the government have laid a higher duty—three times higher—on foreign novels than on other books. But why do the Russian lords read these novels

more than the French nobles? Because as yet they have no fears for the loss of their privileges and property, and they abandon themselves to the wicked pleasure of reading immoral books, without reflecting that their example may introduce anarchy into the country. It is different in France: the aristocratic class have learnt to their sorrow since the terrible revolution of 1792, that infidelity and dissolute morals are the source of the most frightful political convulsions.

Among the peasantry, the tradesmen and lower classes in Russia, are great ignorance and superstition. They obey strictly the priests, attend punctually their church duties, never pass a church without respectfully taking off the hats; make the sign of the cross when they go to table, or to bed, and invoke the saint of their parish on every occasion. This does not hinder their being avaricious, liars, intemperate, deceitful, nor does it prevent their insulting, or even abusing their village priest, if they think he has wronged them. Such is the character of their religion. Yet they call themselves *orthodox*! Their church is the first, best, most apostolical, holiest of churches. They despise those who profess any faith but theirs. Poor men! they deserve pity more than blame. How should they know what they have not been taught?

It seems, still, from the notes of eye-witnesses, that symptoms of religious revival are seen in Russia. Some bishops read diligently the Bible, and the church fathers; they derive from them a purer doctrine than that of their symbolical books; and when they mount the pulpit they preach the Christian truth. Religious meetings are held in several of the provinces, where the Scriptures are read and commented upon by simple peasants. So long as these conventicles are not denounced by the ecclesiastics, the civil government tolerate them, and the evangelical faith thus gains adherents. Among the soldiers are little meetings, where the New Testament is carefully studied. "All this is, in my view," writes our traveller, "a gratifying sight in the Greco-Russian church. These small flocks do much good; they silently instruct one another, worship God in spirit and in truth, and walk in the steps of Jesus Christ. I consider them as a leaven put in the Greco-Russian church, and of which the Lord will make use, in his time, to penetrate and vivify the whole lump."

There are also *Protestants* in Russia. These are almost all strangers called from Germany by the Czars, or brought to Russia for commercial purposes. They are found particularly at Moscow, St. Petersburg, and the large towns. Most are Lutherans. They obtain leave to celebrate their worship; it is the only means of attracting and retaining them in the country, and the government has a great interest in not removing these intelligent, industrious colonists. But the Protestants—both pastors and laymen—are subjected to a constant watch. The pastors, especially those who are

paid from the public treasury, are a sort of civil officers; they must register officially births, marriages, deaths, and correspond actively with the political authorities, so that the most of their time and strength is consumed in labors unconnected with the kingdom of Christ. As to laymen, they are absorbed in public or private business, know nothing of the religious movements of Germany or England. Besides the Bible, they have only some volumes of old sermons: this constitutes all their christian literature.—*Cor. N. Y. Observer.*

## Obituary.

DIED, at Springville, East River, on the 31st October, Mr James Thomas McGillivray, Student of Theology, in the 24th year of his age. The deceased was the second son of the Rev Angus McGillivray. From his earliest years he was characterised by an amiable disposition and energetic character. Having from childhood enjoyed the benefit of pious training he at an early period gave evidence that it had not been in vain. He "feared the Lord from his youth," and earnestly desired to serve him in the gospel of his Son. He devoted himself to study with a view to the office of the Holy Ministry. He was a laborious and diligent student, and his intense application to study was probably one means of breaking down a constitution naturally robust. After passing through the Philosophical classes of the Synod's Seminary, he entered the Theological Hall, but in the first term he was obliged to give up the work, owing to the failure of his health. For some time hopes were entertained that, by cessation from study and the use of proper remedies, he might be restored to health, and that he might be permitted to enter upon that work on which his heart was set. The Great Head of the Church had willed otherwise. Doubtless he had other work, higher and nobler employment, for him. His illness was long continued, and at times he suffered much, but no murmur escaped him. In him "patience had her perfect work," and his firm faith in the Saviour filled his mind with that "peace which passeth all understanding."

It is now eight years since the Synod commenced its present effort to train a native ministry, and yet till the present removal there has been no breach made by death among those who have been educated in it. During the same period other Churches and Institutions have been severely tried in this manner, and surely we have strong reason for gratitude to the God of our lives, "in whom is our breath," for his gracious care over us. But the present dispensation calls loudly to "the young men, the sons of the prophets," to "work while it is day, for the night cometh when no man can work."

The removal of a person "in the midst of his days," after much labor and means have been spent in preparing him for usefulness in the Church, and just when he was approaching that period when these preparatory efforts might be expected to yield their fruit, is one of those arrangements of divine wisdom which seems to us highly mysterious. But let us "ascribe righteousness to our Maker." "Shall not the Judge of all the earth do right."—Doubtless He has the wisest ends in all his proceedings, but "He giveth none account of his matters," and we are often left to resolve them into his sovereign good pleasure. "Even so father, for so it seemed good in thy sight."

# THE MISSIONARY REGISTER,

OF THE

## Presbyterian Church of Nova Scotia.

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

Vol. 7.

DECEMBER, 1856.

No. 12.

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### Home Missions.

*To the Rev. the Presbytery of Pictou the following report of missionary labor performed by the undersigned is respectfully submitted:*

According to appointment I proceeded to Cape Breton, and preached at Mabou the 2nd Sabbath of September. On the following week I went to Baddeck and labored four Sabbaths in succession in that place. The attendance I was informed was very good, much larger than it had been formerly. The earnest attention given to the preaching of the gospel was very gratifying. I found a very good spirit existing among the adherents of our own Church. I was much pleased to observe the proper christian feeling subsisting between the adherents of our own and the Free Church notwithstanding all that has been written. Indeed the feeling which the controversy excited abroad, except in a very few instances, was not experienced there.—A very considerable number of those who attended regularly on my ministrations during my stay in Baddeck were adherents of the Free Church. I have been informed by persons there that the labors of our missionaries have been productive of much good in that locality. I administered the ordinance of Baptism during my stay in Baddeck.

Leaving Baddeck I returned to Mabou, and preached there three Sabbaths. I did not preach at Port Hood according to appointment. I proceeded there

for that purpose, but owing to peculiar circumstances I deemed it more prudent to return and give the day to Mabou.—In this congregation I found matters in a very satisfactory state. During the last summer they have built a very handsome Church, which is completely finished outside and the floor laid. During my stay there a congregational meeting was held, for the purpose of taking into consideration the propriety of going forward to finish their Church, at which I was requested to preach. Though the meeting was small, owing to the state of the weather and other causes, yet it was pervaded by a most excellent spirit. It was unanimously resolved to finish their Church. A subscription list was opened at the meeting, which was largely signed, and the necessary arrangements made for completing the work. The Church when completed will cost £500 or £600. The conduct of this congregation is deserving of the highest commendation. It is a very small congregation, and has been severely tried by the removal of its pastor just as his labors began to be fully appreciated and their fruits began to appear. Though cast down under these adverse circumstances, yet they were not discouraged; but exercising a firm faith in an over-ruling Providence, and trusting that the Great Head of the Church would provide for them, they have gone vigorously forward in the erection of their new and elegant place of worship. This is displaying a proper spirit; not sitting down

in a state of inactivity and grieving at their loss, but trusting to Providence and doing what they can for themselves to have the regular ordinances of the gospel dispensed among them. The God in whom they trust will provide for them. I performed some ministerial visitations in this congregation, but not as much as I desired, owing to the extremely unfavorable weather which prevailed during my stay there. I received six pounds from Mabou congregation for the Home Mission.

JAMES THOMPSON.

Pictou, 10th Nov., 1856.

*From the Free Church Record.*

NOVEMBER 4th, 1856.

MR EDITOR,—

Having been for the last three weeks engaged amongst the Railway laborers, in compliance with the request of Synod, I now, at your request, send a few hurried remarks for the information of your readers. I have already spent two weeks on the Windsor line, and one week on the Eastern line, and intend to spend yet another week on the Eastern line before returning home. On each of two of the last three Sabbath we had five different services, including English and Gaelic, at three different places along the line. On the third Sabbath we had four different services, two in English and two in Gaelic, at two different places. And on the two intervening week-nights we had nine meetings after work-hours, at five of which, services were conducted both in English and Gaelic. Thus, during the last three weeks, I have been enabled to meet with the laborers in about twenty-eight different services, including those of the Sabbath and week-days, and in both languages. The attendance at all these meetings was much larger than I expected—and it was quite refreshing to witness the eagerness with which the Gaelic-speaking laborers, especially, attended. More than one-half of our weekly meetings were held in the laborers' shanties alongside their works, and their gratitude for these services was fully evinced by the collections which were given at their request. Amongst these laborers I found a few of my own congregation, a great many adherents of our Church from Cape Breton, and several Presbyterians of other denominations, together with a great many of a class which I need not men-

tion, but which show that they lie under a special curse wherever they are found.

In reference to the spiritual destitution which prevails, I need only say that the laborers are in some districts well supplied with Sabbath ordinances within their reach, either in the ordinary ministers of the district, or through the visits of ministers from other places. But in other districts along the line, the destitution of the means of grace is very great. In visiting these districts, several, especially of the Highlanders, told me that I was the first minister who visited them since they came there some six or eight months ago. They had, it is true, frequent opportunities within that period of attending preaching. But some excused their non-attendance by stating that as there was no Gaelic, they could not profit by the services in English; and others, that the intimation of preaching either did not reach them at all or reached them when too late. Many were thus frequently disappointed who would gladly have attended, because of the intimation having been sent by parties who either were so engrossed with business as to forget it, or cared not to deliver it, and so purposely withheld it. Finding that some of the inhabitants would prefer having our meetings at places more convenient to themselves than the Railway laborers, I insisted upon the former attending their own places of worship, and took the trouble of going myself to the pits where the Railway men were working, to arrange with them as to the most convenient places of meeting, and to notify all the laborers thereof. On this account our meetings were better attended than would have been the case had matters been left otherwise.

Of the moral and religious state of the great majority of those engaged in these Railway works, no idea can be formed without becoming eye and ear witnesses thereof. Let your readers follow me along the line to the various pits where the men are working, and listen to their speech while irritated by some mishap which for a few minutes retards their progress. Perhaps a cart has backed off the slip and a few men must come to aid in pulling it out again. The horse becomes discouraged and refuses to pull. Two or three men lay at him with their cudgels, embittered by the venom of oaths and curses which make one shudder at the hearing thereof. Let them follow me to the shanty where men are found

as though bereft of reason, revelling in drunkenness and riot. Let them follow me in the dusk of the evening to the Inn as some half-dozen teams, with three or four horses each, are being put up for the night by their drivers, irritated through cold, hunger, fatigue and strong drink. Let them spend a sleepless night with me there, listening to the noise and din of those who are drunken and drinking all night. Let them pass along the road for an hour or two on the Sabbath day to behold men going forth with their guns to shoot patridges and hares, or to hear the reports of those actually engaged therein—some staggering through drunkenness, others cutting firewood, and others repairing or building their shanties—to meet droves of sheep driven along to market, or to meet heavily laden teams, with three or four horses in each, driven along as on any of the week-days. Let your readers follow me to hear and witness such things as these, and many more that may be heard and seen both on Sabbath and week-days, and they shall return with some idea of the morality of Railway life. And while I have witnessed scenes such as these, and heard things which we must not utter, still I have met with not a few God-fearing people engaged on the Railway, and with them it was pleasant to hold sweet converse amid scenes such as the above.

And if I am asked what is at the root of all this immorality? I at once reply INTOXICATING LIQUORS. Banish these entirely from the Railway works and matters will be changed very suddenly to the better. Why should we not have a *Maine Liquor Law* for these Railway operations, if not for the whole Province? The Government surely have it in their power to remedy the evil. The Railway contractors can, if they choose, banish the evil entirely from the works by not employing men who sell it in their shanties. And, to their credit, two or three contractors have done their utmost to remedy the evil; and I have found a great difference for the better amongst their men and within their districts. But still in other districts I am told that there is scarcely a shanty in which liquor is not sold, and I have had abundant evidence of it. A certain party drives his team twice a week out from Halifax to supply them. And while this is allowed to go on Railway life will be what it is despite of all efforts to the contrary. And O when will our civil autho-

rities learn the discharge of their duty, both in enforcing those civil enactments, which would tend at least to diminish the evil, and to obtain those enactments which would effectually remove it?—And when will men cease the pursuit of gain at the expense of the ruin of the souls and bodies of their fellow men through their ungodly traffic in intoxicating liquors?

After considerable conversation with the Protestant laborers, and some of their employers, as to the best mode of benefiting them: spiritually during the continuance of these public works, I have resolved upon recommending the following plan, which I think quite practicable at least as regards the Cape Breton Protestant laborers.

I have been told that there were about seven hundred laborers, adherents of the Free Church, engaged on the Railway in the course of the last summer from Cape Breton alone. Three or four hundred of these were so situated as that one minister might hold divine service with them all on every Sabbath, and also meet with them on week nights after their work hours. The remaining number of these Highland laborers were also so situated as that another minister might overtake them. And the plan which I would propose is simply that these laborers join together, as one congregation, and bring their minister with them to remain with them during their sojourn at these public works. Coming thus as a body they could be employed by one contractor, or at any rate by two or three adjoining ones, and thereby would be found living within a short distance of each other, and could be easily convened for divine service. Most gladly would the men pay all the expenses of a minister thus living amongst them. And should only about two hundred join thus as a congregation, about one day's work from each would be found sufficient, together with their Sabbath collections, to provide an adequate salary for their minister and to meet extra expenses. This would be nothing compared with the advantages to be derived from such a plan being carried into effect. By the minister living amongst them divine service could be conducted every Sabbath, and prayer-meetings held during the week. By such a pastoral superintendence ungodliness of all forms would be checked, and vital godliness would flourish in connection

with Railway operations, instead of these works becoming, as at present, nurseries of iniquity and a rallying point to the ungodly. By this plan being carried into effect many of the pious of the land would be found taking part in these public works, and pious parents at home would be freed from anxiety in knowing that their sons at these works were not left exposed to the example of the ungodly without any one to care for their souls. Railway contractors also would derive much benefit from such a plan, in having a sufficient number of trustworthy laborers on whom they could depend. It but remains that such a plan, or something similar, be put into effect in order to have these public works become sources of spiritual as well as of temporal good.

In reference to the minister or ministers to take charge of such an undertaking I take the liberty of stating my conviction, and that founded on experience, that he should not be a young or inexperienced man, but one of weight and authority, who should command the respect of all parties. And if no one such minister could be found willing to leave his own charge and home for a season, perhaps three or four could be found willing to take charge of the Railway laborers for two or three months in rotation, their own congregations being adequately supplied in their absence. Our Presbytery in Cape Breton has a special interest in carrying out such a plan, inasmuch as a very great proportion of the labourers belong to their congregations. And may we not hope that all they need in order to engage in this work, and to make timely provision for next summer, is to have their attention thus called to it. But having already occupied too much of your space I cannot further refer to the matter, and I only add that one of the Railway contractors with whom I conversed regarding it not only rejoiced in the hope of such a plan being acted upon, but also promised pecuniary aid towards carrying it into effect. Let, therefore, our Presbyteries bestir themselves, and secure that such a plan may be ready against the first season.

As I intend to spend another week on the Eastern line before returning home, and as the collections made by the laborers to defray the expenses of my mission are not yet completed, I cannot send you at present a report of these, but shall

do so for your next issue. And I hope the entire expenses will be defrayed: by these collections without any burden to the funds of our Home Mission.

I am, &c.,

MURDOCH SUTHERLAND.

#### ANNUAL REPORT OF MICMAC MISSION.

THE COMMITTEE OF THE MIC-MAC MISSION are happy in being able to report a degree of prosperity during the past year. The mission has not indeed been remarkably abundant in outward fruits; and yet it has evidently been advancing towards maturity. It is becoming strengthened in its interest, and it is beginning to assume a more definite and promising character than heretofore.

First, with regard to the establishment at Mount Micmac. The industrial department has not been resumed. It was sustained sufficiently long to demonstrate that the Indians are capable of being employed in industrial pursuits, when for want of accommodations they were obliged to disperse. The committee in a resolution published in the last year's report, directed, that in future, employment should only be afforded to those Indians who would consent to send their children to school. There is no doubt that such families could be found and brought to Hantsport. But a considerable amount of Indian work remaining still undisposed of, and the sum of £200 being needed to pay the balance due on the land, besides the ordinary expenses; no attempt has been made to establish a school during the past year. It is however still the intention of the Society so soon as arrangements can be made, to establish the mission on a permanent basis. For this purpose a tract of land containing 450 acres, near Hantsport, in a position central both to Nova Scotia and New Brunswick, contiguous to extensive hunting and fishing grounds, and fit for cultivation, has been purchased.—Some delay has occurred in the final arrangements for securing the title. It will probably be all arranged in a few days.

In the second place, your committee would refer to the labours of the missionary. We rejoice that his health is mercifully spared to continue the good work for which he seems eminently qualified. A part of his time during the past year, has been spent in collec-

ting monies to support the mission and to pay for the land. For this purpose he has visited with success, various countries in both provinces, in the direction of Pictou, Liverpool, Fredericton and Miramichi. In these tours his object was kindly promoted by Christians of every name. But the collection of money however important, has been regarded by the missionary as only of secondary moment. He has made it his chief employment to visit the Indians in different places and to labour for their spiritual good. He has neglected no opportunity of reading and expounding the Scriptures,—in this way “preaching publicly and from house to house” in the various Indian encampments, by the way side, in their villages, their wigwams, at the houses of the white people, and wherever they were to be found. He has also distributed various portions of Scripture and tracts to those who can read. In this way he has distributed copies of the printed gospels and of the Mic-Mac spelling book, which were often received with great eagerness. Copies previously distributed were found carefully preserved and read, though they have some times been destroyed.

Mr Rand has also, even in his travels, prosecuted the study of the Indian language, and the work of translation.—During the past winter the latter half of the book of Psalms was translated, completing the book; and the books of Genesis and Luke were revised. The gospel of Luke was copied for the press; the last proofsheets have been corrected, and sent to the printer in Bath, England, and will soon be issued. He has begun to copy Genesis for the press. In his late tour to Fredericton the missionary visited settlements of the Maliseet Indians, and translated into their language one of the Mic-Mac Tracts, and a portion of the Psalms. The language of this tribe being similar to that of the Penobscots, the benefit conferred upon the former will also be available to the latter. Both the Maliseet and the Penobscot tribes can read their own language in the script character. Thus the Word of God may be conveyed to them also through the medium of the press, and the influence of the mission may be felt beyond the sphere of our more immediate operations. “They shall come out of every nation and kindred and tongue.”

The committee would not close their

report without referring thirdly, to the state of the Indians.

The Micmacs in the three Provinces number, so far as can be ascertained, about 2000. Micmacs are to be found also in Canada. They perform pilgrimages from these provinces to the great cathedral in the city of Montreal, expecting thereby to procure salvation.—Who would not rejoice in turning their minds from these lying vanities to the true Saviour, in freeing them from a ruinous superstition, and bringing them under the influence of genuine piety? They usually receive the missionary with great cordiality not only an account of their remarkable hospitality to strangers, but from their strong religious character, and the deep interest they feel in the glorious truths of the gospel. Many of them will not be persuaded by the Romish Priests that the Bible is a bad book after they have heard it read in their own language. With eager interest do they gather round the missionary in their wigwams and listen to the word of life as read and expounded by him. A few of them can read and are becoming acquainted with the literature which has been supplied for them in their own tongue. They now possess in Micmac—the gospels of Mathew and John, together with a couple of tracts, and a spelling book. And many are awaking to the necessity of education for their children. Instances of bitter hostility to our missionary and his mission do sometimes occur, but they are few and far between. On the other hand they often regard with great favor, the work of transferring the scriptures into their own language. Our missionary in his letters from New Brunswick, makes honourable mention of individuals who aided him there in his work, despite all attempts to prevent them.

But the committee would mention particularly the case of Benjamin Christmas, who was referred to in the last year's report, as rendering valuable assistance to our missionary, in the work of translating, and who was desirous of removing to Hantsport with his family. A proposal was made to that effect, which was accepted, and about the 12th of Dec. he arrived with his family from Cape Breton. This family, consisting of a wife and three children, have adopted the costume and customs of the whites, have ever since their arrival resided in a house, and have no wish to return to

the wanderings and wretchedness of Indian life. The wife is quite an adept in house keeping, and has learned to read since her arrival. She has not yet avowed herself a convert from Romanism; but she eagerly listens to the scriptures, and to evangelical instruction. She also cordially coincides with her husband in his plans for gaining further information, and making himself useful to the mission.

During the winter months Benjamin was engaged in assisting Mr Rand in the work of translation and revision. He, at the same time, pursued his studies in several English branches, such as reading, writing, arithmetic and Geography, and especially the Bible. He has also opportunities for reading the scriptures to the other Indians, and of conversing with them in their wigwams, and at his own house. For 2 months after that he was employed by a house-joiner, and was able to earn a dollar a day in carpenter work, besides his board.

About the middle of July Mr Rand commenced a missionary tour through New Brunswick, and thought it advisable that Ben should accompany him.—To this the committee agreed. Mr Rand found him a valuable assistant. The Indians would crowd around him, to hear him read the scriptures, and would listen to his addresses and remarks with great candour and interest. His open avowal of attachment to the primitive gospel, and his dependence upon Christ for salvation, and not upon the Church, occasioned him some persecution and trouble from white Romanists. But by the Indians he was almost universally received with kindness. "Often," says Mr Rand, "would they enquire, when will Pasumei visit us again. Ben. was well received also by the white people. He occasionally addressed public assemblies with much acceptance, in conjunc-

tion with Mr Rand's lectures in behalf of the mission. He not only avows himself a convert from Popery but indulges the hope that he has been born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. He has not united with any branch of the christian church, and wishes to take no step rashly. He expresses too, an earnest desire to labor as an evangelist among his kindred, his brethren according to the flesh. For this purpose he is seeking the necessary qualifications. Can your committee entertain a doubt respecting the forthcoming means of educating him?

It is only necessary to add, that Mr Rand bears testimony to the christian department of Benjamin. He says, "I have known him for more than seven years. I often contrast his appearance and conduct seven years ago with what they are now. With the deepest solicitude have I watched him for the last 18 months, but I have never seen nor heard anything inconsistent with his profession. How often has my heart been moved, while listening to addresses in his own tongue, to "Our Father in Heaven."—How has my soul been stirred while hearing him read and speak to his people. I have been led at such times to exclaim, "Lord now lettest thou thy servant depart in peace."

The report of last year gave an account of a Micmac dying in the triumphs of faith and going as he firmly believed, to be with Christ. We are happy now in being able to speak of another whose conversion we hope is genuine. We pray that he may be spared to labor on earth for the salvation of his people, and that he may be but a drop before a plentiful shower—the first fruits of an abundant harvest.

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## Foreign Missions.

### NEW HEBRIDES. LATER INTELLIGENCE FROM ANEITEUM.

The last month has brought a most cheering letter from Mr Geddie, addressed to one of his sisters. The letter was short, as the vessel which called made but a brief stay. The same cause

prevented his forwarding communications to the Board. We give all those portions of the letter which are of public interest. Our readers will be gratified to learn that the large supply of goods sent by the "Sydney" arrived safely, and that the work of God seems still advancing on the island. What

reason have we to raise our hearts in thankfulness to the God of missions for his continued goodness. "Bless the Lord, O our soul, and all that is within us bless his holy name."

"ANEITEUM, 26th May, 1856.

"MY DEAR SISTER,—

"A French vessel has just touched at this island on her way to China, and the captain kindly offers to take a letter for me. I embrace this opportunity of letting you know that we are well. We cannot be too grateful for the measure of health enjoyed by the mission families.

"I am happy to say that the cause of God continues to prosper on the island. The heathen are now reduced to a small number. They are now as nearly as we can estimate under 300. In another year we will I trust have no heathen to report. Our poor natives are growing in divine knowledge I trust, and in christian character also. There has been much sickness among the natives this year and many deaths. Not a few have given hopeful evidence on their death beds that they have not received the grace of God in vain. Within the last month two young men have died in our neighbourhood. Death had no terrors to them. They died expressing their firm reliance on Christ, and exhorted those around them to seek more earnestly the Word of God which had been so precious to them. Neither of these young men had been baptized. We hope therefore that there is much true piety among those who are not in the Church as well as among those who are in it.

"The long expected supply of type from Scotland has reached us. We have just printed the first sheet of Matthew with it. I enclose a sheet as a specimen. The natives are quite enraptured with the new type, it is so large and clear.—The books printed with the new type will I have no doubt give a great impulse to the cause of education on the island.

"You will be glad to hear that the large supply of goods for the mission shipped by the 'Sydney' for Melbourne has at last reached us. They came in excellent condition. They seemed as fresh as the day they were packed, and nothing was injured except the Communion Service from Prince Street Church, which I much regret. It was laid too

near the surface of one of the boxes, and some great pressure on the box has bent and cracked one of the cups. It may be possible to repair it. You know how I will value this precious gift to our infant Church. There is a Church-meeting to-morrow, and I intend to have it brought forward and tell our Church members of the kindness of our dear friends in Nova Scotia. They will prize it all the more when they know it has been given by the Church in which their own missionary spent his early years, and in which his first public profession of religion was made.

"We feel truly grateful for the large supply of clothing from Nova Scotia.—Our poor teachers stood much in need of them. There is however one drawback to our satisfaction in receiving them, and that is the great expense on them in Melbourne. Dr Ross has written to me that they were stored there by some unprincipled man, and that his charges on them are about £27 for storage alone; but I suppose that Mr Hamilton has written to Mr Bayne on the subject.

"I feel very grateful to the kind friends, ministers of our Church and others, who have written me and whose letters have come with the supplies. I design to write to all who have been so mindful of me in my distant home. Correspondence here is a burdensome though pleasant duty. Within a few weeks I have received 43 letters, which now lie on my table to be answered. My friends must excuse me if I don't write long letters, for my reading and writing is at night, when I am often exhausted with the duties of the day.

"I am unusually busy this week, as the ordinance of the Supper will be dispensed next Sabbath. Out of a large class of candidates we admit 13 on this occasion. Two deacons have also been chosen whom we expect to ordain this week. We have concluded to delay the appointment of ruling elders for the present.

"We had a letter from Charlotte Ann in which she mentions having seen Mr Bayne in England, and, at a later date, Mr Gordon. She does not mention particulars, as she supposes that we have all information about Mr G. from other quarters. But all that we know about his movements is from her letter. We rejoice to hear that he is so far on his way.

"I see in a copy of the *Register* which I have received that it is intended to send out pious mechanics, if suitable men can be found. I would much rather hear of missionaries coming. We highly appreciate the motives which have led to this and feel truly grateful to the Board, who wish to relieve us to some extent from manual labor. Nevertheless lay agency, as far as I can learn, has not operated well in these islands. Whether the fault lies with the *system* or the *men* I cannot say with my present knowledge. But Mr Inglis is to be here to-day and we hope to discuss the subject, and write our views to our respective Churches on the subject. If candidates have not been found, I would be glad if the Board would delay for the present. If the Church wishes to be economical this can only be done by sending out men of high standing, that through them all subordinate agencies may be erected on the spot. But if any persons have been sent we will gladly welcome them as fellow laborers in the work, and do all that we can to promote their comfort and usefulness.

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"JOHN GEDDIE."

## OLD CALABAR.

### IKUNETU.

Our readers will be glad to see a new name appearing among the missionary stations at Old Calabar. The following letter from the Rev Hugh Goldie, dated Ikunetu, 14th July, contains the very gratifying intelligence, that he, Mrs Goldie, and Miss Johnstone, removed to it on the 2d of July, and that the station was opened on the first Sabbath of that month. It is the first advanced post, in the way to the interior, being situated on the great Cross River, about twenty-five miles above Creek Town; and we feel certain that the members of the church will unite with us in the fervent prayer, not merely that it may prove a centre of light, life, and gracious influence to the people around it, but that it may be an Antioch, from which men, called by the Holy Ghost, shall go forth into the dark regions beyond it.

*The New Station of Ikunetu.*—For a while past I have been pretty regularly employed during the week at Ikunetu, in endeavouring to get our location there put into habitable order, and on Sabbaths at Creek Town, taking part with Mr Waddell in the services of that station.

After much vexatious delay and a good deal of hard work, we were enabled, on the 2d of this month, to bid good bye to our friends down river, and proceed to our new station.

In the map you gave a while ago in the *Record* (January 1852) of the Calabar, Ikunetu or George Ekrikok, is laid down, on the Eastern bank of the Cross River, where it is divided into three principal streams by the Islands which crowd its bosom. Creek Town and Guinea Company are situated with it in a peninsula formed by the Cross River and the Old Calabar branch, the neck of this peninsula lying between Umon and Uwet. In the tract of country so defined, there are besides the Calabar settlements, the tribes of Aukanyong, Odut, Ekvi, Uwet, with Umon adjoining on the north-west.—Among these tribes there are three distinct languages spoken besides the Efik, though it is understood by all as a common tongue. Though Ikunetu is but a few hours journey from Duke Town, it was only once in several years that curiosity led a white man to visit our secluded village. The canoe of the native is the only craft which traverses our noble river, and the wild and rather mournful chant of the canoemen at their paddles, the only sound which, with the inarticulate voices of the forest, breaks its solitude.

One day, no doubt, the busy hum of populous cities will be heard along the banks of this great highway into the vast interior; and the frequent steamer, if something better does not supersede it, will be seen breasting its stream.

The appearance of the country here is very much what it is at our older stations; flat along the course of the river, and towards the interior slightly diversified by undulations of no great altitude. At this distance up the river the mangrove has disappeared, and this somewhat changes the aspect of the vegetation, for the mangrove forms the great bulk of the forest towards the coast.

As I mentioned formerly, in coming to Ikunetu we come among a people wholly agricultural. During the greater part of the year they are scattered among their plantations, which stretch away from the river, and it is only during a part of the rainy season, when they cannot carry on the work of the plantations, that they reside in the town. The labours of the Missionary at this station will, on this account, be carried on at considerable

disadvantage; but it is a disadvantage which must be encountered whenever we go out of Duke and Creek Town. As it cannot be avoided, we must therefore take the best means of meeting it which experience may point out.

*Removal to Ikunetu.*—On the last Sabbath of June we observed the Lord's Supper with the church at Creek Town, Mr Waddell anticipating his usual day to suit the convenience of our party. On Tuesday, the 1st of this month, we held our usual meeting of committee, and had the opportunity of welcoming our young brother, Mr Baillie, amongst us. I fondly trust he will long be spared a burning and a shining light in these dark regions. On Wednesday we embarked in the "Greenock," and with eight rowers, commenced the ascent of the river, which, at this season of the year, though it still feels the influence of the tide as far as Ikunetu, is, in these upper regions, always descending. In the dry season the tide flows beyond us. We made way pretty speedily, and accomplished our journey in a little more than four hours. The day was lowering, but a thunder shower, that passed over us, which, however, wet us a good deal, was the only rain we got. Miss Johnstone had once paid a visit to Ikunetu, when we were clearing the bush for our location, but Mrs Goidie had not seen the place, nor traversed this part of the river before, so that it was all new to her. I trust our home in the wilderness will be a dwelling place of the Most High.

*The First Sabbath in Ikunetu.*—On Sabbath, 6th July, we had a forenoon and afternoon meeting for divine service, in the yard of Afiong Enyang, the chief of the town. He is an elderly man, of mild and kind disposition. From fifty to sixty were present, children and adults; but though the audience was small, I believe all the people in the village were at the meeting, the greater part of the town's folks being still in the plantations. I began by teaching the children a few questions from our little catechism, as much for the sake of their seniors as for their own sake, all being yet equally ignorant of the elements of Christian truth. Having explained to them God's desire that we should sing to His praise, we joined in singing a few verses of a hymn, though the people could not unite with us, and, after prayer, addressed them from John iii. 16. After concluding with prayer, I said it would be well for us to

meet again in the afternoon, to which they assented. At four o'clock we went to Afiong's yard to meet them, but most of them had, in the meantime, gone out to the plantations, and our audience was a good deal smaller than it was in the morning. I observed the same order of procedure, and addressed from 1 Tim. ii. 5. During both services the people behaved with all propriety, and listened with much attention to the declarations of divine truth made to them. The singing seemed to amuse them a little, as they have no such thing among themselves; but as Afiong, and some others, have had an opportunity of being sometimes present in our meetings at Creek Town, they had witnessed our manner of conducting worship, and deported themselves accordingly. In the interval, Mrs Goidie and Miss Johnstone had a meeting of the twin mothers at their little village, which lies between the mission house and the principal village.

Thus passed the first Sabbath at Ikunetu. May it be the beginning of a new, a better time to this poor people. It is a cause of much thankfulness that they all seem willing to hear the gospel; and, while ministering to them the word of truth, we must be earnest and persevering in our supplications that the Spirit of all grace may make His own truth effectual to turn them "from darkness to light, and from the service of Satan to God."

At the close of the afternoon's service, I intimated that school would be commenced on Monday. About thirty children and young men, more or less, have since been in attendance, and are wishful to learn. Miss Johnstone conducts the school in an unfinished room, under the house. I am very desirous of having a house erected in native style, which may, in the meantime, serve for both church and school, and I hope in a few months to succeed in having such a building. We shall then be able to conduct our operations with more efficiency.—*U. P. Record.*

#### DUKE TOWN.

ARRIVAL AND FIRST IMPRESSIONS OF THE REV. Z. BAILLIE.

We have received letters from the Rev Z. Baillie, dated 21st June and 22nd July, giving notices of what he saw on his arrival:—

*Arrival at Calabar, 22d June.*—The appearance of the country I like much

better than I expected. When we entered the mouth of the river, it did not seem very promising. There was nothing to be seen but low lying mangrove bush on either side, as far as the eye could reach. The rain, pouring heavily, did not improve the prospect. On getting up near Parrot Island, however, the rain cleared away, and it turned out a most beautiful day. As we steamed up the river, the ground on the east side began gradually to rise, till at length we could see the Duke Town mission premises peeping out from among the luxuriant vegetation, on the top of the hill. At the mission house, the ground begins to slope down in the opposite direction, until at length it widens out into a kind of semicircular basin, around the bottom of which the houses of Duke Town are clustered; whilst up and around the sides may be seen lofty cocoa-nut and other palms, towering up above the surrounding bush. Looking away up the river, about the distance of two or three miles may be seen Old Town; and away, right across the river, at the distance of five or six miles Creek Town, with the mission-house on the side of the hill, overlooking the town. To both of the places I paid a visit a few days after my arrival.

*Visits.*—At Old Town I was kindly welcomed by Dr Hewan and Mrs Sutherland, and at Creek Town by Mr and Mrs Waddell. At the latter place I met King Eyo, and several other dignitaries belonging to the town. One of Eyo's gentlemen died that afternoon. The flags were hoisted half-mast high over the palace, and a wailing commenced for the dead, which could be heard at a considerable distance. The deceased had often heard the gospel, but I understand had never manifested any signs of repentance. It was, perhaps, owing to my knowledge of this, that I felt there was something very saddening in the wild melancholy wail which the mourners set up. When people die here, their friends go into mourning for a certain number of days. This they show, by blacking the brow with charcoal. Mr Waddell had invited Tom Eyo, the king's brother, to tea that evening, but, owing to the funeral he could not come. He took care, however, to send up a slave, requesting his tea to be sent down to him, which Mrs Waddell accordingly did, along with a due allowance of bread and butter.

A day or two after arriving here, I

visited Duke Town, with Mr Anderson. We called on several of the native gentlemen. There were some of them very kind in their own way. One of them (Ephraim Duke) was at dinner, and invited us to partake with him. He did not seem to care about the luxury of knives and forks, using rather those instruments which nature had provided him with. However, plates and knives and forks were brought out to us, and a tablecloth spread, which, I have no doubt, had once been white. The dish was the favourite Calabar chop, which seems to be about half composed of pepper.

*Appearance of Duke Town.*—The houses I can scarcely describe to you. The nearest approach to their style of building that I remember, are the sheep-houses that may be seen about our Scottish hills. There is generally a wall, forming four sides of a square. The roof slopes down to the inside, and is thatched with palm leaves. The walls inside are generally painted after some native design. Some of them are very tastefully done, with a variety of brilliant colours. Back, at the wall, seats are usually placed, made out of a kind of hard clay, which, after being properly dried, is almost like stone. These seats are very successful imitations of English sofas, and are covered with native cloth. Large mirrors, china ornaments, etc., may be seen in the houses of the better classes, with English chairs, sofas, tables, etc. In the middle of the square (or yard, as it is called) may almost always be seen a little mound, in the centre of which grows a small tree, and around it are several calabashes filled with water. A skull or two may often be seen also half covered over with earth; a kind of superstitious reverence for such things seems almost to be the only religion they have.

Around this central square or yard are doors leading to the women's yards, and other places, all of which are imitations, on a smaller scale, of the big yard. Some of the better houses have an additional storey, on one side of the square, from a kind of balcony in which, they can look down and see all that is going on in the yard below.

The streets of the town are very like the bed of some mountain torrent, and, in walking through them, if you are tempted to look away from the ground, it is generally at the risk of missing your footing in some way. The market is

held on a piece of empty ground near the centre of the town. At market time it presents a very animated appearance—three or four hundred natives may then be seen buying and selling. It is of no use taking European money to buy anything. Knives, padlocks, spoons, needles, Manchester goods, and such things, must be taken if your purchases are to be extensive.

On going through the town, a number of houses may be seen in ruins. On inquiring why they are allowed to stand so, you will be informed that the owners are dead, and that a house is never inhabited by any other person after the owner's decease. Furniture, etc., is allowed to go to waste. Spread out also before the door of such houses are the dishes, cloth, and other things used by the deceased; the sight of such things seems well fitted to teach the lesson, "Be ye also ready." The inhabitants do not seem, however, to mind them much.

*Missionary Work.*—One great difficulty here arises from the fact that the Duke Town gentlemen won't meet in each other's yards, and so meetings must be held in each of them. This necessarily takes up a great deal of time, but it is in the meantime the only way of getting at them. These meetings are begun every Sabbath morning at 7 o'clock. Mr Anderson preaches to them in their own tongue; he has generally four or five such services every Sabbath forenoon. There are several of the gentlemen who understand English pretty well; I go to them, and get them to interpret, and in this way I am enabled to take some part in the work. I often wish, however, that I could declare unto them, in their own tongue, "the wonderful works of God." At these meetings we have audiences varying from 12 to 150.

In the morning, Mr Edgerley has a meeting with the Sierra Leone people, and in the afternoon there is public worship in English, which is conducted alternately by Mr Anderson, Mr Edgerley, and myself. In the afternoon, also, there is the Sabbath school, attended by a considerable number.

During the week, Mr and Mrs Anderson have various meetings with the people. I take the day school during half of the day.

*Mission Family.*—I am exceedingly comfortable here with Mr and Mrs Anderson. Mrs A. is all that I could ex-

pect a mother to be; she anticipates my every want, and is a most agreeable pleasant person. They have a large family (I think about 12 or 13) of native children, who have no other home. These are trained up to habits of industry and cleanliness, and it is a pleasant thing to hear them, morning and evening, repeating passages, and praying in their own tongue. On the Sabbath evening, all give an account of what they have heard at the various meetings during the day. Some of them have memories which would put to the blush many children in Scotland, of a similar age.

As yet I have enjoyed as good health as ever I did in Scotland. I trust that the Master will graciously preserve it, in order that I may be fitted for labouring in His vineyard here, and oh! what need is there for labourers. Ever and anon there is some deed of darkness coming to our knowledge, which only makes us more earnestly long for that time when the darkness shall flee away, and when the Sun of Righteousness shall arise with healing under His wings. God grant that this time may soon come.—*Ibid.*

#### CAFFRELAND.

FAVOURABLE PROSPECT WITH REGARD TO THE RESUMPTION OF MISSIONARY WORK AMONG THE GAIKAS.

The Mission Board, anxious to resume missionary operations among the people of Sandilli as soon as a favourable opportunity for doing so should be presented, recently accepted the offered services as missionaries for Caffraria, of Messrs Robert Johnstone and Tiyo Sago. These highly recommended young men have completed their course at the Theological Hall, and will, in a few months, it is expected, be ready to leave for South Africa. It will be seen from the following letter of the Rev J. F. Cumming, dated 30th June, that he recently visited Sandilli, and obtained form that chief, not only a friendly welcome, but a cordial assent to the re-opening of a mission among his people. Indeed, he regards our missionaries as his own, is solicitous again to have them, and is unwilling that any others come into his tribe:—

*Visit to Peellon.*—"I returned hither from Caffreland very recently, whither I had gone to further the interests of our mission, as I mentioned in my last letter to you. It will, no doubt, be a high gratification to you to know, as it was to myself to perceive, that so far as the mat-

ter could go, it was fitted to inspire hope for the future.

Your last letter to me was a great encouragement to my persevering in seeking for a spot in Caffreland for the purpose of re-establishing the mission in that quarter. Colonel M'Lean had written to inform me that my memorial to the governor had been detained by him till I had gone *personally* to Sandilli, and obtained his consent on the subject.— Before meeting with the chief, I had some conversation with Mr Birt, respecting our mission, and he highly approved of my getting a place for our people.— He showed me your letter to him, and said that he had already written to you in reply, but had not retained a copy of it for my information. He seemed to think that if I did not succeed on this occasion, the people would continue where they are. Although this might be desirable on some accounts, still I told him from what I knew of the sentiments of the people themselves, that I did not think they would, as in all probability they would scatter, if their hope of being taken into connection with our society once more were not realized.

Mr Birt is forbidden to preach, or exert himself, by his medical adviser, and, in order to obtain rest, he intends to retire to the neighborhood of the Cape for a time. Should his health not be restored, I do not know another person that is likely to fill his place, as Mr Birt had a manner peculiar to himself. Miss Harding, on account of her health, has resigned her situation in connection with the Girl's School at Peulton. Our own people long for a place which they can call *their home*, and rejoice in the object of my going to Sandilli. Whatever hesitation may have been expressed in any letters to you, respecting their going into the depths of Caffreland, that does not exist now. They still wish to let their light shine in the midst of their heathen countrymen. And many, many others will join them if they get a suitable place.

*Interview with Sandilli, and consent given to re-open Gaika School.*—Accompanied by Dukwana, Festiri and Toby, I saw Mr Brownlee, Gaika commissioner, on our way to Sandilli's. We expected to find the chief at his cattle place; but, after riding many hours through a country blighted by the winter blasts, we were told by his brother, Dundas, that he was expected that day. We slept, however, at a spot some eight miles dis-

tant, and next morning returned. The great chief was seated on a skin near to the kraal, with his dirty blanket around him. He had been informed of our arrival, and seemed highly gratified with the object of our visit. He said that though he had withheld his official word from others, it was only for the purpose of giving it to me personally. Difficulties had prevented the resumption of the school on a former occasion, and he was afraid that unless he acted as he now did, it might be prevented again. The school was, in his estimation, a blessing (Itams-anqa) to his people. His counsellors had long ago given their consent, and it was not necessary to call them again. He cheerfully gave his consent to his old teacher, and to his own people of the school, but he would not do so to strangers. The country was before us, we might choose what spot we pleased, with one condition only, viz., that we should not bring cattle from the infected districts, as the lung-sickness had not yet entered his country.

We thanked him for his work, and said that before parting it was right to ask the blessing of God upon the object of our visit this day. He acquiesced, and we engaged in a devotional exercise.

*Imgwali.*—Intimating our intention to proceed to the Imgwali, and examine a spot in that quarter for the site of a school, he gave us the names of seven counsellors resident on that stream, to whom we were to entrust the spot selected.

After a long ride through, and in sight of forests of the finest timber, we reached our destination at nightfall, and rested in a native hut. After worship with the people of the place,—the hard ground and the saddle-pillow, together with the raaches, with which every hut is so abundantly stored, and the squeaking of mice, imparted a variety to the chequered events of our pilgrimage life. In the morning we rode forth, and fixed upon a site for what may, or may not, be the spot for the mission, rising Phoenix-like from its own ashes. The country around is rather bare of mimosa, and the breath of winter imparted almost a dreary look to the scene, but this was relieved in a great measure by the dark forests appearing in the neighbourhood. The arable land is abundant, convenient, and fit for irrigation. A fine stream of water flowed in the bed of the Imgwali, a name which has surprised not a few at its similarity to that of the Chumic stream.—

The chiefs, counsellors, and people, seem all to be pleased with the prospect of Gaika's school being once more in the midst of them.

*Civil Authorities.*—The same day we returned to Dœhne Port, and informed Mr Brownlee of the result of our journey. Unexpectedly to all, the governor's arrival on the morrow was announced.—

Accordingly, next day his Excellency arrived. He was passing through Caffreland, in order to afford the two German officers sent out by the home Government an opportunity of inspecting the country intended for the men of the British-German and Swiss legion who have volunteered to come out and settle. The Governor's remedy for settling the Caffre question, is to fill the Government reserved lands with European emigrants, while at the same time he is zealously employing every means which money and encouragement can do, to civilize and Christianize the natives. He was disappointed in getting English pensioners, but those now expected are considered to be a superior class, on account of their industrious habits.—In four months they are expected to reach our shores.

Mr Brownlee introduced me to his Excellency. He required respecting my recent visit to Sandilli, and if I had got a suitable spot. Being surrounded however, by his staff, and on the move to Queen's Town, I had no opportunity of entering into any details about the mission.

From Dœhne to Peelton and from Peelton to Fort Murray, I went to see Colonel M'Lean, but he had left for King Williamston, whither I followed and found him. In reference to the object of my journey, he said it was all right; that his report, containing my memorial, was ready to be presented to the Governor on his return, if he received Sandilli's word through Mr Brownlee. He would then write to me, and inform me of the result.

Such, then, is the prospect of the mission in Caffreland. I dare not be too sanguine with respect to the result. I believe that there is some undercurrent even amongst some officials, which, while the breeze seems to be wafting the vessel forward, is actually carrying it backwards farther and farther from its desired haven. I hope that all such feelings, generated by painful experience, may not be realized. The only comfort is to

know that it is better to trust in the Lord, than to put confidence in princes. If their hearts are in the hands of the Lord, then he will turn them as seemeth good in his sight.—*Ibid.*

## LATER NEWS FROM CALABAR.

### CREEK TOWN.

*The way of the transgressor is hard.* Saturday, Nov. 3.—“He who being often reprov'd hardens his heart, shall suddenly be destroyed and that without remedy.” This has been strikingly exemplified this week, in the sad end of a youth formerly at school with Mr Jameson and myself. The day before our going to Erikok I went to see him, as he had just that morning been brought in from his farm pierced with many wounds, more or less severe, inflicted by one of his head slaves. Dr Hewan had also been to see him and dressed his wounds, one of which alone, a stab in the side, caused him any apprehension as to the recovery of the young man. He was sensible, and not apparently unfeeling, while I reminded him of what he had learned at school, and of his proud, head-strong, sinful course of life since, and of the hand of God now on him, entreating him to repent and come to Jesus for pardon and life. I purposed seeing him often, and hoped that his present affliction might, by the divine blessing, be made profitable to his soul. But in both respects I have been disappointed. Yesterday, when preparing to go again to him, I heard that he was taken back to the farm: though, in fact, it since appears that he was not, but merely concealed, having gone deranged. Dr Hewan had found him the day before in the sad condition of *delirium tremens*, roaring and raging, and knocking himself and everything else about. Though yet young, he had addicted himself to excessive drinking, and in that deplorable state, had this morning died.

The origin of this disastrous affair was a quarrel between himself and his wife. She ran away to her father's house, who lived near the young man's farm. Sometime after, he went thither himself, and not finding either her or her father, began to flog some of his people. The father-in-law resented this injury by sending his people to his son-in-law's farm, to beat his people, which they did, killing his goats also. After they were gone, he made great palaver with one of his head men, a principal man, who had,

in many respects, been as a father to him, and often advised him well. He quarrelled with him because he had not stood by him, when his father-in-law's people were abusing him; and he concluded by slaying his servant's goats, saying, "What for my goats are killed and yours live." His head man, in wrath, took a loaded gun and fired at him, saying, "I will die with you here this day." The shot missed, and the master succeeded in taking the gun from this man, and knocking him down. But the man, though a slave, had slaves of his own, one of whom ran to his aid, and knocked down the master: when on his head man got up, and with his knife stabbed him all over the body. The two then took to the bush, and have not since been apprehended. They know that their lives are forfeited, and will probably not allow themselves to be taken alive; but as is usual in such cases, will watch and wait until they can kill a few more people, and then hang themselves.

*Heathen Cruelty, Thursday 13th.*—Last Sabbath, the slaves who had fought with and wounded their master, recorded November 3, were brought into this town. That they would be put to death, seemed inevitable, as their master had died of his wounds; and I saw no way in which I could interfere to save their lives. But I could never have imagined the horrid manner in which I have since learned the wretched criminals were executed. Yesterday I heard that they were taken into the bush the preceding day, and their hands and feet being cut off, they were bound to trees, and left to perish in that mutilated mangled condition. This most frightful crucifixion, if the deed of the country, would brand it as the bloody and barbarous Calabar still. But, as yet, I cannot say that the guilt of such an atrocity belongs to more than the nearest relatives of the deceased master.

To-day I went to see the principal men, and bear my testimony against such brutality, even towards murderers. And as the criminals were slaves of one of the *Ambo* family, and must have been judged and executed by the head of that family, I went first to them. Three of them had left town, however, either yesterday or to-day, for their plantations, the season for taking up their yams being already advanced. Old Antika Ambo, head of that family, and uncle of the

deceased, was the only one I found at home. He has been long sick in his farm, and has but lately come into town for a short time, after being two years absent. A civil, and seemingly a mild man, he protested ignorance of the matter, knowing only that they were ordered to be killed. I disputed his professed ignorance, as he was father of the family, and no one could pass his word in any thing. He declared that there were many young men growing up who regarded not his word, and would not come to hear him because he was old and sick. His son, a forward youth, said that the mutilations were done by slaves without orders, no free man being with them when they took the criminals away to kill them. I deemed his story a lie, and told him so; for how would slaves, of their own accord, cut off the arms and legs and not cut off the heads. They must have obeyed orders in so doing. Having fully declared my views of the barbarous transaction, I left him, and went to see the heads of the *Honesty* family, who are intimately related to the others, and would probably have something to say in the matter.

*King Eyo* was gone to farm from yesterday, like others, a very unusual thing with him. *Tom Eyo* I found at home; but he protested ignorance of the horrid particulars of the execution, and seemed shocked at them. I doubted his professed ignorance of the affair, and told him so; for he often spake so of doings which I afterwards found out that he knew very well; and such pretenses availed nothing in the long-run, for God knew all. Thence I went to *John Eyo*. He also pleaded ignorance of the transaction, and seemed surprised at the horrid details. On referring, however, to some of his own head people sitting by, he learned the exact truth of what I told him, if he did not previously know it. It is just possible that he did not know; for while aware that the poor wretches would be certainly killed by the *Ambo* town family, he would not care to enquire how, when, or where, and no one might care to speak about it. He might think, it was none of his business; they were not his slaves; he had no right to interfere. Such brutal atrocities, also, don't strike their minds as they do ours, being customary from old times. On the whole, however, he showed more frankness, and spoke more sense on the subject, than

the elder heads of the town had done. He deemed the statement most improbable, that the other slaves had mangled the criminals in such a shocking manner of their own accord. "How should slaves do such things out of their own

heads," said he, "when they know themselves to be slaves?" If the elder people of Ambo Town had not so ordered the business, the younger must have done so out of revenge.

H. M. WADDELL.

## News of the Church.

### PRESBYTERY OF PICTOU.

The Presbytery of Pictou met in James' Church, New Glasgow, on Tuesday, 28th ult., for the Presbyterial visitation of the congregation. The questions of the formula were put to the minister and other office-bearers, and the replies were in general highly satisfactory, and elicited commendations from the members of Presbytery. At the afternoon sederunt, Mr J. W. Matheson, preacher of the gospel, who had been accepted as a Foreign Missionary, gave in his trials for examination. These were a lecture on Romans x. 12-15, a sermon on Exodus xxxiii. 14; an exercise with additions on Heb. ix. 15; the 1st century of Church History; the 23d Psalm in Hebrew; and the New Testament *ad apertenam libic* in Greek. All these were approved of by the Presbytery, and his ordination appointed to take place in Prince Street Church, Pictou, on the 12th November.

The Presbytery again met in Prince Street Church, Pictou, for the ordination of Mr Matheson. The services of the day were commenced by the Rev James Watson, who preached from Romans i. 15—"So, as much as in me is, I am ready to preach the gospel to you which are at Rome also." After the narration of the steps taken, the questions of the formula were put to Mr Matheson, which being satisfactorily answered he was by prayer and the laying on of the hands of the Presbytery solemnly set apart to the office of a Missionary to the heathen, the Rev George Walker leading the devotions of the Presbytery. The Rev James Bayne then delivered a charge to the newly ordained missionary, and the Rev A. P. Miller addressed the congregation. The Rev David Roy offered the concluding prayer and the Rev A. McGilvray pronounced the benediction.—The services of the day were solemn and interesting throughout. We had hoped

in our present number to give an outline of the addresses, but hope to give them in full in our next.

Last month (Nov.) a handsome time-piece was presented to Rev Mr Watson's congregation, West River, by Mr James Roddick of Mill Village.

### Notices, Acknowledgments, &c

The Presbytery of Halifax will meet at Windsor on Tuesday, Jan. 6, at 11 o'clock.

The Presbytery of Pictou will meet in Salem Church, Green Hill, on Tuesday, 13th January next, at 11 o'clock, A. M.

The Board of Home Missions will meet at Green Hill on Thursday, 1st January, at 4 o'clock.

Ministers are requested to take notice of the appointment of Synod that they should preach on the subject of Total Abstinence on the last Sabbath of this month, or as near that day as convenient.

Monies received by the Treasurer from 20th October to 20th November.

1856.		<i>Foreign Mission.</i>	
Nov 8.—Mr James Dawson, for			
Rev J. Geddie	£1	0	0
Mr Gordon	1	0	0
Mr Matheson	1	0	0
Mrs Captain Foote,	5	0	
A Friend to Missions,			
Forks, Middle River	10	0	
<i>Missionary Schooner "John Knox."</i>			
Master Jas. A. G. Campbell, Tatamagouche	5	0	
Sab. School, Baltic	18	4	
" Pond, Lot 18, PEI.	6	8	
<i>Home Mission.</i>			
13—Merigomish	1	13	7½
Collection, Digby	10	6	
Mr Thomas McCulloch	10	0	
15.—Evangelical Soc'y., Fish Pools	2	0	0
A Friend to Missions, Forks, Middle River	10	0	

J. & J. Yorston acknowledge the re

cept of the following articles for the Foreign Mission, viz:

1 box Clothing from ladies of New London and Campbelltown, P.E.I.—value, £12 3s 5d, per steamer, forwarded by Mr Donald McLeod; 29 yds Cloth—value, 2s 6d per yd—from the ladies of Middle Settlement Middle River, in connection with the Rev Mr Patterson's congregation; 1 box Goods from Princetown cong., P.E.I., forwarded by Kenneth McKenzie, per steamer; 1 piece Flannel from the ladies of the West Branch cong.: 35 yds Flannel from the ladies of Primitive Church, New Glasgow; 25 yds home-made Cloth—value, 2s per yd—from ladies of New Annan, per George B. Johnston.

Contributions for Schooner *John Knox*, from the congregations of Musquodoboit, Middle Settlement:—

School District, No. 8	£1 13 0
M Settlement, per Letitia Kaulbeck	1 1 5½
Bell do. per Mrs W. McCurdy	10 0
Glenmore, per Jeanette Archibald	15 1½
South Side of River, per Mary Ann Archibald	1 11 9
Heggins' Settlement	15 0
Peter Ogilvie	1 3
Andrew Cruickshank, junr.	7½
William James Ogilvie	7½
	<hr/>
	6 9 8

UPPER SETTLEMENT.	
Per Elizabeth Dechman	£0 7 0
" Agnes Reynolds	6 7
Stewart Hill	3 0
North Side of River	18 9½
South Side	7 10½
Dean Settlement	1 2 11
	<hr/>
	3 6 2
Total,	£9 15 10

The same congregations have collected £5 to aid in the completion of the new Presbyterian Church of Cheveree.

### Boards, Standing Committees, &c.

*Board of Home Missions.*—Rev Professor Ross, Rev Messrs Patterson, Watson and Walker, together with the Presbytery Elders of Green Hill, West River, and Primitive Church. Rev George Patterson, Secretary

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

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

*Seminary Board.*—The Professors, ex

officio. Rev Messrs McCulloch, Baxter, E. Ross, Wyllie, Cameron and McKay, and Messrs Robert Smith, David McCurdy and Isaac Fleming. Mr McCulloch, Convener.

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

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

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

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

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

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

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

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

### Foreign Missionary Wanted.

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

### Terms of the Instructor and Register.

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

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

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