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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

AUGUST, 1856.

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THE
CHRISTIAN INSTRUCTOR.

AUGUST, 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. II.

SHILOH—ITS POSITION AND HISTORY.

Shiloh is a sweet and musical word, and although it has experienced sad vicissitudes, it has still many sweet and thrilling reminiscences associated with it. For nearly four centuries it was the consecrated scene, and great centre of Israel's worship, where the tabernacle was first permanently fixed in Canaan, and where many important transactions took place. As the word signifies rest or repose, the place may have received that designation from the circumstance of the tabernacle first finding a permanent resting place there after toilings and weary wanderings.

The exact site of Shiloh was eventually lost and remained for ages unknown to the world, till about seventeen years ago, when Dr Robinson, guided by the description given of its locality in Judges xxi. 19, discovered its position, and identified it with a place now called by the Arabs, Sheilun—evidently the same word with an Arabic termination. It is situated in a beautiful and central position in the country, in the district of Samaria—but near its southern border, ten miles south from Shechem, and twenty north from Jerusalem, and a short distance east from the great central road between these cities. Along this road in the fertile district of Samaria, there lies a long succession of beautiful and fruitful plains. Those on the north including Mukhna, Shechem, &c., are by some called the plains of Moreh; those on the south, the plains of Shiloh. It is in one of these latter plains that the site of ancient Shiloh has been discovered. It occupied the top of a low insulated conical-shaped hill, at the north-east end of the plain, very much resembling the appearance of the citadel-hill of Halifax, as scene at the parade ground at the back, only of much greater extent. On the top of this hill and around it, are found the remains of many buildings, plainly indicating that at some former period the place had been one of great note. This hill is surrounded by other and much loftier hills, at a greater or less distance, and is yet entirely separated from them on all sides, by means of the plains passing round it, except on the south,

where it is connected with the adjacent hills by a low declivity; so that the place presents the appearance of a grand and magnificent amphitheatre.

There is every reason to conclude that the tabernacle was erected on the top of this hill, surrounded by its sacred courts; and the capacious plain spreading out southward to a considerable distance, together with the inclining slopes of the surrounding hills would afford ample scope for the congregated tribes of Israel to assemble on festival and other occasions. The fountain of Shiloh is situated about half a mile east from the same hill among the mountains. It is a never-failing spring of excellent water, from which there issues in summer, but a slender rill. During the rainy season, the waters from this fountain and the adjacent vallies, run west right past the hill of Shiloh on the north, and entering into the plain of Lebonah on the north-west, they pass through a break in the mountains of Ephraim, and find their way to the Mediterranean. Here then is everything conducing to render that spot a very eligible place for the residence of the tabernacle, and the assembling of the tribes,—an abundance of excellent water, a central position, and a beautiful and fertile landscape.

The tabernacle was first erected in the plains of Jericho, near Jordan, immediately after the Israelites crossed the river. There it remained for about six years, during the conquest of the land, when it was transferred to its more permanent abode in Shiloh, *Josh. xviii. 1*. This was doubtless done by divine authority. God claimed the sovereign right of appointing the place where the public ordinances of religion were to be observed. It was therefore called "the place where God recorded his name," and the people were strictly and solemnly charged to offer all their sanctuary services there, and no where else, *Deut. xii. 13, 14*. Here then was the divinely appointed centre of religious worship in Israel, for several successive centuries. Here the sacred ark reposed, and here God met with his people and communed with them "from above the mercy seat and from between the cherubims." Here all the solemn services of temple worship were carried on; here the great feasts of the Lord were held from year to year, and the devout Israelite presented his offering and paid his vows to the Most High. Here the people met to consult the oracle and receive the sacred response; and here God came down, as it were, to dwell with men, and deigned to hold gracious intercourse with his covenant people.

Some very important and memorable transactions took place in Shiloh towards the close of Joshua's life, such as the last and general division of the land, the appointment of the cities of refuge, and the allotment of cities to the Levites.

After the central portions had been subdued and partially divided, and five tribes had received their inheritance, the people relaxed their exertions and gave way to indolent inactivity. Joshua rebuked their unseasonable indulgence and hastened the final division of the land. A body of commissioners was appointed to go over the land and divide what remained into seven parts, and report. This done, the tribes assembled at Shiloh to receive their respective portions. It was a solemn occasion. Joshua commended the matter to God, and then proceeded to cast lots that every man's inheritance might be fixed by an authority from which there could be no appeal. We can easily conceive what expectations would be awakened, and what anxieties would be felt. The Israelites had been subjected to a long process of training, they had passed through a long series of trials and sore privations, during all which, the hope of the promised inheritance cheered their fainting hearts and animated their sinking spirits.

They were now about to enter on its enjoyment and test its real value. Would it fulfil their expectations? would it fully compensate all their toil? Every one had a separate and intense interest in the result. As tribe after tribe passes forward to the sacred courts of the Lord to ascertain their lot, we can almost read the contending emotions of their minds, in the anxious countenance of each individual. It is indeed a thrilling moment in the life of every one present. As the lots determine so must their future possessions be.

It was from Shiloh that the venerable Joshua dismissed the tribes located on the east of the Jordan, and gave them the impressive, parting address contained in the 22nd chap. of his book: "Take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul."

Some time after this, Shiloh was the scene of a very singular transaction,—the Benjamites stealthily seizing the daughters of Shiloh in their dances and carrying them off for wives. The Israelites had assembled to chastise the tribe of Benjamin for a flagrant misdemeanor that had been committed among them, the latter resisted and a fearful conflict ensued. Great numbers of the Israelites were slain, but the tribe of Benjamin was nearly annihilated; and in their rage they burnt their cities and slew the women and children. When left to reflection, however, they soon relented and wept sore over the dreadful ravages of their dire resentment. They had debarred themselves by a rash oath from giving the remaining Benjamites their daughters for wives, and they said: "how shall we do for wives for them that remained." In the peculiar emergency the elders fall on the following expedient; they coolly told them, in the lax spirit of the times, "to lie in wait in the vineyards, and when the daughters of Shiloh came out to dance in dances at the feast of the Lord, to catch every man his wife, and go to the land of Benjamin." This practice of young maidens dancing in retired and secluded places, is a very ancient custom; and to this day the Oriental women have a great passion for suburban festivities, and have many contrivances for securing its enjoyment. Dancing was a very general recreation among the Jews—the sexes dancing apart—both in their ordinary entertainments and greater festival occasions. It was a general mode of expressing joy and exultation, whether religious, secular, or domestic. As the women in Israel were not *required*, like the men, to attend at the place at the tabernacle during the annual festivals, the young females in Shiloh may have been in the habit of embracing opportunities afforded by those seasons of relaxation, for amusing themselves in dances; it was evidently a common practice. Dr Robinson thinks that the scene of those dances was somewhere around the fountains of Shiloh. That spot was indeed sufficiently secluded; but it is questionable, from the nature of the ground in that quarter, if there could be "vineyards" there.

One of the most interesting recollections associated with Shiloh, is the story of Hannah, the mother of Samuel, and the dedication of her son to God there, where he spent his youth in the sanctuary. Poor Hannah was a woman of a sad and sorrowful spirit. She had drunk deep in the attendant miseries of bigamy, and, to aggravate her troubles, "the Lord had shut up her womb." She seems to have been in the habit of going up with her husband to the feasts of the Lord at Shiloh; and on one of those occasions she was employed in sending up her fervent supplications to the

Father of mercies,—who, for the first time in Scripture is addressed as **THE LORD OF HOSTS**—and earnestly pleading for a man-child, engaging at the same time, to dedicate him to the Lord all the days of his life,—a fine example of the eager desire for children entertained by wives in Israel. Eli marked the movement of her lips, and mistaking her object, “thought she had been drunken,”—a thing doubtless he had too frequently witnessed at the sanctuary—a strange proof this that the wine used on festival occasions *was not intoxicating!* It was sadly disheartening to poor Hannah to meet only with rebuke where she most expected to find comfort and sympathy. But she was pouring out her soul before the Lord in great sobriety as well as in great earnestness, and the God of Israel granted her petition. When the child was weaned,—that is, released from the care of the nurse, about the age of seven years,—his mother brought him to Eli, and said—“Oh my lord! I am the woman that stood by thee here praying unto the Lord. For this child I prayed, and the Lord hath given me my petition which I asked of him; therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.” The Lord speedily testified his reception of this dedication; in great condescension, he revealed himself to the child and made him the channel of conveying a heavy message to the aged priest. 1 Sam. iii. 10-14.

But the days of Shiloh's prosperity were drawing to a close. It had become the scene of great wickedness; and the judgments denounced against Eli's house involved the ruin of the place itself. The sons of Eli were “men of Belial,”—very profligate and depraved; and dreadful was the retribution. On account of the wickedness of his servant, and the abuse of his ordinances there, “the Lord forsook the tabernacle of Shiloh, the tent which he had placed among them; and delivered his strength into captivity, and his glory into the enemy's hand.” God has his own ways of accomplishing his purposes, of either mercy or judgment. War arose between Israel and the Philistines, nobody knows how. The former was vanquished in battle, with the loss of 4000 men. They instinctively sent to Shiloh in their troubles, but the object of their mission clearly indicated the sad degeneracy of the times in Israel. In place of confessing their sins as the cause of failure, and humbly supplicating the success of the Lord, as Israel's covenant God, they said: “let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies,”—an edifying example of mere empty ceremonial service substituted in the room of spiritual religion and humble trust in God! When God had forsaken his people, the ark with all its sacredness, was but an empty name. To look for help from the mere presence of the ark, was an expectation as vain as that of Saul's when he fled for counsel to the witch of Endor. The priests of the Lord, in their infatuation, yielded to this idolatrous proposal, and so sealed their own doom. The ark was removed to the camp, and the doomed sons of Eli, Hophni and Phinehas, accompanied it, like sheep going to the slaughter. The battle was renewed with no uncertain result. The Israelites placed all their dependence on the presence of the ark; the Philistines, like rational men relied on their own valour and resolution, heightened to the utmost pitch by the terror which the ark inspired; the former were completely overthrown with the loss of 30,000 men. The news of this sad disaster was conveyed to Shiloh in these heart-rending words; “Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas are dead, and the

ark of God is taken!" Never was there such a tale of woe told in fewer or more emphatic words. It is one of those traits of pure and simple grandeur in which the scriptures are unequalled. It is distinguished alike for its significant brevity, and its sublime abruptness. The effect of this message was as electrical as it was melancholy. Eli was stunned, and falling backward from his seat, broke his neck and died. And his daughter-in-law, the pious wife of a worthless and profligate husband, was overtaken in travail, superinduced probably, while at the same time her natural strength was prostrated, by the agonizing tidings. She gave birth to a son, whom with her parting breath, she named I-chabod-inglorious; for she said in reference to the loss of the ark, "the glory is departed."

The subsequent history of Shiloh may be told in few words, and it presents a solemn warning against the abuse of high privileges. The ark never returned, and Shiloh never recovered the shock. The place gradually dwindled away till its ruinous condition became a proverb and a pattern of desolation. God turned and abhorred the place where he had so long received the homage of his people, and then Shiloh sunk under the awful weight of his curse, like the cities around the sea of Galilee. "God is greatly to be feared in the assembly of his saints, and to be had in reverence by all them that are about him."

DISSERTATION

ON THE CAUSES WHICH LED TO THE BABYLONISH CAPTIVITY, AND THE
DESIGNS WHICH IN THE PROVIDENCE OF GOD THAT EVENT
WAS CALCULATED TO SUBSERVE.

[CONCLUDED.]

Besides this, their idolatry led to the formation of alliances with idolatrous monarchs, and taught them to rely upon them for protection instead of upon the living God; and nothing can be more evident from their history than that this was a principal cause of their downfall. It was first exhibited when Ahaz, to meet the hostility of the petty kingdoms of Israel and Damascus Syria, imprudently invited to his assistance Tiglath-pileser,* the monarch of the Assyrians, a people whose attention now began to be directed to the fruitful plains which skirt the Mediterranean. From this time forward the contest for the supremacy of Western Asia was between Egypt and Assyria; and the Jewish territory lying between the two, it frequently formed the battle ground on which their rival claims were decided. A sense of danger from the increasing power of the latter may have induced the friendly relations of the Jews with the former. From the first it appears to have been the interest and the policy of the court of Pharaoh to preserve Palestine in their interest, as a barrier kingdom against the encroachments of their powerful rival. They seem on several occasions to have encouraged the kings of Israel to a quarrel with Assyria by promises of support and assistance, which they were perhaps rather unable than unwilling to afford. Upon these promises the latter were strongly inclined to place a reliance, which God's prophets were vehement in denouncing,† and which time and again involved them in misfortune. In this way Hoshea, the last king of Israel, was led to

* 2 Kings xvi. 8, 9.

† Isaiah xxxi. xxxvi. 6., Jer. xxxviii., Ezek. xvii. 15.

that rebellion which ended in the destruction of his kingdom and the captivity of his people.* To the same cause probably is to be attributed the rebellion and captivity of Manasseh.† The temporary success which attended the Egyptian arms, when guided by the energy of Pharaoh Necho, appears to have given them stronger confidence in the power of that people; and during the few remaining years of their national existence it became the all absorbing feeling of the people. But after the destruction of Nineveh and the establishment of the Babylonian empire, the Chaldean monarchs were in a condition to chastise the Egyptians, and to reduce to subjection those who had embraced the opportunity of revolting. God had placed upon the throne of Babylon Nebuchadnezzar, certainly one of the ablest generals of his time, against whose power and prowess the Egyptians were unable to contend.—After the defeat of the latter, Palestine and the neighbouring countries were soon overrun by his arms. But while thus engaged in the prosecution of his own ambitious designs, he was unconsciously executing upon God's chosen people the purposes of a higher power, whose authority and commission he did not recognise. "O Assyria, the rod of mine anger, and the staff in thine hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and to cut off nations not a few."‡

At first Nebuchadnezzar was disposed to treat the Jews with leniency; but their trusting to the staff of a broken reed, even to Egypt, led them to the most infatuated opposition to his authority. It led them to repeated revolt even after the most solemn pledges of fidelity to the Chaldean monarch; § and provoked him to the infliction upon them of all the horrors of Eastern warfare. A large majority of the nation were cut off—a few escaped to Egypt and the surrounding countries, and the remainder were carried beyond the Euphrates into a painful but not hopeless exile, the important designs of which, upon the interests of the world, it is the object of the remainder of this essay to trace.||

After what has been said in reference to the primary cause of the captivity, this task will be comparatively easy. We have seen the extent to which idolatrous worship prevailed among God's ancient people. The worst feature of it was, that it was closely interwoven with many local associations. There was scarcely a hill or a valley of their native land that was not sacred to some Pagan divinity, and scarce a grove or a green tree beneath whose shade their abominable rites were not enacted. "Then shall ye know," said the prophet Ezekiel, "that I am the Lord when their slain men shall be among their idols about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols."¶ "Upon every high hill," says Jeremiah, "and under every green tree thou wanderest, playing the harlot."*** Observe in connexion with this the command to destroy these objects, Deut. xii. 2, 3.

So much had the land become "polluted with idols," to use the expressive language of Scripture, that wherever they turned their eyes they beheld the symbols of idolatry. In this way the various localities of their native soil only served to recall some impressions of Pagan superstition. As the peo-

* 2 Kings xvii. 4. † 2 Chron. xxxiii.

‡ 2 Chron. xxxvi. 13, Ezek. xvii. 15, 18.

§ xxxvi. 17, Jer. i. ii.

¶ Ezek. vi. 13.

2 Kings xxiii.

‡ Isaiah x. 5-7.

|| 2 Kings xxiv. and xxv. 2 Chron.

*** Jer. ii. 20, see also Hos. iv. 13.

ple grew up from childhood to manhood under the idea of a peculiar sacredness attached to these spots, as the abode of some divinity, they could not divest their minds of a superstitious veneration for them. This must be regarded as the reason why the most vigorous reforms of the most pious and energetic monarchs were ineffectual in eradicating from their minds their lingering attachment to the customs of the heathen. The high places were not taken away, but retained all their influence over the minds of the people. Owing to the strength of the impressions made upon their minds by early training, they could scarcely avoid a secret reverence for the invisible powers, by which their fields and their groves were supposed to be occupied.—To cure this deeply seated evil they were removed to a foreign land, where such impressions would in time be forgotten, and where another generation might grow up untainted by the influence of any local associations of idolatry; who on their restoration, being ignorant of the localities of their own land, would of course be strangers to the superstitious feelings which these were calculated to excite in the breasts of their forefathers.

The severity of the judgment of a total banishment from their own land could not fail powerfully to impress their minds with a sense of the evil of that to which their prophets were always ready to point as its proper cause, and to induce a hatred of it. The sufferings they endured, more particularly when compared with the comforts they had enjoyed in their own land, must have deepened their aversion to idolatrous worship, and led them to their Divine king, who had smitten and yet would bind up. The taunts and the insults of their enemies who called for a song of Zion,* only taught them to cling more closely to their religion and their God, and made them dislike more cordially the religious principles of those from whose hands they were suffering cruel oppression. Adversity thus taught them to prize what they had formerly but lightly esteemed; and their country, their institutions, and their temple, became the objects of their most ardent attachment. In this way there can be no doubt that their captivity acted as a bitter, yet powerful antidote to that propensity which we have seen manifested in the earlier periods of their history.

Besides, the various events connected with the captivity could not fail to awaken salutary reflection, and to teach them the folly of trusting to their idols, and to lead them to their God and Saviour. The many manifestations of his peculiar Providence to them, the fulfilment of his gracious promises, and the turning back of the bondage under which they had groaned, must have had the effect of attaching the minds of the captives in the strongest manner to that Being, whose care over them was exhibited in so various and wonderful forms. Thus they were led to call to mind the ancient kindnesses of Jehovah and remember the days of old. The manifestation of his Providence in regard to the surrounding nations, the fulfilment of so many prophecies in reference to them, and the several exhibitions of providential design in the accomplishment of God's purposes by the mightiest potentates of the time, and the various proofs presented to them of the uselessness of idols to those who trusted in them, served to raise Jehovah in their estimation and endear his name to them. Events so striking as to extort from the proud monarchs of the East an acknowledgment that they had received their crowns and their kingdoms from the Most High God whom the Hebrews worshipped,† must have had a salutary effect upon the minds of that people, who could see that they had a direct bearing upon themselves. When these things, too, were impressed upon hearts softened by sorrow, by the exhorta-

* Psalm cxxxvii.

† Ezra i. 2.

tions of such men as Daniel and Ezekiel, we will not wonder that they were led to views of the divine majesty, clearer and more deeply seated, than at any previous era of their national existence.

In these ways was accomplished, by the Babylonish captivity, the design of God to wean his people from idolatry. That it was fully successful for that purpose is evident from the whole of their subsequent history. On their return we find them exhibiting the most ardent zeal for the worship of Jehovah,* and their fear of apostacy was so great that it led them to the institution of synagogues for the purpose of diffusing among the people a more extensive knowledge of the Scriptures. In these the law was read and expounded, devotional exercises were engaged in, and the people were exhorted to walk according to the commandments of Jehovah.

Nor was this feeling as temporary as their former reformation, for during their whole subsequent history they retained an unswerving attachment to God. Whatever defections from the truth they may have been guilty of, they scarcely ever ran into idolatry. Prone before to this vice they now regarded it as an evil and a bitter thing, and they continued zealously attached to Jehovah ever after. The principle that there was one God, the Omniscient ruler of the universe and the peculiar governor of their nation, became so deeply seated in their minds that no subsequent persecution or ill treatment could eradicate it. This spirit was strikingly manifested during the reign of Antiochus Epiphanes, when that infatuated monarch attempted to force upon them the gods of the heathen. His commands met with the most determined resistance and defiance, and his punishments were endured with the greatest fortitude, until the banner of revolt was raised, when they seized their arms and flocked around it with the utmost enthusiasm. And with such determined fury did they engage in the defence of their liberty and their religion, that they succeeded not only in purging their own land from idolatrous worship,† but likewise in bringing some of the neighbouring countries to a knowledge of the true God. It is true that at this and other periods of their history numbers apostatized, but no general apostacy took place. Those who did reject the true God for idols were the objects of the implacable hatred of their countrymen, and the nation was true in its allegiance to Jehovah. This spirit has continued to the present day. Though scattered in every country under heaven, they have never exhibited any disposition to adopt the gods of the nations among whom they dwell; and amid all their wanderings have undeviatingly clung to the one invisible God.

In connexion with this principle we must notice the effect which the Babylonish captivity had in producing that exclusive and unsocial spirit which has been so remarkable in their subsequent history. Previously we find them frequently rebuked for their alliances with foreigners, but they have since secluded themselves from the rest of the nations in the proud assurance of their own superiority. This spirit was partly the result of their closer attachment to their institutions and partly a direct effect of the captivity itself. It is easy to perceive that the Jewish institutions were designed to keep them a separate people, and the closer they adhered to them the more distinct from the other nations they would become. The rite of circumcision, the prohibitions of various kinds of food, their ceremonial impurities, &c., must have prevented any extensive intermingling with Pagans, and, though there were individual exceptions, there can be no doubt that the closeness of their attention to their law, to which they were led at and from the time of the cap-

* Ezra x., Neh. viii. and ix.
1-30., 4. 36-59.

Jos. Ant. xii. 5, 6, 1 Mac. ii. 41-50., 1 Mac. ii.

tivity, must have had the effect of strengthening their exclusiveness of thought and feeling toward foreigners. The relation of the Jews as a conquered people to the Babylonians, would have prevented much sympathy with the latter in the minds of the former, and thus have contributed to the same result. A sense of their peculiarities as a people was cherished in their minds, so as to produce that aversion to alliances with strangers, which has ever since been an important element of the Jewish character. The part which this served in the divine arrangement will be noticed presently.

But, besides this, the Babylonish captivity served a valuable purpose in extending the knowledge of the true God, and in preparing the world for the propagation of the gospel, when the fulness of time was come. We have already alluded to the striking Providential dispensations which attended the captives, and the effects of these upon the Babylonish and Persian monarchs. The events in the history of Daniel, it is very plain, powerfully impressed the minds of Nebuchadnezzar and Darius with a sense of the power of the living God. The miraculous interpositions of Jehovah for the preservation of his faithful worshippers, and the downfall of Nebuchadnezzar, brought them on these several occasions to acknowledge the power and sovereignty of God, whose prerogative it is to cast down and to raise up.* In like manner the decrees of the Persian kings, Cyrus and Darius Hystaspes, recognise the God of heaven and earth as the source of their thrones and their kingdoms.† And, while these effects were produced in the minds of their rulers, we have reason to believe that the people were not unimpressed by their intercourse with the Hebrews, with a sense of the true character of the God whom they worshipped. It is also probable that the important reforms effected in the religious system of the Persians by Zerdusht or Zoroaster, may be attributed to the same cause. The nature of the changes introduced by him is involved in some uncertainty. But the information we possess leaves reason to believe that he derived much of his system from the Jews and their sacred writings; and that this was obtained by intercourse with the Hebrew captives is at least not improbable.‡

But, in order to appreciate more fully the influence which the Babylonish captivity exercised upon the diffusion of the true religion, we must observe that it was the commencement of the dispersion of the Jews throughout the world, which was designed to act so important a part in the extension of christianity. We have seen that the leading principle of the religious institutions of the Hebrews was the unity of the divine nature, in opposition to the polytheistic systems everywhere prevalent. And the firm establishment and perpetuation of this element must be regarded as the most valuable contribution of the Mosaic economy to the religious progress of the world. The next great step in the divine arrangement was its general diffusion when the fulness of the time was come and the world was prepared for its reception. For the accomplishment of this, it is easy to see that from this time the Providence of God was paving the way, particularly by the dispersion of the Jews into all countries. And this dispersion is in a great measure to be attributed to the Babylonish captivity. They had indeed to some extent been already scattered by their commercial operations, but such dispersions were only partial, and the dispersion of their race must be properly dated from the overthrow of their nation by the Assyrians on the North and the Babylonians on the South; and more particularly from the destruction of their temple and city, and the overthrow of their civil and ecclesiastical constitution.

* Dan. iii. 28, 29., iv. 34-37., vi. 25-28.

† Ezra i. 2, and vi. 1-12.

‡ Prideaux's Connexion, Jahn's Bib. Ant.

at the latter period. A large portion of them, who had acquired property in the land of strangers, remained in exile, to scatter the seeds of truth in the Eastern portion of the then civilized world, while the remainder were brought back to their own land, the situation of which was admirably calculated to enable them to fulfil the same vocation toward the West. In the time of Esther, fifty years after their restoration to their own land, if we suppose her to have lived in the reign of Xerxes, or seventy if in the time of Artaxerxes Longimanus, we find that they were scattered in all the one hundred and twenty-seven provinces of the Persian empire.* From this time forward the important changes going on in the political relations of the countries around, as well as their commercial speculations, greatly increased their dispersion, so that Agrippa is represented by Josephus as saying that "there is not a people upon earth who had not Jews dwelling among them,"† and in the New Testament they are said to have been present at Jerusalem on the day of Pentecost "out of every nation under heaven."‡

The effects of this dispersion it is not difficult to conjecture. Wherever they went they carried the principle of one true God; and with the zealous attachment to his worship, which from this time characterised them, their presence everywhere was a continual testimony against the idolatry that prevailed in the world. During the four centuries previous to the coming of the Messiah they made proselytes wherever they resided. So numerous did they become at Rome, that they at one time exercised a decided influence upon the elections; and the altar erected at Athens to the unknown God § is an example of the influence which they had, in disseminating among the heathen at least, a partial acquaintance with the character of God. The events of their history also tended to direct attention to them, so that it became generally known throughout the heathen world that a nation existed who worshipped one invisible God. Thus the nations received some salt which preserved them from putrefaction, and a foundation was laid for the establishment of the gospel dispensation among the Gentiles.

Farther, we must observe that the breaking up of the Jewish constitution at the time of the captivity, in connexion with the predictions of their prophets of their glorious condition under a great descendant of David, and the apparently only partial fulfilment of these in the times immediately succeeding their restoration, appears to have directed their hopes forward to the Messiah, and fixed their minds more intently upon him as the great deliverer of their nation. By their dispersion they were also the means of raising an expectation among the nations of the world of a great personage who was to proceed from Judea, and in whose coming the destinies of the world were deeply involved. That such an expectation, both in the East and West, did prevail at the time fixed in the Jewish Scriptures for the appearance of the Messiah, is evident on the one hand from the visit of the magi to Jerusalem at the birth of our Saviour, || and on the other from the testimonies of the Roman historians Tacitus and Suetonius, ¶ and particularly the Roman poet Virgil,** who celebrates in glowing terms the coming of one who was to attain universal empire, and under whose reign righteousness and peace should greatly prevail. And we have the strongest reasons to conclude that this current belief in the heathen world was owing to their intercourse with the Jews, who were scattered among them everywhere.

The effect of these things is easily seen in the preaching of the apostles.

* Esther iii. 5. and viii. 9. † Jewish War, Lib. ii, chap. 16. § 4. ‡ Acts ii. 5.

§ Acts xvii. 25. || Matt. ii. 1-12. ¶ Tacit Hist. 5, 13. Suet, Vespas, c. 4.

** Ech. iv.

On the day of Pentecost, when they commenced the work of promulgating the gospel, there were present at the feast "Parthians and Medes and Elamites, and the dwellers in Mesopotamia and in Judea and in Cappadocia, in Pontus, in Asia, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians,"* who, hearing the wonderful works of God, each in his own language, many of them embraced christianity, and on their return home would convey a knowledge of it to the several countries in which they dwelt. And when the apostles went abroad they found the heathen world in some degree prepared to receive their doctrines. They found in every city Jews and proselytes—persons who are called devout worshippers of God,† *i. e.*, who were prepared to receive the doctrine of the coming of the Messiah in fulfilment of Old Testament predictions. Thus a great door and effectual was opened for the prosecution of their labours.

Such I believe to be the principal purposes served by the Babylonish captivity. It, in the first place, cured the Jews of their propensity to idolatry, and along with this it produced a disposition to avoid commixture with other nations.‡ It contributed to direct their hopes to the coming of a great deliverer who was to repair their desolations; and it was a principal means of their dispersion throughout the world to carry the knowledge of these two great leading principles of their religious system—the unity of God and the coming of a Messiah. Now, let us mark the wisdom of the divine arrangement in the order and connexion of these results, and the relation in which as to time particularly the dispersion stands to the others. At the era of the restoration, the darkness of heathenism had so overspread the world, that in required in the worshippers of the true God, who lived among them, a strong attachment to his worship to have preserved them from apostasy. And had they not had that exclusive spirit, which caused them to be regarded by the Romans as unsocial, there is too much reason to fear that they would have become hopelessly intermingled with the nations among whom they dwelt; and the good seed of the Word would have been lost. Had the Jews been scattered abroad at an earlier period of their history, the object of spreading the knowledge of divine truth would not have been more than partially accomplished. With the tendency to idolatry which characterised them, and without a stronger feeling of separation than they formerly had, they would have yielded to the seductive influences of the religious systems of the heathen. They might have become hopelessly intermingled with them, or at any rate would have had very little influence in directing attention to the peculiar principles of their religious faith. But, by the change in their characters effected by the captivity, they were admirably fitted for the destiny to which they were appointed; and when this was the case Providence, who makes no mistakes in his calculations, had completed his arrangements for carrying his designs into execution. And the result was as he intended. The Jews scattered everywhere, retaining their exclusiveness of thought and feeling, never mingling with the other nations, and maintaining their principles with all the stubborn inflexibility of the Jewish character, retained their allegiance to God, and prepared the way for the promulgation of the gospel when the fulness of the times was come. We may observe here that this exclusive spirit was afterward the greatest obstacle to the progress of

* Acts ii. 8-11. † Acts ii. 5. xvii. 7. ‡ See, as examples of this, their refusal of friendly intercourse with the Samaritans, Ezra iv. 1-3; and their putting away their heathen wives, Ezra x.

christianity among them, and was the cause of their rejection as a nation ; but, at the period of which we are speaking, it is easy to see that it served a valuable purpose in the divine plan.

While we have thus investigated the causes which led to the Babylonish captivity, and the influences which it exercised upon the interests of the world, it becomes us not to forget the treasures of moral instruction contained in the history we have been reviewing. In it we have displayed in the most wonderful manner the various features of the divine government of the world. We see the remarkable care which he exercises over his people, how wisely he orders for their benefit all the events which occur in the world, however untoward these may appear. We see the sovereign control which he has over the affairs of men—that the highest and mightiest potentates of earth, while engaged in their various schemes of ambition and selfishness, are but the blind agents of his will, and, while promoting their own ends, are but executing the purposes of him who makes even the wrath of man to praise him and restraineth the remainder thereof.*—And we see the wisdom of the divine arrangement in the exactness with which various causes combine to accomplish his designs. We are thus led to admire the hand which guides the government of the moral as well as the physical world, and to adore the goodness and the wisdom which regulate all his arrangements. We may then rely upon him with assured confidence that there is no defect in his plans, and that means for the accomplishment of them are always at his disposal. And if at times the intricacy and the extent of the scheme of Providence place it beyond our comprehension—if problems are presented to us which we cannot solve, we may be confidently assured that the deficiency is in our powers ; and that were these sufficiently extended to take in all the parts of the divine plan, and view them in all their bearings and relations, we would see that all are under the control of him who has promised to make all things work together for good to them that love him. The more extended is our view of the divine arrangements, and the more closely we examine them, the more reason we will see to be satisfied with them. But, while we are in this imperfect state, there will be much that we cannot comprehend, "What I do thou knowest not now, but thou shalt know hereafter ;"† but we see enough to satisfy us that what is unknown to us God will bring to a consummation worthy of himself. When the whole scheme is completed, and our faculties are enlarged to a correspondence with the extent of the subject, all will be cleared up to our satisfaction and "God's eternal government approved in the estimation of his intelligent creatures.

* Psalm lxxvi. 10.

† John xiii. 7.

HISTORY OF PRESBYTERIANISM IN AMHERST.

BY THE REV. ALEXANDER CLARKE.

[THE following letter on this subject was published in one of our Provincial Newspapers about eight years ago. Mr Clarke is known as a very laborious and faithful minister of the Reformed Presbyterian Church. His predecessors in this field were all ministers of the Presbyterian Church of Nova Scotia. We invite contributions of a similar kind regarding other localities in our Church. We intend publishing, as soon as

possible, memorials of the fathers of our Church, and hope to make a commencement in our next No. We request in this the assistance of all who have it in their power to contribute information, particularly of our brethren in the ministry.—ED.]

Into Cumberland basin the following rivers empty themselves:—Nappan, Macaan, and Hebert—the confluence of which is opposite the village of Minudie, where the tide rises from sixty to forty feet—the La Planche—a small stream—Oulack, and Westcock. Besides these, the Memramcock and Peticodiac meet at Dorchester, the capital of Westmorland, and empty themselves into the bay below the basin. Few of these are navigable many miles up. The last named river is an exception. It is a bold and serpentine river, seventy miles into the wilderness. Amherst is the capital of Cumberland, and, like almost all American villages, is very scattered. Of the physical aspect of the eastern side of the Isthmus, I have not time to write anything at present. I must return to the more immediate object of the present communication—the progress of my missionary labours in this vast field—the extent of which in superficial miles, I shall state more minutely in the sequel. It is proper, however, that I should take a retrospective glance at the first display of the banner of Presbyterianism in these parts, after the country fell into the hands of the British.

Whether the late Dr McGregor, of Pictou, was or was not the first of the Presbyterian name that preached in Cumberland, I will not stop to inquire; but this I think I may surely say, and few, if any, will dispute it—he was the first sound, solid and devoted clergyman that ever sowed the seed of Presbyterianism in the county of Cumberland, and that, too, at a time when there were no highroads to travel upon—no bridges across the muddy creeks and bold and rapid streams—no stately churches, nor, indeed, any church at all, to worship in, nor any beautifully-erected houses to dwell in. Luxuries and fine bread were not in the land. Not a mill to grind the corn, but such as was wrought by hand. Then it was seldom and far, far between, that the man of God, weary and hungry, could find a comfortable bed to rest upon. Then the magic thought of a railroad and steam car had not been born, as a monster to frighten the pious sons of ignorance and superstition—the *entailed generations of impossibles*. No, no; there was no steam car to fly in, nor any printing press, to announce the approach of the herald of the Cross, when he came to proclaim the glad tidings of salvation to the inhabitants of the wilderness, that it might “blossom as the rose.” Guided by his pocket compass, the man of God often steered his course through the dense and trackless forest. In winter the untrodden snow bank was his railroad—the snow-shoe the only car upon which he was mounted—whilst, of his earthly house, the *collar beam* bore along his entire luggage. Few men ever knew or did more of this kind of drudgery than the late Dr McGregor, of Pictou. In the midst of toils and hardships, and the dangers of the wilderness, the uncivilized aborigines, often for his help and his guide, he proved himself an indefatigable servant of the Redeemer.

Close in the rear of this apostolic pioneer of the highway of the Lord, may be noticed from both wings of the secession—Burghers and anti-Burghers—a succession of reinforcements from the land of the Covenant, which soon merging into one body, took possession of the land, and stood forth to the Presbyterian, under the designation of the “Presbyterian Synod of Nova Scotia.” Of this body the cords were lengthened, from Halifax and the eastern parts of the province too, but the stakes thereof were never thoroughly strengthened in Cumberland. Frequent supplies were granted by the body, and visits were made by the brethren, whose names are familiar to the older settlers till this day. Of these, memory supplies me with the names of the late venerable Graham, of Stewiacke; the gentlemanly and dignified Waddell of Truro; and the staunch Rees, of West River, all of whom are entered into rest. Besides these named, Cumberland had ministerial visits, I believe, from the Rev Robert Blackwood, now of Tatamagouche, and the patriarchal Brown, of Londonderry, the surviving father of the Synod. None of all these, however, was ever settled in this county. The late Mr Mitchel, of River John, was the first who, in connexion with the Synod, made a settlement as pastor with the people here. His stay, however, was not permanent. At the end of some six or seven years, losing heart in Cumberland, he removed to River John, about eighteen miles

from Picton, towards Amherst, where he remained till called away by death. After him, about the close of the French war, the Rev Mr Liddel was settled in Amherst, by the same body. About three years brought this settlement to a close.—The parties were mutually dissatisfied, and parted in very bad feeling. Mr Liddel left Amherst with the heart of Presbyterianism therein thoroughly broken.—Such as retained the name lost almost all hope of ever seeing the thing revived again in the place. But many give up both the name and the thing, never again to take them up. They put off their Presbyterian coat, never again to put it on.

In fact, from this time the Presbyterian ranks in this place presented a thoroughly broken front. The moment, too, was seized upon by those of other names, then creeping in, for the purpose of drawing strength to their own parties, and by beating up a brisk recruiting to extend the lines of their respective bodies—a reorganization of the Presbyterian force became every day more and more difficult. To increase the difficulty, a Mr Wilson, who had managed to send himself from the North of Ireland, found his way into the province, and at last into Amherst. Mr W., it is believed, had held a charge in Ireland,—was a Presbyterian, and professedly, a Seceder, but was not recognised by the body here. If the cause did not prosper in his hand, it was not for want of a wide gate and a broad road. Not content with laying hands upon the children who were brought to him—no matter by whom—he sought out, and went to such as were to be found within his bounds, and very kindly “christened” them, without asking questions, giving explanations, or even previous intimation. I remember when dining once at a magistrate’s table in this country, he told me that he liked well to take a game at cards himself, but did not at all like to see his minister do so. Thus it was in Mr Wilson’s case. The people liked well to have plenty of room to themselves; but, much as they did so, they were not at all satisfied to see the minister reckless of character and order in connexion with the ordinances of the Christian Church. In about two years Mr Wilson thus cut from his moorings, and went adrift, till the land of liberty brought him up. In the year 1831 I met with him in Philadelphia. From what I then observed in the man, I had no room left to doubt the correctness of the account I had received of his conduct while here. One thing, however, must be granted; and this, I think, is the proper place to notice it. Then, let it be borne in mind by the reader, that, in a young country, with few inhabitants, and that few very much divided in religious opinions, especially where the levelling principle is a ruling one, and a spirit of insubordination regarded generally as a virtue, it is extremely hard for a Christian minister to maintain consistency and faithfulness in every case. And yet, by all the trimming in the world, and by the most artful setting of the sails to the weather, he cannot succeed without both. Let these, then, be the trowel and the shield in the hand of every man who occupies a place upon the walls of the rising city.

It is manifest therefore, that, if Mr Liddel left Presbyterians with shattered ranks in Cumberland, Mr W. left it with an unpleasant savour. In this state the reader may rest assured I found it, when, eighteen years ago, I arrived in this country, a total stranger, without frier., without money, without a people before me, experience with me, or much encouragement at my back. Besides, the principles which I came to advocate, the practical religion I was determined, under God, to carry out among the people, the loose discipline which had been before me, and the testimony which I was bound to bear, were anything but calculated to render me more acceptable to the community than those who had gone before me, especially as it was my lot to follow far in the rear, in respect of abilities, many of my predecessors. Significant of the contempt in which Presbyterianism was held in the place at the time, and expressive of the discouragement with which I was met when I arrived, for the first time in Amherst, I must here take the liberty of giving the naked statement of one of the oldest Presbyterians in the township, the very first night I supped under a roof in it. The aged and honest man had been a young emigrant from the North of Ireland, and was then labouring under a loathsome and severe disease which, some time after, took him off. His was the first house at the head of the Bay, I ever entered to be refreshed; and having heard me state who, what, and whence I was, and what the object of my visit was, addressed me in these words—“Sir you need not stop here; there is no room for you here. They want none of your sort here, and I may say to you as was said to Mr Graham, when he

came—unless you can live upon potatoes and marsh hay, you could not subsist three months.”

Such was the salutation with which I was met, and by as honest a man as ever I did meet, before I had leaned myself two hours upon a seat under the roof of a dwelling-place at the head of the Bay of Fundy; and, although it has not turned out in all respects just as the old gentleman said, yet, after experience taught me, there was but too much room for the remark that one of my sort was not generally desired. Still, I did not despair of being somewhat successful. I believed I had a good cause and a glorious Master, and that he had not brought me so far without having some work for me to do. I, therefore, devoted three weeks at that time to a trial, and returned to St John—160 miles by land—with the understanding that I would come back in the Spring, I did so in March, and extended my visits as to both time and place. From this second visit I returned under an obligation to remove my family, by the first opportunity, to Cumberland. This event took place by the 1st of the June following. And thus it may be seen that, with but a single unit of the Reformed Presbyterian name, I made my first effort to unfurl the banner of the *Covenant* in this far distant land; and, blessed be the name of God, He has spared me too see that *one* increased to more than two hundred upon the communicant's list. One station increased more than ten fold, and one family more than a hundred and twenty fold, throughout my circuit, more or less connected with my ministry.

The extent of my circuit, it is true, is very great—the greatest, perhaps, of those occupied by missionaries of the Presbyterian name. It contains about 3,000 superficial miles, and in this circuit I travel at the rate of as many miles in the year exclusive of all journeys, beyond its bounds. Besides myself, there was not when I came, and there is not now, a minister of any section of the Presbyterian Church in the two adjoining counties. Nor, until lately, was there a Presbyterian house of worship in either of them, unless the four which have been erected in my circuit, and the little spot which was abandoned before my arrival. Two of our houses are in New Brunswick, and two in Nova Scotia. Chimoguee in New Brunswick, with about forty families, more or less connected with it. Jollicure, in the same province, has not many families near it, connected with it; but Bay De Verte, about half way between it and Chimoguee, has a few families and a new station, about ten miles from each. Sackville is about seven miles from Jollicure, with a few families and a Temperance hall for preaching in. Goose River congregation consists of about thirty families, and a comfortable house of worship. In the stations, River Hebert, Minudie, Nappan, and Amherst, there are at present thirty-two families of the Presbyterian name, all attending upon my ministry, and most of whom are in connexion with the Church. Besides these, there are many persons having no families, and an immensity of friendly hearers. In Amherst we have our own house, the most commodious in the county. At Nappan, the use of the Methodist house ever since I came. The other two places, and Tidnish, I am obliged to visit, only on weekdays, having no Sabbath to give them. The respective distances of the above stations, from my own place of residence stand as follows:—Chimoguee, 38; Bay, De Verte, 20; Jollicure, 12; Sackville, 14; Amherst, nearly 3; Nappan, 8; Hebert, 18; Minudie, by land, 22; Goose River, 22; Pugwash, with one of the finest harbours in the world, has a hall for lecturing in, is 27; and Tidnish, 15 miles from my own residence. Of these, the first four lie to the North and North-east; the next four to the South-west; and the three last to the East of my residence. Several prayer meetings and Sabbath schools are in lively operation throughout the circuit. Catechetical exercises and explanatory lectures are kept up by myself, at least once a year. Throughout the same, and in some places frequently, communicants are examined on every occasion where it can be done by the whole session, I dispense the Lord's Supper three times every summer, at three different places alone. The subjects of Baptism have been presented at various ages, from the limit of a few days to the great grand-father of 86 years.— Sometimes the mother and children at the same time. Sometimes six, sometimes seven at a time for one parent; and as many as sixteen at a time for different parents. And never yet has one, that I did baptise, turned to immersion. Of labour and money together, I have been enable to put much into houses of worship, and

yet secure very little money from the people. I have a wife and ten children, and am happy to have it to tell that I have not cost the society over £30 since my arrival in this country.

Since this was written, Mr Clarke has received the assistance of two fellow-laborers in his widely-extended field.

TO MY GATHERED LILY.

IT DIED, FOR ADAM SINN'D:—
IT LIVES, FOR JESUS DIED.

“MY BELOVED IS GONE DOWN INTO HIS GARDEN, TO GATHER LILIES.”
—CANTICLES VI. 2

My lovely little Lily, thou wert gather'd very soon,
In the fresh and dewy morning, not in the glare of noon ;
The Sav'our sent his angels to bear thee hence, my own,
And they'll plant thee in *that* garden where decay is never known.

How peacefully, how sweetly, ebb'd thy life away,
Oh ! blest for ever be the God who heard thy mother pray !
She did not wish to keep thee in this world of sin and strife,
But she prayed that thou without a pang might'st yield thy little life.

She watch'd thee, how she watch'd thee ! thro' that anxious night and day,
And only turned her eyes from thee, to look to heaven and pray !
“Deal gently with my darling !” was still her fervent cry—
And “trust me with thy little one,” seem'd still the Lord's reply.

My Lily ! oh my Lily ! I saw thee hour by hour,
Still drooping nearer to the earth, my pale and precious flower !
And as I mark'd the glazing eye, and felt the cheek grow cold—
The mingled thoughts that filled my heart, they never can be told !

'Twas in thy mother's arms, my own, thou didst resign thy breath,
And she will bless her God for *that*, till she too sinks in death !
Oh ! tenderly indeed, my babe, the Saviour dealt with us,
When he in pitying love disarm'd the king of terrors thus.

One long-drawn sigh thy mother heard from thy unconscious breast,
And then she saw thy eyelids close, and knew thou wert at rest ;
She press'd her lips upon thy cheek—how icy cold it felt !
And turning from her chamber then, she went apart and knelt.

And often, often, ere it came, that last sad, solemn day,
Beside thy cradel coffin she would sit, and gaze, and pray ;
And never, never from her heart, can thy sweet image fade,
So pure, so white, so still, so cold, as if of marble made.

And when at length the day had come—the solemn parting day,
That saw thee from thy earthly home, my loved one borne away ;
Still ! still my God was with thee ! and I was not seen to weep.
When they had laid thee in the quiet tomb, where thy father's kindred sleep.

And years have pass'd away since then, and many a joy and care
Have fill'd by turns thy mother's heart in which thou hadst no share ;
But still within that heart she keeps one sacred spot for thee,
And thine, my Lily, thine alone, that spot shall ever be !

And when I kneel in prayer, I thank my Saviour yet,
For all his tender love to thee, which I can ne'er forget ;
And when I pray for those I love, still left on earth with me,
I ask my God to deal with *them* as gently as with *thee* !

ON THE PROSPECT OF LOSING AN ONLY CHILD.

JESUS, if thou dost ask my child, I would not say thee nay;
 And oh! may I be reconciled to feel as well as say,
 With my whole heart, "Thy will be done,"
 Though thou shouldst take my only one.

It is no trifling sacrifice which thou dost ask of me,
 Unless thy grace the strength supplies I cannot give it thee;
 But strong in that imparted power,
 I can endure e'en such an hour.

I fondly hoped my child to rear, a witness for his God,
 A labourer in that blessed sphere which sainted ones have trod;
 But who am I, that I should be
 The chooser of his destiny!

Perhaps it is an infant lyre which waits for him to raise,
 Perhaps the choirs of heaven require an infant's voice of praise:
 If it will bring more praise to thee,
 Then take him, Lord, in infancy.

—*Ibid.*

REVIEWS.

MEMORIALS OF CAPTAIN HEDLEY VICARS, 97th Regiment, by the author
 of "The Victory Won." New York: Carter & Brothers.

THE army is not generally the school either of religion or morality, yet amid the scenes so repulsive to piety which it presents, have been nurtured as fine specimens of christian character as the world has ever seen. Indeed it has been remarked that when persons in either the army or navy have been pious they have commonly been earnestly and decidedly so. The very difficulties by which a religious course is beset in such a life seem to lead such individuals to a closer walk with God, and their piety becomes more hardy and vigorous by the very obstacles which it has to surmount.

It is fitting that memorials of such excellence should be preserved for the profiting of the Church. Doddridge's memoir of Colonel Gardiner has long been a standard work in christian biography, and the work here presented to our readers we regard as worthy to take a place by its side. In our number for April we presented a short account of the life of Captain Vicars, and we can only hope that this will stimulate our readers to obtain the complete biography of him, originally published in England and now republished by the Messrs. Carter of New York. They can scarcely read without being benefitted by it. They will behold in it the triumphs of divine grace, they will trace a character with many natural traits of interest, but especially lovely as renewed by the Spirit of God—they will see an example of good works and abundance of labors of love which calls loudly for imitation, and they will be enabled to trace the spiritual discipline by means of which he was, at the early age of twenty-nine, made fit for glory.

As we have already given an account of his life we will only at present give a few extracts from his letters and diary.

The following is an extract from a letter written to his sister shortly after being brought to the knowledge of the truth:—

"I have been fighting hard against sin. I mean not only what the world understands by that term, but against the power of it in my heart; the conflict has been severe—it is so still; but I trust, by the help of God, that I shall finally obtain the

mastery. What I pray for most constantly is, that I may be enabled to see more clearly the wicked state of my heart by nature and thus to feel my greater need of an Almighty Saviour. You cannot imagine what doubt and torments assail my mind at times, how torn and harassed I am by sinful thoughts and want of faith.

"You, Mary, can never experience my feelings, for you know not in what a sinful state my life has been passed. Well may I call myself the chief of sinners. I sometimes even add to my sins, by doubting the efficacy of Christ's atonement and the cleansing power of his precious blood to wash away my sins. Oh! that I could realize to myself more fully that his blood 'cleanseth from all sin.'

"I was always foremost and daring enough in sin. Would that I could show the same spirit in the cause of religion; would that I felt as little fear of being called and thought to be a christian, as I used to feel of being enlisted against christianity.

Am I a soldier of the cross
A follower of the Lamb,
And shall I fear to own his cause
Or blush to speak his name.

"I trust I am beginning to see and feel the folly and vanity of the world and all its pleasures, and that I have at length entered the strait gate and am travelling the narrow road that leadeth unto eternal life.

"I trust you will not consider me a confirmed egotist, for writing so much of myself. I have done so because I thought you would like to hear how changed I am become.

"I trust, dearest, that your heart has been changed long before mine was touched. Let us both remember that we can do no good thing of ourselves, for it is the Lord alone who worketh in us both to will and to do of his good pleasure. Let us not trust in our own righteousness, which is but as 'filthy rags,' but let us trust entirely on the merits and blood of our blessed Saviour. I never can sufficiently show my gratitude to God. I never can sufficiently show my gratitude to God who has shown such long suffering forbearance towards me—who has spared through so many scenes of sin and folly.

"Summer has begun to change the face of nature, and every thing is looking green and lovely. I took a delightful walk into the country yesterday evening—the first time I ever enjoyed the blessed sense of communion with God. But when I came home it had all fled and left me in a disturbed and restless state of mind; my summer heart of warmth and love had changed back into its state of winter, cold and dead. * *

"I generally spend four or five hours each day, when not on duty, in reading the Bible, and meditation and prayer, and take a walk every afternoon for a couple of hours. I am longing to see you all again, but I do not know when I shall be able."

The following rules for the disposal of his time were drawn up and rigidly followed while residing in Halifax:

"WINTER.

"Rise every morning at 7 o'clock. Meditate on a text while dressing. From eight to nine, read a chapter in the Old Testament and prayer. From nine to ten breakfast, and read newspaper, or any light book, carefully avoiding novels.—From ten to one orderly room work. From one to half-past two, a chapter in the Gospels and prayer. From half-past two to four orderly room work. From four to six exercise, visiting sick people, &c. Offer up a short prayer, before going to mess; that God would keep me from temptation. After dinner, offer up a prayer to God first; then read books of general interest; and give an hour to my Bible and prayer before going to bed; and oh! I beseech thee, my heavenly Father, to enable me thus to devote the remainder of my days to thee. May my motto be, 'Not slothful in business, but fervent in spirit, serving the Lord.'"

A few extracts from diary at this period of his life will show "what manner of man he was" in his inner life, and also the course of training by which he so rapidly became meet for the inheritance of the saints in light:—

"Sunday, 4th July, 1852.—Read a chapter in Bogatsky. Unrefreshed after

morning prayer. Instructed my class at the Sunday School. Thoughts wandering during divine service. Read and prayed with Corporal Cranny, 42nd Regiment, for nearly an hour. A bright specimen of a dying christian. There were eighteen of us at Dr Twining's class in the evening.

"6th.—Engaged at orderly room and rubbing up drill. My mind more at peace than it is generally. I was with Jones* for a short time in the evening. I told him that I had been to see Cranny and Brunt.† I am afraid I did so with the idea that I would be thought well off. I must strive much against self righteousness.—Let me always endeavour to feel that, having done all, I am but an unprofitable servant.

"20th.—Arose this morning with no near views of Jesus. Out of temper again to-day. Oh! I must strive against this. Read with Cranny for half an hour, then went to Dr Twining's class. Two there beside myself. I have forgotten God to-day. Thoughts wandering in prayer. I must look entirely to Christ, and live out of myself.

"28th.—Was preserved, in answer to my prayer, from an evil temper at drill.—Oh! my God, grant it may always be so. Read and prayed with poor Brunt.—Four of the 97th soldiers came and sat down. I have great hopes of all. I was enabled to speak to them pretty freely.

"August 9th.—In a happy frame of mind nearly all day. Went to the levee at two o'clock. Dined with Jones; talked with him on religious subjects; felt a good deal of pride in talking. Oh! my God, enable me to overcome this, and to feel myself indeed to be but a worthless sinner.

"10th.—Had happy thoughts of Jesus. Not many wandering thoughts at morning prayer. Showed how far I am from hating sin, by telling with pleasure of some of my mad acts at Malta to two of my brother officers.

"24th.—My mind more composed to-day than usual. I must have a regular system of reading the Scriptures every day. Psalm in the morning, Gospel in the afternoon, and Epistle in the evening. Did wrong in the evening in laughing at poor ——. I must give up teasing him, for it is unchristian-like. O God, give me thy Holy Spirit to enable me to overcome this habit.

"26th.—I begin to see more clearly every day the depravity of my heart and my own utter inability to turn to God of myself. At the class in the evening about fifteen. I went to Dr Twining's afterward. Spoke ill-naturedly of one or two.—I would that I could do two things—never speak about myself and never speak evil of any one.

"September 8th.—Remained in bed till half-past seven. Much troubled with doubts of my being justified and the fear that I am striving to gain heaven. O God, give me thy Holy Spirit, that I may look solely to my Saviour. Better after prayer. Afraid to talk to my orderly on religion.

"November 15th.—Arose at seven. A few thoughts of Jesus while dressing. I would that I had a heart more entirely set on things above. What a body of sin I carry about! Received the reports of the Micmac Missionary Society—rather proud of seeing my name on the list of subscribers. When shall I conquer this detestable pride? When shall I look upon myself as the vilest of sinners, as indeed I am.

"January 8th, 1853.—Rose at seven. Meditated on the words, 'I will hear what God the Lord will speak; for he will speak peace to his people and to his saints; but let them not turn again to folly.' May I ever, ever be guided by the promptings of the Holy Spirit. Let me wait patiently for his outpouring; then shall I have peace and joy; my soul shall magnify the Lord, and my spirit shall rejoice in God my Saviour. But oh! let me beware of self-confidence and security. 'Let him that thinketh he standeth take heed lest he fall.'

The following is a part of a letter written on the day appointed for humiliation and prayer, the last he ever wrote:—

"God bless all those who have been the means of bringing about this day of national prayer. Who knows how many precious lives may be spared, and whatsuc-

* A young officer accidentally shot in the knee while moose hunting.

† An Ordnance laborer on his death-bed.

cess granted sooner or later in answer to the prayers of this day; for if the 'effectual fervent prayer of a righteous man availeth much,' how much more may an abundant answer be expected to the prayers of England, offered up as they have been this day by all the Lord's people in the name of Jesus, and pleading his atoning blood and all sufficient righteousness.

"I look for great results from the prayers that have ascended to heaven this day and have been presented by our great Intercessor before the throne of God, and I am sure you do too, do you not, ever dearest mother, sister. I have felt this day to have been just like Sunday, and have derived much comfort from communion with my God and Saviour. We had two tent services, in the morning at eleven and in the afternoon at three o'clock; Vandeleur came both times. I spent the evening with Cay. I read Isa. xli. and he prayed. We walked together during the day and exchanged our thoughts about JESUS."

Thus, as his biographer beautifully remarks, "the last word he ever wrote was the name he loved best." The night following he met his death in a night sortie of the Russians.

With these extracts we commend the work to our readers with the expression of our admiration of the manner in which the biographer has fulfilled his task.

THE THEOLOGY OF NEW ENGLAND. An Attempt to exhibit the doctrines now prevalent in the Orthodox Congregational Churches of New England. By Rev David A. Wallace. Boston, Crocker & Brewster.

We gladly welcome this little work. Most of our readers have heard of New England Theology, and yet we fear that even our ministers can scarcely give a clear account of the principles comprehended under this title. All the acquaintance that some seem to have with the subject is a vague idea that it represents something very bad. Yet from our nearness to New England we conceive that it is highly important that our ministers and students should be acquainted with those peculiar forms of error prevalent in the land of the Puritans. Hitherto it has been difficult to gain an accurate knowledge of the subject without great labor, in consequence of the want of some work giving in a condensed form the opinions held by New England divines. This want we are happy to say has now been supplied by the little work noticed at the head of this article. Mr Wallace is the pastor of the Associate Reformed Congregation in East Boston, and from his position has been naturally led to make himself master of the subject on which he treats. Within the compass of about a hundred pages he has traced the decline of the New England Churches from the faith of the Puritans, and given a succinct account of the views held by the different sections of New England divines. From considerable enquiry made on the spot, and from all that we have been enabled to read on the subject, we believe that Mr Wallace's statements may be relied on. The work contains an introduction by Dr Dana, Presbyterian minister of Newburyport, one of the oldest and most venerated ministers of New England. He vouches for the general accuracy of Mr Wallace's statements. He says:—

"The worthy and respected author of this pamphlet has executed a task of no common importance. He has presented to the churches a view of the Theology of New England, as it now exists, together with the means and steps by which it has arrived at its present position. The whole work is marked with great care and accuracy of investigation, with great clearness of statement, and with a candour which is mingled with a decided and warm attachment to the pure principles of gospel truth. In a work involving such extensiveness of general survey, and such

a minute statement of particulars, it would be strange indeed, were there to be found no mistakes. In the present case it is believed that there are few, and those of small importance."

The subject is so important that we design returning to it on some early occasion. In the meantime we cannot do better than give Mr Wallace's summing up of the state of religious opinion in New England.

"What then is the conclusion of the whole matter? It seems to be this:—there are some among the Orthodox of New England who hold and teach the doctrines of the Westminster Confession of Faith as held and taught by the Puritan fathers. This class it is to be feared is not numerous.

"There is another section of the Orthodox, which must be regarded as holding and teaching, to all intents and purposes, the Arminianism of John Wesley. This class is increasing. The tendency of things seems to be to sink all doctrinal differences between Wesleyans and Calvinians.

"That theology however which claims to be the Theology of New England, embraces the middle class. It teaches the decrees of God, a particular providence, election and perseverance of the saints, as taught by Calvinists generally. It rejects the imputation of Adam's sin and Christ's righteousness, and a limited efficacious atonement. It asserts that man's ability is commensurate with his responsibility, and that his inability consists altogether in his unwillingness. On these points the great mass of New England divines seem to be agreed. As to the doctrine of sin, depravity, and regeneration, there exists a difference of opinion. Some hold to a depravity of nature antecedent to actual sin, and to a regeneration by the spirit in which man is altogether passive. Others reject the doctrines of a sinful nature; assert that all sin consists in unholy or sinful exercises; and teach a regeneration, which is but a change in the governing purpose of the soul, or of the balance of the susceptibilities, or of a nature to sin, but not sinful, into a nature to holiness, but not holy. This is the theology of Newhaven, Andover, and probably of Bangor also—the theology of the "Bibliotheca Sacra," the great New England quarterly—the theology of the Congregationalist—the theology in short of the influence that to a great extent control and determine public opinion all over the country—the theology, it is claimed, and would seem with good reason, of a very large majority of New England divines.

"The prevailing theology in New England, at present, does not appear to be the theology of the Puritans.

"It will hardly be denied by any that the preceding statements are in the main at least correct. It may however be said, that these differences are of little, very little importance; the great essentials are held in common by both parties. While it is joyfully conceded that much valuable truth is held even by those whose views are most erroneous, it cannot, we think, be admitted consistently with truth, that the differences specified are unimportant. The old and the new are not the same—either in their principles or their influence. If the one is truth, the other, in so far as it is another, is error. If the one is meat and drink to the soul, the other is spiritual poison. Whoever carefully examines this system of doctrine, will see at once that in relation to some of the most momentous subjects that concern man's salvation they are antagonistic. It cannot then be of little moment, which is received into the heart, or which is proclaimed from our pulpits.

"There is prevalent intense indifference to doctrinal truth. A popular liberality smiles complacently on every form of religious belief (except old-fashioned Orthodoxy), and insists that one is just as good as another. It is further to be feared that there is very little earnest, thorough, discriminating preaching of the truth, even as far as it is professedly received; that many subjects of vital importance to the soul are seldom mentioned in the pulpit,—that many dangerous errors abound, against which the warning voice of the watchmen on Zion's walls is seldom lifted. This state of things is far from consistent with that importance every where attached to doctrinal truth in God's word."

This is sad, but we fear too true. Dr Dana in his introduction speaks in even stronger terms of the state of theological opinion and the consequent decline of religion among the New England Churches:—

"Can it be for a moment denied, that within a few years, words have so entirely

changed their meaning, that the christian pulpit emits darkness rather than light? Can it be denied that the terms *Depravity, Conversion, Regeneration, Atonement, Justification, &c.*, have lost their original sense, and assumed a meaning altogether new? Can it be denied, that in the principal Theological Seminary of New England, the religion taught is depravity without sin, regeneration without holiness, and justification without the righteousness of Christ? * * *

"Where are the Christians who have occupied this stage for twenty or thirty years, and have not witnessed a real *revolution* in religion, in its doctrinal views, its experience and its practice? The wide and perceptible distance once existing between the pious and impenitent is almost annihilated. The irreligious are prone to imagine that they are half as good as Christians; the church, instead of communicating its stamp to the world, receives from the world its own stamp; and the really pious are too often lost in the crowd.

"The decline and abandonment of the truth so prevalent and undeniable, have unquestionably sunk our churches into a sadly depressed condition. That lukewarmness, formality and awful defections are found in thousands of professed Christians, is generally admitted. The fact, too, appears to be generally lamented. It is one of the wonders of the time, that the close connection that exists between these two grand evils seems to be rarely traced and acknowledged."

It is but justice to remark that several of the attached friends of the Old School Theology in the United States take a more favourable view of the state of Theological sentiment in New England than is done by Dr Dana or Mr Wallace. They consider that the proportion adhering to the old standards is larger than the latter suppose. We would hope that they are right, yet the work before us affords strong reasons for believing the contrary. At all events Mr Wallace has our thanks for his clear and distinct statement of the ground occupied by the different sections of New England Theologians, and we cordially recommend his work to all who may desire to make themselves acquainted with the subject.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. Edited by the Rev Charles Hodge, D.D. April, 1856.

THIS review is the great champion of Old School Theology in the United States. The name of Dr Hodge is a guarantee for its character. The April No. sustains the well earned reputation of the review. The following are the titles of the articles which it contains:—"Kurtz's History of the Old Testament," "Protestantism in Hungary," "The Money of the Bible," "Foote's Sketches of Virginia, 2nd series," "Miracles and their Counterfeits," "Macaulay's History of England," "Memoirs of John M. Mason, D.D.," "The Princeton Review and Cousins Philosophy." All these articles will amply reward perusal, but we have been particularly pleased with the first two.

The work is published at the rate of three dollars per annum. It may be ordered through any book-seller, or, as the work is now published at the rooms of the Presbyterian Board of Publication, it may be ordered through the Rev John I. Baxter, Onslow. Persons remitting three dollars direct to the office of publication, will have it sent to them by mail postage paid, and persons remitting five dollars will receive it in the same manner for two years. We venture to say that no minister who has it in his power should be without it.

Religious Intelligence.

GENERAL ASSEMBLY OF THE ESTABLISHED CHURCH OF SCOTLAND.

The annual sittings of the General Assembly commenced at St Giles's Church Edinburgh, upon the 22d of May. Lord Belhaven was present as Her Majesty's Commissioner. The Rev Dr Crombie of Scone, in Perthshire, was unanimously elected Moderator. The Lord High Commissioner presented her Majesty's usual gift of £2000 for the extension of the gospel in the Highlands and Islands, The Moderator, in acknowledging the gift, alluded specially to the friendly feeling displayed by the Queen, in her attendance, when in Scotland, upon the services of the Established Church.

Internal Arrangements.

The Rev Dr Robertson reported, on behalf of the committee on the Endowment Scheme, that the total subscriptions and donations during the past year had amounted to £44,261, 18s. 11d., and that the gross amount raised from the commencement of the scheme was £236,487, 7s. 7d. Dr Robertson noticed, as a happy feature in the progress of the scheme, that a larger proportion than previously of the fund for the year was from congregational collections.

Dr Grant reported that the Minister's Widows' Fund was in a prosperous state. A considerable surplus, upwards of £4,000, had been laid aside. In twelve years there had been an increase in the capital fund of £67,000.

A discussion took place in reference to the permission of the dispensation of the Lord's supper in private houses. Colonel Dundas spoke strongly of the hardship to those confined by illness of being deprived of this ordinance. He only wished the Assembly to sanction the dispensation when a small congregation could be collected in the houses of the infirm. Principal Lee thought that they were not entitled to move in a matter in reference to which they were under many solemn obligations. By the Act of 1690, private communion was prohibited, and since that time nothing had been done to relieve ministers from the obligations under which they had come. He could give no countenance to what he looked on as an innovation. The vote having been taken on the question, whether a committee should be appointed to consider the question, or whether the over-

ture should be dismissed, it was agreed, by a majority of 48 to 35, to dismiss the overture.

Missions.

It was stated in the report of the Home Mission Committee, that collections had been received from 942 congregations, amounting to £3464, 0s. 11d., or nearly £400 more than in the previous year. Grants had also been voted in aid of 51 unendowed churches, to the amount of £2105, and towards the support of 55 mission stations, to the amount of £2225. Five chapels, formerly on the committee's list, had, within the year, been converted into parish churches. The prosperity of a number of the stations was exhibited by detailed statistics. The total income from all sources had been £4506, 19s. 9d. and the total expenditure £5057, 0s. 11d.

The report of the Committee on the Colonies exhibited an income for the year of £3332, 18s. 9d. The accounts from Queen's College, in Canada, were stated to be satisfactory. Above £1740 had been collected for the building fund, by the visits to congregations of the professors in summer. There were 40 matriculated students in the college, 10 of these studying divinity, and 13 preparing for it. The vexed question of clergy reserves was now at rest. Though the church had been deprived of her just rights, such a provision had been made by the commutation money, that, for some time at least, all settled ministers would obtain the same aid from the funds of the church as before. In Nova Scotia, New Brunswick, Prince Edward's Island, and Cape Breton, the demand for missionaries and ministers had been great. In reference to Australia, the committee, throughout the whole of the past year, had experienced much anxiety in consequence of the reports of a contemplated union of the Presbyterian Church. The Synod of New South Wales did not, however, contemplate any such union. It was resolved that the Assembly should specially instruct the committee to obtain all possible information on the subject of this union, and to report fully to next General Assembly.

Mr Tait, Kirkliston, read the report of the Jewish Committee. It began by reference to painful dissensions which had taken place between two missionaries

employed at Cochin, in consequence of which the mission there had been for the time vacated. After much inquiry, the committee had thought it inexpedient to open a mission at Jerusalem, but had resolved upon occupying immediately two stations in Turkey, viz., Salonica, with a population of 10,000 Jews, and Smyrna, with one of 40,000. Two missionaries of Jewish extraction had already been sent, and it was resolved to associate with each of them a probationer of the church. It was stated in reference to Turkey, by Mr Wilson of Paisley, that the Rev Norman McLeod and the Rev Mr Macduff, both of Glasgow, had offered, in the handsomest manner, to go to the East at their own expense to collect information for the church. A proposal having been made that this matter should be referred to the Jewish Committee and the Glasgow Presbytery, the offer was ultimately withdrawn.

The India Mission report stated that the institutions at Calcutta, Bombay, and Madras continued to be well attended. The report announced that the committee had come to the important resolution to recommend to the Assembly the discontinuance of the schools in the several presidencies within a period more or less remote, the sale of the mission buildings, and the devotion of the missionaries more entirely to the work of preaching. A letter was read from the corresponding board at Calcutta, strongly recommending the acceptance of the government grants in aid, which the previous Assembly had resolved to decline. This question was afterwards brought up for full discussion by overtures from several Synods and Presbyteries. Professor Robertson, in a speech in opposition to the acceptance of the grants dwelt especially upon the difference of the apostolic system of operation, from that frequently now adopted of first attempting by science to undermine superstition, and then to superinduce the truths of the gospel upon the purely sceptical spirit. It was agreed ultimately to accept the grants, by a majority of 195 to 64. It appeared to be felt that the continuance of the present educational system of missions depended to some extent upon this vote. In consequence of the decision of the assembly, Dr Macfarlane of Duddingston resigned the convener'ship.

Miscellaneous.

The report on Sabbath Observance referred to the recent events connected

with the history of this question, and to the necessity of the office-bearers and members of the church taking opportunity, by all competent methods, to promote reverence for the Sabbath. It was resolved to petition Parliament, praying for its protection of the due keeping of the Lord's day, and also to impress upon the members of the church their duty in this matter, in terms of the report.

A deputation from the Central Protestant Society of France addressed the Assembly. M. Frossaud, one of the deputies, referred to the progress of the society. In four years its stations had increased from seven or eight to forty-six, and it had now twenty-one young men in training for the ministry.

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

The General Assembly met in the Music Hall, Edinburgh, on the 22nd of May. The Rev Dr Mc'Crie was appointed Moderator. In his opening address, Dr Mc'Crie glanced at the history of the Church in Scotland, signalling four periods especially in the progress of her ecclesiastical life,—that of the Reformation, that of the Glasgow Assembly of 1638, that of 1690, and that of the Disruption in 1843.

Internal Arrangements.

The report on the Sustentation Fund for the ministry showed that the whole amount collected for the past year had been £108,972, or £6,150 more than in the previous year. This addition to the fund permitted the Church to increase the equal dividend of the 712 fixed pastors entitled to a full dividend to £140. Dr R. Buchanan, the convener, congratulated the Assembly upon the near approach to the minimum of £150, which had long been aimed at. He described the means by which the increase had been attained as highly satisfactory, since it arose chiefly from congregations which had been before greatly in arrear. Some had even enlarged their contributions since 1851 by 200 per cent. In order to the full consideration of the differences which have existed in regard to the method of distributing the Sustentation Fund, it was moved by Dr Buchanan, seconded by Dr Hanna, and unanimously agreed to, "That a special committee be appointed to inquire into the principles and method upon which the Sustentation Fund should be distributed, so as to realise in the most effective way, and

in the largest measure, those great and sacred objects which that fund was instituted to promote." It was understood that this committee should also have power, if they found cause, to inquire into the principles upon which the fund should be raised. It is expected that the report will be a very thorough inquiry into the whole financial question connected with the support of the ministry; and that, when completed, it will supply much generally valuable information upon this subject.

The committee on Debts on Ecclesiastical Buildings, which had been appointed by the previous Assembly with the view of raising £50,000,—viz., £20,000 to complete the Manse Building Scheme, £5000 to meet the obligations of the Church Building Committee, and £25,000 to be applied in the way of bonus to stimulate the poorer congregations to pay off the whole of their aggregate debt, amounting to about £70,000,—reported that direct contributions had been raised to the amount of £34,486; that 90 congregations had arranged to clear off debts amounting to about £17,000 without any assistance, implying an indirect contribution to the fund of above £6000; and that 54 congregations had agreed to remit their claim to a balance of £50 due to them from the Manse Committee, being equal to subscriptions to the amount of £2700: so that the whole sum raised directly and indirectly was between £42,000 and £43,000. In these circumstances, Mr Hog, the convener, felt that the complete success of the scheme was certain. Several members of Assembly spoke with gratitude of the liberality displayed by the people in this as well as other matters in a year of such heavy taxation. In reference to the Widows' and Orphans' Fund, it was reported that the accumulated fund amounted to £53,000; and that there were 22 widows and 19 orphans on the fund; with an allowance of £27 for each widow, and £10 for each orphan. On the subject of the Aged and Infirm Ministers' Fund, it was stated that it now amounted to £18,800; the half dividend, along with an allowance from this fund, making up the retiring allowance.

Missions.

Dr Hanna, the convener, read a report of much interest in regard to Home Missions. He divided the operations of the Church in this department into three branches,—the oversight of recognised

mission-stations, the fostering of territorial charges in the towns before they have been constituted into regular congregations, and the direction of open-air services in the summer months. It was recommended that the mission-stations supplied by the probationers of the Church should be divided into six sections, each section to be placed under the superintendence of a minister of experience. A new method of sending the probationers in succession to preach in vacant congregations was also suggested. Dr Hanna referred, in conclusion, to the benefits of the open-air preaching operations. Thirty-five ministers had engaged in the summer of last year in this work, preaching in the open air to about 50,000 persons, of whom perhaps not a half would have heard the gospel in any other way. A report was also read from the Glasgow Evangelization Committee, in which it was stated that the number of stations which had originated from the labours of this committee was fifteen, and that nearly two thousand church members, and four thousand adherents, had been gathered almost entirely out of the non-church-going population.

The report of the Colonial and Continental Committee exhibited a total of 220 Free Church missionaries in the colonies and on the continent. In Canada, especially, as well as in Nova Scotia, New Brunswick, and Australia, the growth of the Church had been very remarkable. The prospect of a union of the members of the Established and Free Churches in Victoria was favourably referred to. The labours of the two chaplains sent out to the Crimea had been great and successful. The work performed there also by Mr D. Matheson had been such as to draw forth the gratitude of both officers and men. The report referred, in conclusion, to the Lebanon schools of Mr Saleeby, which had been visited, by request of the committee, by the Rev Robert Cunningham, (formerly of Blair Lodge Academy), and found to be exactly in the state, as to the number in attendance and other matters, described by Mr Saleeby when in this country. The report recommended that they should be taken under the charge of the Church, as Mr Saleeby desired.

The report of the Committee on the Conversion of the Jews was given in by Dr Brown of Glasgow. The unparalleled opportunity now presented in the

Turkish empire was dwelt upon. The success of the operations carried on in Turkey during the past year, though certainly considerable, might be called tantalisng rather than encouraging, as showing what might be done with any thing like an adequate supply of means and agents. At Amsterdam the mission had acquired the French theatre, and opened it as a place of worship, under the name of St. Paul's. The Theological Seminary at Amsterdam had had nine students during the past year. One of these, a youth of Jewish extraction, had expressed his wish to go as a missionary to South Africa. The report, in conclusion, intimated that the committee were about to reconsider the whole field of their operations, with a view to direct their energies upon the points which Providence seemed especially to indicate amid the extraordinary changes which had taken place.

The report on Foreign Missions, read by Dr Tweedie, stated that the entire income of the past year was £14,470, 13s. 3d. The report consisted mainly of letters from Dr Duff regarding the various mission-stations, each of which he had visited on his return to India. Of these we gave a list in our July number of last year. The convener complained that the congregational associations for raising subscriptions for the foreign missions, now numbering 436, were not sufficiently numerous for the liberal support of the scheme. Mr Smith and Mr Fordyce of Calcutta; Mr Wazir Beg, a convert from Mahometanism; Mr Ross, the son of a missionary in Caffraria, and others, then addressed the Assembly. Dr Hanna intimated that the Rev Norman M'Leod, of the Barony Parish, Glasgow, author of the "Earnest Student," had transmitted £200, the proceeds of the sale of that biography, in aid of the Foreign Missions of the Free Church. He dwelt upon the beauty and delicacy with which this memorial was drawn up, and its great permanent value to the younger members, and especially to the students of the Church, and spoke of John M'Intosh as being one of three men, in common with M'Cheyne and Captain Vicers, who, he thought, had done more by their deaths than they could have accomplished even by their lives. He stated that Mr M'Leod, in contributing this donation, had intimated that though belonging to the Established Church, he cherished a warm in-

terest in the Free Church, with which this student was connected.

Dr Candish brought forward an overture on the subject of missionary operations in the East. The course which he recommended was, that they should enlarge their Jewish mission at Constantinople, so as to make it embrace the other populations in the Turkish empire now rendered accessible. He hoped that in any operations to be gone into, complete harmony would exist between them and the American Board of Foreign Missions, whose labours had been attended with such signal success.

Theological and General Education.

Several discussions took place upon college questions, in reference to the election of professors for the New Theological Hall at Glasgow. There were ultimately three elected—Dr Fairbairn of Aberdeen, Dr M'Cosh of Belfast, and Mr Gibson of Glasgow. A fourth chair still remains vacant. In connection with these appointments some interesting questions in theological education were started;—such as the necessity of making the Bible itself, not only in its minute critical investigation, but in its whole breadth, more than at present the direct subject of theological education, and of pursuing investigations into those early periods of the Church's history which are at present exciting so much attention among the learned in ecclesiastical affairs.

Dr Candish gave in a report from the Board of Examination, which suggested among other things, a plan by which students might be able, if required, to exchange their first literary year at college for a year of thorough training at some academy.

The report on the Education Scheme mentioned that the income of the year was £13,100. The average attendance of 594 schools which had been tested, was 97; the average of the remaining schools was probably as large. There were 313 schools in which Latin, and 242 in which mathematics, was taught. The model schools in Edinburgh and Glasgow were in a flourishing state, with 196 students. Dr Candish, the convener, concluded the reading of the report by an earnest appeal for full and hearty support of a system which was educating above 70,000 of the youth of Scotland.

Deputations were received from the General Assembly of the Presbyterian Church in Ireland, and from the Eng-

lish Presbyterian Church. The Assembly was also addressed by M. F. Monod of Paris, and M. Jacquard of Belgium. On the last evening, an immense audience assembled to hear Dr Merle D'Aubigne of Geneva, and Dr Cook of Belfast, for the reception of whom the evening had been specially appropriated. Dr D'Aubigne referred to the many associations which bound Geneva to Scotland; and to the ties which, through Robert Haldane, the instrument of his conversion, attached him personally to that country. Our space will not permit us to give an abstract of the speech. The Moderator returned the cordial thanks of the Assembly to both in an appropriate address.

—
 SYNOD OF THE PRESBYTERIAN
 CHURCH OF CANADA,—FREE
 CHURCH.

This Synod has held its annual session at London, C. W., meeting on the 11th, and rising on the 18th inst. The number of ministers on the roll was reported as 110. Of ministers and representative elders there was a numerous attendance.

After sermon by the retiring Moderator, the Rev. Thomas Lowry, the Synod was formally constituted, when the Rev. George Cheyne, of Saltfleet, C. W., was unanimously chosen Moderator. The business of the Synod was conducted with great vigor, and the discussions were marked by a more than usual ability.

The matters which may possess the greatest interest for the general reader are the following:—

FOREIGN MISSION.—For the last two years, this Church has entertained the desire to sustain a Canadian mission to the heathen. The report on this subject was read by the Rev. D. Fraser of Montreal, and elicited a full discussion, resulting in a unanimous and important conclusion.

(1.) On motion of Rev. T. Lowry, it was resolved, in the Lord's help, to proceed with the mission forthwith.

(2.) On motion of Rev. Dr Burns, it was agreed that the scene of the mission be in the Province of Bengal, British India.

On motion of the Rev. David Inglis, of Hamilton, it was resolved to call Rev. George Stevenson, of Tullibody, Scotland, and Rev. John Laing, of Scarborough, C. W., to this work, promising them all due encouragement and support.

At the call of the Moderator, Mr Inglis led the Synod in solemn prayer for a blessing on this movement.

It may be added, that the committee in charge of this mission have agreed to hold a season of simultaneous prayer in its behalf on every Saturday evening through the year. All interested in the movement are entreated to join this union for prayer.

KNOX'S COLLEGE.—The Report on this Institution was read by the Rev. Dr Willis, and presented a gratifying view of its efficiency. Eight students, having completed their curriculum of study during the late session, are now to appear before Presbyteries for license to preach the Gospel. More than fifty students attended the classes during the past winter and there is promise of greater numbers at next session. A strong recommendation was given in favor of the Bursary Fund, for the assistance of deserving students.

The Synod confirmed purchase of Elmsley House, Toronto, for the purposes of the College; sanctioned certain improvements to be made on the building; nominated temporary trustees; and appointed a committee to prepare on certain principles a trust deed for the permanent holding of the Property. Of this committee, Mr Court, (Elder,) of Montreal, is Convener.

HOME MISSION.—This subject was reported on by the Rev. Wm. Reid, in terms that constrained all present to thank God, and take courage. Notice was taken of the continual widening of the Home field by the influx of immigrants, especially into the Western counties.—The preachers trained at Toronto, and those obtained from Scotland and Ireland, are all inadequate in number to meet the rapid demand.

CASE OF KNOX'S CHURCH, TORONTO.—This cause occupied not a little of the attention of the court. Difficulties have existed for some time in the church of which the Rev. Dr Burns is Pastor. With a view to examine and allay the existing troubles, the Presbytery held a lengthened visitation. Dr Burns now complained to the Synod against the mode in which the Presbytery had proceeded; but, by a majority of votes the Synod dismissed his complaint. The venerable Doctor refrained from urging his appeal against the decision at which the Presbytery had arrived. The case then came up by reference from the

Presbytery of Toronto. Memorials were also presented from parties in a congregation concerned, but there were no pleadings on any side.

A committee of Synod was then appointed to meet all the parties interested, and endeavour to effect a friendly adjustment. The result was exceedingly happy. On the report of this committee, the Synod appointed Dr Burns Professor of Church History and the Evidences of Christianity, in Knox's College; and at the same time instructed the Presbytery of Toronto, while releasing Dr Burns from his pastoral charge, to take steps towards the amendment of the "Constitution of Knox's Church," in certain points in which it has been very objectionable.

Professor Young resigns to Dr Burns the department of the Evidences of Christianity, and undertakes the department of Exegetics.

Union with the United Presbyterian Church.—The Rev Mr Skinner, a delegate from the United Presbyterian Church, was cordially received, and addressed the Synod. The Report of the Committee on Union was then read by the Rev Robert Ure, of Streetsville. It was stated that the Union Committees of the two Churches had held a most pleasant meeting, that there is no difference of sentiment on the doctrines of grace and the government of the Church, and that the one question, on which explanations have to be given, is that of the religious responsibility of civil society and the civil magistrate.

The Rev D. Fraser spoke at some length on this general subject, and advocated the preparation of a statement, in modern language, of the principles held by this Church on the great question above mentioned. The Rev W. Graham, of Egmondville, followed, in favour of Union, and his remarks were greeted with applause. After a few words from Dr Willis, the Committee was re-appointed, with instructions to prepare a statement as above.

Board of Publication and Colportage.—A Board for the promotion and diffusion of religious literature was organised, having its head-quarters in Hamilton, and a corresponding member in each Presbytery of the Church. Of this Board the Rev David Inglis is Chairman.

Statistics.—A carefully prepared statistical report was read by the Rev S. C. Fraser, of McNab, County of Renfrew.

The returns show an increased efficiency and liberality in every department of the Church's work. The buildings and other property dedicated to the service of God, in connection with this Synod in Canada are valued at £100,000. The annual contributions, raised by congregations, amount to £30,000. There has been an average increase of £5 on the stipends of all the ministers, during the past year.

On the subject of Ministerial support, a memorial from the Elders was read and ordered to be printed. It urges an immediate movement to increase Ministerial stipends, and strongly represents that £150 should be the very smallest sum permitted to be offered to a Minister.—*Montreal Witness.*

THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

This Synod met in Kingston on Wednesday, the 28th ultimo, and after transacting much important business, adjourned on Wednesday last, after divine service, to meet in Hamilton in May 1857.

The report of the Treasurer to the Patriotic Fund was submitted, shewing, that although the congregations and members of the Synod had contributed in various other ways, yet £506 12s. 9d currency had been remitted from the congregational collections.

The report of the widows' and Orphans' Fund shewed that the fund now amounts to £4,256 5s. 9d currency of an investment. There are now 14 annuitants upon it.

In consequence of the approach of the Thanksgiving Day, it was agreed that those members of Court, who had intimated service, should attend to the same; but as the Synod met by previous appointment from last year, and it was impossible for the majority to reach their homes in time, the Synod should hold a synodical service on that day, and a special service afterwards, in the several congregations.

A report of the Commissioners, relative to the commutation was given and approved, Commissioners were appointed, and a Home Mission and Church Extension Scheme, with an appeal to the people for aid in its support, was decided upon.

A remonstrance to the Executive, relative to the inaccuracies of the religious Census of the Province, was adopted.

A deputation from Queen's College was received, and a financial statement of the College was submitted, and Presbyteries were ordered to take steps to get in the collections for the special contribution towards the purchase money of the College building, amounting to £6,000.

The Synod had submitted a Report of the Sunday School Orphanage effort, in behalf of the Orphanages at Calcutta and Cochin, showing that ten orphans were now supported by various schools; and John Patton, Esq., Kingston, was appointed Treasurer to the effort, which the Synod approved and commended to the sympathies of the people.

A committee was appointed to mature a scheme for a General Assembly in British North America.

It was unanimously decided, that the Synod was called to enter upon the Foreign Mission field, and a Jewish and Foreign Mission Committee was appointed with instructions, in the first place, to open a mission, if possible in the city of Jerusalem. It was thought that the means would be forthcoming, and a suitable agent could also be obtained.

Three Students from the College, and

two Licentiates from other Presbyterian bodies, were examined as to their acquirements, and remitted to Presbyteries for admission.

On the Saturday evening, the Synod adjourned at 5 o'clock, to meet again at 7 o'clock, when an interesting devotional and Missionary meeting was held, the Moderator being in the Chair. Addresses were delivered by the Rev. Messrs. Burnett, George Bell, G. McDonnell, and Professor George, of Canada, and by the Revds. Dr Brooke and Snodgrass, of the Lower Provinces.

A Committee on Sabbath Observance was appointed.

On Wednesday, Thanksgiving Day, the Synod and congregation of St. Andrew's Church, Kingston, met at 11 o'clock in the forenoon, and an appropriate and eloquent discourse was preached by the Rev Robert Burnett of Hamilton, from the words, "He shall reign."

The meeting of Synod was an exceedingly harmonious one. Much work was done, and real progress evinced. It is believed that it will mark an era in the history of this Canadian Church.—*Montreal Gazette*.

Editorial Review.

AMERICAN PRESBYTERIAN ASSEMBLIES.

THE two General Assemblies of the Presbyterian Churches of the United States, commonly known as the Old and New Schools, met in New York on Thursday, 15th May, and continued in session for about a fortnight. The smaller Presbyterian bodies met about the same time. Having had the pleasure of being present at most of their sittings, we design a few remarks pointing out their leading features and the principal business transacted.

The Old School is the largest and by far the most influential Presbyterian body in the United States. It consists of 30 Synods, 148 Presbyteries, 2,261 ministers, 237 licentiates, 3,073 churches, and 231,404 communicants. The opening sermon was preached by the Rev Dr N. L. Rice, of St Louis. He is a man of great mental power, and has particularly distinguished himself in the West as a debater, especially in two public controversies, one with Campbell, the founder of the Campbellite sect of Baptists, the other with a great Universalist champion, whose name we do not recollect. He is also the author of several works, more particularly one entitled "God Sovereign and Man Free." His sermon was plain yet powerful, being an exhibition of the mode in which the gospel should be preached, his text being 2 Tim. iv. 1, 2. The Rev Francis McFarland, of Virginia, was chosen Moderator. He is a venerable man of about threescore and ten, and presided over the deliberations of the Assembly with great courtesy, firmness and dignity.—We may remark here that we could not help being struck with the order and decorum which characterised not only this, but all the other Presbyterian bodies we attended. While form was attended to every one seemed perfectly to understand what was form, and there was no disputing on the subject,

while in the debates, even on the most exciting subjects, we heard nothing but the most kindly and christian feelings on all sides.

The Reports of the several Seminaries under the charge of the Assembly were given in, and were on the whole favorable. That of Princeton exhibited a balance in the Treasury of \$12,010, and an accession during the year of 195 volumes to the Library, which now numbers 14,057. The number of students admitted last year was 41, and the whole number in attendance was 101. The invested funds of the Assembly amounted to about \$80,000. The Seminary located at Danville, Kentucky, possesses funds and real estate to the value of \$77,000. The number of students in attendance last year was 45. The number of volumes in the Library is 2,500. A new professor, Dr S. Robinson, of Baltimore, was appointed, so that it now numbers a staff of three. The Union Theological Seminary located at Richmond, Virginia, had 28 students in attendance last year, and has now a Library of 4,281 volumes. Steps have been taken to complete the endowment of the Seminary, and \$20,000 raised for that purpose. At the Western Theological Seminary 79 students were in attendance during the past year.

The Home Mission Report exhibited an increase in the number of missionaries employed, and in the funds received and expended. The number of missionaries employed had been 566—the number of Churches and missionary stations supplied in whole or in part was 943, and the number of new Churches organised was 42. The available resources of the Board, including receipts and balance from last year, was \$110,072.

The Foreign Mission Board gave a favorable Report of the state of their Missions in the various fields occupied, these being China, India, Western Africa and the Indian tribes, “no part of the mission field remaining without some special token of the divine favor, and the admissions to the missionary Churches being more numerous than in any former year.” The receipts for the past year amounted to \$193,564.

The Education Board, whose principal object is the aiding of young men preparing for the ministry, reported that 102 candidates for the ministry had been taken under their care during the past year, making 382 in all upon their roll. The funds received amounted to \$40,679, being an increase of about \$5,000. Besides the operations of the Board in aiding candidates for the ministry, efforts are being made for the establishment of Schools, Academies and Colleges in connexion with the Church. There are now 100 Schools, 58 Academies, and 18 Colleges, directly under the control of the Church.

The Report of the Board of Publication presented the following details of their operations:—

The Publishing Agent reports, that there have been issued 39 new works, viz: 16 new volumes; and 23 smaller publications. Of these new works there have been published 111,000 copies. The reprints of former publications have been 485,250 copies. Thus the total publications of the year have been 596,250.

The total number of copies published since the organization of the Board, to March 1, 1856, has been 5,546,688.

There has been an increase in the number of copies of all kinds printed during the past year, of 125,250 copies over the year preceding.

The largest work issued last year has been the Assembly's Digest, by Rev Samuel J. Baird, a volume of 856 pages, which has received much commendation. The Board has also issued an edition of the life of Dr A. Alexander. Several additions have also been made to the Board's list of German tracts.

Much attention has been given to the judicious increase of its Sabbath School Libraries.

Periodicals.—Circulation of the Home and Foreign Record, 17,500 copies, being an increase within the year of 500 copies. Sabbath School Visitor, 43,000 copies; increase, 2,000 copies.

There are three distinct channels through which the publications of the Board reach the hands of the people. By sales from the publishing house to private individuals and booksellers. These have amounted, during the eleven months now reported on, to 171,516 volumes, besides tracts, pamphlets and periodicals. The value of these sales (including the Sunday School Visitor, but not the Record) has been \$70,702 28. By Colportage—The number of colporteurs commissioned within these eleven months has been 210, an increase of 37 over those of the preceding twelvemonth. These have been distributed throughout twenty-eight States and Territories.

These colporteurs have sold 125,790 volumes, an increase of 27,940 volumes sold. They have gratuitously distributed 13,913 volumes, an increase of 3,133 volumes. They have also distributed gratuitously 1,046,964 pages of tracts. And they have visited 91,734 families, an increase of 12,642 families visited. By donation of Executive Committee—This has amounted to 3,269 volumes and 111,873 pages of tracts, which have been chiefly given to Sabbath schools, feeble churches, needy ministers, and to individuals for gratuitous distribution.

Total of volumes distributed, 314, 483, besides tracts, pamphlets, and periodicals.	
<i>Sustentation.</i> —Total receipts of 11 months,	\$88,596 20
Total payments of 11 months,	86,039 02
Total receipts from sales of books, tracts, and Sabbath School Visitor,	70,702 28
Total receipts for Colportage,	14,497 28
Balance in treasury of Board,	17,033 96
Balance of deficiency against Colportage Fund,	2,352 67

The Report of the Church Extension Committee showed that there had been received during the past year \$9,757, which, with the balance from last year, made their available resources \$13,930. Their expenditure amounted to \$11,083, but applications for aid have been made to the extent of \$39,000.

This brief summary of the operations of the Boards of this Church will show that she is doing a great work for Christ in the U. States and in the Foreign field. The remaining part of the business was not of general interest.

The New School Assembly bears the same name as the Old School, each claiming to be the Presbyterian Church of the United States, and the appellations "Old" and "New School" are merely given in common parlance to distinguish them. It is considerably smaller than the other, but is still respectable both in numbers and influence. It embraces 24 Synods, 108 Presbyteries, 1,567 ministers, 111 licentiates, 1,659 churches, and 143,629 communicants. It was formed in 1837, in consequence of the act of the General Assembly passing what was called the *extending act*, by which four Synods which were formed on the basis of what was called "the plan of Union," with Congregationalists, were severed from the body. We believe there is an impression among our readers that the split took place on the ground of doctrinal differences. This was not the ostensible ground. The primary ground of difference was in reference to Church government. But doctrinal differences were largely involved in the question. One great objection to the "plan of Union" was that it was introducing some of those serious errors, which had begun to be prevalent in New England. Still they retain the Westminster Confession of Faith as their standard, though many of them only "for substance," and there are many members of the body as sound in the faith as in the Old School. To some of the peculiarities of the different Presbyterian bodies we design directing attention in our next, and at present will give merely a brief summary of the business transacted.

The opening sermon by the retiring Moderator, Dr Wisner, of the Presbytery of Niagara, was an able defence of the Scripture doctrine of Predestination, founded on the words of the prophet Isaiah, ch. xlv. 9, 10. The Rev Dr Hickok, Vice-President of Union College, Schenectady, was chosen Moderator. He is a man in the prime of life, and of very commanding ap

pearance, reminding us very strongly of Mr Trotter. He has lately gained considerable reputation by a work on Mental Philosophy. This body has hitherto differed from the Old School in the mode of carrying on its missionary operations. Instead of having Home and Foreign Missions of their own they have, in conjunction with the Congregationalists, supported the American Home Missionary Society and the American Board of Commissioners for Foreign Missions. There is now a strong feeling among them against this policy. At a previous meeting of Assembly it was resolved to raise the sum of \$100,000 for Church extension. The committee on the subject reported to the Assembly that the sum of \$97,100 had been reached, whereupon the balance of \$2,900 was made up on the spot by the personal pledges of the members of the Assembly. They have now appointed a Committee on Home Missions and Church Extension, and steps have been taken toward having their Foreign missionaries under their direct control. They have also a Publication Board, which however is only at the commencement of its operations, about 20,000 copies of books and tracts having been published during the past year, and they are erecting a Presbyterian House in Philadelphia. The Reports of Union Theological College, New York, Auburn Seminary, Lane Seminary, Cincinnati, Ohio, and Blackburn Seminary, were generally favorable. Some of these however are not under the control of the Assembly, and some of them are half Congregational.

We regret that our space will not permit us to refer to any of the smaller Presbyterian bodies.

CANADIAN PRESBYTERIAN BODIES

In another part of this number we have given an account of the proceedings of the Synods of the Free and Established Scotch Churches of Canada. We have not yet been able to obtain the proceedings of the United Presbyterian Synod, but, having been present, we know that the meeting was harmonious and agreeable, and that important business was before it. The part which to us is most interesting was their action in relation to Foreign Missions. It was resolved as soon as practicable to enter upon the Foreign Missionary enterprise, and to unite with our Church in the mission to the South Seas. This decision was arrived at with great cordiality. The attention of the Synod was particularly directed to the subject by means of a letter from Mr Geddie to the Rev John Jennings of Toronto, and also by the presence of the Rev Messrs McCurdy and Patterson of our Synod, who both addressed the Synodical Missionary meeting, and brought the mission to Aneiteum prominently before them. A committee has been appointed to prepare an appeal to their congregations. One minister guaranteed the fifth part of a missionary's support from his congregation, and it is expected that by the next meeting of Synod, sufficient will be guaranteed for the support of a missionary. Our readers, we are certain, will rejoice in the prospect of the strengthening of the mission to the New Hebrides by a laborer from our sister Church.

It will be seen that the other two Synods have also resolved to enter upon Foreign Missionary operations, and the Free Church have already engaged two missionaries for Bengal. It is somewhat singular that the three bodies should without concert have at the same meeting resolved to enter upon Foreign Missionary operations.

The subject of union between the Free and United Presbyterian Churches was before both bodies, and we are happy to say that the prospects are favorable for such a consummation.

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.

AUGUST, 1856.

No. 8.

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Home Missions.

REPORT OF THE BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA, 1855-6.

The Board of Home Missions, in submitting their Annual Report, might speak in general terms, as they have done on former occasions—that they have reason for gratitude to the Great Head of the Church for what he has enabled the Church to accomplish in providing religious ordinances for the destitute within their own borders—that the field is widening before us, new calls being constantly made on the liberality of the Church, and that the means at our command are yet so inadequate to supply the claims made upon us. The remarks made upon these subjects in former Reports might be reiterated, but without dwelling on them we proceed to lay before the Synod a summary of their operations for the past year.

MISSIONARIES.

At the date of our last Report there were six missionaries in the employment of the Board, Messrs. Grant, McCully, Moss, McKenzie, McCurdy and Keir. To these have been added, Mr Samuel Johnson, who was licensed in the United States, Mr John W. Matheson, licensed by the Presbytery of Pictou in December last, and Mr Alexander Cameron, recently licensed by the same Presbytery. Of these, Mr Samuel Johnson has been ordained to the pastoral charge of

the congregation of Harvey, and the Rev Alexander McKenzie has been obliged, from ill health, to decline farther appointments. The Board regret to be obliged to add that there is little probability of his being able to resume them. Besides these, the Rev James Thomson has been able to take occasional appointments. All these brethren have been employed almost constantly, and it will thus be seen that the amount of labor performed will equal, if it do not exceed, the amount of any previous year.

SUPPLY OF VACANCIES.

The vacancies at the date of the last Report were, Harvey, Shubenacadie and West Branch. Of these, Shubenacadie has been supplied by the translation of the Rev James McLean, and Harvey by the ordination of Mr Samuel Johnson. But to the number have been added the congregation of Mabou, which has been discouraged, but not disheartened, by the removal of its minister, and Economy and Five Islands, rendered vacant by the demission of the Rev James Thomson. Besides these, the congregation of Maitland and Noel has, in consequence of the age of its present minister, been receiving supply, and the congregation of Middle Stewiacke has been united with Brookfield to form one new ministerial charge.

MISSION STATIONS.

The following stations have received supply: in the Presbytery of Halifax, Annapolis, Cape Sable Island, Ragged

Island, Kempt and Sheet Harbour; in the Presbytery of Truro, Wallace River, West Chester Mountain, Acadia Mines and Folly Mountain and Greenfield; in the Presbytery of Pictou, Baddeck and Margaree River; in the Presbytery of Prince Edward Island, East Point, Georgetown, Summerside, Springfield and Dog River. The Board had intended to give a table containing the number of days, supply to each, and their contributions, but have found it impossible to make it complete.

The Board feel it due to remark, that the reports of your missionaries, some of which have been published, show commendable diligence on their part, and we believe that their labors are tending to build up the stations, yet not to the extent that could be desired. This is owing partly, the Board believe, to circumstances connected with the probationers themselves—partly to the small amount of supply received, but principally to the want of some more permanent and systematic labor in the various places. The short visits of missionaries for one, two, or three weeks, can never be so effectual as a more continuous course of labors by a single individual. Hitherto, from the number of vacancies requiring pastors, there has been no opportunity of locating missionaries in the newly formed stations; but the Board submit whether the time has not arrived for an attempt to introduce the plan of locating a preacher for periods say of six and twelve months. They are persuaded that this would be much more effectual than the present system. Some of the stations are nearly ready for the reception of ministers, and with some assistance for a few years would soon become self-sustaining. The state of Annapolis is particularly worthy of the attention of the Synod. The Presbytery of Halifax requested £40, or, if possible, £50 per annum, in order to enable them to support a pastor. The Board did not feel themselves at liberty to go this length in the present state of our funds, considering the demand hitherto made upon us for Yarmouth; but offered the sum of £50 between the two, this being as far as, in the present state of the funds, they felt themselves authorized to advance for that section of the Province. It might be well for the Synod to say whether they are prepared to approve or advance upon these proposals.

The Presbytery of Prince Edward Is-

land have, during the past year, taken up a new station at Dog River, about seven miles from Charlottetown, and they are extremely anxious to commence a congregation in Charlottetown. The Board need not say how desirable this would be for the interests of the Church. The matter will farther be brought under the consideration of the Synod by a reference from the Presbytery.

SUPPLEMENTARY STIPENDS.

The sum of ten pounds has been advanced as supplement to River John.—Enquiries, as directed at last meeting of Synod, have been made into the state of the congregation of Yarmouth, with the view of ascertaining the propriety of the continuance of the supplement, but as yet no decision has been come to in the matter. The Board have also agreed to grant a supplement of £10 to the congregation of Harvey.

CHURCH BUILDING.

No grants have been made for this object since last meeting of Synod, the only sums drawn being those which were mentioned in last year's Report as voted.*

FUNDS.

The Board append a summary of receipts and expenditure. They have endeavoured to be as economical as they could in consistency with the various claims upon them, yet they regret to perceive that the expenditure has exceeded the receipts, and that the funds are now in a comparatively low condition:—

Receipts from July, 1855, to	
2nd July, 1856	£224 15 8½
Expenditure	347 9 4
Excess of Expenditure	122 13 7½
Balance in Treasurer's hands	27 S 10½

RAILROAD LABORERS.

In addition to the ordinary missionary labor, there has this year been added the supplying of gospel ordinances to the laborers on the Railroad. By an arrangement between the Committees of Co-operation between the three Presbyterian Bodies, it was agreed that our Church should undertake the supply during the early part of summer. Accordingly this has been attended to by the Presbytery of Halifax, the members of which residing within reasonable distance having preached to them. Messrs.

* Since this was written £10 has been voted to aid the congregation of Maccan.

John W. Matheson and Robert Grant and the Rev Hugh Ross have also been engaged for some weeks in the same department of labor. They have preached

to good audiences and their labors have been well received.

All which is respectfully submitted,
GEORGE PATTERSON, Sec'y.

Foreign Missions.

EXTRACTS FROM JOURNAL OF REV. J. GEDDIE.

(Continued.)

Dec. 5th.—Visited Anumeteh, an inland settlement. Went as far as Umeteh yesterday in my boat, and then walked into the interior. A number of natives accompanied me. After a fatiguing walk reached our destination in the afternoon. I was surprised to see most of the people of the place collected in front of the School-house, and supposed that they had heard of my coming, tho' I had not sent any person to inform them. I did not intend to meet with the people until this morning, but, as so many of them were on the spot, I thought that it would be losing an opportunity of doing good to dismiss them without a service. So I told the teacher to beat the *nitai ahlaig*, while I went away accompanied by my faithful servant Navalak to bathe in the lovely stream which winds thro' the valley, and exchanged my wet and muddy clothes for a clean and dry suit. Being much refreshed with my bath, I went to the School-house and conducted worship with about 100 people. After worship I went to take a walk through the settlement while my boys were preparing my evening meal. On my return I saw the teacher addressing a crowd of people in a very animated manner. He said, "You would not listen to my work, but *Misi* has now come and told you the same thing." I asked what was the matter. The teacher said that there had been a village quarrel, that the people were in the midst of it when we unexpectedly made our appearance, and that this was the cause of the gathering. He had used his endeavours in the morning to prevent it, but without success. In my address in the School-house, ignorant of what had occurred, I alluded among other things to this common evil, and had warned the people against it. What I said appeared to be a word in season, and the teacher was endeavouring to enforce my exhor-

tation. In the days of heathenism these village quarrels were often attended with bloodshed, and now, since the club and spear are being laid aside, persons sometimes gratify their evil passions by the destruction of property. There was something of this in the present instance. The parties concerned were thoroughly ashamed at the exposure of their conduct. I spoke to the chief Karahi, and told him to use his influence in preventing such quarrels in time to come, and he promised to do so.

This morning we met for public worship at an early hour. The sun had risen high in the firmament before we saw it, as the valley in which we were is surrounded by high and precipitous mountains. I preached in the morning to a large audience. At the close of the service I married a couple. Bidding adieu to our inland friends I took my departure. When leaving the chief committed a girl to my care, whom he wished Mrs. Geddie to instruct. The poor man gave her many good advices. I was much interested in listening to his parting address.

We now shaped our course towards the sea, about eight miles distant, intending to stop at Anuggi, about half way, where I had an engagement to preach. There is no road, but we follow the bed of a rapid stream, stepping from stone to stone, the water in many places dashing along at a frightful rate. This mode of travelling is full of excitement, but not without danger. In travelling this route I always keep some powerful natives near me to assist in case of emergency. To travel dry is out of the question, and I had several plunges before I got over the worst of the road. When we were near Anuggi I sent the people on before me, while I remained with Navalak to wash and make my toilet at the river's side. Being wet already I went into the midst of the stream, where the water was shoal but rapid. I went to dip my head sud-

denly in a part covered with foam so that I could not see the depth, and a pressure of water from above brought down my head with great force on a stone just under the surface. I was stunned with the blow and my forehead cut. After dressing I went to the teacher's house and lay down. By the time that the people had assembled I felt myself much recruited and able to preach. After worship was over we went on to Umeteh, where I attended the Friday afternoon prayer-meeting. Then took to my boat, and with a fair wind and plenty of sail reached home this evening.

Dec. 8th.—Abraham has been here on a visit from Anaunse. He came accompanied by Yakanua, the most important man of that place. He is both a chief and a sacred man, which gives him a twofold influence over the people. He has been one of the greatest opposers to the introduction of christianity into the district where he resided, but he is now favourable to it and wishes to be taught. We cannot but regard it as an event of some interest when such a man abandons heathenism. We have no reason to suppose yet that he has felt the saving power of the gospel on his heart, but he is evidently anxious to know the way of salvation. His example will soon be followed by others, for many persons in his district have long been favourable to christianity, but dare not avow their sentiments for fear of him.

This man, Yakanua, has been a kind of human monster in his day. He has been probably the greatest cannibal on the island. Abraham says that there are very few children at Anaunse, and the reason is that Yakanua has killed and eaten them. But children were not his only victims, many others have fallen by his murderous club. The people of his own district were afraid to sleep in their houses at night, not knowing but they might be attacked by their blood thirsty chief. They now rejoice that the gospel has come to them, bringing temporal as well as spiritual salvation. Such a man would not have been permitted to live, but his person was regarded as sacred, and no one would dare to injure him.

The conscience of Yakanua is now awakened, and he begins to think of his former deeds of blood and violence. Like Cain of old he is the victim of distressing fears, and is ready to say "every one

that findeth me shall slay me." The teacher says that he sleeps in the bush at night, fearing to sleep in his house lest any should take revenge on him for his former deeds. What a calm must the gospel be to the wounded spirit of such a man. It reveals a Saviour who is "able to save to the uttermost." Let us pray and hope that he may be enabled to look in faith to "the Lamb of God who taketh away the sin of the world."

Dec. 13th.—The barque "Juno" arrived to-day from Tana. She brings some natives of this island, and also a number of Tanese. Since the introduction of the gospel to Aneiteum the natives of Tana have become our frequent visitors. We may hope that their prejudices against christianity may be softened down by what they see of its beneficial effects on this island.

Some of the Tanese are from the place where our teachers Talip and Yaufati reside. They give an interesting account of their landing and history up to this time. Their landing was quite a scene. Natives from all quarters collected on the shore, and they were so numerous that our informants say neither the sand nor stones could be seen for people. The teachers were afraid at first, as they thought they had come together to kill them. But their fears were soon relieved by the appearance of Yaresi, the chief, to whom they were sent, and whose village is some distance from the landing place. A discussion now arose between Yaresi and the people of other districts who were jealous of him, because he had teachers and there were none for them. Yaresi told them that the teachers did not come to him unasked, that he had gone all the way to Aneiteum to beg them, and it was proper that they should remain with him. This reasoning satisfied them, but they told Yaresi that, as he had possession of the teachers, he must be quick and learn from them the Word of God, and then come and teach them. He promised to do so. He understands the language of this island, and through this medium we hope that he may learn from the teachers some fragments of saving truth, which may be blessed for his own good, and make him the means of usefulness to others.

Since the teachers landed a large grass Meeting-house has been built, and the people at large show much interest

in the object for which the teachers have gone to them. No work is done on the Sabbath day, not even cooking food.— They desire to be taught, but, alas! the teachers can do but little among them until they learn their language.

At Port Resolution also prospects continue to brighten. There is at present a great scarcity of food there, which has caused some of the people to reflect.— The cocoa nut and bread-fruit trees have been blighted by the sun, and since the sandal-wood establishment was formed there the cultivation of yams has been much neglected. The famine is regarded by many as a judgment sent on the land by God to punish them for their sin in rejecting his Word and driving away his servants, and they are the more confirmed in this impression from the fact that the famine is not felt in the district where the teachers reside.

Among the Tanese who have just arrived is a boy, the son of a chief near Port Resolution. His father has heard so much about the change which christianity has made on this island that he has sent his son to learn something about it and then return to teach him. I shall keep my eye on the lad and invite him to live with me. Many circumstances seem to indicate that Tana, at no distant period, will become an inviting and encouraging field of missionary labour.— The Tanese are a noble looking, but fearfully degraded people. They are physically superior to the Erromangans, Aneiteumese and Fotunians, and they possess intellect of no mean order.

Dec. 25th.—“Mary Ann,” a native woman, died this morning. She had lived in our family for some years and we felt a deep interest in her. In the days of heathenism she was a chief of high rank. She possessed a mild and amiable dispo-

sition, which piety rendered still more amiable. There was a becoming dignity about her manners, without pride, which always commanded respect. Her former standing and personal excellencies gave her a name and influence on the island which no other person of her sex enjoys. She was married more than a year ago to William, a young man whom we highly esteem. Since that time she has been labouring with her husband as a teacher in Mr Inglis's district. During her illness I visited her several times and had some interesting conversations with her. She opened her mind freely to me, and spoke of her latter end with composure—she indeed longed for it. Her faith in Christ was unwavering and her prospects unclouded. The last words which she uttered was an expression of her reliance on the Saviour. I was sent for this morning to visit her. Exhausted nature was fast sinking, but she was quite sensible. We sang with her, read appropriate portions of Scripture, and then commended her departing spirit to God in prayer. In a few minutes after she gently fell asleep in Jesus. We were called on last year to mourn the death of Nakoai, a young man who had lived in our family for some years, and now another member of our family has been removed. In neither of these cases are we called on to sorrow as those who have no hope, for of their piety we cannot entertain a doubt. Of the several young men and women who reside on our premises none give such decisive evidence of a change of heart as the two who have been removed by death, and several I regret to say give no evidence of religion at all. May God sanctify his dispensations to them and to us all.

(To be continued.)

Miscellaneous.

[It is some time since the anniversaries of the great Religious Societies of Britain and America were held, yet we

deem it proper to lay before our readers a synopsis of their proceedings during the past year.]

LONDON ANNIVERSARIES.

CHURCH MISSIONARY SOCIETY.
At the fifty-seventh anniversary of the Church Missionary Society, held May 6, the Earl of Chichester presided, and

Lord Shaftesbury moved the adoption of the report.

The report, after dwelling on the gratifying fact that the income of the so-

ciety for this year is £115,208, 4s. 8d., being £7965 more than last year, and nearly £2000 more than any previous year, glanced at the state and progress of the work at the different stations under the society's charge. The mission at Abbeokuta continues to tell very powerfully on the people, and the king, though still a heathen himself, bears testimony to the extraordinary power of Christianity. At Jerusalem, Bishop Gobat says that the war has contributed much to soften down the pride and prejudices of the Moslems, but that the friends of Christianity are not without apprehensions for the future. In India, the mission at Tinnevely continues as usual to take the lead. The number of converts there is now 27,140, and of communicants, 3821; more than £70 is contributed by them to the Church Missionary Society; more than £700 to other pious objects; while there is besides a native missionary society supported and managed by themselves, which maintains six native catechists, and a juvenile missionary association, which pays the stipend of a pilgrim missionary. From New Zealand, one of the missionaries has remitted £100 to the society, the result of a special and very vigorous effort to make the schools of the society there self-sustaining. The report further mentions that in consequence of the kingdom of Oude being now open to the gospel, an offer of 10,000 rupees had been made to aid in sending out missionaries there. Regret is expressed at a diminution of the number of students at Islington missionary college; at last anniversary there were twenty-eight, now only nineteen.

We have noted above the most interesting points of the report, which embraces a much wider sphere, and contains notices of Sierra Leone, Yoruba, Lagoo, Abbeokuta, Mediterranean, East Africa, Western and Northern India, Calcutta, South India, Tinnevely, Travancore, Telugu, Ceylon, China, New Zealand, and North West America.

It was resolved that a special effort should be made to clear off a debt of a few thousand pounds lying on the society, and that special contributions for this end should be asked in token of gratitude for the blessing of peace. The Rev. Mr Fox of Durham has given the munificent sum of £1000 to this object.—*News of the Churches.*

WESLEYAN MISSIONARY SOCIETY.

The annual missionary meeting of this society was held upon Monday, 5th May,—the Earl of Shaftesbury in the chair.

The report was read by the Rev. E. Heale, one of the secretaries. The financial part gave a most encouraging view of the progress of the past year. I almost every considerable item of receipt there had been an increase both in the home and foreign income. The total subscriptions and donations received for the year in Great Britain and Ireland had amounted to £79,832, 16s. 5d. The sums derived from foreign auxiliaries and other sources brought up the total income to £119,122, 4s. 9d., being an increase of £3073, 10s. 5d., on the income of the previous year. It was stated that £9326, 9s. 6d. had been devoted to the reduction of the debt, so that the society had reduced its obligations from £15,723, 19s. 7d. to £6397, 10s. 1d. It was reported that 31 missionaries and 7 wives of missionaries had been sent out since the last anniversary, and that 6 missionaries and 1 missionary's wife had been removed by death.

The general report alluded to the state of the missions in the different fields of operation. Those connected with the English Conference were stated to be Winnenden, Ceylon, and Continental India, China, Southern Africa, Western Africa, and the West Indies. In the Madras and Mysore districts in India, the work had been more prosperous than in any former year. In China the missionaries, who had all, except one, recently arrived, were still employed in the acquisition of the language. In Kaffraria, and the district of Albany, the general progress of affairs was stated to be encouraging. In the former the printing press had been largely employed, giving a total of 989,020 pages printed in the year. Many copies of the New Testament had been distributed, while the preparation of an uniform edition of the Old had been steadily proceeded with. In Sierra Leone there had been much sickness, but the mission work was making progress. In Ashantee, on the Gold Coast, and in other parts of Guinea, the most gratifying success had been vouchsafed. At Cape Coast Castle there had been a gracious revival of religion. In the West Indies many difficulties and discouragements had oc-

curred, but this field had also presented encouraging features.

In connection with other Conferences it was stated that some progress, though not equal to expectation, had been made in France and Switzerland. In Corsica the work was vigorously pursued by private conversation, visiting in houses, and the distributing of Bibles and religious publications. Under Australasia and Polynesia it was reported that, in the Victoria district in Australia, the Wesleyan Methodists had in four years increased from about 5000 to above 15,000. Eight missionaries had been appointed to the gold fields. In the Friendly Islands it was reported that the cause of religion was much endangered, owing to the machinations of the French priests. At the Vavau group, and among the Feejee islanders, there had been conducted a work of great importance. In the Canada district there were carried on seventy-one domestic missions, and twenty Indian missions. 1727 members had, during the year, been added to the church. The report concluded by a reference to the great losses sustained by the Society during the past year in the deaths of the Rev Jonathan Crowther, and the Rev Dr Beecher.

The meeting was addressed by Sir Andrew Agnew, the Right Hon Mr Napier M. P. for Dublin University, and a number of other gentlemen, including several returned missionaries.—*Ibid*

LONDON MISSIONARY SOCIETY.

The annual meeting of the society took place in Exeter Hall on Thursday, 15th May.—John Cheetham, Esq., M. P. in the chair.

In the abstract of the report read by the Rev Dr Tidman, it was stated that the whole annual income of the society from ordinary subscriptions, donations, and collections, legacies, collections in foreign stations, juvenile contributions, &c., amounted to £82,321, 12s. 4d., which exhibited the large increase on that of the previous year of £22,646, 1s. 11d. £11,486, 8s. 3d. of this had been raised by extraordinary effort in order to liquidate the debt, which was now entirely removed. The expenditure, including the liquidation of the debt, had amounted to £79,518, 6s. 7d., leaving a balance in the hands of the bankers of £2,803, 13s. 3d.

The number of ordained missionaries now employed, exclusive of nearly 700

native agents, was reported to be 154. These were distributed as follows:—In Polynesia, 29; in the West Indies, 20; in South Africa and Mauritius, 36; in China, 17; and in India, 52.

In Tahiti the population still withstood the sophistry and allurements of Popery; an insidious measure had however, recently been adopted of placing the schools in some districts under the superintendence of the priests on the plea of teaching the French language.—A criminal action had been conducted against a missionary, Mr Howe, for a temperate reply to slanderous attacks by the bishop upon Protestantism, but had been dismissed. The Rev John Davies, who had been fifty-six years a missionary in the island, had died during the year. In Raratonga the mission progressed favourably. In the Samoan or Navigators' Islands, the translation of the entire Scriptures had been completed during the year, and other books were in course of preparation. In the New Hebrides and Loyalty group the native agents lately stationed were meeting with much success. In the whole islands of the Pacific there were now upwards of 7000 members of the Christian church in connexion with the mission.

In Jamaica and British Guiana the mission churches had, without exception, increased in numbers and afforded much encouragement. A spirit of great liberality in the support both of education and religion had been exhibited in the whole of the West Indies. In a disgraceful movement which had been directed in Demerara against the persons and property of the Portuguese by a fanatic well known in this country, the members of the churches had remained generally faithful to their profession.

In South Africa, the stations of the society within the Cape Colony were generally prosperous. The inhabitants, however, without the boundary, were rendered hostile to Europeans by the cruelty of the Trans-Vaal Boers. Dr Livingston was still exploring the country between Central Africa and the east coast. The Rev William Ellis, with his wife and family, had proceeded on express invitation to the capital of Madagascar.

In China the facilities for propagating the gospel had been greatly multiplied. There had been, during the year, at each of the four stations occupied by the society, many conversions to God, several of

these among persons of distinguished literary attainments. In Canton, so long stubbornly opposed to the reception of the truth, a very hopeful movement had begun. In some districts whole cities seemed moved to listen to the gospel.

In India conversions had increased in number. A marked change was visible in the minds of the people generally in regard to Christianity. Where they came formerly to dispute, they approached now to listen and inquire, and were especially attentive to the great doctrine of the atonement.

BAPTIST MISSIONARY SOCIETY.

The sixty-fourth annual meeting of this society was held on May 1,—Hon. A. Kinnaird, M. P., in the chair.

The chairman, in his opening address, alluded specially to the gratifying fact that the last act of the late Governor-General of India was forever to disentangle the Government from the abomination of connection with the idolatry of Jugernaut.

The Rev. F. Trestrail read the report. The income of the past year was stated to have been £21,402, 2s. 2d.; a debt of above £700 had been paid in the course of the year; and a credit balance of above £300 was now in the treasurer's hands. The missions in the Bahamas continued to prosper. Forty-six churches were now scattered over the twelve islands. In Hayti the mission had prospered beyond expectation. Fifty-five persons had been baptized in the course of the year in connection with the church at Port-of-Spain. Several new stations had been established in Fernando Po. The Calabar institution continued to receive gratifying accounts of progress. In India several new translations of the Bible were being successfully proceeded with. The Serampore College had been restored to its connection with the society. Mr Underhill, who had been appointed to visit the stations in India, had visited every station in Bengal, Central India, and the Northwest provinces, up to February last, and his visits had already been productive of good results. Conferences of the missionaries and native brethren had been held in Calcutta, Monghyr and Agra. One of the most important results of Mr Underhill's visit was the general missionary conference convened in Calcutta in September. The more extensive employment of native agency, with the

view of extending the field at a diminished expenditure, had engaged the attention of all the conferences. In the conclusion of the report reference was made to the Zemindary system, which was said to be so oppressive in Bengal that means must be taken to have its character exhibited. The demand of the Zemindars, for the purposes, among others of idol-worship, ground the people to the very dust, and exposed them to every manner of cruelty. Such a system ought not to be propped up by British Christians.—*Ibid.*

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.*

The deep interest connected with the recent movements in the East, and the probable effects of these proceedings on the future history of the Jews and their land, drew together an unusually crowded and enthusiastic meeting at the forty-eighth anniversary of this society on the 9th of May. The Earl of Shaftesbury presided, and in his address stated some interesting facts relative to the principal instrument in obtaining the recent hatti-sheriff, and the emancipation of the Jews in Turkey.

“Under the blessing of Almighty God we are indebted for this to the great energy and zeal of Lord Stratford de Redcliffe; but let me add that a great share of praise is also due to my noble friend the Secretary of State for Foreign Affairs, who has entered into this question with the greatest vigour and the greatest zeal; and now being no longer under the seal of secrecy, I may declare that as long as two years ago a despatch from the Foreign Office, written with my noble friend's own hand, was sent to Constantinople, urging on the representative of the British empire there that he should do all that lay in his power to effect for the Jews this great emancipation,—that they may be allowed to hold land, and enjoy every civil privilege in the holy land of Palestine. Their combined efforts, under the blessing of Almighty God, have obtained this result, which is now the starting-point for renewed and still further efforts. These concessions made by the hatti-sheriff are matters of great moment, not only to the Mussulmans and native Christians, but to the Jews, in the

* This society differs from the one following in being connected with the Established Church of England.

advancement of their great cause. These concessions have conceded to the largest extent the full principle of religious liberty, and I touch upon them, not with the view of enlarging upon them, but simply and solely to meet the discouraging apprehensions so many persons entertain when they think these concessions will be no more than waste paper, that they will be evaded in many instances and violated in others, and that we have, after all, gained nothing more than a useless declaration that will be barren of practical results. Doubtless there will be evasion and violation; but we have obtained the first great step, the concession of the principle. We have obtained from the Turkish government this great acknowledgment, the right of our interposition to see that the concessions contained in this declaration are carried into effect. Whatever goes wrong is subject to our remonstrance and interposition, and I trust that the active care and Christian principle of the British government will not be wanting to see that these concessions, though they may be evaded and violated in some instances, shall in the end produce their full effects, and finally secure religious liberty for all the inhabitants of those mighty provinces. The signs of the times in which we live are really unparalleled and most wonderful. And I think it does not proceed from any spirit of fanaticism if we say, that we really believe they are tending to some final consummation. Now, just look and see what an opening is now made for your great and blessed efforts. See what a wonderful abatement of superstition and prejudice has begun to take place in the Turkish provinces of the East; see how many obstacles are removed; see how resistance is subdued; see how the soil seems prepared for the seed to be sown! Was there ever any thing more remarkable than what took place only the other day, when no less than a hundred Christians in the English dress were taken by the Pasha of Jerusalem to the sacred precincts of the Mosque of Omar, and were permitted to descend into the vaults beneath? And I am told that the Pasha himself has also attended the religious services of the chapel in Jerusalem. But there is one other event not recorded in any of your reports which I heard from the Secretary of State, and which has produced more effect on the Turkish mind than any that has hitherto occurred, and it is simply this. A state-

ment from our Consul-General in Syria says, that the Duke of Brabant recently went with his suit to make a tour in the East. When he arrived near Aleppo, the Pasha of the city went out attended by his guards to meet the Duke of Brabant, and brought him in state into the city, and received him in the divan, all the officials standing uncovered before him. The Consul-General writing to Lord Clarendon says, 'I know not to what this may lead; but such a blow has been given to Turkish supremacy by the event,—so much astonishment prevails among the Mussulmans in the city of Aleppo, who hitherto have thought no one could be anything but the slave and subject of the Ottoman Porte,—that when the people found the pasha going out to receive an obscure individual, and standing uncovered in his presence, the general impression was that the Turkish empire had sunk for ever.' This shows how great is the abatement of superstition; this shows how great is the power of resistance. Doubtless you will have some instances like those which occurred at Nablous and Mecca—you will have some spasmodic efforts to resist the decree of the Sultan. You cannot suppose that an old superstition like this is to be allowed by the devil to go out without his making some effort to maintain his supremacy. But depend upon it, the decree has gone forth, and there is no possibility for this superstition continuing. Its day is marked. The whole thing is doomed, and it is for you to rise up under the blessing of God and rejoice. I shall not anticipate the report. You will find it full of the most valuable information, and of the most exhorting and stirring character; and I shall be very much disappointed if, after you have heard that report, you do not rise at once with a determination not to send twelve spies to spy out a resting-place, but to send a whole army of missionaries to take possession of the land."

It appeared from the report that the finances are in a favourable condition, the income amounting to £29,878, 6s. 4s., being about £1100 above that of last year.

The report then gave a detailed and most encouraging account of the labors of the mission at Liverpool, Manchester, Bristol, Amsterdam, Gothenburg, Frankfurt-on-the-Maine, Creuznach, Strassburgh, Colnac, Furth, Hamburg, Berlin, Dantzic, Konigsberg, Oleekzo, Posen,

Lissa, and Franstadt, Breslau, Constantinople, Jassy, Bucharest, Bagdad, Turin, Jerusalem, Cairo, Tunis, Bona, and Tangier.

The speakers dwell much on the revived hopes as to the future of the Jewish people which recent events are fitted to create, and called on the Christian community to labour and pray with fresh interest and ardour on behalf of Israel.—*Ibid.*

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The annual meeting of this society was held upon April 25, under the presidency of Sir C. E. Eardley, Bart.

The report showed that the progress of the missions under the auspices of the society was satisfactory. Its operations continued to be conducted at Hanover, Frankfort, Breslau, Lyons, and other stations abroad, and also in localities at home. The number of missionaries now employed was eighteen, instead of twenty-three as formerly. The reduction had been made in order to the removal of embarrassments. The total income was above £6000.

Sir Culling E. Eardley alluded to the awakening which was taking place in the Jewish mind, also to the probability of the Holy Land being more and more accessible by civilization for the return of the Jews. In connection with this subject, he referred to the fact that the construction of a railway from the Mediterranean to Jerusalem had received the approval of the British government and the Porte, and that the material of the Balaklava railway was likely to become the nucleus of this work.—*Ibid.*

RELIGIOUS TRACT SOCIETY.

The fifty-seventh annual meeting of this society was held at Exeter Hall on Friday evening, May 9, under the presidency of Lord Charles Russel.

Mr George Henry Davis, the secretary, read an abstract of the report. It first took a survey of the home field.—Thirty-six tracts were issued during the year on a variety of important subjects; and a large number of valuable books adapted to interest the young, as well as works of a more grave character, suited to the adult and the student. The remarkable success of the periodicals, *The Leisure Hour*, and *The Sunday at Home*, were noticed. After a record of the so-

ciety's proceedings in reference to colportage, the report invited attention to the proceedings of the society, directly or by the co-operation of kindred foreign societies, in France, Spain, Sweden, Norway, Denmark, Belgium, Russia, Holland, Germany, Switzerland, Italy, Turkey, Smyrna, Egypt, India, Ceylon, Burmah, China, the South Seas, New Zealand, Australia, Canada, South America, the Mauritius, and different parts of Africa. The benevolent income of the year had been £7751, 0s. 3d.; while the grants were £10,280, 8s. 5d; The sales of the year showed an increase of £5720, 15s. 2d. The total receipts, including the balance in hand in 1855, amount to £91,528, 9s. 8d. The report concluded by an appeal for enlarged support, grounded on the claims of the times, and the character of the work in which the society is engaged.

Canon Bickersteth, in noticing the extension and the character of the publications, said;—

“Its silent messengers go forth to bear their testimony amid all ranks, and all classes, and conditions of men, extending to the furthest ramifications of human variety, like the life-giving sap which rises from the roots and reaches the remotest branches and twigs of the majestic tree. . . . A feature of this society which is, to my mind, of the utmost thankfulness to God, that among between six and seven hundred million copies of the tracts and other publications which this society has been instrumental in circulating, it would as I believe, be impossible to find one single tract or publication which tends to any other result than the glory of God and the honour of the gospel of Christ.—If you have searched through all its publications, you would, I believe, not find one single sentiment akin to Romanism on the one side, or its twin sister, Tractarianism, on the other.”

A resolution was moved to the effect, “that the enlarged facilities for distributing Christian publications in China, the impetus given to education in the vernacular languages in India, and the general movement of the human mind in Turkey and throughout the continent of Europe, imperatively demand that the foreign grants of the society should be continued and increased, and therefore that its benevolent funds should be proportionably augmented by the Christian public.”

Various speakers attested the immense

benefit of the society in the preservation of religion in Tahiti, among the army in the Crimea, in Turkey, and other parts of the world.—*Ibid.*

SUNDAY SCHOOL UNION.

The annual meeting of the Sunday-school Union was held on the evening of May 8, at Exeter Hall, under the presidency of the Hon. Arthur Kinnaird M. P. The report stated that grants had been made in aid of Schools in France, India, South-Australia, Van Diemen's Land, New Zealand, Jamaica, Nova Scotia, and Canada. The committee had also assisted the editor of the French *Sunday School Magazine* to increase the interest of that publication. The number of libraries voted had been greater than in former years amounting to 261. The value of these libraries had

been £1116, 5s. 2d., while the schools had only paid for them the sum of £480, 1s. 5d. The schools thus assisted contained 45,236 scholars, of whom 28,170 were Scripture readers. The total number of libraries which had been granted by the committee now amounted to 3457. The extent of the visitation of country unions was next explained, and the committee reported that they discerned symptoms of rising energy in several of them. The subject of the canvass succeeded, and was dwelt upon at some length. The periodical publications of the Union were also referred to, and it was stated that their circulation increased in proportion as they became better known. The sales at the depository during the year ending December 31, had amounted to £11,326, 17s being an increase on the previous year of £507, 14s. 3d.—*Ibid.*

NEW YORK ANNIVERSARIES

AMERICAN TRACT SOCIETY.

This society held its anniversary meeting on Wednesday, 7th May. The annual business meeting was held the same morning. Considerable discussion took place at the latter meeting in consequence of complaints as to the conduct of the Executive Committee in reference to slavery. The result was, that a proposal from the committee itself for a committee of enquiry on the subject was agreed to.

The following presents a summary of the operations of the society for the past year:—

THE RECEIPTS OF THE PAST YEAR.—Notwithstanding the hostilities that have obstructed the operations of the society during the past year, it appears that the voluntary donations made for the year ending April 1, 1856, exceed those of any previous year by \$2,401 50.

The receipts have been as follows:

Donations from Branches and Auxiliaries,	\$17,595 90
Donations to constitute Life-Directors	6,000 91
Donations to constitute Life-Members,	22,080 11
Donations from Churches and Individuals,	86,336 99
Donations in Legacies	26,421 17
Total amount of Donations,	\$158,435 08

The receipts from sales of publications the past year amount to \$257,171 51, of which \$50,128 75 were from sales of the American and German Messenger and Child's Paper; \$149,102 23 from sales of publications by agents and colporteurs; and \$57,940 53 from sales by booksellers, missionaries, and individuals. The total receipts of the Society for the year were \$415 606 59.

EXPENSES OF THE PAST YEAR.—The whole amount expended during the year was \$415,910 20.

Of this amount, \$221,862 21 was expended in the Publishing Departments, of which \$110,453 37 paid for paper; \$35,490 99 was paid for stereotyping and printing; \$6,479 19 was paid for designs and engravings; 63,722 98 was paid for binding and materials.

The colportage Department has cost, during the year, \$111,601 88.

The grants in money to missionary institutions in foreign and Pagan lands were \$17,500; of which \$1,000 was given to the Sandwich Islands; \$7,900 to India and China; \$300 to Western Africa; \$800 to the Levant; \$2,800 to Turkey and Greece; \$500 to Italy and Sardinia; \$3,000 to Sweden, Germany and Austria; \$1,000 to the city of Paris. The services and expenses of 31 general agents, who have travelled through the country to raise funds and to awaken an interest in the oper-

ations of the Society, have cost during the year, \$27,565 16.

Among the smaller items of expenses in the Treasurer's account, we notice \$943 10 as the loss on uncurrent money, broken and counterfeit bank bills, received through the "contribution box." The amount of *Counterfeit Money* given annually to benevolent objects in the country is very great. Donors should look at their bank bills, not only when they receive them, but when they give them away for the purpose of doing good.

THE COLPORTAGE DEPARTMENT.—Six hundred and twenty-two colporteurs have been employed for the whole or part of the year, who have laboured in thirty one States and Territories and in Canada. One hundred and thirty eight colporteurs have labored particularly among the Germans; two hundred and ten have labored in the Northern and Middle States, two hundred and thirty-nine in the Southern and South western States, and one hundred and eighty one in the Western and Northwestern States. These colporteurs addressed 12,827 religious meetings, and visited 638,338 families. Of these families, they found 94,931 that habitually neglected evangelical preaching; 56,210 that were destitute of all religious books except the Bible, and 30,287 that were destitute of the Bible. 57,181 of the families visited were Roman Catholics.

THE SOCIETY'S PROPERTY.—The Inventory, taken April 1, 1856, estimates the machinery, presses, and printing and binding material in the Tract House, to be worth for the Society's use, \$66,608; the sheetstock, paper, stereotype plates, and engravings, \$111,781. The books in the Depository are estimated to have cost \$90,112 87; books in the hands of colporteurs, \$108,257 08; due for books from auxiliaries and others, \$13,342 85.

The Society owns the house and lot, corner of Nassau and Spruce streets, New York, which it occupies. This estate is now valued by the City Assessors at \$114,000. There is a debt of \$25,000 upon it. The parts of the building not occupied by the Society yield an annual rental of \$5,850, which is applied as a sinking fund to the reduction of the debt.

The Society is now under engagement for paper, due previous to July 1, 1856, amounting to \$19,920,06. There is a balance in the Treasury.

PUBLICATIONS.—The Society have

issued during the year 105 new publications in several languages, including 13 volumes. The whole number of publications is now 2,053.

929,074 volumes and 9,788,864 other publications of the Society have been circulated during the year. \$53,000 worth of publications have been given away. The monthly circulation of the *American Messenger* is 190,000; of the *German Messenger* is 28,000; of the *Child's Paper* is 305,000. These all are monthly publications.

AMERICAN TEMPERANCE UNION.

The Twentieth Anniversary of this Society, was celebrated last Thursday evening, at the academy of Music—Rev Dr Tyng, Vice-President. The night was stormy, but there was a pretty full attendance. The proceedings were opened with singing a hymn by the whole assembly, to the tune of "Old Hundred;" followed by a prayer by Rev Mr Heacock, of Buffalo. Rev Dr Marsh read an abstract of the Annual Report, the acceptance of which was moved by Capt. Hudson, U. S. N. and seconded and sustained by Benj Joy Esq., of Ludlowville, N. Y. The report says "the last year has been, in some respects, a year of reverses. Maine has opened by a license system, the flood-gates of drunkenness. The New-York prohibitory law has been pronounced, by the Court of Appeals, unconstitutional. Indiana has been foiled in her restraints on the traffic by indecision in her courts. Yet, in Vermont, New-Hampshire, Massachusetts, Rhode Island, Connecticut, Delaware, Michigan, Iowa prohibitory law stands firm; and, in these States drunkenness is dying out, crime is diminished. New-Brunswick, bordering on Maine, enjoys a strict prohibitory law, sanctioned by the Queen. And Great Britain is agitated in all her towns and villages. The Report spoke of what the Temperance cause has done for our nation, and what it is capable of doing, and of the work before the friends of the cause, the demand for vast moral action as well as legal protection. Donations to the amount of \$1 587 20 have been received on a tour with Mr Gough by the Secretary. During the year, the Secretary has received and republished the permanent Temperance documents, in three octavo volumes, and is now meeting an order from the Committee of Public Instruction in Indiana, to place a set

in every school library. He has also succeeded in introducing them into about 400 libraries in the State of New-York. The labors of State Societies auxiliary to the Union were referred to, as very great and important, especially those of New-York and Connecticut. In August last, Chancellor Walworth, long the distinguished President of the Union, resigned his office. And the late Chief-Justice Savage, of Utica, New-York was appointed in his stead; but feeling unwilling to assume any new responsibilities in his advanced age, he also now declines, and Gov. Briggs, of Massachusetts, has been chosen in his place.

THE AMERICAN BOARD.

The annual meeting in behalf of the American Board of Commissioners for Foreign Missions, was held in the Broadway Tabernacle, at 10 o'clock on Friday morning May 9th.

Hon Theodore Freelinghuysen, President of the Society, took the chair, assisted by the Rev Dr De Witt, and ex-Chancellor Walworth. The audience was very respectable in point of numbers, notwithstanding the unpropitious weather.

The exercises began with an earnest and appropriate prayer by the Rev Dr. De Witt. The congregation then united

in singing the following hymn:—

Sweet was the song of heaven

At our Redeemer's birth

"Glory to God be given,

Good will and peace on earth."

A statement of the condition of the work of Foreign missions, under the care of this Board, was read by the Rev Dr Wood, one of the corresponding secretaries. Under the care of this Board there are 409 laborers in the missionary field; of these, 163 are ordained ministers, 23 are assistants as physicians, &c, and 220 are female assistants. There are also 65 native preachers and 227 catechists, comprising a total of 697 laborers in connection with the missions of the Board. There are also 11 printing presses, which have issued a total of 26,000,000 pages. There are 19 boarding schools, and, exclusive of those in the Sandwich Islands, there are 375 common-schools, having 12,000 pupils. Eleven new churches have been added to the 104 in existence. The receipts of the Board for that portion of the year which has elapsed have amounted to \$217 184 54. A great increase of receipts will be necessary in order to meet the extraordinary expenditures and prevent the increase of the debt—which at the last anniversary amounted to \$20,500.

News of the Church.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at New Glasgow on the 2nd inst., when Mr John Currie, student of Theology, delivered a lecture on Rom. v. 1-4, a popular sermon on Mat. iii. 17, and an exercise with additions on 1 Cor. xv. 28. He was also examined on the 16th century of Church History, the prophecies of Habakkuk in Hebrew, and the New Testament *ad aperturam libri* in Greek. All these exercises were sustained as trials for license. He was next examined in Theology and as to his motives for desiring to enter upon the work of the Holy Ministry.—The result of the examination was highly satisfactory. A vote was then taken "proceed to license or not," when it carried unanimously proceed. The Moderator then put to him the questions of the formula, which were duly answered, and

afterward as the mouth of the Presbytery and in the name of the Great Head of the Church solemnly licensed him to preach the everlasting gospel.

The Presbytery met again at Springville, East River, on the 15th inst. Mr George Ruddick, student of Theology, delivered a sermon on Isa. xxviii. 16, which was highly approved of by the Presbytery. He afterward obtained leave of absence and a certificate with the view of attending the next session of the Theological Seminary at Princeton, N.J. Subjects of trials for license were also assigned him to be given in on his return.

Intimation having been received that the Presbytery of Prince Edward Island had commenced operations in Charlottetown, and that they expected the bre-

thren of this Presbytery to aid in supplying them with preaching, the Rev. David Roy was appointed to preach in Charlottetown or its neighbourhood on the 1st, 2nd and 3rd Sabbaths of August, the Rev. A. P. Miller to supply his place on one of these days. The Rev. George Walker was appointed to preach there on the 5th Sabbath of August and 1st and 2nd Sabbaths of September, the Rev. Messrs. Patterson and Watson to supply his place each one day. Agreed also that these brethren be followed by the Rev. James Bayne, more particular arrangements to be made at next meeting of Presbytery.

The Rev. John Campbell was appointed to supply Dr. Keir's pulpit three Sabbaths during the session of the Hall, Messrs. McGillivray and Honeyman to supply his place each one day.

Next meeting was appointed to be held in Primitive Church for Presbyterial visitation on Tuesday, 26th August. Sermon by the Rev. James Bayne.—*Communicated.*

For the Register.

NEW GLASGOW, 15th July, 1856.

At a meeting of "James' Church" congregation, held on Monday, 14th July 1856, the following resolution was unanimously adopted:—

That this congregation feel deeply interested in the Church's Seminary.

That at the last meeting of Synod the subject of determining the future site of the Seminary did not receive that calm deliberation its importance demanded, and their conclusion to remove it to Truro was hastily arrived at, as, from circumstances which have since transpired, it seems a full vote was not taken, and we as a congregation were not fully represented.—That the casting vote of the Moderator is an insufficient majority to warrant its removal, and further, we believe its establishment in Truro is not in accordance with the real mind of the Synod.

That as the Institute was founded in the County of Pictou, which (taken in connection with the numerous congregations of P. E. Island and Cape Breton), forms the centre of Presbyterianism in the province, its removal will cause extreme regret, and the feelings of many members of the Church will be estranged and its prosperity retarded.

Be it therefore Resolved,—That this expression of our opinion be made public,

that the deliverance of Synod in this matter does not meet our approbation, and is not calculated to obtain our cordial support; and further, that the Board to whom have been committed the erection of the necessary buildings receive a copy of the above, and be respectfully urged to delay proceeding until next meeting of Synod, when a more satisfactory vote may be obtained.

A copy of the foregoing was ordered to be sent to the Chairman of the Board for the Seminary purposes, and one each to the Editors of the *Eastern Chronicle*, *Presbyterian Witness*, and *Register* for publication.

WM. SUTHERLAND, Chairman.

Notices, Acknowledgments, &c

Abstract of Synodical accounts as reported by the committee for auditing accounts:—

RECEIPTS AND EXPENDITURE FOR THE YEAR ENDING 2ND JULY, 1856.

<i>Home Mission.</i>	
Receipts,	£224 15 8½
Expenditure,	347 9 4
Expenditure over Receipts,	122 13 7½
<i>Theological Seminary.</i>	
Receipts,	£216 17 7
Expenditure,	350 8 4
Expenditure over Receipts,	133 10 9
<i>Missionary Register.</i>	
Receipts,	£105 16 3
Expenditure,	125 12 9
Expenditure over Receipts,	19 6 6
<i>Foreign Mission.</i>	
Receipts,	£542 3 4
Expenditure,	605 16 2
Expenditure over Receipts,	63 12 10
<i>Synod Account.</i>	
Receipts,	£118 10 2½
Expenditure,	94 18 5½
Receipts over Expenditure,	23 11 9
<i>Special Effort.</i>	
Receipts,	£435 3 8
Expenditure,	£174 17 7
At Interest,	150 0 0
	324 17 7
In Treasurer's hands,	£110 6 1

1856.

July 2.—Balance in hand of the Treasurer at this date.

Foreign Mission,	£495 6 4
Home Mission,	27 8 10½
Synod Fund,	53 4 11½
Educational Board,	265 3 11½
Theological Professorship Fund,	

McCurdy	3	12	0	Barrington, 3s 1½d; Ohio, 2s 4d	5	5½
<i>Foreign Mission.</i>				Collected by Miss Mary A. Coulter, Lower Stewiacke	10	5½
June 26.				July 30.		
Juvenile Miss'y Society Rev R Torrance's congregation, Guelf, CW.	5	0	0	Ladies' penny-a-week S'y, R Hill	2	0 0
Rev Mr Ritchie, Ayr, CW. per Rev J McCurdy	1	0	0	July 1.		
Truro Village Bible Society	3	10	0	Onslow and Beaver Brook	13	0 2
Extra collection Sac.	4	13	5	Upper Stewiacke, 15s; Mr R G Rutherford, do, 2s 6d		17 6
Windsor	15	4	8½	River John	6	0 0
Newport	2	11	8½	July 19.		
West River, Picton		16	5½	Collected by K J Matheson, R Stewart, Jessie McLennan, and		
Prince Town, PEI.	24	3	4	ED Millar, from children lower end R Hill	2	9 3½
Cavendish	13	13	8½	July 21.		
New London	7	8	4	Economy, per Mr R Grant	2	10 0
Upper Settlement, Musquodoit	5	0	3	River John, additional	1	3 4
Half collection of Bazaar		8	0	<i>London Missionary Society.</i>		
M Settlement, Musquodoit	5	19	1½	June 26.		
Richmond Bay and Lots 11, 13, 14, 16 and 17	26	13	4	Mr Robert Smith, Truro	2	10 0
Bedeque congregation. PEI.	10	5	5	July.		
Sherbrooke, £5 10s; Glacielg, £5	10	10	0	A Lady, Prince Town, PEI.	10	0
Caledonia	4	0	0			
Poplar Grove Church, Halifax	11	0	0	Rev John Cameron acknowledges the following sums received since the meeting of Synod:—		
June 26.				Isaac O'Brien, Noel, for H. Miss. £1	0	0
Cavendish and New London for Bell	10	1	5	John Meek, Rawdon, for F. do	1	0 0
John Fraser, McLellan's Mountain, per Rev D. Roy		5	0	Cong. of N. M. River, for H. Miss.	2	17 6
James Teat		3	9			
A Friend, per Rev J. Campbell	2	10	0	Rev P. G. McGregor acknowledges receipt of £1 from Sarah Fraser, Granville Street, for schooner "John Knox", the proceeds of articles prepared by herself and juvenile associates.		
Proceeds of Children's Bazaar, Truro, for Native Teachers	13	14	6			
Mr Robert Smith, Truro	17	1	1½			
Nine Mile River	10	0	0			
Upper Londonderry	6	0	0			
Shelburne Town	1	9	7			
Clyde	2	9	4½			
Barrington, 29s 1½d; Ohio, 14s 3d	2	3	4½			
Gay's River, Shubenacadie and Lowe. Stewiacke	5	0	0			
Upper Settlement, ER. Picton	4	17	3			
Lower Londonderry	12	5	0½			
July 1.						
Half of collection Missionary Meeting	2	13	10½			
Yarmouth	3	2	0			
Middle Stewiacke	2	10	0			
Onslow and Beaver Brook		7	6			
Upper Stewiacke	13	0	0			
Mrs Hugh Dunlap	1	10	0			
Mr R G Rutherford	10	0	0			
July 19.						
A Friend, R Hill		10	0			
River John	5	0	0			
<i>Missionary Schooner John Knox.</i>						
July 26.						
Antigonishe	5	8	1½			
Cape St George	3	17	0			
W.R. Picton		1	3			
Prince Town, PEI.	2	12	3			
Poplar Grove Church, Halifax	7	5	0			
Mr R Smith, Truro	1	8	10			
Nine Mile River		5	0			
July 28.						
Shelburne, 1s 10½d; Clyde, 18s 5½d	1	0	4			

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

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.