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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

FEBRUARY, 1858.

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THE CHRISTIAN INSTRUCTOR.

February, 1858.

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

SERMON

BY REV. ROBERT S. PATTERSON.

ISAIAH XXVI. 9.—“*When thy judgments are in the earth, the inhabitants of the world will learn righteousness.*”

WE might be ready to imagine, that the goodness of God would lead the sinner to repentance, would melt his hardened mind, subdue his rebellious spirit, produce in him compunction for his faults and reformation of life; but it is not the case. “Let favor be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.” Engrossed by the gift, he forgets its author. Of his heavenly benefactor, he cherishes no grateful recollections.—He takes occasion, from his patience toward him, only to plunge himself more deeply in the mire of sin. Because sentence against his evil works is not speedily executed, his heart is fully set in him to do evil. Severity is necessary to arrest the thoughtless sinner. Hence God scatters, through the earth, his penal inflictions; and, when these are sanctified to him, they become the instruments of effecting the sinner’s reformation. “When thy judgments,” says the prophet, to God, “are in the earth the inhabitants of the world will learn righteousness.” In the illustration of these words, we purpose, through divine assistance, in the first place, to consider what we are to understand by the judgments of God; secondly, to speak of some of those judgments which are at present in the earth; and thirdly, of the improvement which we should make of them—“learn righteousness.”

In the first place then, we are to consider what we are to understand by the judgments of God. The term judgment denotes the sentence pronounced by a judge. Thus, when the two women came to Solomon, contending about their title to the living child, the sentence pronounced by the king is called his judgment. “And all Israel heard of the judgment which the king had judged.” Sometimes the judgments of God denote the declarations contained in his word. Thus it is said, “He shewed his statutes and his judgments unto Israel.” Very often, however, they signify his penal inflictions on ac

count of sin. Thus it is said, "Judgments are prepared for scorers."—Again, "God will execute judgments upon No." It is in the last of these meanings that the term is used in our text. It denotes those punishments which God inflicts upon sinners for their transgressions.

Sin, my brethren, is the cause of all the calamities that come upon us.—Were there perfect innocence, there would be no suffering. Many, indeed, consider sin as a matter of trifling consequence, and that the ministers of God's word make too much ado about it. But, ah! such persons are fatally mistaken. What was it that kindled up the fires of hell? What was it that cast down the apostate angels from their original purity and felicity? What was it that brought a deluge upon the antedeluvian world? What was it that brought the fire of heaven upon the cities of the Plain? What was it that involved the Jews in such severe and protracted calamities? What is it that has made our world a vale of tears? What was it that pierced the innocent Son of God with so many sorrows? Was it not sin? Surely then it is a tremendous evil. It is the cause of all the judgments that come upon us.

Sometimes the connection, between the penal infliction and the particular sin, is abundantly plain. We are in no danger of mistaking. When we see the constitution of the drunkard, broken down by that liquid poison which he daily swallows, we cannot doubt that his misery is the result of his fatal vice. When we see the flesh of the debauchee wasted, and rottenness seizing upon his bones, we cannot hesitate in pronouncing his malady the reward of his crime. When we see the spendthrift, by his reckless extravagance, reduced to poverty and destitution, we behold, in his misery, the natural fruit of his vicious habits. But, there are cases, in which we do not perceive the connection between the sin and the punishment. It would be rash to conclude that, because certain persons have more than an ordinary share of calamity, they are peculiarly guilty. Our Lord has warned us against such uncharitable decisions. When some informed him of the Galileans, whose blood Pilate mingled with their sacrifices, no doubt concluding that their guilt was more than ordinary, our Lord said, "Think ye, that these were sinners above all the Galileans, because they suffered such things, I tell you, nay: but except ye repent, ye shall all likewise perish. Or these eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, nay: but except ye repent, ye shall all likewise perish." Because Job had a more than ordinary share of trouble, his friends concluded that he was a hypocrite, for which they were reprov'd by God. In the present world vice often escapes punishment, while innocence is doomed to suffering. To account for such facts even good men have often been puzzled. They have been ready to enquire, "Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" But individuals will exist in a future state. Then, whatever seeming blots there may, in the meantime be, in the dispensations of God in regard to them, his perfect righteousness will be completely apparent. When the Lord Jesus Christ appears in flaming fire, he will render tribulation to them that trouble his people, and to them that are troubled rest. But nations, as such, exist only in this world. They must therefore be punished here, and consequently the calamities which come upon them are judgments for their sins.

Judgments are of two kinds—temporal and spiritual. Temporal judgments relate to our outward estate. They are either more public—as when the sword devours, or famine desolates, or pestilence sweeps over a country, wher

water inundates, or fire consumes it; or more private—as when poverty assails, or sickness prostrates, or calumny robs individuals of character, or death bereaves them of their friends. Spiritual judgments respect our inner man—as blindness of mind, insensibility of heart, callousness of conscience, and strong delusion. To both of these kinds of judgments the Jews have been signally subjected. What vast numbers of them has the sword devoured? how many have been cut off by famine and pestilence? They have been everywhere harassed and persecuted; they have been a reproach and a by-word among all nations. And they have been visited with severe spiritual judgments. “Blindness is happened unto them.” “There is a veil upon their hearts.” The prophecy of Esaias is fulfilled in them; “Go unto this people and say, hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them.”

In the second place, we are to mention some of those judgments that are at present abroad in the earth. Of these there are not a few, both temporal and spiritual. It is, indeed, true that a great part of the world has been blessed with a plentiful harvest, which ought to awaken in our minds devout thankfulness. The calamities, however, which are abroad in the world, are neither few nor light. In some parts there is much commercial depression. There are great pecuniary deficiencies. Many have become insolvent. Want threatens to assail vast numbers, who were lately in affluence. Multitudes cannot look forward to the future without serious alarm. But even commercial depression, is not the most severe calamity that is at present in the earth. There are judgments of a still more appalling character; and of these the nation to which we belong has her full share. Britain has suffered severely in her Indian Empire. Those soldiers which were formerly her defence have turned their hands against her. Cruelties, at which humanity shudders and the heart sickens, have been perpetrated. Men women and children have been indiscriminately murdered. The melancholy tidings have cast deep gloom over Britain's land. Many families lately joyous have been filled with sadness. And can Britain plead innocence? Can she say that she has done nothing to bring God's judgments upon her? What is it that has raised her to her present high position among the nations of the earth? Is it not her Bible, her pure Christianity? But, ah! this she has ignored in India—at least to a very lamentable extent. Heathenism has been pampered; Christianity has been fettered; the labours of the missionary, whose commission warrants him to preach the gospel to every creature, having been restricted. Among the Sepoys he may not go. Should one of these become a convert to the religion of Jesus, he must be expelled from his regiment, lest others should be infected, as if Christianity were a contamination. Could it be expected that such procedure would escape the chastisement of Heaven? And it has not escaped. It deserves especial remark that among those very persons, from whom the missionary was excluded the mutiny arose.

But, there are spiritual as well as temporal judgments abroad in the world. These may be unseen and unfelt; but are not the less dreadful on this account. We fear, that of these we ourselves are the subject, although we may not perceive it. God gives a people the Bible, he sets up his sanctuary among them, he favors them with his ordinances. He expects from them suitable returns, he looks for improvement corresponding to the privileges enjoyed. “To whom much is given, of them much is required.” But they undervalue

his word, they neglect his sanctuary, they contemn his ordinances. Then he gives them up to blindness of mind, and hardness of heart, and strong delusion, on account of their abuse of their precious privileges. Brethren, I ask is not this too much our own case? We have enjoyed the means of grace from our very infancy. We have been favored with God's Word and ordinances. But we have not duly prized his Word, we have not suitably improved his ordinances. And now do we see among ourselves an awful indifference about the salvation of our souls, a woful neglect of the ordinances of religion, the sanctuary slighted on trifling pretence, and few of the young recognizing their baptismal dedication, by joining in the communion of the Church? Ought it not to be an inquiry with us, how far these things are to be attributed to the judgments of heaven, for the abuse of our privileges? "From him that hath not, shall be taken away, even that which he seemeth to have."

We apprehend that we may see the judgments of God, in that infatuation which has seized upon the minds of many in regard to popery. There are not a few who imagine that,—it has become better than it once was, that it has lost its former virulent qualities, that it has been denuded of its persecuting nature. And they take credit to themselves on this account, they think it a mark of Christian charity. But such persons are fearfully mistaken. Is it not the boast of Romanists that, their Church is infallible? What do the Scriptures say of popery. Do they not call it antichristianism? Is it not opposition to christianity? Can it be right for us to call it good? Can we do so without sin? "Woe to them that call evil good, and good evil; that put bitter for sweet, and sweet for bitter." And has popery been divested of her persecuting spirit? Let her treatment of the exiles from Madeira, who have lately been obliged to leave their native land for their religion, answer this question. Let the body of one of her sons, cast into the sea, because popery refused him a grave within her territories, answer this question. Rome is mustering her forces and preparing for the onset; and the despots of the earth are lending her their aid. Austria, by her concordat, has sold herself to Rome. Naples has done the same. France by her soldiers maintains the Pope upon his throne. In Spain, civil and religious liberty has been prostrated. Snares have been laid for Sardinia, to bring her back to her allegiance to Rome. In Holland the Bible has been excluded from the public schools. Strange as it might seem, and melancholy as the fact is, Britain is pandering to popery. The money of the nation is given to train up priests to teach the people disloyalty, of which we have abundant proof, in the disgraceful scenes which occurred at the elections lately in Ireland. Let popery only have the opportunity and she will be as ready as ever to persecute. What were the feelings of Romanists during the Russian War. Did they not glory in Britain's disaster. And now they are gloating over the Indian massacre. Let popery only have an opportunity, and she will soon show her persecuting spirit. And we fear that this may soon be the case. Protestants, with strange infatuation, are constantly putting power into the hands of Romanists—as if there were no danger to be feared. Does not this delusion, under which we are, look like a judgment from God, for our abuse of our privileges, purchased by our fathers at so dear a rate. When the light of truth seemed almost wholly extinguished—when there seemed to be only a few feeble sparks here and there remaining—God raised up a set of reformers, who nobly contended for the pure gospel, who loved not their lives unto the death, who shrank not from martyrdom in the cause of Christ. By these the Bible was drawn forth from its concealment, translated into the vernacular tongue, and men

were enabled to read in their own language the wonderful works of God. The errors and corruptions and abominations of popery were discovered by the light of truth. The pure doctrines of the gospel were extensively embraced, and churches upon scriptural principles organized, in many lands. But the privileges purchased by our fathers, by their blood, we their children have undervalued and misimproved. Hence God, in righteous judgment, seems to be giving us up to infatuation and delusion; and if the mercy of Heaven prevent not, we may yet be stripped of our civil and religious liberty.

In the third place, we are to consider the improvement which we are to make of God's judgments, we are to learn righteousness from them.—We do not say that this is their invariable effect. The same event may happen to two individuals with very different results. The one may profit by it, and the other be nothing bettered. So one may learn righteousness from God's judgments, and another may grow worse under them. That we may profit by them, we must be rightly exercised under them.—They must be sanctified to us.

There are some persons, in whom the judgments of God awaken no serious attention. Engrossed wholly by the pursuits of gain, or ambition, or pleasure, they scarcely turn aside so far from their path, as to bestow upon them a momentary glance. "The stork," says the prophet, "knoweth her appointed time, the turtle and the crane and the swallow observe the times of their coming; but my people know not the judgments of their God." Our Lord also says to the Jews, that they could judge of the future state of the weather, from the appearance of the sky; but they could not discern the signs of the times. And how many among us, are scarcely at all aroused to an attentive contemplation of the present judgments in the earth? Such cannot learn righteousness from them.

Others again do not see the hand of God in these judgments. They indeed carefully observe them, they trace them to their natural causes.—But their views rise no higher. They are ready to say, "Had such or such a method of procedure been adopted, these calamities might have been averted." They do not mark the divine agency, "they regard not the work of the Lord, neither consider the operation of his hand." Such persons cannot learn righteousness from the judgments of God.

If we would profit by them, they must be carefully observed. They are intended to arrest the attention of a thoughtless world. As long as every thing smiles around us, as long as all our schemes are successful, as long as the voyage of life is ruffled by no storm, we are apt to be careless about the things of our peace. God therefore sends his judgments that he may awaken us from our unconcern. "In the day of adversity consider." O that they were wise—that they understood this—that they would consider their latter end! When our attention is not arrested by the judgments of God, their end is not gained—we are not reformed.

If we would learn righteousness from God's judgments, we must see his hand in them. It is all very well to trace them to their natural causes.—But to stop here, would betray an infidel or atheistical spirit. We must look beyond second causes. "Affliction does not spring from the dust, nor sorrow from the ground." "All things are of God." Not so much as a sparrow can fall to the ground, without his knowledge and permission.—"Shall there be evil in the city and the Lord hath not done it." If we would learn righteousness from God's judgments, we must see in them the doing of the Lord. We must behold in them the agency of the Most High, who ruleth in the armies of heaven, and among the inhabitants of

the earth. "The Lord's voice crieth unto the city, and the man of wisdom will see his name: hear ye the rod and him that hath appointed it."

If we would learn righteousness from God's judgments, we must contemplate them with solemn awe. To regard them with levity would be the madness of impiety. Can we contemplate the terrors of the Lord with a light and trifling spirit? Shall we not sanctify the Lord God in our hearts, and make him our fear and our dread? Shall we not fear him who can destroy both soul and body in hell. Shall not our flesh tremble for fear of his judgments. Stand in awe then, and sin not.

That we may learn righteousness from God's judgments, we must enquire wherefore he contends with us. We should endeavour to discover the particular sins on account of which he inflicts his judgments upon us. We find the saints of old pursuing this course in their trouble. "Show me," says Job, "wherefore thou contendest with me." This example we should follow; and having discovered the sins on account of which God afflicts us, we ought ingenuously to confess them, be deeply humbled on account of them, have immediate recourse to the blood of Christ for pardon, and turn to the Lord without delay. Seek righteousness, seek meekness, that ye may be hid in the day of the Lord's anger. To persist in our sin would be madness, and must expose us to remediless ruin. "The people turn not to him that smiteth them, neither do they seek the Lord of Hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush in one day."

What then are the sins, on account of which God is contending with Britain? We have seen that she has, to a melancholy extent at least, ignored her Christianity in India. Let her then repent of this sin, and be deeply humbled on account of it. Let her not persist in, but forsake it. Let her, by all legitimate means, encourage Christianity. We do not mean that she should employ external force. Let her compulsion be that of the sweet voice of persuasion. Let her cast no hinderances in the way of Christianity. Let her lay no restriction, contrary to the word of God, on the missionary. Let her not proscribe the Bible. Let her laws correspond with her Christian profession. Let her rulers be just, ruling in the fear of the Lord. Then may she expect that her rule will be prosperous. But if, on the other hand, she persist in her encouragement of idolatry, let her not expect to escape disaster.

But it is not merely in India that Britain has offended. At home she has sins for which she must answer. Have not her rulers encouraged popery to a fearful extent? Have they not given the money of the nation to foster idolatry? Even now, are not popish books circulated through the public schools, under their sanction. They may think that such a course is expedient. But God is a jealous God; and will not give his glory to another, nor his praise to graven images. "He will surely visit for these things, his soul will be avenged on such a nation as this." The source of Britain's strength is her Protestantism. Should she persist in abandoning this she will become weak as other nations, as Sampson was weak as other men, when shorn of his locks. Should she continue to encourage idolatry, she will bring the judgments of God still more heavily upon her. Let her repent of her sin, and be humbled, and forsake it.

Let us come nearer home. Let us turn our eyes to our own Island. Are there not with us, even us, sins against the Lord our God? If we would speak of God's favour to us, they are more than can be numbered. With temporal blessings we have been bountifully supplied. We have had

plenty in our land. We have had peace within our borders. No enemy has come among us, desolating our land, wasting our property and dealing around indiscriminate murder. We have heard of the ravages of war only at a distance. From famine and pestilence we have been happily exempted. That book, which contains the words of eternal life, has been put into our hands. The herald of the cross has sounded in our ears the sweet accents of mercy. But have we endeavoured to render unto God according unto all his benefits? Have we been duly sensible of the value of our precious privileges? Have we endeavoured to make a suitable improvement of them? Have we honored the Lord with our substance? Have we, according to our ability, contributed to the relief of the destitute? Have we endeavored to arrest sinners in their downward course, and turned their feet into the ways of peace? Have we spared no pains to put the Bible into the hands of those who have it not, and to open the eyes of the deluded to that perilous condition, in which they are? I fear we must all plead guilty.

If we would learn righteousness from God's judgments, we must supplicate his blessing that they may be made subservient to our spiritual profit. Without his blessing, the most melting mercies, the severest judgments, the most eloquent appeals, will not effect our reformation. And how is this blessing to be attained? By asking. And God is more ready to grant the requests of his people, than the most affectionate father to grant the requests of a beloved child. "What man is there among you, who if his son ask bread will give him a stone, or, if he ask a fish will he give him a serpent? If your fathers know how to give good gifts unto their children, how much more will God give the Holy Spirit to them that ask him?" Let me entreat you then, to be much in earnest, and fervent, and persevering prayer for God's blessing, that the present judgments in the earth, may be instrumental in teaching men righteousness.

When we are threatened with, or when the judgments of God are upon us, humiliation and prayer are appropriate exercises. They have been the means of averting God's anger in times that are past. When Jonah denounced God's judgments against Ninevah, the inhabitants of that great city believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even unto the least. From the king upon his throne, to the meanest of his subjects, all were covered with the badges of humiliation. A decree went forth, from the sovereign and the noble, to this effect. Their fervent prayers were also to rise to Heaven for his sparing mercy. And they were to turn from their evil way, and the violence of their deed. In this way, who could tell, but God might turn away from his fierce anger, and not inflict the merited punishment? And God saw their works, that they turned from their evil way, and God repented of the evil that he said that he would do unto unto them and he did it not.

How aggravated our guilt, if we continue in our impenitence? Our privileges are far superior to those enjoyed by the Ninevites. A much more luminous revelation of God's will is possessed by us. If favored with advantages so much superior to theirs, and we persist in our impenitence, our guilt will be greatly aggravated. "The men of Nineveh will rise up in judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold a greater than Jonah is here"—namely, Christ—who makes all that come to him wise unto salvation by his word and spirit.

How very appropriate then the address of the Prophet Joel: "There-

fore also now, saith the Lord, turn ye even unto me with all your heart, and with fasting and with weeping, and with mourning; and rend your heart and not your garment, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will not return, and repent and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow ye the trumpet in Zion, sanctify a feast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts: let the bridegroom go forth from his chamber and the bride from her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people O Lord, and give not thine heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, Where is their God? Then shall the Lord be jealous for his land, and pity his people.

LIFE AND MINISTRY OF REV. WILLIAM JAY, BATH.

[CONCLUDED.]

Mr Jay was a very voluminous writer. He began to publish at a very early period of his ministry, and he continued publishing at intervals till the day of his death. He wrote with great ease, and indeed acknowledges what many authors before him have confessed, the quicker he wrote, he wrote the better. Few authors have been more popular, and few have accomplished greater good by their works. His writings have been greedily perused both in the United States and Great Britain. They have been acceptable both to poor and rich, to the learned and unlearned, to Churchman and Dissenter. There is so little sectarianism in them, and, at the same time, so much genial piety and experimental evangelism, that they are truly welcome to all who have "tasted that the Lord is gracious." In his Autobiography he mentions fifteen volumes that he published, besides a number of minor pieces. By far the most popular of these works, were his "Morning and Evening Exercises"; next to these was his "Domestic Minister's Assistant". To enter into a minute review of these works, would require too much of our space. Suffice it to say, that they are almost a fac-simile of what his preaching was. The most of them are his sermons given in full or abridged, according to his design. Frequently his Exercises are more racy than his larger productions, just because by their compressions, they contain the cream of his thoughts within smaller compass. No one can peruse these without profit.

But it was as a preacher that Mr Jay stood forth most prominently to the world. Foster, no mean judge, was accustomed to call him "*the Prince of Preachers.*" We cannot conclude our remarks, therefore, without viewing him in this character. Indeed one of the principal objects we had before us in penning this article, was to bring before our readers, this wonderful man, in this noblest of all characters. No more useful duty can be performed to students, to young ministers and to the church at large, than frequently to give vivid and full length portraits of such ministers of the gospel.

The popularity of Jay, from his first appearance till the hour of his death, as a preacher, was quite unparalleled. Many have for a season produced greater sensations, but their influence to attract and impress the public mind waned

away, long before they themselves had left the earth. But till the very last, Jay was not only an acceptable but a very popular preacher. A most useful service it must be, to ascertain how he acquired this power—what were the elements that entered into the formation or constitution of such an orator. The task is a difficult one; and, if left to ourselves, we would scarcely dare attempt it. Fortunately at the close of the volumes before us, there is an excellent analysis of his character as a preacher, done by no mean hand, and which meets our very want. The very best thing we can do is to borrow largely from this analysis.

During the generation that is now passing away, three men stood forth as the most eloquent preachers that entered the pulpit. Those were Robert Hall, Dr. Chalmers and William Jay. By his elegant diction, his lofty conceptions, his splendid imagery, and his bold and uncompromising enunciations of the truth, amid smiles and frowns, Robert Hall gave an elevated stand to the Dissenters in England which they never occupied before. For the Scottish Kirk especially and the Scottish people in general, Chalmers did, what Hall did for English Dissenters. He brought them back to the orthodoxy of the Confession of Faith, and threw all the charms of literature and eloquence around the principles of evangelism. Jay moved in a different path. Many of the genteel and high-born hovered around Bath, who never heard the gospel spoken of but as the cant of Methodism. It was the mission of Jay to show to these butterflies of fashion, there was beauty and sweetness and loveliness in the system of the cross, as well as the noblest wisdom and surest salvation.

This he accomplished by his sweet and charming eloquence—an eloquence that at once enchanted the ear of nobles and made the common people hear him gladly. Very different was the eloquence of these three men; in no two things, almost, except in its effects, could it be said to be common; yet, in their respective spheres mighty were the results which it produced. The eloquence of Hall and Chalmers “came with the rush of a mountain torrent, and sounded majestic and awful, like thunder booming over the ocean; but the eloquence of Mr Jay was as the gentle and noiseless flow of a majestic river, or like the deep and solemn and soothing tone of an organ.”

The personal appearance of Jay had its influence in making him a popular preacher. He was not tall, but his attitude and manner were commanding. His hair was black and glossy, his eye dark and sparkling, his countenance florid, and the general expression of his countenance was that of intelligence mingled with great benevolence. There was a curl at the corner of his mouth marked by every one and very well given in his portraits, indicative of something arch, quaint and caustic—an indication which his character did not belie. His hair was very bushy, so much so as to attract particularly the attention of Dr Hamilton of London, who said of it, it was “like an oak thicket on an old rampart summit,” and that the “strong visage and firm brow rose and were lost in the shaggy wilderness, which covered all with its copsy crown.” But it was in the voice of Jay that the charm of his popularity lay. From all accounts it must have been most fascinating. “It was sonorous but not loud—alternating between bass and tenor; strong yet soft; musical and flexible; and more adapted to give expression to what is tender, pathetic and solemn, than to what is lively, impetuous, and impulsive. If it did not stir you as with the blast of a trumpet, it soothed and delighted you, as with the soft tones of a flute.” A good voice is much to be desired, but a bad voice may be greatly improved. One of the best elocutionists we ever knew, was accustomed to say, some of the best parliamentary orators we ever

heard, had naturally the most unmusical voices. Cultivation conquered their faults.

The doctrines which Jay preached were, the doctrines of the grace of God. Salvation by Grace, pervaded all he wrote and said. He was not, however, what is called a doctrinal preacher. He was more a practical one. When on his first visits to London, he was told, that if he wished to hear a doctrinal sermon, he must go and hear one minister; if a practical, he must go and hear a second; if an experimental one, he must go and hear a third. Jay resolved that as a preacher, he would, combine the three. Generally, it was admitted that he succeeded in doing so, although it was generally admitted that he leaned to the practical more than the other two. He had a dislike to systematic divinity, and especially in the pulpit. He could never endure it there. On this account his preaching did not contain so much of the intellectual as it might otherwise have done, and certainly was not so beneficial in forming a well instructed people. There must be doctrinal preaching. It is the foundation of all that is practical and experimental. In his views on this point, he is commonly supposed to have erred. In reference to his Calvinism—which was thorough and sound—he was wont to quote a saying of John Newton's—"It was like the sugar in his tea; he held it in solution throughout the whole, but never gave it at once in a lump." The same might be said of all the doctrines he held.

The Style of Jay was simple and natural. It was quite peculiar to himself. There is no oratorical flow about it; yet we almost never meet with anything like a want of elegance. It is almost a copy of the free and animated conversation of the high bred and well educated, in the drawing room and parlor. This natural ease, this want of everything like art or effort, was one of the secrets of his popularity. There was frequently also what might be called a *nackiness* in his sentences which told powerfully on his audience. His motto was, "try to say what will *strike* and *stick*." To carry out this principle, he occasionally proceeded too far. He would sometimes say not only a quaint, but a very odd and even a *queer* thing, which was like to upset the gravity of solemn deacons themselves. Take one specimen. A committee was appointed to arrange his appointments for preaching while on his Missionary tour in Scotland; the committee, leaving the business the one to the other, made some severe blunders. In remarking upon their proceedings he said: "If the ark of Noah had been left to be built by a committee, it is plain the ark never would have been built."

The manner or delivery of Jay aided his popularity in no small degree. It was neat, plain, simple, impressive, and always correct. He was uniformly well prepared; he never went to the pulpit, without knowing what he was to do and what he was to say while in it. Yet there was no slavish preparation. He left much of his language to the suggestion of the moment. He drew out a large skeleton or syllabus of his sermon; but he very seldom wrote out a sermon in full. This gave, he considered, a freedom to his manner, which he could never gain from a more trammelled preparation. But after all there was nothing very peculiar in his manner. His biographers say, and we confidently believe it, that *naturalness* was its great characteristic. But this of itself will gain the ear of the people. Let a man speak naturally to the people and the people will listen attentively to him. It is a departure from this *naturalness*, and an attempt at some kind of artificial speaking that has made so many bad preachers; not lack of talent or want of ability.

If it be enquired what were the principles Jay adopted, which made him so eminent a preacher; we reply,—from these volumes we would say, they

were the three following: "*First*, He resolved to do *one* thing, and one thing *only* and that was that he would become an eminent preacher. Hence it is that all his reading, all his studies, all his conversation, all his observation, all his intercourse with men, all his afflictions, and all his prayers, were made to bear on this one point. *Second*, He considered *what he had to do*—to make an impression on men. He saw that men had feelings as well as intellects; he therefore resolved to reach these feelings if possible; for he thought the preachers of his day dealt too much with the understanding and too little with the heart. *Third*, He enquired at himself *what he could do*; what were the powers and faculties God had given him, and whatever these powers and faculties were, he was determined to cultivate them and consecrate them to the pulpit. It was this produced that *naturalness* for which he was so much famed, and which led every one captive, as it were, who was privileged to hear him. We might show the excellence of these principles, and how they are adapted to every one as well as Mr Jay, but the space we have already occupied warns us to come to a close.

Before we conclude we would like to apply some of the remarks already made, and some suggested by the facts which have passed under review to the preaching of Nova Scotia. We are not of those who think that the pulpit is losing its moral power or influence in Nova Scotia or anywhere else. We do not wish to be ranked among those croakers, who can see excellence at the bar, excellence in the Senate House, excellence in the press, in short excellence everywhere else but in the pulpit. We do see worth and talent and influence there, and unless prejudice has cast a film upon the eye, others must see it too. To the pulpits of Nova Scotia, we apply these remarks as liberally and as broadly as to the pulpits of any other country. But while we admit all this, surely no one will deny, that we speak the words of truth and soberness when we say that there is no pre-eminent minister among us—there is no Hall, no Chalmers, no Jay, no Spurgeon. Why should it be so? Why should no star appear shining, attracting, rivetting the attention and demanding the homage of every one? Is there any fault in our system? Is there any deficiency in our ministerial training? Are we attacking the rampart at the wrong point? We have no wish to set ourselves forth as Magi or Rabbi to others; but we cannot help saying, that we think one of the deficiencies marked out in English preachers and remedied by Jay—may be marked out in the preachers of Nova Scotia. The feelings, the affections are overlooked. They are ignored. The intellect is addressed, or practical duty is inculcated. These are not to be neglected; but neither ought the feelings or passions. That man who will find his way down deep into the chambers of the human heart—who will sweep along its chords with the might and irresistableness of a whirlwind—who will make every hearer feel as well as understand that he is looking into the innermost corners of the soul, and reading as if with telescopic power, every movement, every hope, every desire, every plan, every device; and paint them with all the similitude of a photograph from his high place in the pulpit,—the man who will rise up and do this, will do a favor to the Church of Nova Scotia, such as never yet has been done, and will awake an interest, in evangelical religion, throughout the length and breadth of the land, such as has never been awakened before. But we must pause although we might have much yet to say.

CASTE.

[OUR readers have of late heard much of this system. The following article, written by a returned missionary from India, and published some years ago in the *United Secession Magazine*, affords a clear view of the working of the system in Hindoo society. We may mention that there are principally four castes, the Brahmins or priests, the Sheetryas or soldiers, the Vaisyas or traders, and the Soodras or laborers. Of these the first are supposed to have emanated from the head of Brahma, the second from his arms, the third from his thighs, and the fourth from his feet.]

WHAT is Caste? is a question that has frequently been put to me since my return from India. The general meaning of the term, it is true, is understood, and it is known to point out the different classes into which the Hindoos are divided, and yet erroneous conceptions of this meaning are by no means uncommon. If not particularly informed on the subject, we naturally think of Caste as something like the different classes or grades of society amongst ourselves; but this is an opinion far from being in accordance with truth. The different classes of society amongst us are civil and not religious, and there is no impassable barrier to obstruct our passing from one class to another. A person here may rise from the lowest grade of society to the highest, or, by a reverse of fortune, he may sink from a high grade to a low. All classes, if they think proper, may eat and drink together, or intermarry with each other, without the loss of any privileges; and these things are in general regulated by the standing in society of the persons in question, or the degree of wealth of which they may be possessed. It is hence that we find noblemen intermarrying with commoners, and they again marrying the sons and daughters of noblemen. What so common, as to find Peers created by the will of the Sovereign, or men of high standing in society hurled from their lofty situation, into the humblest or nearly the humblest grade?

Now there is nothing of this kind in Caste? It is not a civil distinction, regulated and modified by man's external circumstances. It is wholly a religious distinction, and remains unaffected by any of those events by which we pass from one grade of society to another. A man may be a Brahmin—the highest caste of all—and yet be a beggar, and, indeed, thousands on thousands of them actually are beggars; or, on the other hand, a man of low caste may be immensely rich, and occupy the highest station in the service of his country, and yet those who are his obsequious servants, or who may be beggars at his door, may be of higher caste than himself; and would not, for any consideration, either eat or drink with him, or marry into his family. No wealth and no influence can raise a person from a low caste into a higher, nor can a high caste man descend into one that is lower; he may, it is true, by breaking any of the laws of his fraternity, lose caste, but then he does so entirely; he does not descend into a caste that is lower; they would reject him with scorn, and, from whatever class he is ejected, he descends into the lowest of the low—becomes an out-caste. When, to a Hindoo, this most terrible of all calamities takes place, his friends, and all connected with the caste to which he belonged, renounce his friendship and all intercourse with him; and such indeed will be the conduct towards him of all other castes, for, as I have said, there is no such thing as passing from one caste to another; his very wife and children will disown him; none will eat or drink with him, or allow him to marry any of their friends; and, by the law of the Shaster, if a man loses caste, the next in kin becomes heir to all his hereditary property, and may immediately take possession of it. By what guilty course of conduct then is this fearful calamity incurred? Not by lying, or theft, or robbery, or whoredom, or murder. No! a man may commit any or all of these crimes, and be in these respects the most abandoned and atrocious of all characters, and yet they will not in the slightest degree affect his standing in his caste. I do not mean to affirm, or even to insinuate, that the great body of the people are so lost to all sense of right and wrong, that they regard these crimes with indifference, especially when they affect themselves; but what I mean to affirm is, that no caste, high or low, would ever even think of expelling a man because he had fallen into them, or was living in their habitual practice; but let him even taste beef, let him

drink from the vessel of a low caste man, or eat the food such a person may have prepared, or marry beyond the boundaries of his own tribe, and he will be instantly expelled. It is, I find, generally supposed in this country that, once let a man have lost caste and he has done so for ever—that he cannot possibly be restored. This, however, is a mistake. The unhappy individual, it is true, is entirely at the mercy of his tribe, for, while the Shasters prescribe certain ceremonies to be observed on the occasion, they may impose upon him what fine or other condition their pride or avarice may dictate; yet, the restoration can take place, and has occasionally done so; and, in the course of these papers, I shall have occasion to notice an attempt made by a tribe of Brahmins, to restore one of our converts, with an offer made to defray all the expenses, which would not have been small, would he only renounce his new faith, and, by returning to caste, wipe off the disgrace he had brought on his family.

According to the Shasters, there were originally but five Castes, but they are now multiplied to an immense number, and almost every district of country has castes peculiar to itself. In the west of India, even among the Brahmins, who are generally considered as but one caste, there are five different classes or grades, some of which will neither eat with each other nor intermarry, and you find everlasting and keen contentions amongst them, as to which is the purest and most honorable. "Let each esteem another better than himself," O how far, how very far from the spirit of Hindooism! A difficult lesson, it is true, it is for our proud and selfish hearts to learn at any time, and under any circumstances, yet, so far as we learn it not, do we fall short of the spirit of that blessed system under which we live; but in so far as a Hindoo indulges pride and a self-righteous spirit, is he acting in exact accordance with the whole tendency of his religion.

It would be tedious and uninteresting to describe the various castes that abound in that part of the country with which I am best acquainted, or to attempt to delineate the peculiarities by which each is distinguished. I shall therefore confine myself to a very brief notice of two—the highest and the lowest—and to a few anecdotes which may perhaps carry to your readers a more correct and vivid idea of the spirit of the whole system, than lengthened dissertations.

I need not inform them that the Brahmin caste is the highest; so high indeed in their own estimation, that all other castes, and in fact all other things whatever, were created on their account, and are sustained for their benefit. I have read speculations as to what class of men they originally might be, and, while all that can be said on such a subject must be in a great measure conjecture, I have frequently been disposed to adopt the opinion that they are not aborigines of India.—Their superior acuteness, their complexion, and, generally speaking, the whole of their personal appearance and deportment, go far to countenance the idea that they are a race of men, in no small degree different from the Hindoos, properly so called—I mean the great mass of the people. Be they who they may, however, or come they from where they may, this far is evident, that at one period of their history they must have had the whole country under their absolute control, for a system such as Hindooism could not possibly have been imposed upon the great body of the people unless when the Brahmins were in political power. It is a system founded on, and calculated to foster, Brahminical pride and arrogancy and domination; all its doctrines and all its histories, and all its services and requirements, are intended to exalt that race of wily and haughty men in the estimation of the other classes, and to implant and cherish a superstitious dread of their persons and influence.

It is, I find, a pretty general impression in this country, and it was my own impression until coming into personal contact with them, that all Brahmins are priests, but this is not the fact. They form, it is true, the class from which the priesthood is taken; and all of them may become priests, but it is only a small portion of them that actually become such. In the west of India the priesthood is hereditary in particular families; you have one or two or more for a village or district, and these officiate in turn sometimes three or six or twelve months running, and, during that period, the family whose turn it may be to officiate have an exclusive right to perform all the ceremonies that may fall to be performed, and consequently to the emoluments connected with them. According to the original constitution of the system, however, it appears evident that the whole of the Brahmin tribe were set apart for religious purposes, and curses are repeatedly pronounced in the Shasters against

any of them who shall engage in secular pursuits. Necessity with them, however knows no law, and while there are but very few of them who engage in manual labour that requires much exertion, they are extensively employed as corn merchants, in superintending the operations of agriculture; not a few of them are schoolmasters and clerks; and one I knew, but only one, who himself followed the plough, another who kept a shop, and a third who was a mechanic. The greater part of the landed property in the Concan is in the hands of Brahmins. It is divided into small portions, which they farm for the use of their families, but which, in a large proportion of cases, is not sufficient for their support, and the great body of them in that part of the country are rapidly sinking into poverty. They had great influence, and no inconsiderable wealth, in the days of the Peshwa, when almost all government offices were in their hands, but, since the overthrow of that dynasty, and now that the whole of the country has been brought under the authority of Britain, it is but a very few of these offices that are in the possession of Brahmins. The families of those who held them are living on the savings of their fathers, and, as their patrimony is not sufficient to support them, their all is rapidly going, and many a stately house, raised in the days of affluence, is already in a state of ruins, and hundreds on hundreds of themselves are living on charity. Dig they, from their habits, cannot; but, unlike the steward of old, to beg they are not ashamed: and a more indolent race of beings, with many honorable exceptions, it would indeed be difficult to find. Your Missionaries not unfrequently ply them with a powerful argument against the truth of their Shasters, drawn from their situation. "What, you a Brahmin, and engaged in secular affairs!" "True, Sahib, but what can I do; your people have got our country and all our lucrative situations; we cannot starve, and therefore we must do something."—"All very right—work you must and work you ought; but how comes it that your Shaster pronounces a curse on such necessary and laudable labours; did not God foresee that Brahmins would be reduced to their present situation; and how then can that Shaster be from him who pronounces a curse on labours which are evidently so absolutely necessary for the very existence of your families, and in themselves so laudable?"

To enter into minute details regarding the observances of the Brahmins would, indeed, be an endless task, and would lead to the description of ceremonies the silliest, the most trifling and absurd, and some of them the most disgusting that can well be conceived. I cannot, however, help noticing in passing, two laws of the Shaster, in reference to this singular and arrogant people, which exhibits well the spirit of that system of which they were the formers, and of which they endeavor to make themselves the all. The first is this, "If any man contradict a Brahmin, he shall have boiling lead poured down his throat!" The second is, that no Brahmin, be his crime what it may, shall be put to death! What the Hindoo government did, when in operation, regarding the first law, I know not; but their conduct regarding the second is a striking illustration of the inconsistency of the human mind, and of what expedients men will avail themselves of, that they may in name appear to keep a law, while in spirit they not only break it, but really intend to break it. Many a notorious villain, as may well be supposed, was found in this privileged class, yet the native governments, either from dread of the Shaster or of the tribe, never executed any of them. But mark what they did. They put them in close confinement—they supplied them with a good dinner for the first day; the next day and the succeeding ones they took away a portion, and continued to give less and less until the wretched beings died of hunger. Their governments then observed the laws of the Shaster, and thus quieted their consciences—they never put a Brahmin to death—they only put him into confinement and starved him! Need I add, that the British government make no such distinctions, and that not a few executions of Brahmins have taken place since the country came into their possession.

The intermediate classes between the Brahmins and the out-castes are numerous, and each of them is tenacious of its peculiar rights. They, in general, follow the occupation of the caste to which they belong, and it is rare to find a son who follows not the employment of his father. Deviations from this, however, have become of late less uncommon than formerly, and hence schoolmasters, clerks in public offices, &c. are to be found of all castes; nor can it be doubted that, in proportion to the degree in which lucrative situations are presented to them, will they be embraced in so far, at least, as these interfere not with the rules of caste.

The out-castes form a large and increasing part of the community. We frequently read of them under the names Mahars, Pariers, Purwarees, &c. and it is a remarkable circumstance that, out-castes though they be, they have carried into their present circumstances all the pride of caste, and have actually formed not a few minor castes amongst themselves, the peculiarities of which they are just as tenacious of keeping up as the mighty men who consider themselves in caste. These people are in general employed either as shoemakers or cultivators of the soil, or as the watchmen or constables of the villages or districts to which they belong; and they are distinguished from all who are, properly speaking, in caste, by this, that they will eat anything that is eatable. It appears to be a general impression in this country, that all Hindoos reject animal food of every kind, but this is a mistake. It is true, indeed, of the Brahmin caste, with the exception of one division of them who eat fish, and also of many individuals in some other of the higher classes, and it is also a fact that no man who is in caste will eat *beef*, but the common Marrathas, and others beside them, eat fish, and mutton, and fowls, and would do so to a much greater extent than they do, were they able to afford to do so. But a Purwaree eats anything—beef, or mutton, or fish—that which is slaughtered, or that which dieth of itself, all come alike to him.

The laws of the Shaster, and the usages of the other castes regarding these poor people are, indeed, arbitrary, degrading, and cruel in the extreme. They are not allowed to enter any of the temples, but must stand without when performing their devotions; they dare not enter any even of the dwelling-houses of the other castes, but, if taken thither by business, must reverentially stand at the door. Their very touch is supposed to communicate pollution, nay, nor is this all, for if the shadow of a Purwaree fall on a person of another caste, he becomes so polluted that he will not touch any person, nor eat, nor enter a house until he has washed at once his person and clothes; and the law of the Shaster is, that, should the shadow of a Purwaree be likely to fall in passing on a person in caste, he must fall flat on the ground to prevent such a terrible catastrophe!

I must, however, abruptly break off—the pressure of official engagements in my own congregation and other places, is such, as to deny me time to proceed. If possible I shall be with you next month.

REVIEWS.

THE DOCTRINE OF BAPTISMS. Scriptural examination of the Questions respecting—1. The translation of Baptize; 2. The Mode of Baptism; 3. The subjects of Baptism. By George D. Armstrong, D. D., Pastor of the Presbyterian Church in Norfolk, Va. New York: Charles Scribner. Pp. 319.

Of all the works which the much disputed question of Baptism has called forth we know of none which is on the whole more satisfactory than the one whose title we give above. The great peculiarity of it is that the discussion is *purely Scriptural*. The word of God is with Protestants the only rule of faith, and to that book alone is the appeal made. It contains a discussion of every passage in which the words “baptize” or “baptism” occur; or “which in the author’s view, or that of prominent Baptist writers can properly claim attention, in a full and Scriptural examination of the subject,” and in general the discussion is conducted in such a manner as to be both satisfactory to the learned and intelligible to the popular mind.

The first portion of the work is devoted to the consideration of the meaning of the word *baptize*, in which from a review of all the passages in the Septuagint version of the Old and the Greek New Testament in which the word occurs, the author adopts the conclusion, which we think incontrovertible, that the word was used among the Jews in the Old Testament

sense of the word to *purify* or *cleanse*. This will be seen at once to be the same view advocated in our pages a few months ago in a paper from the pen of the late Dr McGregor. This part of the work occupies nearly half the volume. The following are the concluding sentences of his summing up on this portion of the subject:—

“ We have affirmed that *baptize* when used in the word of God as a religious term, is used in the Old Testament sense of the word *purify*. If now the Baptist can show one single instance in which *baptize* is used in the word of God as a religious term, in which the context, upon a fair and full examination, forbids this sense, our position is overthrown. After a careful examination of every instance in which *baptizo* occurs in the word of God, we do not hesitate to express the opinion, that the Baptist will search, for one such as he requires, in vain.

“ On the other hand, the Baptist affirms that *baptize* ‘ has but one signification—it always signifies to dip, never expressing any thing but mode.’ If now, we can show one single instance in which the context, upon a full and fair examination, forbids this sense, the position of the Baptist is overthrown. Instead of one instance only, we give the Baptist his choice among the following eight :

- “ 1st. The Baptism of Judith.
- “ 2nd. The Baptism after touching a dead body.
- “ 3rd. The diverse Baptisms under Moses’ law.
- “ 4th. The Baptism of the Tables.
- “ 5th. The Baptism with fire.
- “ 6th. The Baptism of the Holy Ghost.
- “ 7th. The Baptism in the cloud and in the sea.
- “ 8th. The Baptism in the Ark, by the flood.

“ And we here remark for the information of those not accustomed to the examination of such questions as this, that it is but seldom that a meaning for a word can be established by so many clear and decisive instances as these.

“ What is the conclusion to which we come? Plainly this

“ 1. If we reject our English word *baptize*—for baptism has now become truly and properly an English word—and attempt to translate the Greek *baptizo*, we should translate by the word *purify* and not *immerse*. At the same time, we remark, that the word *purify* as used in the Old Testament is used in a sense different from that in which it is used in common conversation and in the English classics. The English word *baptize*, in its common acceptation, more nearly expresses the exact idea of the Greek *baptizo* than the English word *purify* would. And on this account we would greatly prefer to see our venerable English version stand ‘ as of old.’

“ 2. To translate the Greek *baptizo*, in the word of God, by the English words *dip* or *immerse*; or in any other language, by words corresponding to our English words *dip* or *immerse*, is to *mistranslate the word of God*, not simply to make an allowable variation in a version of the Bible, but, TO MISTRANSLATE THE WORD OF GOD.”

The second part is devoted to a consideration of the mode of Baptism. Having in the first section disposed of the question so far as it depends upon the meaning of the word *baptizo*, he takes up in this section the arguments for immersion from the symbolic nature of baptism as expressed in Rom. vi. 3, 4, and Col. ii. 12, and from the practice of our Lord and his apostles. The discussion on these points is generally admirable. We shall give as a specimen the author’s discussion of the principle involved in the Mosaic purifications, of defilement by contact, and its application to the practice of baptizing “ in rivers,” as we believe that his views will be new to many of our readers, and as we think it affords a good illustration of the light thrown upon the word of God by comparing Scripture with Scripture:—

“ A fundamental principle in the Mosaic law of purification, viz., the principle

of defilement by contact, would forbid bathing by immersion, when performed for purposes of purification, unless that bathing were in running water.

"This principle of defilement by contact runs all through the Mosaic law. In the case of 'the water of separation' for example, the priest who presided at the slaughter and burning of the heifer, and the person who performed a part of the labor under the priest's direction were both rendered unclean, by touching the heifer. The 'clean person' who gathered the ashes of the heifer was rendered unclean by their touch. The person who afterwards sprinkled the one to be cleansed by these ashes, was rendered unclean by the act. And any one even touching 'the water of separation' was thereby defiled. See Numb. xix. That the reader may see how far this principle was carried, let him read attentively Lev. xi. 33, 34, 'And every earthen vessel wherein any of them (*i. e.*, unclean animal or creeping thing) falleth, whatsoever is in it, shall be unclean; and ye shall break it. Of all meat which may be eaten, that on which such water (*i. e.*, water contained in a vessel defiled by the touch of an unclean animal or creeping thing) cometh shall be unclean; the only exception made being in the case of 'a fountain or pit wherein was plenty of water,' ver. 36. Upon the Mosaic principle of defilement by contact, had a person bathed by immersion, or washed his hands by dipping them in any ordinary household water vessel or bath, or even cistern, he would thereby have defiled the whole body of water, and the vessel which contained it; and these, in their turn, unless first purified, would have defiled any water which might subsequently have been put in them. And thus, one such bathing would have rendered a long series of cleansing acts, to be subsequently performed, absolutely necessary. Pp. 58-60.

"The fact that these baptisms by John were performed in a river is thought, by Baptist writers, to furnish proof that they were performed by immersion. 'What could take him (*i. e.*, Jesus) into the river at all if he was only to be sprinkled?—What could take him to the edge of the water? What could take him to the river? No rational answer can ever be given to this on the ground that sprinkling a few drops of water is baptism.' So writes Dr Carson. Let us see if the Scriptures will give us any answer to these questions."

* * * * *

"A second reason why John baptized in Jordan, exists in the nature of John's baptism. As we have already shown, John's baptism was not Christian baptism, but a Jewish baptism. It was a baptism administered in Judea, by a Jew, to Jews, and whilst the Old Testament had not as yet passed away. The law of Moses was still in force, as is evident from our Saviour's teaching and example up to the time of the pentecostal baptism of the apostles with 'the Holy Ghost and with fire.' According to the law of Moses, whatever an unclean person touched, even water was thereby rendered unclean—an exception being made in the case of running water, including fountains and 'pits wherein is plenty of water,' a kind of pit not to be met with in 'a wilderness.' John's baptisms were undoubtedly of the nature of purifications, *i. e.*, a separation of the baptized into God's service, as expectants of the coming Messiah, and if these baptisms are to be performed in accordance with the requirements of the law, no other place than such-an one as the 'the river Jordan,' or Enon, will answer the purpose. And in proof that this was the great reason why John baptized first in Jordan and afterward in Enon, we ask the reader to remark the fact that after the Christian dispensation, was fairly introduced, we read no more in the word of God about baptisms 'in rivers,' but in every instance, baptisms appear to have been administered just where the convert has been led to embrace the truth, as in the case of the three thousand on the day of Pentecost, and the cases of Paul, of Cornelius, and the Jailor at Philippi.

"Here then we have two answers to Dr Carson's questions, 'What could take him to the river if he was only to be sprinkled? What could take him to the edge of the water?' And they are both of them *spiritual* answers too, suggested by the inspired narrative itself. Can as much be said on behalf of immersion as a reason for John's baptizing in Jordan." Pp. 186-188.

The third part of the work, which treats of the subjects of baptism, is as satisfactory as any portion of the work, but we have no space for extracts.

On the whole the work has our highest commendation. The author's discussion of some passages we do not think satisfactory, particularly his

view of the baptism for the dead, in 1 Cor. xv. 29. He understands "the dead" to mean Christ, and supposes that the plural form of the original is used as the plural of dignity. We think the view of Dr McGregor, that the passage refers to the Jewish purification on account of the dead, much more natural. Still, taking the work as a whole, we know not where our readers will find within the same compass a more complete discussion of the Scripture "doctrine of Baptisms."

A SPIRITUAL TREASURY FOR THE CHILDREN OF GOD, consisting of a meditation for the morning of each day in the year, upon select texts of Scripture; humbly intended to establish the faith, promote the comfort, and influence the practice of the followers of the Lamb. By William Mason. Philadelphia; Presbyterian Board of Publication.

The above work is so well known as to require no commendation from us. Both the morning and evening series are republished by the Presbyterian Board in their usual handsome style.

PRESBYTERIAN TRACTS, Vol. IX. Philadelphia; Presbyterian Board of Publication.

The Presbyterian Board have here completed their ninth volume of Tracts. Several of them have been already noticed in our pages, and now that we have them in this collected form we may say that we think the present volume equal to any that have preceded it. Of the *Controversial* tracts the most noticeable is one on *Campbellism*, by Dr Rice, which we consider worth the price of the whole volume, while of the *practical* several are well fitted both to promote the private edification of Christians, as well as to awaken the Church to her high and holy calling.

WHAT IS FAITH, by the Rev. R. H. Beattie. Philadelphia; Presbyterian Board of Publication.

Within the compass of about 100 pages we have quite a comprehensive treatise on this fundamental subject. The author treats of Faith as it relates to earthly things; Faith in regard to eternal things, walking by Faith; supports of Faith, with an application to the ministerial office.—The author's treatment of these subjects is simple and judicious.

Religious Miscellany.

HOW TO HELP THE MINISTER.

"I wish the ministry were more effective," says a zealous and public-spirited layman, as his eye rests on some tottering section of Zion's wall. Well, dear friend, supposing your views enlightened, and your motive pure, the wish is a highly laudable one, and I am bound to believe you in earnest. Did it ever occur to you that there are ways of helping the ministry—ways, too, in which you could co-operate? Will you permit me to indicate—not to explain, but simply indicate—some of the "helps," which you can originate or aid, and in one or

several of which you can give practical embodiment to your aspiration?

1. There is *the Daily School*. Let it be neglected, and in the course of a generation the minister will be very talented indeed, if he can bring his message down to the level of *general comprehension*. Parents who hoard money up for untaught sons and ignorant daughters, you are hindering, not helping, the minister. You would not spend a crown in aiding to keep up a common school. You are not helping him. You give no encouragement to your poor neighbours to get their children taught. You would

leave the minister to preach to a people incapable of understanding the usual conversation of an educated man, or seeing the force of the simplest illustration, and you wonder there is not more effect produced! You might as well sow wheat among brambles and wonder that there was a thin crop!

2. *There is the Press.* People say that it is superseding the pulpit. It may be so in England, where there is much bad preaching and clever writing; but in Ireland, at least, the pulpit is tolerably secure, so far from any such intruder. How many families of Protestants do not spend half-a-crown a year on sound reading! How many discourage even the issues of the Church! How many do not read them even when they come as a gift! Parents who do not read, and get for your children sound, safe, and instructive reading, you might here help your minister, and you do not. If the people read, and grow in intelligence, a minister has some stimulus to cultivate and try to sanctify such a taste. If not, if every attempt to form reading habits be attended with discouragement and expense to himself, there is a very strong temptation to think that his people have little intelligence, and little desire for it, and to act accordingly.

3. *The Sabbath-school.* Some say it is relieving lazy parents of their duty. Probably it is abused, like every other good thing. Some say it will be useless when the church members do their duty. But when church members do their duty, they will look to the godly training of the young of the flock, and of the young *outside* of the flock, far more than they do now. Some say that many teachers are incompetent. Perhaps so. Then, when *they* become parents, they are not fit to train their own children, and will need help. So that, in any case, we believe the Sabbath-school is an institution for good, and will "stand." Now, my good friend, you can help the minister here. Can you teach? Go and offer yourself. Can you not? Go and learn. Have you children? Send them, or better still, take them. Have you not? Take out your neighbour's. Have you money? Give it to help such institutions. Do all you can for them. In many cases they are a minister's chief hope.

4. *The "Committee," or property, Deacons.* Their business is to attend to the temporal interests of the congregation, and the efficient discharge of their

duties wonderfully helps the minister. But if stipend is not regularly collected, or paid,—if pews are not promptly and judiciously appropriated,—if the minister has sometimes to reckon the "collections,"—if, as in some rural districts, every pecuniary claim goes first to him, *and sometimes goes no farther*, the office of deacon might as well not have been instituted, for any help it is to him. There are congregations in which, in connexion with the "Ministerial Support" movement, Visiting Committees were organized half a year ago, consisting of many members, and they have not called on all the people till this day; and yet the minister alone, is expected to pay *pastoral* visits to the whole congregation, along with all his other duties, during that time. Good reader, if you be a member of a Committee, where every one's business is done by no one but the minister, who should have nothing to do with it, arise, and rouse your neighbours, and help your minister.

The Prayer-meeting. There is no such thing in many cases. Ask the ministers "Why?" In a large proportion of cases the answer is "I could not get people to come." No. They could not be induced to come together, and wait and watch one hour for a blessing on his labours for their soul's good. Verily, it is no wonder if his services be dull and uninteresting, and if they get little benefit. "Ye have not, because ye ask not." In many cases, ministers convert the prayer-meeting into a "lecture," and try to induce them thus to come. But how often the people will not be caught, even by this well-meant guile! The consequence is, the minister begins to feel as if he alone in all the congregation longed for a blessing. His heart is discouraged, his hands hang down, and if great grace prevent not, he is likely to descend to the level of the mass, and to go through the services as coldly and formally as the people, expecting no benefit and getting none.

The same thing holds good, of minister's Bible classes, adult classes, young men's classes, and the like; and, good reader, if you do not go to the prayer-meeting, begin at once; and if your minister has none, suggest it, and encourage it, and you help him greatly. The same thing holds of every other means he is led to attempt for your good, or that of your children or servants.

6. *The Eldership.* Is the minister the

only man in the congregation bound to watch for souls? What are the elders? To what were they ordained? If they be of the same order as those of Ephesus, they should take heed to themselves, "and to all the flock, over which the Holy Ghost hath made" them "overseers to feed the Church of God" (Acts xx. 28.) That, surely, means much more than "assisting" at the Communion, and co-operating in discipline. "Feed the Church of God," with what? with the sincere milk of the word, in Sabbath-school to a class, in the dwelling, to the allotted families—in the closet, to the wandering one whose sins are being kindly pointed out—to the sufferer in the sick-room, in the weekly prayer-meeting, and on the highway, in the intercourse of life. That, surely, is involved in feeding the Church of God. We fear all the elders of the Church do not read the Church's literature; but to those of them whose eye may fall on this page, we would respectfully say, Are you thus helping your minister? Such help he needs, and such help the New Testament constitution of the Church provides for him. Are you zealously rendering it?

We have not by any means enumerated all the helps to the ministry, of which there is need, and for which there is room. We have said nothing of a temperance society, to check a minister's great enemy, drunkenness, and to strengthen and shield the weak by the example and countenance of the strong. We have said nothing of the Sabbath-school teachers' meeting, in which fellow-labourers take counsel together, and learn to handle the sword of the Spirit. We omit the "Dorcas Society," in which the females of the congregation join to clothe their poor and needy brethren, old and young—a work of no little moment if we read the New Testament aright. Matt. xxv. 36; Acts ix. 36.) We have said nothing of the tract distributors and district visitors, so useful in many places; but have noticed the forms of Christian effort common already among us.

It were easy, good reader, to have polished these periods, and illustrated these views; but, more solicitous that you should have your mind set to think, and your hands to work, than that you should admire our "work-building," we wish to impress on you the conviction, that if you be a Christian there is something for you to do that will help your minister,

glorify your God, and under His blessing, benefit your fellows. You cannot neglect it, and be guiltless. Conceive God speaking to you as unto children, "Son, go work," not amuse yourself, but "work" "to-day" not next month, or next year, but "to-day," "in My vineyard," and you cannot surely stand all the day idle. "Let him that heareth say, Come."

SHEEP IN THE WILDERNESS.— SOLD YET SAVED.

Who in this life can tell whence genuine excellence may issue, or where it may lie secreted and obscured? True grace, which, like genius, shines on all conditions, however lowly, can sanctify all circumstances, however unlikely; and it sometimes startles and confounds all anticipations, by selecting its richest trophies from the most uncongenial spheres, and forming them into loftiest excellence in spite of every adverse influence. "Like a lily among thorns," it rears its head where you would least have expected it, beautiful in the midst of surrounding deformity, and flourishing alone in spite of rancorous opposition; as if to rebuke, by its superior grace; the baser materials that encompass but cannot mar its loveliness, and to prove by its singular planting and production, the sovereign mercy of Him "who lifteth the poor out of the dust, and the beggar out of the dunghill, that He may set them among princes."

By a conspiracy of evil causes, there always are found, in crowded commercial communities, multitudes who are sinking from self-respect until, becoming outcasts from society, they turn round in revenge, to prove its disturbers and outlaws. There is a vast machinery of mischief among us, which, with fierce and fatal activity, is daily and hourly moulding, forging, hardening hearts into debasement and depravity, and throwing off, by terrible productive energy, an endless manufacture of misery and crime. And yet among the lowest and most lawless Ishmaelites of society, where destitution herds with vice to rear its rankest brood of social horrors, we can sometimes discover excellence of richest lustre—the brighter to us because so rare and underived, as if surrounding wickedness, which could not dim its brightness, only increased its glory by its attendant contrast. Just as the drift of ocean sometimes bears to unknown, barren, and unbounded shores, seeds which ere long

become the parents of future fruitfulness and luxuriant beauty; so, in the ebb-tide of social evil, which is daily sweeping away the scum and the refuse of society into unseen corners, to settle down into pestilential deposits of vice and crime, there are sometimes to be found, you know not how, human hearts so lovely amid the surrounding debasement, so singularly superior and strikingly opposed to all their circumstances and education, that you cannot fail to discern in them the marvellous witnesses of Almighty and Sovereign Mercy. Born out of evil, these children of grace seem to have little in common with their native element; in all, save outward circumstances, they reveal a heavenly birth; they start up in our path to teach us with humility and surprise, how God sometimes honours and blesses those whom men neglect and despise; how meanest things in His hand become the most beautiful, and how our loftiest saints—like our native skylarks, which soar the highest of all our song birds—yet spring from the lowliest nest. “Hath not God chosen—base things of the world, and things which are despised, yea, and things which are not, to bring to naught things which are, that no flesh should glory in His presence?”

The following simple statement of facts is submitted, amidst many concurrent testimonies, as an evidence and illustration of these truths:—

Several years ago, when Ragged Schools were rare, a minister, on dismissing his senior Sabbath class, was accosted by a stranger lad, who asked to be permitted to become a scholar. The youth was apparently about sixteen years of age, of diminutive size and plain features, and clad in humble, but scrupulously clean attire. Devoid of anything to interest or attract, either in person or appearance, there was yet a modest embarrassment, mingled with a manly frankness in his address, that excited attention. On being informed that he was welcome to join the class, a tear glistened in his eye, and, with considerable confusion he whispered, “But, sir, I canna read yet. I hae just put myself to the schule; only if ye will bear wi’ me for a wee while, I’ll do what I can to please ye. But oh! I would like to come.” The statement, and the tone in which these words were spoken, awakened surprise, and he was asked his name. The question seemed to excite deepest emo-

tion, and he replied, “Sir, I dinna ken my ain name; my maister says it’s John Shaw.” “What! have you no parents, or friends, or home?” His answer was: I have kenned little o’ either in my life-time. The only thing I mind o’ is when my mither sellt me to J—— D——, the sweep, for a half mutchkin o’ whiskey and I hae never seen her since.”

The truth of this extraordinary statement was soon certified in every particular. This deserted child had known no other home or protection, than the house of the chimney sweep afforded, until recently, when, having faithfully fulfilled a long apprenticeship to his first master, he had left, and bound himself anew, for a term of years, to learn the craft of a slater. What induced him to join the class, or how he came to hear of it, was scarcely known even to himself. He was resolved, he said, to have education, and wanted to know the word of God. And yet, up to this time, he had been utterly ignorant and neglected, living without God in a circle of practical heathenism, and a stranger equally to school or sanctuary, no man caring for his soul. But Heaven’s light may reach where men least expect it; just as lightning penetrates where common sunshine never fell; and thus was God bringing light out of darkness.

The progress of this young volunteer in spiritual knowledge was rapid and steady. Without cleverness or great capacity, he revealed a quiet perseverance, and intense thirst for truth, that overcame every obstacle, and treasured scriptural instruction. In six weeks he read fluently; his proofs from scripture were always carefully, and by degrees, skillfully selected; and, ere long, when the more advanced scholars were invited to deliver written exercises, I was surprised to find that John could write a fair hand, and express himself with propriety, on many religious themes. There was no pretension, and but little power, in these productions, but they breathed ardent love for Divine things, and bespoke a soul thirsting for salvation.

Time passed on, and found our youth still an apprentice, and a Sabbath scholar. His education had been faithfully prosecuted; he had long been a seat holder in the church, and was strict ly conscientious in attendance on ordinances. He had even become a member of a young men’s mutual improvement society, where his kindly temper and quiet

humour, rendered him a general favourite. By-and-by he presented himself for admission to the church; and it would be difficult to express the modest, yet firm assurance with which he avowed his faith in the Lord Jesus, as well as the tearful and trembling awe with which he submitted to the right of baptism. There was an air of reserve in all his utterances of experimental piety, as if truth in his heart loathed pretence, and would not willingly violate the sacredness of its own secrets.

Nothing was more remarkable in this lad, than a scrupulous and systematic correctness. Tidy in his person, and always ready for every duty, I wondered how he found the leisure and the means for all he did. While yet an apprentice, he had to pay for his lodgings, his clothing, and education, besides supporting gospel ordinances with a fidelity that might rebuke wealthier men. Knowing the narrowness of his resources, and fearing that he was pinching himself of the necessaries of life, the writer once ventured to offer him pecuniary assistance. His answer was characteristic, and it was the only time I ever saw him offended. "Many thanks," said he, "it's the only offer of help ever made to me; but while God gives me health, I canna be a pauper; my ain hands maun provide for my ain support. Besides, sir, I dinna need it. I am no in ony debt, and I ha'e siller in the saving bank." At that time the regular weekly earnings of this lad were five shillings from his master, which he occasionally increased by rising early to sweep chimneys, or to put on chimney cans to those who employed him.

In many conversations with John, I found his heart secretly yearning after his mother. It was plain that she was one of those vagrant and profligate women, in whom drunkenness had nearly dried up the instincts of a mother's love. If she still survived, I had no doubt she had secretly been keeping an eye on her boy, and I warned him that so soon as he was able to minister to her vicious appetites, she would immediately discover herself, and pester him for money. The result verified the suspicion. One evening John waited on me with a kindled countenance, and said, "O sir, I have found my mother." It appeared that she was a notorious drunkard and vagrant beggar, and that she had on that day sought her boy, and demanded money. "And what do you mean to do

with her?" said I. "I have come," he replied, "to ask your advice; but I think of taking a house for her and me, that we may have a home together." I reminded him of the difficulties and dangers of such a step; of the likely want of peace and comfort in such a home; and of the impossibility of his supporting his mother's vicious appetites, or overcoming the restless habits of the vagrant. I watched his countenance while I thus spoke. There was conscious pain mingled with impatience while he listened, until, as if no longer able to restrain himself, he started to his feet and exclaimed, "I ken its a' ower true; but, sir, she is my ain mither in the sight of God. She maun be a trouble to somebody, and wha has a better right to bear the burden than her ain barn? Sir, I'll tak' her hame; we'll read the Bible every night, and pray thegither, and wha can tell but the Lord may gie her a new heart? May be she has never had a chance o' weel doin' afore; it's at least worth more than ae effort, and, wi' God's help, I'll try it."

And he would have done it. The noble heart that formed the resolution had decision to execute it. His vow was registered in heaven—where holy purposes like infants called away from birth, are stored; but God, who accepted the purpose, arrested its accomplishment. A few days after, I heard the sudden tidings that an apprentice of Deacon C——, the slater, had fallen from a roof four stories in height, and was killed on the spot. Alas, it was no other than my hopeful scholar. The young outcast that had sought a home for himself and parent, never found it on earth, but God suddenly provided for him a happier and a better, "to wander and to weep no more." Hard even to the last was his lonely pillow, and there was none to smooth it, but he needed it not. His life, like his death, was sharp and soon over; but it was significant, and its lesson is not lost. His remains were borne to their last resting-place, as a mark of their respect, on the shoulders of his fellow workmen; and although no kindred were there, many a moistened eye in men unused to weep, told that the founding chimney sweep was missed and mourned when he left us. As I stood beside that grave, while the grave-diggers fulfilled their duty, I thought of the short and severe battle of life that youth had fought and won; of the fearful disadvantages which he had conquered, and

others' more awful responsibility; of the fair promises of future distinction and usefulness that lay crushed in that mangled frame; and of the Sovereign Grace which had so singularly called him only to call him away. My thoughts had absorbed me, when a hand was suddenly laid on my arm, and I became conscious of the presence of a bronzed and haggard woman, in tattered garments, and a hoarse voice, that breathed strongly the mingled odour of tobacco and cheap whis-

ky, uttered in the whine of the beggar, and the maudlin whimper of drunkenness, "O sir, he was my ain laddie, and what's to come o' me?" As I tore myself away from the sad scene, I went home musing—as I leave my readers to do—on the mystery of that Providence which gave such a parent to such a son, and the triumph of that Grace which gave such a son to such a mother.—*United Presbyterian Magazine.*

Children's Corner.

LITTLE JOHNNY BARKER.

Little Johnny Barker was a quiet and gentle boy. He was "the only son of his mother," and she was—(not a widow, but, I am sorry to say,)—a drunkard.

Johnny was only seven years old when he was sent to a Sunday-school. He knew a little girl that went there, who told him what a nice place it was, how kind the teachers were, and what beautiful things they heard; so Johnny asked his mother if he might go to the school. His mother was very glad to get him out of the way; so he was sent on the next Sabbath, and was placed in the infant class.

He paid great attention, and tried to remember all he heard. He was at school very early every morning and afternoon. Sometimes the poor boy came without having tasted any breakfast or dinner. How glad he was to hear and join in the singing, especially in such hymns as "Around the throne of God in heaven," and "There is a happy land," etc. He did not during prayer, like some children stare about the school; but he stood very still, and closed his eyes and tried to pray with the teacher.

Oh! what a happy place was the Sunday school to him! He loved it, because he was loved there and treated kindly. His own home was a very sad place. He attended for about three months, during which time he was not like very many children, who are quiet and attentive on one Sabbath, but on the next as restless and noisy as possible. He was at all times a gentle child.

Last September he was told about heaven, when he seemed even more thoughtful than usual. At the end of the lesson he repeated the whole of that beautiful

hymn, "We sing of the realms of the blest," &c.

On the next Sabbath, he was absent in the morning; but in the afternoon he came very late. His face was dirty, and he had been crying very much. He had no shoes on his feet. He said that his mother had bought him a pair on that morning, and he wanted to know if it was right for him to wear them, because they were bought on Sabbath. He had been crying so much, because he was made to stop at home. At last his mother let him go to school without anything on his feet but his socks.

Another Sabbath came, and Johnny was again absent, all day. His teacher went to see him, and found that he was dead. His mother said, that when he got home from school he was very unwell, and went to bed. On Monday he could not get up; he was in a fever, and he lost his senses for a short time. He was constantly calling for his teacher, and wanting to be taken back to school. On Friday, he awoke from a long sleep, quite sensible, and, calling his parents to him, he said, "Father, I am going to die, and I should like to see you and mother in heaven; but I know, that if you do not leave off getting drunk, you will never go there." The poor boy then asked them to promise that they would live so that they might meet him in heaven. Then he asked them to send for his teacher; which they could not do, because they did not know where he lived, then he wished them to sing of "the realms of the blest;" but this they could not do. He tried to sing it himself, and when he had sung nearly three verses he sank back on his poor bed and died.

And now, perhaps, you would like to

hear what became of the parents. The father obtained work, and soon after both of them went to America. They began to read the Bible and tracts. They left off drinking, and it is hoped that they began to seek after God. Oh! how useful little children may be. Little boys and girls, here is a lesson for you—*Try to be useful.*

"Oh!" some child is saying, "my father or mother don't get drunk; they are very good to me." Well, I am very glad you have a kind father and mother, and I hope you love and obey them; but still you may be useful in many other ways.

"But I am so very young; I am only nine years old."

Well, Johnny Barker was only seven, and you have read how useful he was to his parents. Oh! my dear children, you have no excuse why you should not do something for Jesus. Try to be like Johnny. Love God, learn all you can, and live so that you may go to heaven when you die.

HOPE FOR INDIA.

Some time ago, Mr Porter was preaching at a place called Narsempett. About a hundred people were sitting around him; and his heart was rejoiced as he looked in their faces, and saw the attention they were paying to the good news of salvation. There was, in particular, one old woman whose manner pleased him; and, when he had ended his address, he said to her; "Do you worship idols;" "No, I have left them off." "How long since you left them off?" "Ever since the great famine." (This was probably in 1859.) "Whom do you worship?" She then looked towards the heavens, and, pointing upwards with her finger, she added: "That God; he only is God, and no one else. These

people," she continued, "have a thousand religions; therefore God does not dwell with them. You speak of one God, and one true way; therefore God dwells with you."

Another place, named Dhoosee, was visited by Mr Dawson. All the people living in it came to hear him preach of Jesus Christ and the great salvation. Men, women and children crowded about him from morning until night. He thought, from their appearance and manner, that he was not preaching to them in vain. Tired with his hard day's work, Mr Dawson went to his tent, and supposed that he would, for the present, have nothing more to do. But he was mistaken; for he had not been long there, when he heard the voices of several of the villagers calling out to the servants, "What is the name of that Savior that master has been telling us of? We try to recollect; but we cannot." The servants thought it was too bad to disturb the missionary after he had been engaged all day, and therefore answered, "Master is just gone and laid himself down; don't trouble him again." But the missionary heard this conversation, and at once called to the visitors, and asked them to come in. An old man entered the tent, and, seating himself upon the ground, said, "We have been hearing all that has been said, and we are convinced that it is true. A few of us have talked together, and we think it is not right for us to neglect your message; and, though we cannot do all you have told us, we will give up the worship of idols and false gods, and will think of and pray to this Savior alone. But we cannot recollect his name. Is it this?" he added, pronouncing it improperly. Mr Dawson then repeated to them the name of Jesus several times and told them more about him.—*Juv Miss. Mag.*]

Religious Intelligence.

NOVA SCOTIA.

PRESBYTERY OF VICTORIA, C. B.
—The Free Church Presbytery of Victoria, C. B., met in the new Church of Little Baddeck on the 2nd Dec., for the purpose of ordaining the Rev Kenneth McKenzie to the pastoral charge of the

united congregations of Big and Little Baddeck, and was duly constituted.

When the usual preliminaries on such an occasion were disposed of, the Rev Abraham McIntosh, who had been appointed to preside, preached the ordination sermon from Matthew iv. 19, be-

fore a large audience. Thereafter, Mr McIntosh gave a brief narrative of the steps which had been taken towards the settlement of Mr McKenzie. The questions of the formula having been put to Mr McKenzie, and he having returned proper answers to the same, the Presbytery, by prayer and the imposing of hands, set him apart for the work of the ministry, and ordained him to the pastoral charge of the united congregations already mentioned. The Presbytery then gave him the right hand of fellowship, wishing him all comfort and success in the work of the Lord. Thereafter Mr McIntosh addressed the newly ordained minister—and the Rev Mr Farquharson, the people. The services were concluded by prayer, praise, and the apostolic benediction. Mr McKenzie received a most cordial welcome from his congregation. It may be further observed, that the whole services of the day were listened to with marked interest.—*Free Church Record.*

PRESENTATION.—The Presbyterian congregation of Cornwallis made a very handsome Donation to their pastor, the Rev William Murray, on New Year's Day. After supplying the store-room and larder with a fine assortment of things "good for food and pleasant to look upon," they generously presented Mr Murray with a Purse containing a sum of money sufficient to purchase one of the best Sleighs in the market, and ten pounds to add to his Library withal. The thoughtful Presbyterians of Cornwallis saw that their young pastor needed a sleigh to enable him during the winter to overtake the duties of his extensive and laborious charge; they knew also that, like every young minister, he needed additions to his Library, and they most liberally came to his assistance. Every minister ought to have it in his power to add, say between fifty to one hundred volumes annually, to his Library for at least the first ten years of his ministry. Now the fact is that the income of the great majority of our ministers will not allow them honestly to do anything of the sort. Books may be a luxury to some people, which they can do without but to a minister of the Gospel books are indispensably necessary. Among the Presbyterian Churches of Scotland and the United States ministers are systematically assisted in forming their Libraries. The Cornwallis congregation have done a

work which we should like to see imitated by many other churches.—*Witness.*

CANADA.

The last number of the *Montreal Witness* (a paper which for many years has done good service in the cause of religion and morality) contains an account of strange proceedings in Montreal. It appears that a certain bookseller had for a time resisted the attempts of the Romish priests to control and expurgate his stock but at last succumbed. He was, in consequence, compelled to lay aside 1500 books pronounced to be bad by the inquisitor. It is not stated what the books were, but their character can be easily imagined. If they were merely such filthy novels as are republished at a low rate in the neighbouring States, and exposed for sale in almost every book-store in the Province, one might feel less indignant. But there can be no doubt but that good and bad have been alike proscribed, to make way for the exclusive sale of such works as the "Miracles of La Salette," or the "Devotions of the sacred heart of Mary."—*News of the Church.*

ENGLAND.

Two meetings have been held of the Society for the Propagation of the Gospel, for the purpose of promoting an increase of the funds of that Society for the extension of its missions in India. It has also been determined to build memorial churches at Cawnpore and Delhi, commemorative of the sufferings of the agents of the Society in these cities. The special funds already collected were stated by the Secretary, Rev. E. Hawkins, at the last meeting on the 16th ult., to amount to £4700, viz., for India missions' extension, £3300; for the mission of Delhi, £900; for the memorial churches of Delhi and Cawnpore, £500.

Another object of this Society, besides the increase of these special funds, is to "press upon the attention of the Indian Government the urgent necessity of a subdivision of the enormous dioceses of Calcutta and Madras, and especially to insist on the desirableness of establishing a bishopric for the Punjaub, another for the North-Western Provinces, and a third for the Province of Tinnevely."

As the Society for the Propagation of the Gospel has been generally associated with the High Church party, some

difficulty was felt by the Earl of Shaftesbury and others in regard to assisting in the proposed extension of its sphere. The following minute of the Committee has been published:—"In consequence of a communication received from the Earl of Shaftesbury, expressing his readiness to contribute to the fund for a Memorial Church at Cawnpore, and to advise others to do the same, on the understanding that the selection and nomination of the incumbent of the church should rest with the Archbishops of Canterbury and York, and the Bishop of London, it was resolved, 'That the appointment of the incumbent of the projected Memorial Church at Cawnpore, be vested in perpetuity in the Archbishops of Canterbury and York, and the Bishop of London, for the time being.' " Our readers will find elsewhere a correspondence between Mr Underhill, Secretary of the Baptist Missionary Society, and Mr Hawkins, on the subject of the Memorial Churches.

A curious discussion has taken place in Exeter Hall, between the Rev Robert Maguire, the incumbent of Clerkenwell, and Mr Langley, a member of the "Sunday League." Two successive evenings were devoted to the discussion. Professor Baden Powell, Oxford, Savillian Professor, was present, as the chairman of the League party for the two successive evenings.

The proposition discussed on the first night, affirmed by Mr Langley, and negated by Mr Maguire, was, "That the opening of public museums, galleries, libraries, and gardens, after the hours of Divine service on Sunday mornings, would be in accordance with the principles of the Christian religion." Mr Langley went over the ground of the New Testament, attempting to show that there was no authority for the continued preservation of such a day as the Jewish Sabbath. The argument was well sustained by Mr Maguire, but necessarily of a character suited chiefly to a popular audience.

The proposition discussed on the second evening was, "Whether the opening of the public museums, galleries, libraries, and gardens, after Divine service on Sunday mornings, would tend to elevate the moral and social condition of the people." The argument on this evening was one in regard to facts. Mr Langley's address was a laboured pane-

gyric on the high position, morally and otherwise, of the nations on the Continent, compared with the people of this country. He dwelt much upon the prevalence of drunkenness in Britain, and especially in Scotland. This argument is one constantly brought forward by the supporters of the League. The extent of drunkenness in England and Scotland is indeed deeply to be deplored. But the relative moral position of nations must be judged, not by the comparative prevalence of one vice alone, but of different vices; and, much as we have to lament, it cannot be denied, that, in regard to truthfulness, the moral purity of families, &c., Britain still stands infinitely above those nations where the Sabbath is commonly desecrated.—*News of the Churches.*

IRELAND.

Miss Whately thus writes of the Mission Schools and Church of the Irish Church Missions in Dublin:—

"The Ragged-Schools or Mission Church has large ragged-schools, and at one time the children and people who attended it met with very great opposition and persecution, both from the Roman Catholic priests and their neighbours. I remember a year or two ago that one girl was almost killed coming out of one of the schools, but the missionaries went steadily on, and still the inquiry-classes and ragged-schools are overflowing. Then there are industrial schools, partly self-supporting, both for girls and boys, and these are admirably conducted, the children clothed, fed, and lodged; and many have turned out most satisfactorily. These, too, have met with the greatest opposition, for the hold of priestcraft and opposition on the minds of the lowest and most wretched among the poor has been very much shaken through the instrumentality of *inquiry-classes*, and many who *begin* by losing confidence in purgatory, masses for the dead, priestly absolution, and the worship of the Virgin, go on, through these *inquiry-classes*, to an understanding of gospel truth, and gladden and sustain the missionaries by showing evidences of real conversion to God. No one can see much of the working of the Church Mission in Dublin without feeling that it has been very much blessed, though it has had no easy work in the midst of persecution—such persecution, too, as does not appear on

the surface, but is only known to those who understand the petty details of daily opposition and irritation the poor of the ragged-schools meet with."—*Ibid.*

AFRICA.

THE AFRICAN SLAVE TRADE.

During the short session of Parliament, Lord Clarendon, in reply to Lord Shaftesbury, made a statement upon the French Emigration Scheme. He believed a *bond fide* immigration quite impracticable, and already the French traders had been compelled to contract with the African chiefs to supply a certain number of slaves, at so much per head, which slaves were put on board ship, and the formality was gone through of asking them to go for a limited time, for wages to a French colony. The French contractors, by the adoption of this system, were brought into direct competition with the Spanish slave-dealers; and this contract entirely failed, because they were only empowered to give fifty dollars a head, whereas the Spanish dealers gave ninety. But the failure of the contract in no way altered the character of the transaction, because, if the slaves were to be procured at all, it must be by purchase; and the slaves could not be obtained unless the chiefs kidnapped free men, or made war upon their neighbours to obtain prisoners to be sold as slaves; it being of course, a matter of indifference to those chiefs whether those slaves which they sell to the highest bidder are manumitted, and carried as free labourers to a French colony, or are worked to death as slaves in Cuba. This encouraged bloody wars, and these had already put a stop to legitimate-trade. The French Government had pledged themselves to take into consideration the representations of the British Government, and he hoped that an end would soon be put to the system.

Dr Livingston has addressed a letter to the *Times*, in reply to some disparaging remarks made in an article on the influence of the cruisers. He adduces evidence from his experience in Loando of the immense effect of these cruisers in diminishing the slave trade. He says that there seems to have been an increase in the traffic, with the withdrawal of a portion of the fleet for the Russian War. He complains of the prostitution of the American flag as one of the strongholds of the trade. "It must," he says, "be

borne in mind, that we hear more about it now-a-days, and the increase of our knowledge of an abuse does not imply an actual augmentation of the evil. While our attention is directed to greater numbers of slaves being imported into Cuba, we must not shut our eyes to the fact of another market being closed altogether to the trade, nor forget that the present posture of Brazil is owing to the moral influence of Great Britain. Cuba would, were the trade open, take and kill off 50,000 slaves annually. About two-thirds are kept away from her shores by the present blockade. That, with another large market closed to the traffic, is surely not an ignoble failure."

OUR NATIONAL CHURCHES.

Last summer the Evangelical party in the Church of England organised special services for the working classes in Exeter Hall. There was nothing else in connection, save the supplying working men with large type Bibles and Testaments at a cheap rate. The services were good of their kind, the Hall was crowded to excess, and when we find the names of the Revs. J. C. Ryle and Francis Close among the preachers, we have a sufficient guarantee for the orthodoxy of the teaching. These symptoms of activity, in a Church at no time famous for superabundant zeal, were hailed by Dissenters with unmingled approbation. The committee, we are sure, had the best wishes of the entire non-conforming portion of the community. Even Mr Spurgeon broke out in terms of the most enthusiastic applause. Every right-hearted man bade them God speed. The speedy approach of the millennium became again a theme of conversation. The dawning of a brighter day was supposed to be at hand. But, on a resumption of these services in October, they were interdicted by the incumbent of St Michael's-le-Strand; and, in securing St Martin's Hall, Long Acre, they were again interdicted by the rector of St Paul's, Covent Garden. And here the matter stands, High Church organs all the while decrying the services as a schismatic exhibition, and turning into ridicule the best efforts of the committee. Alas! for the working-classes of London; Exeter Hall is an unconsecrated building, and, in view of this *orthodox* Church, the sinners saved within its walls—to use the witty but profane phrase of *Punch*—are only "so many lost sheep."

When we cross the Border, what do we find our National Church doing? In one respectable congregation in Edinburgh we discover the startling innovation of read prayers, oral responses, and fancy windows—with saints in all the glory of white, red, and purple. Like the Church of England, this Church, also, is too respectable to make a single proselyte, and her ministers are quite content to do nothing in an aggressive way so long as there is no reduction of stipend. The Church of Scotland is not the Church of the majority of the Scottish people. It is not the National Church in the proper sense of the term, One half of London and one-third of the population of Edinburgh never enter a place of worship, but the machinery of the State Churches cannot reach these outlying masses of the people. To the eye of an English Churchman, or a Scotch Moderate, the moral wastes of our great cities present a very uninviting prospect. All is cold, dreary, barren, and comfortless. The doors of their churches are indeed open, and the people are welcome to enter if they like, but as for employing secular means to entice the people to come in that the Lord's house "may be filled," it is altogether out of the question—our National churches are too respectable! With all their wealth, influence, and authority, they have arrived at this truly sad and pitiable condition. Have we not reason then to lament, when we see in our National churches, Episcopalianism stereotype in London, and Presbyterianism retrograde in Edinburgh; and can the sound portion of the community be blamed if they now rest their hopes for the

evangelisation of the masses in voluntary association and individual effort.—*Scottish Press.*

“ Sir George Rich has published an address to the nation from the Committee of the National Club, on the Government of India. It concludes with the following admirable suggestions:

“ The points, then, to urge on the Legislature are these:—

“ 1. That the Bible shall be an admitted, and not an excluded, book in all schools supported by the Government.

“ 2. That the general administration in India is henceforth conducted on Christian principles.

“ 3. That support be given only to the pure Christian faith, and no sanction whatever to any form of idolatry. Tolerate, though we must, what is false—countenance, support, establish only what is true.

“ But if we are to confer these blessings on our Indian fellow-worshippers we must well remember that it is worse than idle to be asking for India what we do not value for ourselves—to be requiring that a Christian character should be given to the Indian Government, at the same moment that we may fail in defending the Christianity of our own. Wretched inconsistency! fatal error! to pretend zeal for Christian Government abroad, and to promote, or stand tamely by, tolerating its abandonment at home.”

Editorial.

REV. MR. SEDGEWICK'S LECTURE.*

THE above Lecture is characterised by the manly sense, the sturdy eloquence and the genial kindness of heart of the author. As it will ere this have been seen by most of our readers, it is unnecessary either to describe it

* AMUSEMENTS FOR YOUTH. A Lecture delivered before the Young Men's Christian Association, Halifax, December 1857. By Rev Robert Sedgewick. Published by Request. Halifax: James Barnes.

more particularly or give extracts. It is well known however that the Lecture when delivered excited considerable discussion, and the author has been the subject of some severe animadversion in consequence of his "lifting up his voice like a trumpet" in denunciation of the sin of uncleanness, and in warning especially to young men, against the "great sin of great cities." The unco-squeamish were shocked at the "plainness of speech" of the Rev gentleman, while the *Catholic* and *Recorder* embraced the occasion to bespatter him with their filthy effusions. We had not the pleasure of hearing the Lecture, but on perusing it we see not one expression, with which the most modest need have found fault. We think that every right thinking man or woman must cordially approve of every sentiment of the Lecturer and must regard his warnings as eminently suited for the class for whom they were intended. The only point upon which exception can be raised is the propriety or "good taste," as it is called, of uttering such warnings upon such an occasion and before such an assembly. The source from which a good many of these censures have come is sufficient in our opinion to show of how little value they are. As for the *Catholic*, when we consider that it is managed by priests, in whose training Den's Theology is a text book, that it is the organ of that apostacy, we will not call it Church, which the Scripture pronounces as the Mother of harlots, which in "forbidding to marry" is pronounced by the same authority, as teaching "doctrines of Devils"—which proclaims that it is better for a priest to have a dozen kept mistresses than one wife, which in the 19th century canonizes St Liguori—which maintains its thousands of so-called religious establishments inhabited by monks and nuns, which all history has shown to be sinks of pollution—and maintains the Confessional, the great instrument of debauching females, we may regard its censures as the Lecturer's highest recommendation. And as to the *Recorder*, when we remember that but a few weeks ago it pronounced the idea of teaching children morality from the Bible "a monstrous joke" we may set its strictures down as equally valueless.

With Popery and Infidelity thus assailing the Rev gentlemen we regret that some professed organs of Protestantism and morality should have either spoken with bated breath regarding the positions taken by the Lecturer or have indulged in carping at his want of taste, &c., and have thus weakened the hands of the Rev Lecturer in his efforts against a vice which in many quarters is sapping the foundation of the social system. We put it to our friends of the *Wesleyan* whether the company into which they have got in their strictures is not enough to indicate something wrong in their position—and whether they are subserving the interests of morality by playing into the hands of its enemies, and weakening the efforts of its friends. As to the propriety of ministers and teachers of religion publicly exposing this vice we direct attention to the fact, that there is no vice which occupies so much space in the Word of God. Its history is on every page, the counsels of the wise man, the denunciations of prophets, as well as the precepts of our Lord and his apostles, are alike directed against it; and we see not how any minister of religion can make the solemn appeal, "I have not shunned to declare the *whole* counsel of God," who is deliberately silent upon the subject. To say then that the subject is not to be treated of in "mixed assemblies" is to say that the Bible, which does treat of it, should not be used in "mixed assemblies," and thus to concede all that the Romanist desires for its expulsion from our religious meetings, our schools and our families. As to the mawkish delicacy characteristic of American society, which can only speak of the leg of a fowl as that portion of the body which should be clothed in

pantalettes, we take the liberty of expressing our opinion, that the state of mind of which it is the expression, represents the essence of nastiness.

As to the question whether Mr Sedgewick was called on to refer to the subject in the circumstances in which he was placed, there is no use in disguising the fact, that Halifax, owing in a great measure to the extent to which it is occupied as a naval and military station, has for the size of it, a most unenviable character on this point, and that its influence is severely felt upon the rural districts around, and as the railroad brings the more distant sections of the country into closer connexion with the capital, this influence will be more widely extended. Considering too how peculiarly young men in Halifax are exposed to temptation, we must express our admiration of the boldness of the Lecturer who, in defiance of popular prejudices, has publicly lifted up his voice against a sin which is fitting so many cities of the earth for the doom of Sodom and Gomorrah.

The Lecturer has animadverted with just severity upon the conductors of certain public newspapers regarding certain advertisements which they insert in their journals. We consider these animadversions entirely just, and we only wish that the Lecturer had embraced the opportunity of raising his warning voice against the licentious literature which is being introduced among us. The trial of Miss Madeleine Smith in Glasgow afforded an awful development of the effects of such reading, and we have good information that similar works are being extensively and surreptitiously introduced into our Province.

PRESENT POSITION AND FUTURE PROSPECTS OF THE TEMPERANCE CAUSE IN NOVA SCOTIA.

WE have long been of opinion that the agitation of the temperance question, which commenced some thirty years ago, will certainly end in the enacting and enforcing of prohibitory laws in every civilized land. That such legislation would be in accordance with the most just and enlightened principles of legislation, and not at all inconsistent with the rights and duties of the Church of Christ, we have long since ceased to doubt. And the events of the last few years, chequered though they have been by alternate triumph and disaster, have led us to hope that this most desirable object is nearer to its accomplishment than present appearances, especially in this Province, would seem to indicate.

In making a few remarks upon the present position of the Temperance cause and its future prospects in this Province we wish it to be understood at the outset that we are no advocates for partial legislation—for patching and tinkering the existing laws or introducing others of limited and partial operation, except in so far as such measures may tend to the enactment of a general and stringent prohibitory law.

Two years ago the agitation for a prohibitory law seemed about to be successful, and the hopes of temperance men were strongly excited by the prospect of reaping the fruits of their long and arduous labors, but unfortunately it was made the tool and plaything of political parties;—its virtual desertion by its avowed and most able general, was followed by the open defection of many of its professed friends. The bill, after having been once and again sustained by majorities in the popular branch, was defeated by the votes of

many of its avowed and pledged supporters. However culpable these individuals may have been it is not now our intention to comment upon their conduct further than to remark that had the temperance feeling been as sincere and strong among the constituencies which they represented as we and others believed it to be, they would not have dared thus to tamper with their plighted honor, and with the rights and feelings of their constituents. We do not hesitate therefore to admit—and we came most unwillingly to the conclusion—that the people of this Province did not yet sufficiently realize the necessity and importance of the measure, and were not prepared to coerce their representatives into the passing of an efficient prohibitory law, or of perseveringly sustaining it and efficiently enforcing its provisions had it been enacted. It is not our object to discuss the soundness of this our opinion at present, because our next position is one which we think will scarcely be denied. It is this, that the temperance body, whatever may have been their moral position upon the question two years ago, have been disheartened and discouraged by their defeat in the Legislature, and are not now, whatever may be their numbers or their sincerity, in a state of sufficient zeal and activity to take up the grand question with that energy and courage which alone can bring about so great a social revolution. The absence for one year of appeals to the Legislature—the indifference and inactivity of Divisions of the Sons of Temperance and of individuals—the great increase of the traffic in the face of the most appalling instances of the destructive ravages of intemperance in every quarter of the land—afford the most conclusive evidence of the fact that the excitement of 1854-5 has been followed by a reaction, rendered more pernicious and difficult to remove, from the bitter disappointment of long cherished hopes when they seemed on the very point of being realized.

This then we conceive to be the present position of the temperance cause in this Province. We have been looking in vain to the Grand Division of the Sons of Temperance for the signal to renew the war. Another session of the Legislature is at hand—another general election is approaching, and as yet there have been few and faint signs of preparation for aggressive measures. We should not however omit here to mention that the Grand Division at its last session appointed a Committee to prepare and present to the Legislature a petition in favor of a prohibitory law, but that, we fear, will avail but little, unsustained by any *decided expression* of the wishes of the country. That body farther appointed a Committee to prepare an amendment of the license laws, prohibiting the sale of any other commodity in connection with intoxicating liquors, but even so partial a reform as this can scarcely be expected from our present legislators without a strong expression of popular feeling in its favor, and the principal benefit we expect from the attempt to carry it, apart from the benefit of a public discussion of our principles, will be to afford further evidence to the people of this Province of the utter hypocrisy of those in the Legislature who protested their willingness to grant anything the temperance body should ask except the prohibitory law.

Fortunately—or rather we should say providentially—the temperance body, although to a large extent cowed and discouraged by defeat, has not suffered itself to become *disorganized*. Most of the Divisions of the Sons of Temperance have sustained themselves, and in some instances their numbers have increased. In other localities Clubs of Watchmen have been formed, whose zeal and courage promise good things in the struggle which we hope may not be far distant.

An able paper, edited by the Rev Dr Cramp, is efficiently sustained, and it is understood that its circulation is large and increasing.

We trust that the prayers of the Lord's people for the downfall of this monster evil in our social condition are not restrained, and we are sure that the Lord's hand is not shortened, nor his favor withdrawn, from the good and beneficent cause of Temperance.

All these are signs and tokens for good ; but they are not all that is wanted. We must have *effort*, and in order to have effort, we must have *hope*. In other words, we must have some feasible plan set before us, upon which we may begin to act, with the assurance that if we do our duty in promoting it, we shall, with God's blessing, insure success—that success being, as we have before indicated, nothing short of the ultimate passing of a Prohibitory Law.

Such a plan, or, to borrow a phrase from our American neighbors, a *platform*, has been recently suggested and advocated in the pages of the *Abstainer*. It is not the plan of the English Alliance, which is defective in a cardinal point, in permitting, as we understand the draft of the proposed bill, the sale of liquors *as a beverage* by the agents appointed in the various localities. The system proposed in the *Abstainer* adopts, however, the principle contemplated in the English bill, of permitting it to be put in operation by the votes of the people of each electoral district, township or county. It is, in fact, the Prohibitory law, with a clause for putting it in operation, similar to that already adopted by our Legislature in the case of the Municipal Incorporation Act. The views of the writer are briefly as follow :—

1. That the measure will immediately rouse into life and activity the various temperance organizations, by giving to each the obvious and tangible duty of putting down the rum traffic in its own districts.

2. That it will create a most effective and valuable temperance agitation over the whole Province—for the traffic is now almost universal.

These two objects we consider to be based upon a just appreciation of the present moral position and necessities of the temperance body—and if these were accomplished they will possess a very considerable intrinsic value, apart from the *practical* effects of the law, by creating and fostering a public opinion which will sooner or later carry a general prohibitory measure.

3. The destruction of the traffic in many localities where it now exists.

4. The combination of electoral districts to carry a township—majority of townships to carry a county—and ultimately of counties to carry the general measure.

We call the earnest attention of our readers, and of the friends of temperance generally, to this comprehensive plan of operation. It abandons no principle, violates no axiom, of the temperance body. It goes for the whole bill, and nothing *ultimately* but the bill—and the sooner it accomplishes this object the better. Its chief value, in our estimation, is, that it contains, when once put in operation, a *self-acting power*, leading, at every step it takes, towards a general prohibitory measure ; and at the same time, it is likely, from its optional clause and its more gradual progress to its final consummation, to provoke far less of alarm and opposition than the sudden and violent revolution which would result from the immediate passage of a Prohibitory Law.

ERRATUM.—In our last No., page 10, fifth line, instead of “*an* advantage was taken by Joseph,” read “*no* advantage was taken.”

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.*

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FEBRUARY, 1858.

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Home Missions.

STATE OF THE HOME MISSION FUND.

The Board of Home Missions feel it necessary to call the attention of the Church to the state of that fund. Shortly after the meeting of Synod the whole funds at their disposal were exhausted, and since that time the receipts have not been sufficient to meet the regular expenditure, so that for several months the Board have been indebted to the kindness of the Treasurer for advances to meet the demands upon them. They have resorted to this to meet the more urgent claims, yet they feel that they cannot proceed further in this course. There are now several sums justly due which they have felt it necessary to allow to lie over till the Church puts us in possession of funds to meet them. This state of things they would lay before the Church without comment.

GEORGE PATTERSON, *Secy.*

THE CHARLOTTE-TOWN CHURCH.

The Presbytery of Prince Edward Island met at Princetown on Tuesday, the 5th January. Inter alia, was taken into consideration the Charlotte-town Church scheme—when it appeared that the sum of £660, Island currency, had been col-

lected and paid for the Church site—and that there are yet unpaid subscriptions in the Island and in Nova Scotia amounting to about £450. For the satisfaction both of collectors and subscribers it was agreed that a list of the names of all the contributors, and the respective sums given towards the Charlotte-town Church, be published in pamphlet form and circulated. The Presbytery were pleased to learn from the report of their missionary in the city that our prospects are fast becoming more favorable—that the number of professed adherents is increasing and that the audiences are gradually becoming larger—averaging, in the afternoons, a little over 100, and in the evenings, over 200 hearers. This Court, (as well as the Presbytery of Pictou, appointed by Synod to co-operate with us in this scheme,) being of opinion that we are now in circumstances to commence the erection of the Church—and that much of our success in Charlotte-town depends on this step—have resolved that the Committee of the Presbytery of Pictou be authorized, with as little delay as possible, to enter into a contract for the erection and completion of the outside of our Church in Charlotte-town.

After appointing supply for Charlotte-town and Bay Fortune, and prescribing exercises for the students within our bounds, the Presbytery adjourned with

prayer to meet at West St Peter's on Tuesday, 9th February, for Presbyterial Visitation. Sermon (D. V.) by Mr McKinnon.

We may add a few words by way of explanation to the above. The purchase of the site has prevented steps being taken for the erection of the Church at Charlotte-town. The site has been very costly, but it is an extremely eligible one, being in the centre of the city, and fronting on the principal square. Plans have now been obtained for a Church. Considering the place, and all the circumstances connected with it, it has been considered desirable that the building should be a neat and tasteful one. This seems to be demanded by a regard to the respectability of the whole Church. The plans have accordingly been obtained for a building in the Gothic style of architecture, and on an economical a scale as is consistent with taste. Yet such a building cannot be completely finished much under £1200 Nova Scotia currency, independently of the site. The contract has been already taken for the finishing of the outside by the month of August next, and, should the subscriptions warrant the step, a contract will then be given out for the finishing of the inside. An appeal is therefore made to those who have subscribed to the object to pay up the amount of their subscriptions, and application will yet be made to those who have not contributed toward the object for their contributions, as it is extremely desirable that the infant formation should not be encumbered with debt.

CHRIST WAS A DOMESTIC MISSIONARY.

In the strict sense of the term, Christ

was a Domestic Missionary. With but few exceptions, the Jews alone were permitted to listen to his instructions, or to behold his wondrous works. Although he travelled much, scarcely once did he go beyond the boundaries of Palestine; although he preached much, it was only to those who, like himself, were the descendants of the friend of God. He came to his own, he loved his own whilst he almost repelled others. He remained among his own, and laboured for their spiritual welfare with a zeal which knew no respite, and a love which neither coldness nor cruelty could quench.

But not only did Christ confine himself to the homefield, his efforts to convey the gospel to every part of that field were characterized by the highest wisdom, and the most earnest endeavour. He surveyed every part of it; through storm and sunshine, from the wilderness of Judea to the borders of Tyre, and from the Great Sea to beyond Jordan, he traversed it; he mingled with the people, learned their condition, sympathized with them, used every means to secure their confidence, and win their love; he taught them by wondrous words, the day long, and prayed for them while biting storms swept by, the night long. And while he never extended these efforts to others, he never intermitted them among his own kindred according to the flesh. He wore himself out with those labours. More touchingly than David's harp had uttered it, did his life say, "the zeal of thy house hath eaten me up;" more forcibly than the pen of Paul afterwards expressed the sentiment, did his whole ministry proclaim, "My heart's desire and prayer to God for Israel is, that they might be saved."—*Dr Howard's Sermon.*

Foreign Missions.

LATER INTELLIGENCE FROM OUR MISSIONARIES.

The last month has brought letters from both Mr Gordon and Mr Geddie, and also from Mrs Geddie and Miss Geddie. Mr Geddie's letter to the Board does not contain many particulars as to the state of the work on Anateum, but our readers will be glad to learn that the mission families are well and the work

prospering. He encloses however an interesting journal of his voyage to Erromanga. This we insert in our present No. Mr. Gordon forwards a long account of his voyage, and of the different places visited, and also much information regarding the mission work in the Pacific. This we will publish in subsequent Nos. In the meantime we give Mr. Gordon's note, also his account of his voyage

from Samoa to Aneiteum, and from Aneiteum to Erromanga, and also of the state of the work on the latter Island.

ANEITEUM, July 20th, 1857.

DEAR BROTHER,—

I send along with this a journal of my voyage to Futuna, Tana and Erromanga. The "John Williams" after leaving Erromanga, visited Fate, Mare, Lifu, and Uea. The information from all these islands is very encouraging, and the call for missionaries especially in Lifu is most urgent. The "John Williams" returned to this island last week and landed Mr and Mrs Inglis and a Raratongan and Samoan Teacher *El'a* and *Meariki* who formerly lived on Erromanga—and are now on their way again to that island. I expect to sail for Erromanga in the "John Knox" to-morrow morning. The mission families are well. I am sorry that want of time prevents me from writing a longer letter.

Ever yours, &c.,

J. GEDDIE.

Rev J. Bayne.

MR. GEDDIE'S JOURNAL.

Aneiteum, July 20th, 1857.

July 5th. The "John Williams" arrived this evening after an absence of two years and seven months. As soon as she dropped anchor I went on board and met with our beloved daughter Charlotte Ann. She has been absent nearly eight years. When we parted we did not expect to meet on Aneiteum, and we scarcely ventured to expect a meeting on this side of the grave; but God has been good to us beyond expectation. Our hearts were also gladdened by the arrival of Mr and Mrs Gordon. We had long and anxiously looked for help for these islands, and we feel truly thankful that help has come at last. I trust that their health and lives may be preserved, and that they may prove valuable and successful labourers in the cause of Christ in these islands. May they soon be followed by others. The Rev. Messrs. Drummond and Harbut of Samoa have likewise come as a deputation to the islands.

July 8th. A missionary meeting today. The weather was unfavorable, but the attendance was large. After devotional exercises the teachers destined for the neighbouring islands were addressed. The missionary brethren from Samoa

then spoke, and also some of the natives of this island, the addresses being interpreted for the benefit of those present.

At the meeting there was a large collection of native property, for the missionary cause, consisting of mats, women's native dresses, and cinet made from the cocoa nut husk, and used for house building. The property collected was worth many pounds in value. Much of the leisure time of the natives during the past year has been spent in making it. It will be useful in fitting out teachers for other islands and also as presents to the chiefs by whom they are kindly treated.

In addition to this a present of 25 large mats was given to Mr and Mrs Gordon by the teachers and their wives. There was also a large collection of *taro* for the missionary ship.

June 11th. The "John Williams" and "John Knox" sailed from Aneiteum to-day on a visit to the neighbouring islands. It was agreed that Mr Inglis should accompany the missionary brethren in the "John Williams" and Mrs Inglis has also gone for the benefit of her health. I have come to attend Mr Gordon to his destination and render him any service in my power. The brethren wished me to join their happy party in the "John Williams" but there was no responsible person on board of the "John Knox" and I could not leave her. We got under way at mid-day, and both vessels sailed out of the harbor in fine style, as near each other as safety would permit. The breeze being light we crowded on all sail to keep pace if possible with our noble companion. This evening we are becalmed off the north side of the island a few miles from the land. Night closes on us and the two vessels are about two miles distant from each other.

June 12th. A breeze sprung up during the night and before day-break we were close up to Fotuna. This lina lies nearly N. E. from Aneiteum distant about 40 miles. We sailed to the north side of the island, and at sunrise we were off the teacher's station at *Ipas*. As there is no harbor and bad anchorage we have to near the shore. The natives soon came off in great numbers bringing yams, sweet potatoes, and baskets for sale, which we bought for fish hooks and large blue beads. As they came without weapons and appeared very friendly we admitted them on board without restriction. They behaved very well, and though ma-

ny things were exposed yet nothing was stolen. The teachers came off as soon as they knew the vessel. After spending some hours we became impatient for the arrival of the "John Williams." At last about 11 o'clock A. M. she made her appearance. The Captain told us that he made the island during the night, but he came round the windward side of the island, whereas we took the leeward side and reached our destination sooner. I landed in company with Captain Williams and the missionaries. We went to the teacher's house and found it a neat plastered building. For the benefit of the teachers we had a service in the Aneiteum language, and baptised the child of one of them. We met under the shade of some trees near the house. Several of the natives of the island were present and it would have gladdened our hearts could we have spoken to them in their own tongue. From the teachers we learned that much sickness has prevailed on the island for some months, and that christianity was blamed for it. As might be expected many persons were angry with the teachers, and some said it would be good to kill them, but nobody molested them, and they were not afraid. Many who formerly attended their instructions now withdrew from them. But this state of feeling was not universal. In the district of *Matangi*, where our teachers were first settled, the chief and many of the people have given up many of their superstitions, and meet every Sabbath day for the worship of God. After hearing the statements of the teachers, Mr Inglis and I instructed Waihit and Nauwatape to occupy the station at *Matangi*, and Filip and Wanateng to remain at *Ipas*, and also to visit other parts of the island as frequently as possible. The present excitement against christianity is only temporary. Such reverses may be expected until the word of God takes hold of the hearts of the people, and are perhaps wisely designed to lead us to more humble dependence upon God who alone can bless the efforts made in his cause. Our teachers complain of the difficulty of the language, and think if they could speak intelligibly to the people that a great work would soon be done on the island. A missionary we think would be safe on *Fotuna*, and it will be an interesting field of labour. The *Fotunese* are often represented as a cruel people, but their appearance is

mild, and war is uncommon among them. May the time to favour this dark island soon arrive. After giving our teachers their supplies, we set apart some of the native property collected on Aneiteum as presents to the chiefs of the island. Having finished our business we left for our respective vessels and before night were on our way to *Tana*.

June 12th. Arrived at *Tana* this morning. This island is 50 miles from *Fotuna* in a westerly direction. The wind being fair during the night our progress was rapid. We were within a few miles of land long before morning and hove to to await daybreak. We had a splendid view of the volcano from our position, and I remained on deck several hours admiring it. The heavens were illuminated with the glare of its fires, and the night being dark the effect was striking. About every ten minutes there were eruptions, and then flame, and dense clouds of smoke and red hot stones like sparks in the distance rose to a great height. It was a grand and awful sight. When daylight came we saw the "John Williams" about three miles distant, under short sail like ourselves, the night being squally with showers of rain. We now headed for the harbour and both vessels were soon at anchor in *Port Resolution*.

The teachers residing at the harbour were soon on board. We were glad to find them in good health and good spirits. They told us what we knew before that there has been much sickness and mortality on the island of late. Many of the *Tanese* supposed the new religion to be the cause, and were angry with the teachers. Before the sickness broke out they had been in the habit of visiting the villages around them in all directions, and were well received, but since then they have not been so welcome, and have ceased to visit some places. At one place where they had been accustomed to go the people declared their intention of killing them. The teachers heard of this wicked design on Saturday, but were not discouraged. On the following day they commended themselves to God and made their usual visit, but no person molested them. The principal chief, *Miaki* is still undecided, but befriends the teachers; but *Kauwan* and *Kuanwan*, the chiefs next to *Miaki* in influence, profess to have abandoned heathenism, and are now receiving christian instruction. The former can speak the

language of Aneiteum and received his first good impressions on this island, the latter received his instructions from the Rev. Messrs Turner and Nisbet, and has been steadfast ever since. These two men with several others have remained attached to the teachers in defiance of the frowns and threats of their dark hearted countrymen.

This afternoon we went on shore accompanied by Mrs Inglis, Mrs Harbut, and Mrs Gordon. Our first destination was the house of the teachers. It is a good plastered building and we were pleased to see it so neat and clean. There was a neat gravel walk leading to it, with a border of small trees in imitation of what our teachers have seen at Aneiteum. Next we went to the village in which the school house stands surrounded by the houses of the natives. The natives were glad to see us and their smiling countenances assured us that we were among friends. Our guides then led us through the bush, until all at once a view opened up to us surpassing anything that I have seen for years. We found ourselves on an elevation commanding an extensive view of Tana, and also of Aneiteum, Fotuna, Niua and Erromanga. On our way back we called to visit Miaki who appeared pleased to see us. He took us to see a plant which had been given him by a white man who told him to take care of it as it was very valuable. He could not tell the name of it, but we discovered it to be the coffee plant. It had some blossoms on it for the first time. I observed some small plants growing up around the larger one, and told Miaki I would pay him well for one of them, as I wished to introduce it to Aneiteum. He told me that he had refused, many persons, but that I should have one without payment. We returned, to the ship much delighted with our excursion on shore.

June 13th. To-day Miaki, Nauwar, Kuanwan and other persons of influence came off to the ship at our request to consult about the settlement of a missionary.

We had also brought several Aneiteum chiefs with us to act as interpreters, and assist us in our deliberations. We urged our Tana friends to deal candidly and honestly with us, and do nothing to deceive us. They told us that it would be well to delay the settlement of a missionary at Port Resolution at present. He would have nothing to apprehend from the people at the harbour, but there are

several inland districts opposed to missionaries under the impression that they cause disease and death. The strongest opposition was expected from a district called *Kasurumene* in the vicinity of the volcano, where there is a large number of sacred men. It was th' people of this district who formerly made war on the people of Port Resolution, because they would not kill the missionaries Turner and Nisbet. It was their opinion that in the mean time we should settle Aneiteum teachers in several of the inland districts and this would prepare the way for the safe and hopeful settlement of a missionary. And Miaki very candidly told us that he wished to be a little more enlightened himself, that in the event of any opposition to a missionary or the cause he might not be fainthearted in the defence of either. We could scarcely have visited Tana at a more unfavorable time than after a severe epidemic; but it is well that we have seen things in their worst aspect. Under these circumstances we thought it inexpedient to settle Mr Gordon at Port Resolution, especially as there were other doors of usefulness open to him.

In the course of the afternoon we went on shore at another part of the harbour, the ladies again forming part of our company. We landed near the old mission station and saw the foundation of the house built by Messrs Turner and Nisbet. At a short distance from this place there is a framed house occupied by a white man who is agent for some of the sandal-wood dealers. He buys yams, and cocoa-nuts to make oil, and sulphur which is brought from the vicinity of the volcano—at the time of our visit there was about a ship load of the latter and we brought away with us some pieces as specimens. We had heard much of the hot springs of Tana and at our request the natives conducted us to them. Those which we saw were small, but the water was up to the boiling point. A little further on there are larger ones where the natives cook their food, but our time would not allow us to go to them. Our shore excursion to-day was very pleasant. The natives seemed glad to see us and several followed us and gave us all the information we asked. Tana never appeared so lovely to me before. Messrs Drummond and Harbut who had not seen the island before were of opinion that it exceeds in fertility and beauty any of the Samoan group. It is truly an is-

land in which every prospect pleases,
"and only man is vile."

We returned to the ship expecting to arrange about spending a quiet Sabbath to morrow. The day had been calm and we could not have gone had the ship been ready. In the evening the Captain came to us and said there was a land breeze springing up, and that if we consented he should like to go to sea. As he is the best judge in these matters we did not feel at liberty to oppose his wishes though we regretted at not seeing our teachers who had just arrived from the south side of the island. But some of our natives who were on shore saw them, and said that they were accompanied by our old friend Yaresi and several natives who had come to request that Mr Gordon should go live with them. They said that the missionary's things could be landed at a place which they mentioned, and that the whole population would turn out and carry his house and goods to their destination. These tidings were cheering; but we know too little about the south side of the island yet to warrant so important a step as the location of a missionary. We have the "John Knox" now, and will I hope soon be able to visit it and gain all the information we require, and look a suitable place for a station. The want of a harbour and bad landing place are the great drawbacks on the south side.

I left the "John Williams" at dark and after boarding the "John Knox" we got under way. The land breeze took us slowly out of the harbour, but we have now a good sea breeze and are heading for Erromanga. We lost sight of the "John Williams" in the darkness. The islands of Tana and Erromanga are separated by a strait 27 miles wide; but the distance between Port Resolution and Dillon's Bay to which we are bound is about 60 miles.

June 19th. After leaving Tana a night's run brought us to Erromanga, and the "John Williams" and "John Knox" came to anchor in Dillon's Bay on Sabbath morning. There were three vessels at anchor in the Bay, the "Heirondelle" and "Blue Bell" sandal-wood traders, and the barque "Egypt" from Sydney and Aneiteum bound to China. I went on board the "John Williams" accompanied by my natives and spent the Sabbath in her, divine service being in the English, Samoan and Aneiteum languages. No natives came to the ship as the

day was Sabbath and we did not go on shore.

Our first object at Dillon's Bay was to see the principal chief Nawan, but we was sorry to learn that he was not at home. He had gone to another part of the island to consult with his brother-chiefs about a war which had been going on for some time. We sent for him, but his friends would not consent to his leaving them. He sent word to us that he wished Mr Gordon to remain and occupy the piece of land which he had formerly given to the teachers. The people also were most anxious for a missionary. Under these circumstances we felt no difficulty in recommending Erromanga to Mr Gordon as a field of labour, and he approved of it himself.

The house goods, &c., belonging to Mr Gordon were accordingly landed and the way in which the natives assisted in carrying the things showed that they were sincere in their wishes for a missionary. We were glad to find on the mission premises a comfortable plastered house made by *Elia* the Samoan teacher, which Mr Gordon will occupy for the present, all the goods, &c., were stored in the school-house. There are several acres of land belonging to the mission which appears to be a fine soil and capable of raising fine yams. There is a plantation on it belonging to *Elia* and also plantations belonging to some of the natives. It will be valuable to the mission in a few years in raising food for the natives who may reside with the missionary.

There is a sandal-wood establishment at Dillon's Bay near the premises. It is hard to say now to what extent the mission may be affected by it. At present all parties connected with it appear to be friendly. There are also white men living around the island collecting wood. It is reported that the two sandal-wood establishments on Aneiteum are going to form stations on Erromanga which will increase the intercourse between the islands. There has been much sickness among the sandal wood men, four have died this year on shore, which is great mortality among so small a number.

The island of Erromanga is two or three times the size of Aneiteum, but it is more thinly inhabited. The sandal-wood men are of opinion that the population is about equal on both islands, but too little is known of the island to form any opinion on this subject. We are all of opinion that it is an inviting and

hopeful field of labour and there are associations connected with it which invest it with imperishable interest. The sandal-wood men who have good opportunities of knowing the natives of these islands say that the Erromangans are the most mild and docile on the group, and their statement is corroborated by the testimony of the Raratongan and Samoan teachers. They are also remarkable for their honesty, and property can be exposed without danger of being stolen. According to the testimony of the teachers the idea that christianity causes disease and death, which has been the formidable barrier to the introduction of the gospel into these islands, does not prevail here.

There are several young men in Erromanga who have been living at Samoa. These we hope will gather around the missionary, and render him valuable aid. The most notable of these men is *Mana*. He spent three years on Samoa, and learned to read the Samoan New Testament. The missionary with whom he resided believes him to be a sincere christian, and his conduct since his return to his own island some years ago has been exemplary. He has been very zealous in teaching his benighted countrymen, and through his instrumentality many have abandoned heathenism. He will be a valuable auxiliary in the missionary work. When it was decided that Mr Gordon should remain he came to me scarcely able to express himself for joy and said, "Thank God we have a missionary of our own now."

The mission now formed on Erromanga will need much of your sympathy and prayers. There is much to encourage at present, but perplexities difficulties and trials will arise sooner or later. Satan will not yield his domination over so dark an island without a struggle. But let us not be discouraged for he who is for us is greater than those who are against us. Let us in our respective stations employ all the means at our disposal to bring another island to the feet of Jesus, looking to God for help, and depending on his blessing for success. Many a ransomed soul from the dark degraded island of Erromanga will yet unite with angelic hosts in celebrating the praises of redeeming love.

On the afternoon of Wednesday the 17th inst., all the supplies belonging to Mr Gordon being lauded we went on shore to visit him in his own house. Our

party consisted of Mr and Mrs Harbut, Mr and Mrs Inglis, Mr Drummond, Captain Williams and myself. After an early tea we had a prayer-meeting, which in our circumstances was very solemn. Our brethren and sisters then bade us adieu, and the "John Williams" was soon under way for the other islands. Instead of going to the "John Knox" I spent the night on shore with Mr and Mrs Gordon which was their first night on Erromanga. It was pleasing to see them so comfortable in their new home.

June 20th. On the day after the departure of the "John Williams" Mr Gordon and I selected a spot to build his house on. The natives soon cleared it and carried the wood to the place. After a hard day's work we had the foundation levelled and the frame partly put together. Towards evening the wind changed and the weather assumed a stormy appearance. The vessel at anchor got ready for sea, as it is unsafe to lay in Dillon's Bay when the wind is on the shore. Under these circumstances I bade a reluctant adieu to Mr and Mrs Gordon and left in the night. A run of 36 hours brought us to Aneiteum. Our homeward voyage was stormy and furnished a good opportunity of witnessing the sailing qualities of our little schooner. She behaved well for so small a vessel. We feel truly thankful to our dear friends for so valuable a contribution to the missionary cause.

J. GEDDIE.

Rev James Bayne.

LETTER FROM MR. GORDON.

ERROMANGA, July 24, 1857.

REV. AND DEAR SIR,—

As a vessel has just called and is making a very short stay, I have to haste in order to send you a few lines relative to our present state on this island and the cause of our glorious Master Jesus Christ, which I have endeavoured to do in the sequel of an account of the Fourth Voyage of the John Williams. After sailing more than the distance of a voyage round the world, and preaching the gospel in four quarters of the globe, since I was with you, I find myself now struggling amid the difficulties of a heathen field; and I bless the Lord for all the way by which he has led me; and for promises of grace according to my day.

I have now no special request to make for any assistance from our congrega-

tions; and only beseech them to strive together in their prayers for me, that God may open a door for the gospel among these debased gentiles, and that I may be enabled to make known to them the mystery of the gospel as I ought to speak.

Mrs G. is in good health, and actively engaged in Mission work. She unites with me in love to Mrs B. and family.

Yours in the Lord,
G. N. GORDON.

Rev. J. Bayne.

VOYAGE TO ANEITEUM.

On 20th of May, after attending a large May meeting at Apia, which was addressed by the Rev Messrs. Harbutt, Turner, Murray, Drummond, Mr Ella and myself, we sailed for Western Polynesia, and called the following day at Savaii, the largest island of the Samoan group, where we spent a few hours pleasantly with the Rev Mr Pratt, and were, soon after, off for Aneiteum, having on board Rev Messrs. Drummond and Harbutt—a visiting deputation from the Samoan brethren to the Western islands. Mrs H. and two children accompanied Mr H. We had pleasant weather and favourable winds sailing west till the 3rd of June, when at midnight we were suddenly overtaken by a hurricane, while our barque was under full canvas. "All hands on deck—let go the topsail sheets!"—soon re-echoed through our trembling barque, awaking up the passengers, who on waking up felt the ship going over on her beamends; but when the sheets were let go she soon righted up again, and skipped over the mountain as if she were a flying fish, while she ran before the fierce breeze, which made tow of two of the topsails before they could be taken in. We were only about forty miles from Aneiteum, when we were thus driven off to leeward, and our anxious expectation of seeing our dear brethren at Aneiteum on the following day could not be realized. On the evening of the 4th we got the first sight of long-looked-for Aneiteum, by flashes of lightning, and on the following day at even we anchored in the harbour, having abundant cause for thanksgiving for our own safe preservation, and that of the missionaries and their families, whom we found in health and prosperity. The Captain stated that if the wind had not changed at the time the squall first struck the vessel, we would have been in dan-

ger of being shipwrecked on Aneiteum.

Mr Inglis came to us on the following day after we landed, and Mrs G. and myself went round to his Mission premises with him, where we spent the Sabbath and part of the day following very agreeably and profitably. My expectations in relation to the prosperity of the Mission on this island were high, and they have been fully realized in relation to the physical and moral improvements which have been effected on it. Mr I.'s Mission premises are set off very tastefully. The Educational building is very suitable for the object for which it was built, and one of the doors has for a stepping stone an Aneiteum idol.

Mr Geddie's Mission premises are also tastefully arranged. Mr Geddie looks exceeding well, and Mrs G. is also healthy and active in the Lord's work.

VISIT TO TANA AND FOTUNA.

On the 10th, having got some scantling poles and rods for a house all on board, we sailed for Fotuna on our way to Tana and Erromanga, having in addition to our party Mr and Mrs Inglis, and Mr Geddie in the little "Knox," with which he seems exceedingly pleased. We landed at Fotuna on the 11th, and met the teachers and two or three hundred of the savage natives of Fotuna, with whom we were *nearly* all very unfavourably impressed: they were in a state of nudity and all armed, and refused to allow us to touch any of their weapons, or to shake hands with them—at least for the most part. The late sickness which has visited this and the neighbouring islands has left an unfavourable impression on the heathen in relation to christianity. The Aneiteumese have produced no change on these natives for the better, as far as we could learn, although this island is more in proximity with Aneiteum than any other island, and teachers from Aneiteum have been labouring on it for several years. That "their hearts are open to receive the word of God," as I have seen somewhere stated, seems to have no foundation in fact, and shows how liable teachers are to err in judgment in the reports which they give to missionaries. After the baptism of one of the teachers' children, and some little efforts were made, as we had opportunity, to favourably impress these savages with the nature of our peaceful mission, we sailed for Port Resolution, where we arrived on the follow-

ing morning, and were exceedingly delighted with the appearance of this truly picturesque port, "where every prospect pleases, and only man is vile."—Our barque grounded on the bar going in, producing quite an excitement on board, which did not last long, for she was soon off and safely anchored in the harbour to the joy of all. We found the natives here in a similar state to that in which the Rev Messrs. Turner and Nisbet left them fourteen years ago—some few favourable and the great majority unfavourable to christianity. The statements of the teachers, when they came on board, did not differ much from the statements of previous teachers in relation to the state of the natives; and I believe that we must look to the missionaries who may be hereafter located on this island, for correct reports of the true state of the natives of Tana, and the amount of good influence which the teachers may have obtained over the natives of this dark island, on which I would have had no objection to have commenced missionary operations, if God in his providence had not called me to Erromanga. We consequently left Tana on the evening of the 13th, after receiving an unfavourable answer from the chiefs, and sailed for Dillon's Bay, where we anchored on the Lord's-day, and after making some inquiries about the state of the place we found that there was no direct opposition to a missionary landing, although the natives were at war.

WORK ON ERROMANGA.

On the 17th, Mrs G., myself, and the native teachers and their wives, landed on the shores of Erromanga, which has become so much known to the world by the blood of Williams and Harris, which was shed upon it in the Mission cause, and after a solemn prayer meeting our dear brethren bade us an affectionate farewell. Mr Geddie did not leave till the following day.

We have been since prosecuting our labours up to the present time—July 24th—with some small degree of success. Mana, an Erromangan who lived in Samoa for several years, is by far the most valuable assistant which I have, with the exception of Ilea, a Samoan teacher whom Mr Geddie left with me yesterday, who, as far as I can learn, is the only teacher who has done more good than harm on this island.

I have established the nucleus of a Normal School at Dillon's Bay, to which I require the attendance of all the teachers who come here for a short time, and it is by such an institution I hope, by the blessing of God, to evangelize this island. I put little dependance on teachers from other islands. I have collected about me already eight Erromangan young men of some promise, some of whose hearts, at least, I hope God will soon touch by his Holy Spirit, and thus I trust the truth will yet spread on this dark island. Some of these young men have been to Sydney and Samoa, and one or two can speak English. By the assistance of these I have translated the Ten Commandments, a few verses of the 95th Psalm, which we sing, and some other portions of the word of God. I have some Samoanized tracts in the language, prepared by the teachers, which I cannot use.

The natives of this island are, with a few exceptions, sunk into a state of fearful degradation, of which you have a most true and graphic description in the 1st chapter of the Epistle to the Romans. They go about with painted faces in a state of nudity, and in relation to shame "are past feeling." Satan seems to be coming forth mightily to dispute every inch of his territory with Christ at present. I hear a stir on the Mission premises! Alas! alas! an assembly of warriors are before the door ready to cross over William's River to fight with their brethren. I have dropped my pen and have gone and spoken to them, and Ilea has also addressed them, but all to no purpose. The war horn is continually sounding in our ears—we hear it when we lie down and when we rise up. They do not kill many men in their battles, but the evils of their wars are nevertheless great, and blighting to all temporal and spiritual good.

We commenced with twelve natives, and of men, women and children forty now attend to our instructions, of whom two or three seem to be not far from the kingdom of God.

My medical skill has brought me into some repute among them already. The Lord alone can give life to the dead soul. As the Spirit moves with and by the work, I feel it is my duty to be very diligent in seeking to diffuse its knowledge among them.

We have our new house nearly ready for inhabiting; and I hope in a few days

to take more active steps to stop the war by placing teachers in influential positions. Mr Geddie will send me the "John Knox" in a few weeks, in the charge of Mr Anderson. It is a happy circumstance that such a young man as Mr A. is now in the service of our Mission, and as our friends were willing a few years ago to support a lay agency in Polynesia—they have now a good and fit opportunity for doing so.

Natives come here from all the islands of the New Hebrides, and I have no doubt that it will yet hold an important influence in relation to other islands of this group. Eastern Polynesia is inhabited by the Malay race, a few of whom are scattered in nearly all these islands. The natives of this island are not inferior in personal appearance to any of the Tanese whom I have yet seen. I believe they are an early emigration from the east, and the same as the black tribes of Australia and all the other black tribes of Polynesia.

MORE MISSIONARIES FOR THE NEW HEBRIDES.

At a meeting of the Foreign Mission Committee, held in Glasgow on the 16th ult., a communication was submitted from the Glasgow Presbytery, to whom a request had been made that they should take steps with a view to the ordination of Messrs. Paton and Copeland as mis-

sionaries to the New Hebrides, intimating that they had delivered their trials for ordination before that court, and that they had been licensed by them on the first day of December. The Presbytery had considered it proper to defer their ordination till the eve of their departure, and referred to the Committee for information as to the probable time of their embarkation. It was agreed that meanwhile Messrs Paton and Copeland should be under the instructions of the Committee, and that their time should be occupied till the period of their departure as much as possible in the manner that may be most beneficial to the mission—that congregations desirous of being visited by them, with the view of promoting the interests of the missionary enterprise, should correspond with the Secretary, Rev Dr Graham—that it would tend to realize the object contemplated by these visits, if, in addition to their Sabbath ministrations, congregations would make arrangements for a week-day evening meeting, at which they should attend—and that these visits should be made by the missionaries in company. The Committee were farther of opinion that their departure from this country should not be delayed beyond the beginning of April 1858, and that their ordination should take place not later than the middle of March preceding.—*Scottish Reformed Presbyterian Mag. for January.*

Other Missions.

FOREIGN MISSION OF FREE CHURCH OF NOVA SCOTIA.

We are happy to give insertion to the following correspondence which we copy from their Record for the past month, and congratulate our brethren of the sister Synod on the near prospect which they have of having an efficient agent in the interesting and important fields of Missionary labour which they have selected.

FREE CHURCH FOREIGN MISSION.

In submitting the following letters for the consideration of the Church, we take leave to say, that it is truly a providential arrangement in regard to our commencing foreign operations, to find that the Committee at home have acted so

nobly, so generously, and christian-like, in obedience to the Apostolic injunction: "Let each esteem others better than themselves." Surely it is a token for good, when that Church, which has educated the Missionary, has been made willing freely to surrender him up to us as our first Missionary to the East,—one whom, in all fairness, she might have claimed for herself. This fact puts our Church on the best vantage ground to begin our Mission to Turkey, as the missionary has not to spend two or three years to become acquainted with the language in which he is to address the deluded victims of Mahomet, as well as the enslaved devotees of the Greek Church. A fairer opportunity for commencement can scarcely be met with in the annals of Missions; and a more important field

than that chosen by our Synod could scarcely be contemplated within the wide range of missionary operations.

We have reason to believe that the Crescent must fall before the Cross, ere the glorious and heart-cheering days of prophetic computation shall be ushered in our world—"when the kingdoms of this world shall become the kingdoms of our Lord and His Christ." As, in the good providence of God, so favourable an opening is presented to us, it is hoped that our ministers and people shall be awakened to the deep importance of this mission—that they will be prayerfully led to consider that they are inserting one wedge into that huge trunk which has spread its far-extended branches throughout Asiatic and European Turkey; which has to be torn top from bottom before the glorious consummation of barbarian, scythian, bond and free, becoming the freed men of the King of Zion.

JOHN STEWART.

1. Letter of Petros Constantinides to the Convenor of the Foreign Mission :—

EDINBURGH, 25 ANNE STREET,
November 28th 1857.

MR DEAR SIR,—

Allow me the liberty to express my grateful sentiments to you for the interest you have taken both in me, in my nation, and in Turkey at large. My earnest prayers are heard at last, and the gracious answer fills my exulting heart with joy unspeakable. Beyond this day of small things, I see the glorious rays of the Sun of Righteousness breaking forth in the East, and the profound darkness of many long and gloomy ages vanish away before the light of the gospel.

I have been informed of the resolutions of your Synod, and hasten to acknowledge gratefully my acceptance of the appointment. I am fully persuaded that HE who put it into your hearts to direct your attention to that benighted part of the world, will soon reward your noble undertaking and crown you with success.

Europeans generally send the gospel to distant lands, and seek to make the name of the Saviour known to people afar off, forgetful, alas ! that in the midst of them and nigh at their sides exists the seat of the most abominable superstitions. India, China, the shrines of Breda and Lama, are the object of their pity,

and occupy their mind as the most proper scenes of their labors, whilst the banner of Mahomet, propped by their exerted efforts sways over the ruins of a corrupted christianity a far more abominable superstition, and a far darker gloom, than the law of the Alcoran. But from the midst of these stupendous monuments of by-gone piety and christian simplicity, a voice has been heard again and again (though alas in vain), "Come over ! come over ! and help us !"

The seven Churches of the Apococalypse seem to rise one after another from their deep slumbers ; and though dark is their night, and their candlestick long removed shines over them no more, yet they with one accord, with aching hearts and longing eyes, wait for the approaching dawn of the bright and morning Star. The Greeks, the Turks, and the thousands of bondsmen of the Mahomedan yoke are ready to break the still harder bonds and chains of sin. Blessed be God, who put into your hearts to come to the help of the Lord, to the help of the Lord against the mighty.

I have neither time nor space here to endeavor to impress upon you the importance of this mission, and the encouragement it affords. Indeed letters would fail to give anything like a just and adequate idea.

I am, dear sir,
most gratefully and truly yours.

(Signed) PETROS CONSTANTINIDES.

2. Letter of Secretary of the Sub-Committee of Assembly on Turkish Missions, to Convenor of Foreign Mission (N. S.) :

MY DEAR SIR,—

Free Church Manse, Alva, by Stirling,
11th Nov., 1857.

Your letter of 23rd Sept. to Mr Mackenzie would have been at least acknowledged before now, but that I was anxious to obtain the deliverance of our sub-committee on the resolutions of the Synod. The committee could not conveniently meet till this week, and hence the long delay. I am now directed to say that the step taken by your Synod has afforded us the highest satisfaction, and that the appointment of Petros Constantinides as your missionary in the East, has our cordial approval. We congratulate your Church on this outgoing of christian concern towards lands whose inhabitants have been appealing to us, like the men of Macedonia, "come over and help us," and the evangelization of which will yet

tell so powerfully on the great movements of the latter day. We trust that the course now entered upon will be owned by the Great Head of the Church, and that your efforts abroad will bring a blessing on your home field. It would have been in some respects desirable to have had Petros with you all winter. Your proposal, however, came close on the session, and arrangements had been entered into for the completion of his studies in Edinburgh, so that, on the whole, it has been deemed advisable that he should still attend the new College. He is studying in the classes of Divinity, Church History, and Natural Science. This will be his last session. In spring, or early in summer, he can be with you in good time for the meeting of Synod, on which occasion, should all things go well, you may proceed to his ordination. But this is in the future. Only let me say that his presence in Nova Scotia, and the information which he may be able to communicate to your congregations, will go far to deepen the interest which you already take in the evangelisation of the East.

I write this in some haste, as I am unwilling to delay any longer in apprising you of what has been done in the above matter. I shall afterwards send you (if you wish it) an extract minute containing the formal expression of our views. I shall also write you fully as to the plans and operations of our committee. I hope by the time your young¹ missionary is ready to enter on the field, we shall have it in our power to send out another from Scotland to bear him company. Let us earnestly wait on the Lord for His rich blessing on this enterprise.

I had almost forgotten to say that Dr. Candlish brought the subject of your mission before the Commission this week, and that a notice of what has been done will shortly appear in the Record of our Church. Do you, as a Church, publish anything? Is there any record of your proceedings? If so will you send me a No occasionally? I should be glad to see what you are about.

With best wishes for the prosperity of your own soul, and your success in the Lord's work,

I remain, my dear sir,
ever faithfully yours,
THOMAS W. BROWN.

CAFFRARIA.

Omitting some of the details illustrative of the wide-spread distress prevailing among all classes of the deluded Caffrians, in consequence of which chiefs and counsellors of the nations are resorting to the Colony to procure the means of subsistence by service, we give the second part of a letter from Rev J. F. Cumming of date Tyumie River, Caffraria, August 24th, and published in the *United Presbyterian Record* for January.

The Caffres will need relief.—The Caffres are thus coming out of their country, while we are going in. What encouragement, it may be said, is there to proceed, if such be the case? Of what use is it to establish a mission in a depopulated country? The ways of Providence are mysterious. Like the Jews of old, they are literally peeled and scattered, but not for ever, we believe. The present is a trying, but a most important period, in which to re-establish the mission in their land. Christianity, which is the noblest system of humanity, says, "Go forward." And as it was said to Moses, we trust it is also said to us, "My presence shall go with thee, and I will give thee rest." As soon as it is known that the teachers have entered, and are about to commence their good work, the scattered fragments of the people will come around the spot. But here our trials will begin. Shall we look with a callous and indifferent heart to the many objects perishing for want? Shall we say, Be clothed and be fed, while we stretch out no assistance to their present necessities? Shall we call upon them to look to a kind and gracious Saviour, who died for their sins, and yet withhold the means of preserving them in existence? If we wish to find a place in the hearts of the people for the gospel, we must illustrate its spirit by mitigating their bodily wants, and thereby manifest that we are the followers of him who went about doing good to the bodies as well as the souls of men.

It is not to be expected that we missionaries can do much out of our own salaries, when the means of subsistence are now *three* times as much increased in price as they were a few years. We represent the Christianity of the churches of our own body in Scotland, amongst the heathen Caffres; and surely, when a most propitious time for laying the foundations of our mission deep and

broad amongst them is presenting itself to view, we will not be ashamed of placing confidence in their liberality on such an occasion as this. Time is precious. The people are perishing. When a people, in innumerable instances, are forced to masticate their shoes—their skin carrosses—and have even reached in some cases to the insane condition of devouring their own offspring to preserve life, shall we wait a reply to our request for aid from our prosperous churches at home? No, we will not insult their christianity. We intend, as circumstances dictate, to deal out to the hungry with prudence what we can to sustain the lives of some, and confidently look to our Scottish Christian friends to relieve us from the responsibility of our attempts.

Mothers and Children.—The following touching scenes are from a letter of the Rev. Tiyo Soga, dated Peulton, 2d September, addressed to a gentleman in this country:—"We are seeing sights that are making our hearts bleed and our eyes weep. It was only yesterday that I, with my own eyes, saw a sight, which will remain long in my memory. With my own hands (assisted by others), I dug the grave of a Caffre mother and two young children, who had died of sheer starvation. Death overtook the miserable creatures about half a mile from the station. It appears from the position in which we found them, that, exhausted with hunger and fatigue, she sat down and composed herself and her little ones to sleep. The ample Caffre carross was placed over them all. The youngest one lay near her mother's breast, and the other behind. Ah! from that sleep they never awoke. From their appearance, they seem to have died away in sleep. There were no indications of any struggles. Children are coming here daily in scores in quest of food. The most of these are so weak and thin as to look positively like animated skeletons. A boy 12 or 13 years of age was brought here two nights ago, in a state of perfect insensibility. I cannot adequately describe his appearance. On looking at him, I could only wonder at the tenacity of human life. So thoroughly gone did he appear, that we became apprehensive of his ultimate recovery. However, food and clothing are working wonders for him. Among the persons who came to-day to the mission-house, were two women, the wives of a Caffre,

who has done the unnatural act of destroying some of his own children to escape death. He ran away some time ago to the colony, and left his wives, with five children, to make the best shifts they could. Four of the children died on the road to this place, and the surviving infant was so weak, that when they set him on his feet he sunk down. It was truly melting to see them."

Government Aid will not reach at all.—There are persons who say, there is no need to send any help to these starving Caffres, as the government is interposing for their relief. Mr Soga says on this subject,—"Committees of relief are being organised throughout every part of the colony. Government is holding out a helping hand; but the efforts made, both by the government and by the colonists, will not be adequate to meet the wants of all. Hence our appeals to the people of Scotland. The worst is yet to come. There are eight months between this and summer. All that will be an interval of dreadful suffering to the poor Caffres. There are many who are anxious now to sow, but the state in which they are will not allow them to cultivate extensively, so that what they may realise afterwards will be sufficient only to feed them for a short time."

Minute of the Foreign Mission Committee.—The preceding details were submitted to the Committee on Foreign Missions, at their meeting on the 1st of December, when they "agreed to state, that they approve of the proposal of the missionaries, to impart prudently, as circumstances may require, temporary relief to the suffering Caffres, in the expectation that the liberality of the church will meet the outlay." The missionaries have been informed, that the committee do not feel themselves authorised to grant aid for this object out of the usual mission funds, but they have given authority to bestow relief, chiefly on those who may gather around the mission station in British Caffraria, in the hope that the benevolence of the church, to which the appeal for assistance is now made, will cover the expense which the missionaries may incur. We trust that those who have it in their power will come forward in this time of need, and enable the missionaries to afford such succour as will save many from death, and as will make upon the minds of the Caffres an impression which may dispose them to take from the hands of

the missionaries the bread of life. Some few donations have already been received; and we are glad to learn that the Ladies' Society of Glasgow have collected £20, that the congregation of John Street, Glasgow, have raised and placed £30 at the disposal of Mr Soga, and that the congregation of Anderston are raising a sum to be placed in the hands of their missionary, the Rev Mr Johnston. Now is the time "to deliver those that are drawn unto death, and that are ready to be slain."

AITUTAKI—HERVEY ISLANDS.

MR BOYLE, of the London Missionary Society, who, with no European assistant but his devoted wife, has for a number of years laboured with signal success in this remote island, writes, of date 18th December last:—"I mentioned in my last, if I remember right, that seventeen Kenrhyn islanders had found their way to Aitutaki. These islands (situated about 10° nearly due north) have been reputed the most savage and irreclaimable in the whole Pacific Ocean. When the brig, "Chatham," left this for California, the captain secreted one of my scholars, and carried him off. Now, although he was not a good boy, yet he was the means of saving the crew from intended violence. On arriving at Kenrhyn islands, his glowing tales of what the Gospel had effected in Aitutaki, awakened desires so strong to see our people, that the party now here engaged themselves to a trader, to dive for a given quantity of pearl shells, for a passage to Aitutaki. Having fulfilled their agreement, they were brought here. They came naked. Our people immediately clothed them; and they were located among the members of the church. Their frequent quarrels

among themselves drew largely upon the patience of our people; and, although prompt and effectual interference was always at hand, yet they would persist in venting their savagism in self mutilation. After eight months stay among us, during which time they attended regularly our schools and public ordinances, a very marked change was apparent. We heard they had begun to pray; and, at a latter period, they sought class-fellowship. After a short time they applied for baptism. In addition to my personal attentions, with a view to preparation for the rite, I appointed the most intelligent members of the church to aid them to a proper appreciation of the requirements of the Gospel. After various examinations, their conduct and scriptural knowledge being deemed satisfactory by the church, sixteen of them were publicly baptized on the 30th August 1856; to us a most interesting and solemnly impressive occasion. One week after this service, at a church-meeting, one of the probationers, a young man, named Toma or Thouas, gave an effective narrative of the providence by which he was brought into a state of grace;—a narrative which illustrates also the annoyances to which these poor islanders are exposed from the European ships which so frequently visit them. * * * At some points of Toma's narrative, a deeply subdued feeling pervaded the assembly; the big tear glistened on many a cheek; but so intense was the emotion, that none cared to lift the arm to wipe that tear away. At the close of the narrative, the church united in singing the beautiful hymn of Cowper, 'God moves in a mysterious way.'—*U. P. Magazine for January.*

News of the Church.

HALIFAX PRESBYTERY.

The Presbytery of Halifax met in Halifax on the 5th January, and being duly constituted, and having sustained the meeting called by the Moderator and held at Shubenacadie on the 24th November, for the purpose of licensing Mr John McKinnon as a preacher of the gospel, proceeded to dispose of the ordinary business.

Papers were then read by the Clerk

which had been transmitted by the Presbytery of Pictou, viz.:

1st. A call from the congregation of Central Church, West River, addressed to the Rev George Christie of Yarmouth, signed by 86 persons, members of that Church.

2nd. A paper expressing cordial concurrence in said call signed by 20 persons being hearers in that congregation.

3rd. A paper from the congregation

of Central Church containing reasons why Mr Christie should be translated to West River.

It was agreed that the call, together with the accompanying papers, should be immediately transmitted to Mr Christie; and that Rev G. Clarke, of Shelburne, should preach at Yarmouth on the 4th Sabbath January (with permission to choose the *fifth*, provided timely notice be given to Mr Christie and Yarmouth congregation), and call a meeting of the congregation, during the week, to apprise them of the facts of the case; lay before them the reasons of translation, and to inform them that this Presbytery will meet in Halifax on the first Tuesday in March, when they will be expected to appear for their interests either by commissioners or by written documents. It was farther agreed that the Clerk do give Mr Christie notice of the next meeting of Presbytery that he may be also present personally or by letter.

Rev Hugh Ross was appointed to Newport during the remaining portion of the month of January, to be followed by Mr James Murray during the month of February and until appointments should reach him from the Clerk subsequent to the next meeting.

Reports of probationers having been disposed of, the Presbytery adjourned to meet again for Presbyterial visitation in Poplar Grove Church on Monday evening, the 1st day of March, at 7 o'clock, sermon by Rev J. L. Murdoch; and for the discharge of the ordinary business, at the same place on Tuesday, the 2nd March, at 11 o'clock, A. M. The proceedings as usual were closed with prayer, by the Moderator.

Notices, Acknowledgments, &c

The Rev Professor Ross acknowledges the receipt of £5 from "a friend" in Miramichi for the benefit of the Seminary, which he will expend to the best of his judgment according to the wishes of the generous donor.

J. & J. Yorston acknowledges the receipt of 5 yards of homemade flannel from Mrs Robert McConnell, Back Meadows, for the Foreign Mission.

Pictou, January 21, 1858.

Robert Smith, Truro, acknowledges the receipt of the following:—

Foreign Mission.

Students' Missionary Society,
per Mr S F Johnson £14 3 11

Half of annual collection, Truro congregation 8 15 1½
Ladies of Noel Shore District, 20 yds cloth & 4 skeins yarn 1 6 3
Mrs Wm McNutt, Lower Village, 4 yds cloth 7 6
Ladies of Upper Stewiacke, a box of sundries 2 2 4

Home Mission.

Students' Missionary Society, per Mr S F Johnson 9 7 0½
Half of annual collection, Truro congregation 8 15 1½
Miss Rebecca Kent, 8 yds cloth 10 0

Seminary.

Mr Robert Johnson, L V, Special Effort 1 0 0
Mr Adam Johnson, U Stewiacke 2 0 0
Rev John Cameron, N M River 21 0 0

Monies received by the Treasurer from 20th December, 1857, to 20th January, 1858:—

1857. Foreign Mission.
Dec 21. Mrs Samuel Fraser, Fish Pools, per Rev D Roy L0 5 2½
" Do, do, for Mission Schr 5 0
31. Treasurer Noel Missionary Society 2 0 0

1858.
Jan 4. A Friend in Miramichi, per Mrs Ross 2 10 0
" Proceeds of Pic Nic at West River, Pictou 13 15 0
" Mr Robt Smith, Truro 61 7 5½
" Do, for Mission Schr 3 14 4½
" Union Hall Sab'th School, per Rev G Patterson 1 1 0
" A friend, ½ of prizes taken at Agricultural Exhib'n 10 0
" Sabbath School, N S Middle River 1 8 11
" Collection taken in Primitive Church, N G 32 17 9
" Ladies' Missionary Society, Tatamagouche 10 7 6

Home Mission:

" Treasurer Noel M Soc'y 2 0 0
" A Friend in Miramichi, per Mrs James Ross 2 10 0
" Robert Smith, Truro, balance of half year acct 18 4 8
" Union Hall, West River, per Rev G Patterson 1 1 0
" A friend, ½ of prizes taken at Agricultural Exhib'n 10 0
Seminary.
" Mr Robt Smith, Truro 56 19 7
" Pictou Ladies' Sem Soc 4 0 0

Synod.

" Mr Robert Smith, Truro 5 0 0

Received and transmitted to the Treasurer since the 22nd the following sums:—
John Fraser, Chipman, Queen's

Co, N B, for Foreign Missions	L1	0	0
Philip Peebles, Quebec, for Home Missions		1	0
Do, for Foreign Missions		1	0
Do, for Seminary		1	0
Do, for Colportage		1	0
Benjamin H Coffin and Augusta D St Croix (offin (children St Peter's) 2s 6d each PEI c'y			4
		5	4

P. G. MCGREGOR.

January 26, 1858.

The Agent acknowledges receipt of the following sums for *Christian Instructor* and *Missionary Register* :—

James Fraser	LO	5	0
Rev G M Clarke		5	3
Mrs Saffrey			5
Alexander McBirnie		1	0
Donald Rochefort		1	1
Rev A L Wyllie		6	13
Mrs Henry Urei			1
Rev James McG McKay		1	12
George A Blanchard			10
Rev James McLean		7	2
John Carter			5
E Fulton			5
Rev A Fraser		1	0
Edward Logan			17
Mrs Blackwood			5
Do, Estate of late Rev R Blackwood		18	9
E Beyd			10
Alexander McDonald			5
John Fraser			10
John Burton			5
Rev George Christie		2	0
Andrew Madden			3
Miss McIntosh			1
George P Mitchell			10
J J Bremner			5
Arthur King			10
D F Layton		2	11
James R Hart			5
Thomas Fenerty			10
—, Madden			1
Samuel S Morrison		4	0
Thomas Chisholm			13
Mrs Wier			1
T A McKeen		1	17
William Stewart			5
Mrs Janet Atkinson			5
Misses G and C Stewart			5
Rev John Sprout			5
Miss Fraser			10
James J O'Brien		1	10
Rev B S Patterson		2	0
Rev W McCulloch			5
Thomas McCulloch			5
Prussia Birch		1	12

Ross, Rev Messrs Patterson, McGilvray and Walker, together with Messrs John McKenzie, Roderick McGregor and Samuel Cameron, Ruling Elders. Rev George Patterson, Secretary.

Board of Foreign Missions.—Rev Messrs Baxter, Kier, Roy, Walker, Bayne, Watson, and Waddell, and Messrs Jasper Crow, Kenneth Forbes, R. McGregor, M. Archibald, John Adamson and E. Langille, Ruling Elders. Secretary, Rev J. Bayne.

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

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

Committee for Friendly Conference with Committees of other Presbyterian Churches.

—The Moderator, Rev Messrs J. Ross, Sedgewick, Bayne, Cameron, McGregor, Smith, McCulloch and Baxter, and Messrs S. Creelman, R. McGregor and M. Archibald, Ruling Elders.

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

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

Committee on Colportage.—Rev John I. Baxter, and Messrs Isaac Logan and Jasper Crow.

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

Agent for the Christian Instructor and Missionary Register.—Mr James Barnes, Halifax

Terms of the Instructor and Register.

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

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

Orders and remittances to be forwarded to Mr James Barnes. Remittances may also be sent to the Synod Treasurer.

Boards, Standing Committees, &c.

Board of Home Missions.—Rev Professor

PREPARING FOR PUBLICATION,
MEMOIR
AND
A FEW REMAINS
OF THE
REV. JAMES M'GREGOR, D. D.,
COMPILED BY
His Grand-son, the Rev. George Patterson.

THE volume will consist of a Memoir embracing all of his Autobiography which has been preserved, with a large number of facts and incidents collected with much labor from various sources, not only illustrating his character and life, but also exhibiting the state of Nova Scotia in its early settlement; and of his Remains, consisting of Letters, Pamphlet on Slavery, Essay on the African Trade, &c.

The whole will form a handsome volume of between 400 and 500 pages. The price will be 4s. 6d. to subscribers, and 6s. to non-subscribers.

It is not intended to publish before some time next year, but it is desired that subscription lists be returned at an early day, that it may be known what number of copies it may be necessary to put to press, and also, because should the number be sufficiently large, it will enable the author to reduce the price. To prevent the charging of subscription lists, every tenth copy will be gratis.

January, 1858.