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T H E  
CHRISTIAN INSTRUCTOR  
AND  
MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

NOVEMBER, 1859.

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1859.

# THE CHRISTIAN INSTRUCTOR.

NOVEMBER, 1859.

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

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## OUR SAVIOUR'S THIRST UPON THE CROSS.

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“After this Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now, there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.” John xix, 28, 29; comp. Matt. xxvii, 47-49; Mark xv, 36.

These words present us with the concluding scene of our Lord's sufferings. The exclamation “I thirst” was uttered immediately after that “horror of thick darkness” which settled on the Redeemer's soul, under the withdrawal of the sensible manifestations of his father's love, which drew from the depths of his being that heart-rending cry, “My God, my God, why hast thou forsaken me.” As some hero, who, amid the heat and excitement of battle feels neither his wounds nor weakness, but when the conflict is over, and in the very moment of victory, becomes conscious of the bleeding of his wounds, and the need of refreshment, so our Saviour in the deeper sufferings of his soul regarded not the sufferings of the body, but when the soul's distress is passing away, his physical nature asserts its rights, and the pains of thirst came home to him in all their intensity. Let us look at some of the truths suggested by this incident.

First. It exhibits the exact fulfilment of prophecy. The prophecies regarding our saviour are numerous and minute. They were given at various intervals, during a period of 3600 years from the first promise after the fall, that “the seed of the woman should bruise the head of the serpent” till the announcement of Malachi, the last of the Old Testament prophets, that to “them that feared his name should the sun of righteousness arise with healing in his wings.” These prophecies embraced the whole of our saviour's life, and labors, and sufferings, in the minutest particulars. They told of his miraculous conception, “A virgin shall conceive, and bear a son, and shall call his name Immanuel.” They described his miracles of healing, “Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped; then shall the lame man leap for joy, and the tongue of the dumb sing.” How tender the de-

scriptions of his life of sorrow. "He shall grow up before him as a tender plant, and as a root out of a dry ground, he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief."

But especially were the closing scenes of his life portrayed in their minutest shades. How touching Isaiah's description of his meek submission to the insults of his enemies and the cruel death to which he was subjected. "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter and as a sheep before his shearers is dumb, so he openeth not his mouth." The agony of Gethsemane was described by David, speaking in the person of the Messiah, "save me, O God for the waters are come in unto my soul. I sink in deep mire wherein there is no standing. I am come into deep waters, where the floods overflow me." His betrayal by a false disciple was particularly mentioned. "Mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." The very price for which he was betrayed, was declared by another prophet. "They weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast it to the potter." Many of the particular insults and injuries done to him are specially mentioned. "I gave my back to the smiters, my cheeks to them that plucked off the hair, I hid not my face from shame and spitting." "I am a reproach of men and despised of the people. All they that see me laugh me to scorn, they shoot out the lip, and shake the head. they say, he trusted in the Lord that he would deliver him, let him deliver him, seeing he trusted in him." The 22nd Psalm minutely describes a death by crucifixion. "They pierced my hands and my feet." And even the minor incidents of the scene are recorded.—"They parted my garments among them, and for my vesture they did cast lots." While in the same Psalm the deeper anguish of his soul finds expression in forms, which take us more deeply into the heart of the savior than do even the narratives of the Evangelists. "My God, my God, why hast thou forsaken me?"

Jesus now looks back and sees all this accomplished.—All that was written in the long roll of prediction has been fulfilled, done to one thing. There remains one more item in the catalogue of sufferings to be endured—one more drop in the cup of his anguish to be drunk and all will be over. He is as a traveller ascending some rugged mountain side, who has surmounted one difficulty after another, until there remains but a single eminence to be surmounted and he shall have reached the summit. In the 69th Psalm at the 21st verse, the last verse of that portion of the Psalm, which describes his humiliation and sorrows, it was written, "They gave me gall for my meat and in my thirst they gave me vinegar to drink," and "the Scripture cannot be broken." Therefore he must drink of the vinegar and then he will be able to cry "It is finished." "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst."

2nd. This exclamation of our saviour exhibits him as possessor of complete humanity. A death by violence when lingering is after

ded by excruciating thirst. Had there been nothing in the narrative to show that our savior suffered in this way, infidels might have objected that it did not bear the indications of truthfulness. Some professing christians might have supposed, that he did not suffer all that another man would have suffered in the same situation. There has been in past ages a sect, which maintained that our savior was a man only in appearance, and that his sufferings were in appearance merely, who might have derived from the absence of such a record an argument for their errors. Others might have supposed, as many are apt to suppose, that his divine nature so sustained his human, that he did not endure what one of us would have suffered under the same treatment. The cry of thirst was necessary to show to all ages that his were the ordinary sufferings of the cross,—that he endured just what any of the children of men would have endured, if nailed to the cross, and subjected to the pain and loss of blood and fever of such a position. He is verily, “bone of our bone and flesh of our flesh.”

And how much of comfort is there in this for a dying believer! Painful thirst is a common suffering of the dying, and in numberless instances has been and will be the portion of the children of God to the latest ages. “Forasmuch, then, as the children also were partakers of flesh and blood, he also took part of the same, that *through death* he might destroy him that had the power of it, that is, the Devil, and *deliver them who through fear of death were all their life time subject to bondage*. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore, *in all things* it behoved him to be made like unto his brethren.” Nor should it be regarded as among the least important of the “all things” in which he was made like unto his brethren, that he was like them in the pains and sorrows of a dying hour—that he, too, said, at such a time, “my strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me to the dust of death.” How sweet to the dying christian, to remember that the Saviour endured the same and sympathizes with him; and “in that he himself suffered, being tempted, he knows how to succor them that are tempted.”

Thirdly, what a picture does this present of *the humiliation of the Son of God*. Who is it that thus cries for water to quench his thirst? It is he who in his divine nature is the Father of the rain; who sends every drop of dew; who “sendeth the springs among the vallies, which run among the hills;” who dug the channels of every river; who gathereth the waters of the sea together as an heap; who layeth up the deep in storehouses, and who says to its mighty waves, “Hitherto shalt thou come, and no further.” Yes; He who was the Son of God not only becomes man, but stoops to suffering, and in his suffering; to beg for relief which no sympathizing hand was near to afford. “Into the midst of the circle of his trade enemies and hard hearted watchers, he utters this simple word. Neither pride nor resentment seals his lips. The first word which he utters in his present perfect consciousness that he would henceforth be the king upon the throne of grace, was a supplicating request, like the word of a mendicant. No resentment restrains him; although these men had already wished in scorn and mockery

to give him drink, and are representatives of a world which would have given him the dismissing potion of vinegar and gall."

Fourthly, our Saviour's cry is a striking manifestation of the justice of God. The pains of extreme thirst are represented by all who have endured them as the most excruciating that man can endure. Hunger produces faintness, but the pain is soon over. But the anguish of intense thirst is intolerable. Why was it then that the Son of God thus suffered? It was because of sin. The sword of divine justice had been unsheathed against him. "Awake, O sword, against my shepherd, and the man that is my fellow!" The arrows of the Almighty were drinking up his spirit. Terrible is the exhibition of divine justice in the case of one, merely man, enduring its full power. "In hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, saying, Father Abraham, have mercy upon me; and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." But more fearful is it to hear the Son of God, who knew no sin, but when bearing the weight of our transgressions, uttering a similar cry.

Lastly, the cry of our Saviour, though in one view the expression simply of external physical suffering, may be also viewed as a type of an internal spiritual truth. "My meat and my drink, he says, is to do the will of my Father which is in heaven." So here, the expression which previously expresses only an outward need, may express the pangs of his soul in this important crisis of our redemption. "Though Jesus," to use the words of another, "primarily meant, by his fifth word, his physical thirst, yet there lay in the back-ground — since he now first uttered it, and uttered it that the scripture might be fulfilled—a spiritual thirst of his soul, likewise; he longed for the final consummation, the perfecting of his sacrificial offering." He, like the psalmist, thirsted for God; but he also thirsted for men, for the completion of his redeeming work in their salvation. As another writer remarks, "as he thus thirsted for the refreshment of the drink, so he thirsted to drink of the refreshment of love—for a final human greeting—for a human blessing. And if we pursue this to its deepest meaning, we may say that he, with a special depth of feeling, thirsted for the souls of men."

What response did this cry awaken? Surely nature itself would have heard the lamentation of its Lord. Ye waters, that had felt his power and acknowledged his sway, why rushed ye not to his relief? Thou Cedron, that had so often heard his words of wisdom, or seen his works of love as he passed to and fro on his errand of goodness, why wert thou indifferent? Thou Jordan, whose waters had laved his brow in the holy waters of baptism, why wert thou not ready to moisten his parched lips, and cool his burning tongue? Or thou, more distant Galilee, whose waves so readily obeyed his voice, and in their wildest uproar became still at his command, or bore him aloft as he trod their surface, where wert thou now, that thou heardst him not in the hour of his extremity?

Or, if inanimate nature was deaf to the cry, shall the intelligent creatures remain equally insensible. Did David say, "oh, that one would give me to drink of the well that is in Bethlehem," and did his three mighty men break through the host of the Philistines,

obtain the desired supply to their beloved chief, where then were you, ye angels that excel in strength, who do his commandments, hearkening to the voice of his word? Where were you, ye spirits of the just made perfect, whom he causes to drink of the rivers of his pleasure, that ye brake not through the opposition of earth and hell, to give to the Saviour drink? Ah, we know how gladly ye would have fulfilled such a commission! Twelve legions of angels only waited permission to fly to his relief. Joyfully as they ministered to him in the wilderness, tenderly as they cheered him in Gethsemane, so would they have served him in his last extremity; but divine wisdom willed otherwise. "Thus it is written, and thus it behoved Christ to suffer."

His cry was to be the occasion of one more indignity. "Now, there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." At the commencement of our Lord's crucifixion, the soldiers in accordance with the Roman practice of giving stupefying drinks to criminals about to be executed, for the purpose of deadening the pain, offered him wine mingled with myrrh, but he would not drink. He would die with unclouded mind. Though we do not say that the Christian may not lawfully partake of the opiate which eases pain, yet have we not known the dying Christian refuse that which, while it would relieve pain, might unfit the mind for contemplating with clearness the realities of his situation, and in so doing we have thought him conformed to his Saviour. But the drink offered at this time was of a different character. The vessel was for the use of the soldiers, and it contained a species of vinegar, or sour wine, called by the Romans *Posca*, used by the Roman soldiers and by the lower classes among the Jews, which when mixed with water made a not unpleasant acid drink. This was what was given to our Saviour at this time.

From whom then did the relief come? John merely says, "they," pointing it out not as the act of the bystanders, but of the Gentile soldiers, who were employed as his executioners. But the other Evangelists inform us more specifically, that it was the work of one of them. The others steel themselves against pity, and perverting the meaning of his previous cry, they mock his dying anguish. "They that stood by said, this man calleth for Elias." One of the guard, touched with something of human compassion, prepares to afford him relief. The others speak, mocking him for such an act, "Let us see whether Elias will come to save him." It has been supposed by some that this man acted under friendly feelings to Christ. We cannot think so. In immediate connexion with the giving of the vinegar, our Saviour says, Psal. lxxix. 20, "Reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity, and there were none; and for comforters, but I found none." And Mark tells us, that even in giving the drink, this man responded to the mockery of the others, in similar terms, "Yea, verily, wait, and let us see whether Elias will come to take him down. Yes, our Saviour, in the agony of a dying hour, had no comforter. If this man manifested pity, it was the pity of scorn—it was compassion mingled with contempt, and accompanied with ridicule and mockery, which are indeed as gall to the suffering spirit. "Thus, the most

fearful cry of amazement ever echoed upon earth, the most sacred word of lamentation, with its deep mystery of consolation for a sinful world, is at once mockingly perverted by malignant wit! And it was only a prophecy of ten thousand such instances, the same in principle, which Christendom has since witnessed."

How different the condition of any of us when dying. Friends stand around like ministering angels, eager to anticipate every want, rejoicing if it is in their power to alleviate in any degree our distress. Even the poorest are sure of all the attention that kindness and sympathy can afford. No enemy can enter our chamber to mock our dying groans; but let us remember that even for these outward attentions, we are indebted to the saviour. For such is not the state of matters in heathen lands, where the gospel of Christ is unknown. But, oh how much more thankful ought we to be for those spiritual enjoyments which were procured by these sufferings! It is in consequence of these sufferings, if any of us are not obliged to cry for a drop of water to cool our tongues amid the anguish of the place of woe—it is owing to the same cause, that any shall drink of the living fountains of water; which spring from the throne of God and the Lamb.

Jesus partook of the vinegar, though offered in scorn. It refreshed him for the moment. It gave him, as it were, a little strength to die. It invigorated his failing breath to utter the shout of victory. "When Jesus therefore had received the vinegar, he said, It is finished, and he bowed his head and gave up the ghost."

And now in consequence of our Saviour's sufferings, the mountains drop down new wine, and the hills flow with milk, streams break forth in the desert, and the voice of mercy cries aloud—"Whosoever will, let him come, and take of the waters of life freely."

To thee, reader, is this invitation now addressed. Wilt thou accept, or wilt thou refuse? A time is coming when thou, too, shalt be on a dying bed. Thou wilt have in this christian land all the outward attentions that thy case requires, but vain will all these be to quiet the apprehensions of thy soul. Oh, what if it will be found then that you have been among those who regarded the Saviour's sorrows with indifference, or, like those standing round the cross, made them the subject of thy profane mockery! Thy burning thirst will only be a feeble foretaste of what thou shalt endure, when thou shalt cry, but cry in vain, in that fire which shall never be quenched, for a drop of water to cool thy tongue. "Ask thyself, oh reader, as his word asks thy soul, For what am I thirsting? If I have forsaken the living fountain, and the hewn out cisterns, all the seeming living fountains of nature and the creature become dried up, and God in righteousness *forsakes thee*,—what and whither then? The answer is, give thyself to him, and he will give himself to thee; then, as a believing christian, thou shalt not, in distress and in the dying hour, lament, in the language of the psalm of lamentation because he hath fulfilled its meaning for thee."\*

\* Stier on the words of the Lord Jesus.



## THOUGHTS ON PRAYER.

## A Fragment.

BY THE LATE REV. HUGH GRAHAM, STEWACKE.

Nothing tends to make us faint in prayer, more than what is called a want of a frame in the beginning and progress of that duty. We often measure the success of our supplications by the inward feelings of our own mind, rather than by the exercise of grace, and our simple dependence on the infallible word of God. We are attached to a life of sense, and while we wish to obey God, and pray without ceasing, we wish also a sensible emotion of spirit, a gale from above to encourage our progress and animate our hearts in coming to the glorious high throne. When God is pleased to deny this, we say "we do well to be angry" and restrain prayer before God. When our thoughts about God and ourselves are confused, when we "cannot order" our speech because of darkness," how are we discouraged, how soon do we faint. When instead of that fullness of thought, profusion of words, and strength of argument, we once enjoyed in prayer, our voice falters, our minds are overwhelmed, and our mouths are sealed before God, how natural is it for us to neglect this important duty. Formerly we poured out our hearts to God with enlargement of mind and pertinence of expression, to our own improvement and to the edification of others. Now our thoughts are frozen, and when we enter into our sanctuary, we cannot prevail. How little heart do we often find to our duty, and especially to frequent and fervent converse with the most High God. Many a time do we begin to pray without a sense of the authority of the supreme Lawgiver, without the constraint of the love of Christ, and without a desire to glorify the spirit of grace and supplication. The fear of offending the generation of the saints, our love to our own reputation, or the force of custom, often excite us to address the Father of mercies rather than a sense of need and obedience to the royal law; and if such inferior motives impel us to duty, how formal and cold must we be in the performance of it.

2. We are ready to faint in prayer, when our thoughts wander in it. To serve God without sin and infirmity, without interruption, is not granted to the holiest man upon the footstool of God. It is the province of heaven and not of earth; in every duty there is some defect, and who dares affirm before God and the Church, that he ever prayed without a wandering thought. Our hearts are naturally volatile and restless, and ever after we return to our true rest by faith, they retain a great deal of their former instability. It is no uncommon matter, that the mind is distracted in the presence of God. Our hearts are like the troubled sea, our adversary the devil strains every nerve to divert our affections from God and things above; and the vanities of time press upon us when making our nearest approaches to our Father in heaven. Our faith is weak, our love feeble and our experience scanty, hence how easy is it to overcome a weak faith, to damp an expiring love, or contradict a wavering experience. We are but sanctified in part, our affections are in alliance with the objects around us, our heart is an evil heart

of unbelief, and oh, how hard it is to fix the heart upon the invisible God. How seldom do the things that are unseen and future predominate in our views and practices over things present and seen. The best of the saints have been afflicted with a wandering spirit in prayer.

But their distraction of mind never was nor can be involuntary. It is their daily burden and perpetual grief. They oppose it with every argument that the word of God without them and the work of God within them can furnish; and blessed be God, these involuntary wanderings of mind will not and cannot hinder the efficacy of our prayers. Nothing can restrain the effect of prayer, unless "regarding iniquity in our heart." A prayer excited by the energy of the Holy Ghost, and presented to God through Christ our advocate, will find its way to the throne of grace in the face of all the devils in hell, all the suggestions of unbelief, and all the remaining infirmities of the child of God.

2. Saints are apt to be impeded in this duty, by a fear that their prayers are not answered. God always hears the prayers of his saints, and hears them with acceptance, when influenced by his spirit and regulated by his divine will; but he may not nor does not always signify to them that he does so. He may deny them for the present what they ask and yet grant it to them afterwards. This delay may be in mercy to them, to show his sovereignty, to accomplish his own gracious purposes, to try the faith and patience of his people, and to check their overvaluing a favorite mercy. Saints too frequently discover great impatience with respect to the answer of their prayer. They reckon sometimes that those prayers that are not soon answered are lost, and never will receive any return at all; but the God whom they seek will at his own time and when it is in reality best for them, grant his people the desire of their heart. The expectation of the poor will not be lost for ever. He may while they are speaking in prayer bow the heavens and come down, suddenly confer the things they ask and even prevent them with the blessings of his goodness. But he very frequently orders it otherwise. He taught the Old Testament Church to wait long for the coming of Christ, and when Christ came he was a blessing infinitely deserving all their prayer, justified and exceeded all their expectations. Thus does God amply repay the length of time and ardour of hope spent in waiting for his promised favors. God may not grant what his people seek, but he vouchsafes something better, or at least something as a pledge that the grand favor will be bestowed in due time, or he may satisfy their faith by a simple renewal of the promise, on which they have rested. Both cases are exemplified in the conduct of God towards Abraham. The promise concerning Isaac was renewed, and as a pledge of Isaac, he gave Ishmael. God may not answer the prayers of his people all at once, or in an open sensible manner, but by degrees, and in the course of his providence in a hidden or imperceptible way.

But it may be enquired, what are some of the evidences, that God hath heard and will answer prayer. This is truly a difficult question, and must be answered with the greatest diffidence, lest God's ways be arraigned or limited and the saints of the most High discouraged. In general we may affirm that it is no mean evidence of

the approach of an answer, when we are kept perseveringly at the throne of grace, when we have amidst all our infirmities a desire to draw near to God. If we are soon angry, and turn our backs upon God, when he is pleased to protract an answer, it is an unhappy sign, that we are strangers to the grace of prayer. But if after all denials we continue to knock at heaven's gates, in this duty, it argues an answer at hand. If we grow more and more earnest the longer we are employed in this duty, verily we are greatly beloved and shall obtain our request. Those who in the exercise of the gift of prayer are all fire and a flash at first, but afterwards degenerate into formality, are neither seeking nor are likely to obtain an answer to their prayers. Resignation to the will of God, as to the time and answer we ask, and the measure of mercies that would suit our case, is a happy evidence that we will receive all that we crave. When the more we pray we grow more humble in our own esteem, the answer is near. "Before honor is humility." But perhaps God hath answered the prayers of his people, and they know it not; they are heedless and unobservant of his methods of grace, and his procedure in providence. When Christ, the hope of ages, and the desire of all nations, came to this world, how few observed the brightness of his rising. Saints are perhaps ignorant of this delightful truth, that God often commutes the mercies they seek. If they ask for comfort, he hides himself, to be an occasion for the exercise of their faith. If they seek deliverance, he only lets them know that his grace is sufficient for them.

[The above has been forwarded by one of Mr. Graham's family, believing it to be his production. We are happy to give insertion to any of the productions of our fathers in the ministry, which may serve as memorials of them. We embrace the opportunity of rendering thanks to those who have lately forwarded to us documents of this kind.]—En.

## PRESBYTERIANISM AND THE WALDENSES.\*

In this address it shall be my aim to bring together certain materials furnished by the history of the ancient Vaudois church, out of which an argument may be framed confirmatory of our belief in Presbyterianism, as the Scriptural form of church government. The limits to which I must restrict myself, will probably render it impossible for me to do much more than prepare and arrange the premises from which, as it appears to me, a conclusion favourable to the Presbyterian form of church government may validly be drawn. With the design designated, we would institute an enquiry into the antiquity, the form of government, and the character of the ancient Vaudois, or Waldensian church, by which we mean that evangelical church which for centuries has existed in the valleys of Piedmont, at the foot of the Alps. The first of these topics, although admitting of ample discussion, and deserving of thorough investigation, must be dismissed with a hasty notice:—a circumstance which I the less regret, because within the last forty years several works, to which access is easy, have appeared, in which the claims of the Vaudois church to a high antiquity have been, in our opinion, very satisfactorily vindicated, in opposition to Popish controversialists, such as Bessuet, on the one hand, and to certain stolid and tenacious Protestant historians on the other. For still another reason do I feel at liberty to handle this point in a summary manner, namely, because the writers who have evinced

\* An Address delivered before the Presbyterian Historical Society, at its annual meeting, Philadelphia, May 3rd, 1859, by Rev. James Harper, of New York.

the strongest disposition to dispute with Presbyterians for the honor of ecclesiastical affinity to the Vaudois, have also been most strenuous in advocating the apostolic religion and character of that interesting church. I have only to refer to the writings of Archbishop Usher, Dr. Allix, Dr. Gilly, George Stanley Faber, and Sir Hugh Ackland, for proof that Episcopalians, with whom especially we shall have to contend in the sequel, are far from being skeptical in regard to the great antiquity of the evangelical church of Piedmont. These respectable authors have rendered signal service to the cause of historical and sacred truth, as well as to a much-neglected people, by the light which they have shed upon the origin and history of the Waldensian church, and the interest which they have awakened in Protestants of different shades, in behalf of that Christian community of Northern Italy, which, from remote ages, has nestled at the foot of the Alps in those retreats provided for it by the God of nature and of providence.—For their researches in Waldensian history a debt of gratitude is due to these writers by Presbyterians in particular, who, it must be confessed, have not evinced that degree of interest in the Waldenses which a number of considerations would warrant us to expect. How such men as Mosheim and Neander should refer to the Waldenses in a very perfunctory manner, we can understand, and can even make some allowance for such treatment on their part: but we cannot so readily absolve the late Dr. Mc'Crie, who, in his "History of the Suppression of the Reformation in Italy," takes for granted what he must have known, was, to say the least, plausibly disputed, that the Italian Vaudois church took its rise after, and in consequence of, the evangelical labours of Peter Waldo, of Lyons. I can account for the course pursued by Dr. Mc'Crie in this matter on the ground only that his mind had been pre-occupied by the superficial notions in regard to the origin of the Piedmontese church, which were prevalent at one period, and that, candid and impartial as he certainly was, he yet belonged to a class of men who do not easily surrender opinions which they have once adopted.

The name Waldense, or Waldensian, or Vaudois, is, according to the best judges, derived from the Latin "vallis," signifying a valley, and is equivalent to our English term "dalesman," or "valley-man." There can be little doubt that this name was originally used to designate the inhabitants of those valleys at the foot of the Alps, near Turin, which are still occupied by a people known as the Waldenses. But by virtue of the association of ideas, the term from denoting the dwellers in a particular locality, came to be applied to any who, whatever might be their place of abode, professed, or were supposed to entertain the religious sentiments which characterized the greater part of the inhabitants of the valleys aforesaid. Without questioning the propriety of this extended application of the word, we desire to be understood, when speaking of the Vaudois, or Waldenses, as referring to the evangelical occupants of the Piedmontese valleys.

That this sequestered region has enjoyed from an early period of the Christian era the light of saving truth, and that a church professing the principles of the gospel, and testifying against prevailing error and immorality, has existed in it from the apostolic age, can, we think, be shown to be, if not absolutely certain, at least highly probable. All I can undertake at present in regard to this question is simply to present an abstract of the principal arguments in support of the position assumed, which have been urged by men who have devoted to this branch of historical inquiry a large measure of attention.

1st. The situation, and physical features of the valleys, favour the conjecture that, at a very early period, they were penetrated by Christian evangelists, and resorted to by persecuted Christians, as a retreat in which, secure from mercenary foes, they might enjoy, although in poverty and hardships, freedom to worship God. If the inhospitable wilds of New England were preferred to pleasant homes beyond the stormy Atlantic by men in pursuit of religious liberty, may we not readily suppose that during the bitter persecutions directed in the first and second centuries against the Christians of Rome and its vicinity, many of the distressed people of God would gladly flee for shelter and religious freedom to the mountain fastnesses of Northern Italy? The spirit which sustained the early disciples in the midst of the inconceivably corrupting influences of Pag

Rome, and caused them to brave the lions of the amphitheatre, or a living death in the hideous gloom of the catacombs, rather than deny their Master, was certainly strong enough to impel many of the Christian brotherhood to abandon Rome and the fertile fields of Central Italy, and choose in preference the rigours and privations of an Alpine home, where, comparatively free from molestation, they might "walk with God." It has been observed, also, that access to those retreats was not difficult, inasmuch as one of the great military roads of imperial Rome proceeded from the metropolis in the direction of Turin, and passed at no great distance the sheltering valleys. That Christianity had been planted in France, especially at Vienne and Lyons, before the close of the second century, is beyond question, and it is highly probable that "the incorruptible seed of the word" was sown in Piedmont as soon, at least, as in Transalpine Gaul; and it seems not unlikely that it was sown by the same labourers, whose success in the south of France is attested by the persecution which, before the close of the second century, raged in that quarter against Christians. Certain it is, that Christianity was well rooted in Cisalpine Gaul, or the northern part of Italy, in the fourth century, and that in that region the arrogant pretensions of the early bishops of Rome, and the growing superstitions of the age, met with a more determined and successful resistance than, perhaps, in any other portion of the world.

The name of Vigilantius, a native of Aquitaine, a presbyter of the church of Barcelona in Spain, and a faithful witness for the truth, in a rapidly degenerating age, is familiar to most students of church history. To a book written by this presbyter, inveighing against the superstitions which were fast creeping into the church, Jerome composed an answer, in the course of which incidentally occurs a sentence which tends to corroborate the opinion we have expressed touching the time at which the north of Italy was illuminated;—a sentence to whose historical value Faber has the merit, I believe, of being the first to draw attention. "He wrote," says the choleric Jerome, speaking of Vigilantius, "from the region situated between the waves of the Adriatic and the Alps of King Catus," and then proceeds to express surprise and indignation that the bishops of that district should countenance or shelter so irreverent a miscreant. Now the locality to which Jerome alludes is precisely that since distinguished as the seat of the refractory Waldensian church. And we may gather from the allusion of Jerome that, before the close of the fourth century, (for his Answer was written about the year 397,) there existed on the soil since saturated with the blood of Waldensian martyrs, a Christian church, an<sup>d</sup> one, moreover, in whose bosom the evangelical Vigilantius felt at home, and received protection and encouragement, despite the menaces and malignity of the Roman bishops.

21. The tradition cherished among the Vaudois themselves, not only in modern times, but for many centuries, is to the effect that they have existed as a professing Christian people since the days of the apostles. From the period of the Reformation they have rather rejected the appellation "Reformed;" alleging as their reason for doing so, that they had never apostatized, or departed from the truth as it is in Jesus. In their Confessions of Faith, at different times given to the world since the Reformation, and in appeals made to the lords of their soil, the persecuting Dukes of Savoy, whose priestly instigators, had they felt able with any show of plausibility to do so, would gladly have confuted their claim, the Vaudois have asserted that among them, from father to son, their religion had been handed down, even from the apostolic age. Corroborative of this their opinion are certain documents, which have happily escaped the ruthless hands of the Papists, who on various occasions, but especially in the year 1655, strove to destroy all vestiges of the long standing of the Vaudois church. The "Noble Lesson," written in verse to aid memory, and containing a summary of the sentiments prevalent among the Waldenses, has its own date incorporated within it, and is, even on literary grounds, pronounced by the most competent authorities to be a production of the age in which it professes to have been written, that is, about the year 1100. This formulary demonstrates the existence among the Piedmontese Vaudois of an orthodox church, more than sixty years before Peter Waldo, whom they would honour as the founder of the Waldensian church, had appeared as

teacher of righteousness. At the time when the document in question was composed, as we learn from it, the appellation "Waldouse" was in use, and had been so long associated in men's minds with a particular religion, as to have lost, in a great measure, its primary local sense, and to have been employed as expressive of a man's faith, so that to call a man a Waldensian was to intimate, not so much that he lived in the valleys of the Alps, as that he was an abettor of what Popery stigmatized as the "Waldensian heresy." Other Waldensian writings belonging to the end of the eleventh century, or the beginning of the twelfth, which have been transmitted to our day in original manuscripts, or by having been copied, among which we might particularize "The Book of Discipline," "The Tract against Antichrist," "The Catechism," and "The Confession of Sins," warrant the belief that long before the day of Peter Waldo, there were goodly men and women in the valleys of Piedmont, who knew, loved, and professed the truth, not failing to lift up a standard against the enemy coming in as a flood. It is not unworthy of notice also, that this opinion was held by the most illustrious Protestant historians who appeared soon after the commencement of the Reformation era. Theodore Beza, whose learning none will dispute, and who enjoyed special facilities for the investigation of this subject, cordially acquiesces in the opinion that the Vaudois church was the surviving representative of the primitive Christian church, established in the north of Italy by the apostles or at least in apostolic days.

3d. The testimony of enemies even, can be adduced in support of this view. I must restrict myself to one or two quotations under this head, and shall call into court simply two hostile witnesses—Reinerius Saccho, and Marco Aurelio Lorenco. The former of these, who was a deserter from the Waldensian ranks, and who as an inquisitor appointed for the purpose, devoted his life to the uprooting of the faith identified with the valleys of Piedmont, thus speaks of the Leonists or Vaudois in a book which he wrote about the year 1254 against heretics. "Among all these sects which still are, or have been, there is not one more pernicious to the church than that of the Leonists. And this on three accounts. The first is, because it is of longer duration. For some say that it has endured from the time of Sylvester; others from the time of the apostles. The second, because it is more general, for there is almost no land in which this sect is not. The third, because, since all other sects, by the outrage of blasphemies against God produce horror in the hearers, this, namely, of the Leonists, has a great appearance of piety; because they live justly before men, and believe all things rightly concerning God." Singular testimony to be borne by an enemy, an apostate, and an inquisitor! In another passage he distinguishes the Leonists, whom he describes as so ancient a sect, from the followers of Peter Waldo.—Now, let it be remembered, that from 1160, when Waldo flourished till 124, when Reinerius wrote, only ninety-four years had elapsed; and yet the latter does not hint that the sect of the Leonists had sprung from the labours of Peter Waldo, with whose history he was well acquainted; but on the contrary, he intimates in one portion of his book that the Leonist sect existed prior to the rise of the Manichean heresy, which was widely spread before the end of the third century.

The other witness to whom we have referred, Marco Aurelio Lorenco, was joint lord of the valley of Lucerna, and Grand Prior of the valley of St. Roc.—This ecclesiastic was regarded, and employed by the Papacy as the most effective, available instrument for the oppression of the people of the valleys, and the extermination of their faith. Being ardently desirous to overturn from the foundation the claims to a high antiquity put forth by the Vaudois church, he studied the subject with great minuteness, his facilities for doing so being unsurpassed. The results of his prolonged investigations were given to the world in the year 1632 in a volume in which, while he breathes inveterate hostility to the Vaudois faith, he makes the following remarkable acknowledgement, "There no certainty can be had of the origin of that sect; but, at least, that it was not a new sect in the ninth and tenth centuries." If such a concession was extorted from such a man, the claims of the Vaudois church to an ancient standing must be of no ordinary strength.

Upon such grounds as the foregoing, we believe, with almost every historian who has made the Waldenses the subject of special study, that the Vaudois church is the offspring and historical representative of the apostolic church.

(To be concluded in our next.)

## REVIVAL IN IRELAND.

In our last we gave some facts regarding this great movement. We shall in our present No. give the testimony of several persons who have looked at the matter calmly, and who have been in circumstances to form an accurate judgement on the subject. As the physical manifestations have been the subject of much discussion we shall give their views on this subject particularly.

### TESTIMONY OF DR. ANDREW THOMSON.

The Rev. Dr. Thomson of Edinburgh, who visited some of the scenes of the "Revival" thus spoke on this subject to his congregation on his return.

"I may here be asked, perhaps,—Are not these conversions associated with billings down, and other extraordinary physical manifestations that tend to throw doubt and discredit on the whole, and make it appear more like an operation on the nervous system than like a change on the heart?" On this I wish to make three remarks—1. These strange external manifestations do not uniformly occur in cases of deep religious impression; the proportion, as stated to me in some districts, was that of one in five. 2. While it may be difficult to account for these physical phenomena, and while physicians of great experience, who have witnessed them, declare themselves unable to classify them under any description of disease that they have ever witnessed, it is important to remark that, even while the stricken person is laid prostrate on the ground, the working of his mind is not usually long suspended; indeed, in many instances, his mental faculties rather appear for the time to be supernaturally energized and elevated. On Thursday last, I conversed with at least ten persons who had thus been stricken down. And in every instance I found that the soul had succumbed, as it were, under a sense of guilt, and the violent emotion which this had produced; and that the bodily deliverance came when the mind was relieved, and filled with unutterable joy by a believing perception of the love of Christ, as expressed in his atoning death. The belief of these persons, even the least instructed of them, always comprehended in those two articles which John Newton, when he was dying, declared to comprise the whole of his creed, "John Newton, the great sinner, and Jesus Christ the great Saviour." It ought readily to be admitted, at the same time, that where religious excitement and interest have become so general and so profound, there will, in all neighbourhoods, occur instances of self-delusion, of mere nervous sympathy, and wild flights of the imagination, and that there will even, after a time, appear distressing instances of falling away. This will always occur where there is much of the reality of religion; but when all this margin of exceptions and deductions has been taken off, a thousand times more than enough remains as matter for wondering wonder and praise, for "what is the chaff to the wheat, saith the Lord."

And let not us, with the trembling thousands at Pentecost before our thoughts, be like Saul of Tarsus stricken down on the road to Damascus, and remaining so for three days, or with the jailor of Phillippi falling at the feet of Paul of Silas, and crying out of his deep mental agony, "What must I do to be saved?"—be shocked when we hear of men and women awakened to anxiety about their immortal interests, displaying a strange extravagance and wildness of conduct. It is an awful thing for a man to be placed face to face with his own

conscience, and with an angry God. And there is really more of reason in the anguish which threatens to shake in pieces the very bodily frame of such persons ere they obtain a glimpse of mercy, than in the cold and light-minded indifference with which multitudes can bear to hear of judgement and eternity. It was not thus that the philosophic John Howe felt when Cromwell sought to detain him from his pastorate in the uncongenial atmosphere of his Court at Whitehall—"I have devoted myself," said he, "to serve God in the work of the ministry; and how can I want the pleasure of hearing their cryings and complaints, who have come to me under convictions." "By their fruits ye shall know them,"—and when we find these young displaying such strong love to Christ, such intense loathing of sin, such delight in prayer, in the Word of God and the courts of his house; when we find old feuds and bitter animosities changed into love, and an earnest pleading spirit shown for the salvation of others, especially of their own kinsmen according to the flesh, how can we dare to refuse those whom Christ has so evidently received. And when we find that, in more than one of the large towns of Ulster, the policeman has nothing to do but to call the hours—when we find judges and magistrates on their benches announcing the strange diminution of crime, and not hesitating to ascribe the effect to the revival—when we find drunkenness and fights disappearing from the market-days, when multitudes were wont to run to the utmost excess of riot, shall we declare with some who, professing to be wise have become, fools that the devil has cast out these devils; or shall we not rather recognize in such delightful and abundant fruits the finger of God?"

#### CORRESPONDENCE OF REFORMED PRESBYTERIAN MAGAZINE.

The following judicious account of the movement is from the pen of a correspondent of the Scottish Reformed Presbyterian Magazine, which we insert not only for the valuable information it contains, but also as showing that numbers of those bodies least apt to be carried away by "excitement" equally look upon it as a great work of God.

DEAR SIR,—You ask me for a brief account of the "Irish Revival," as it is generally called. It will not be easy to condense what I would like to say of such a subject, into the bounds to which a communication for your periodical must be confined; but I will do what I can to present a short outline to your readers.

That a great and very remarkable work of grace has taken place, and is taking place among us, cannot for a moment be doubted. Many of us have felt it; strangers visiting us have seen it; all have been constrained to say, "What hath God wrought?" This is the Lord's doing; it is marvellous in our eyes.

The history of this work of grace none knows perfectly but God. It commenced like a grain of mustard seed; and it so commenced, that while all was plainly from God, and all the honor must belong to Him, no one Church has the least room for boasting. Its great progress, however, has been among Presbyterians. Other branches of the Church have shared in its blessings to a certain extent, and to an extent corresponding, in a considerable measure, with the soundness of their theology. Arminianism has been perfectly powerless in it. A system that robs God of the honor of man's salvation, God has struck with impotency. Arminians have tried to get up their old excitements, and put them off for a part of the Revival work of the day, but they have miserably failed. This work is too deep and real for their shallow sophistries to endure. God will have it seen, that while sinners damn themselves, He saves believers. Not one saint in heaven will be able to look down to the lost in hell, and say, "God the Father elected them as much as me; God the Son redeemed them as much as me; God the Holy Spirit drew them as much as me; I made myself differ; not unto Thee, O Lord, not unto Thee, but unto myself be the glory." God will be glorified, and every Church that tries to rob Him of His glory must perish.



The *local* commencement of the Revival was the conversion of a young man in Ballymena. He wrought there, but lived in Connor. About the latter place his influence was speedily felt; many real conversions took place. In a quiet and not very noticeable way the leaven spread there for more than a year. Suddenly a new phasis appeared. A young man had been brought to God who lived in the neighborhood of Ahoghill, a small town, about seven miles distant from Connor. There, as about Connor, prayer-meetings began to be held, and great numbers were often collected. At these meetings many persons were deeply affected; tears were seen on many cheeks, sobbings were heard in many directions, and many hearts poured out in a strain of irrepressible earnestness cries of contrition and prayer. All this is like the work of grace described in the New Testament. But what staggered serious Christians was, that many persons were struck down in strong convulsions—that numbers saw wonderful visions, and heard, as they supposed, voices from heaven, and that these affections returned on them at intervals for long periods afterwards. These are not the signs of grace, not the marks of the Spirit's work found in God's word. Can this work, then, be from God? inquired many. And not a few are now beginning to believe, and those that have taken most largely of the Spirit's influence in this Revival are most inclined to think so, that many of these things were the direct working of Satan, endeavoring to stop souls from turning to Christ, and to mislead and delude the minds of men in general as to the work of grace. The writer of this paper has no doubt of this opinion being correct. In answer to believing prayer for the removal of the evil spirit working in such persons, he has again and again seen immediate deliverance granted. And he would wish earnestly to warn the brethren in Scotland, where the Revival has now appeared, never to accept as a sign of grace anything but what they find in God's word. When they see a person taken in strong convulsions, or as has often been seen here, blind, deaf and dumb, &c. &c., let them look up to the pure and holy Spirit of God, whose work is "righteousness, and peace, and joy," "quietness and assurance forever;" and let them say, as they look down at the spectacle before them, "Blessed Spirit of God, is this thy work?"

The Revival has now spread throughout many counties, and has everywhere assumed, more or less, the same form. The result of it has been delightful beyond description. The writer must now speak chiefly of his own neighborhood, and what he says of it, he knows. In the case of the persons that have received a change of heart, there is a depth, and freedom, and joyfulness of religion to which the Church has been a stranger for centuries. There is perfect assurance of salvation through the Lord Jesus Christ, given to their souls by the direct effect of God's Spirit. A joy almost delicious fills them for a time. When that tumult of feeling subsides, a calm, blessed assurance of God's love remains steadfast in the mind. "They are always confident that to be absent from the body is to be present with the Lord." No one who has not mixed with such persons can imagine the joy, and love, and peace passing understanding that fill their hearts.

The effect of this work on the community around is exceedingly salutary. The public-houses are nearly deserted. The Lord's day is observed with unexampled carefulness. Old quarrels have been healed. Cock fights, party processions, dances, &c., have been supplanted by prayer-meetings. A wonderful ability to hear faithful, earnest preaching everywhere prevails. In any place where a meeting is announced, hundreds, and often thousands, will collect; and this prevailing religiousness has not by any means covered the face of society with gloom. Men never were so cheerful and happy. Their hearts have been opened to one another. Rich and poor meet together, and sympathise with each other. The very children talk of Jesus, and their lips lisp little prayers in their rooms, or any two or more of them behind a hedgerow. I don't by any means say that the whole people are really converted—very far from it; but I believe there never was a people in any country, in any age, more generally anxious on the subject of religion, or among whom so clear evidences of a great and mighty work of grace existed.

Yours in the Lord Jesus,

J. G. M.

## STATEMENT OF REV. F. F. TRENCH.

We have only room at present for the following statement by the Rev. F. F. French, Kells, County of Meath.

"I once heard a person say, 'For my part, I make it a rule to believe *nothing* of what I hear, and only *half* of what I see,' and this person, I think, was a little *too cautious* as to what he would receive; but I can truly say, that in searching into the marvellous occurrences which I am about to relate, I have endeavored to exercise all *reasonable* caution. I have spared no time or trouble in tracing reports to the fountain-head; and I have pleasure in stating, that while I found a few exaggerations, I have heard only one story, which I believe has no foundation whatever, and which I fear must be classed amongst the most mischievous of all frauds, namely, '*pious frauds*.' I allude to a story (which I saw in print) of two men, one of whom said to the other, 'Here are some revivalists coming; I will pretend to be "struck," and we shall see whether they will pray for me.' He did so, and *they* did so, and when the prayer was ended, the deceiver's pulse was felt, and life was found to be extinct. Such was the story. I knew that if it was true, the coroner must know something about it. I caused inquiry to be made in that quarter, and I am happy to say I have heard it had no foundation.

"I attended an open-air meeting at—, consisting of 3000 or 4000 persons. The field in which the meeting was held was a well-sheltered acre of the glebe land. A school-desk served as a pulpit.

"Mr.—, the Presbyterian minister of the district, commenced the meeting with a psalm. The Hon. and Rev.—, the Episcopal minister of the parish, prayed. I was then called upon to address the meeting. A minister of the Free Church of Scotland followed, and, after him, two other ministers spoke. During my address I was somewhat disturbed from time to time by hearing singing at a distance. I did not at the time know what it was, but on inquiry after I had concluded my sermon, I was informed it arose from one of the groups, which was singing and praying for the consolation of a stricken one."

"With a view to acquainting myself as perfectly as possible with what was going on, I left my place at the foot of the pulpit, and walked towards the group from which the sound proceeded. I there found a young woman sitting on the ground, with her head bowed almost to her lap, surrounded by persons, some of whom, being converts, alternately prayed and sung, others of course joining. While a psalm was being sung, I observed a young man smiling and tottering on his limbs, and supported by two others. The first impression on my mind was that the man was intoxicated, but I soon perceived that this was not the case. By quick degrees he became more weak, and at last he was laid down on his back on the grass, where some slight convulsive motions followed. His lips moved in prayer, scarcely audibly, and around him quickly formed another group—an off-set from the other—and prayer and praise were here also offered up. I could quite understand a person disposed to mock, saying of this young man that 'he was full of new wine.' I may add respecting this case, that about an hour afterwards I found this same young man standing up and giving out the words of a psalm which others around him were singing. This young man had been a Roman Catholic.

"But the most interesting inquiry of all connected with this matter is, 'WHAT ARE THE FRUITS?' I heard the Mayor of Belfast state, before a very large number of gentlemen, that 'the results were unquestionably good.' Baron Pigeon, the judge at the late assizes of Downpatrick, spoke strongly in favor of its fruit, and 'hoped it would extend to the lowest depths of society.' The Bishop of Down, speaking from his own experience, and that of those of his clergy who are most engaged in the work, has spoken strongly to the same effect. The Archdeacon of Derry, in a letter circulated by the Bishop of Derry's desire, says, 'that not even prejudice itself can deny that there has arisen a general seriousness among all classes of the community, and a cessation of vice and profligacy, which are in themselves signal blessings, for which we should be most thankful to God.' With this opinion the Lord Primate has expressed

concurrence. The Bishop of Meath thinks that 'there are few who, having examined, can refuse to recognise the hand of God in this remarkable manifestation, unmarred and disfigured though it doubtless is by the devices of Satan and the infirmities of our fallen nature.' I think I may safely say, that a very large majority of the clergy of our Church who have publicly expressed their opinion, including such men as the Hon. and Rev. Henry Ward and the Rev. George Scott, who themselves are in the very midst of the movement, speak strongly in its favor. I need scarcely say, that the great body of the ministers of all other orthodox Protestant Churches are equally decided in its favor. I may add that the public press in the North, with scarcely an exception, speaks in its favor.

"But it may be interesting to observe the particular kinds of 'pleasant fruit' which have sprung from this movement. Let us review, first, the increased observance of the first table of the Law. 'The first and great commandment of loving God with all the heart, and all the mind, and all the soul, and strength, and might, and understanding, has been obeyed by greater numbers, and the experience of this love more generally expressed, than the ministers of Christ have ever before known it to be. Christ has been regarded by many as preciousness itself, and vast numbers would most cordially join in the language of a minister who was himself brought under a measure of bodily prostration, and who told me that he could only say that he felt ravished with Christ's love. A convert, and the wife of a convert, on being asked, Did she love Christ now? exclaimed, with a look of earnestness, and in a tone of sincerity never to be forgotten, 'Oh, sir, the child of my bosom is nothing to me in comparison of Jesus! The world is no trouble to me now; Jesus is my all!' In daily communion with Christ, who was to her 'the chiefest among ten thousand, and altogether lovely,' she was apparently enjoying the highest and purest happiness. I have myself witnessed scenes which forcibly brought to my mind, 'Stay me with figs, comfort me with apples, for I am sick of love.' Then, as to attendance on religious ordinances. In a multitude of churches, congregations have been more than doubled, and week-day services far more numerous than Sabbath services ever were before; and in what a striking way does the Spirit of grace and of supplication appear to have been poured out! Take, as a specimen, the following prayer of a little girl between seven and eight years of age, in a country district not far from Ballymena. With hands clasped in agony, eyes swimming in tears, and face turned upwards, she exclaimed loudly and imploringly in the strong Scotch tone of the north, 'O Christ! come to me! O Christ! come to me! an' when you do come, O dinna lea' me, but ay stay wi' me!—the very prayer of the two disciples at Emmaus, 'Abide with us.' In the matter of prayer, it is worthy of remark that their devotional feelings have influenced the posture of their bodies; it is not merely the 'stricken ones' who uniformly kneel in prayer, but in places of worship where previously it was the habit to stand praying, the general practice now is to kneel. I believe they do so universally at 'revival-meetings,' while, in the very same places of worship, the old habit is retained in their Sabbath services. I have more than once observed that where the congregation generally on entering a church immediately sat down, when converts came in, the first thing they did was to kneel down.

"The love for the Scriptures which seems to have been produced by the revival is wonderful. Converts have spoken of the extraordinary manner in which they have discovered the sweetest and the most powerful truths in words which previously conveyed no meaning to their minds; and I believe that the purchase of Bibles in the districts affected, has been, perhaps, fifty-fold greater than it was in the months immediately preceding the revival. With respect to the observance of the Sabbath, I heard a clergyman of our church, who was not particularly favourable to the movement, say, that in his town, a town which he had been notorious for keeping no Sabbath, the change had been most marvellous.

"The love for religious ordinances has extended even to children. I was told that two ladies happened to pass the Ballymena Railway Station late in the evening, and heard the sound of a Psalm tune coming from the direction of the railway carriages; on tracing the sound, they found that it came from a 'revival prayer meeting' of children who had collected in a second-class railway

carriage. The ladies heard the prayer of one of the boys, and from the manner in which the expressions of our liturgy were mixed up in his prayer, they had no doubt he was a Churchman. I went to the station in order to become more sure of the fact. At the entrance to the station I met two porters, who, in reply to my inquiry, informed me that for the last month 'a little chap who took the revival, had held a meeting after the place got quiet, about a quarter after seven, after the Carrickfergus train had started.' I inquired what brought the boy there to hold his meetings. The porter said he was connected, I forget exactly in what way, with the book-stall at the station. I had not an evening to spare, or I should have attended the meeting.

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## RELIGIOUS MISCELLANY.

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### THE BREAD RETURNING, AND THE BLESSING FULFILLED, AFTER MANY DAYS.

The late Mr Thomas Bradbury happened to dine one day at the house of Mrs. Tooley, an eminent Christian lady in London, who was famous in her day for religion, and for the love she bore to Christ, and to all His servants and people. Her house and table were open to all, being another Lydia in that respect. Mr Timothy Rogers, who wrote the book on "Religious Melancholy," and was himself for many years under that distemper, happened to dine the same day with Mr Bradbury; and after dinner, he entertained Mrs Tooley and him with some stories concerning his father, who was one of the ejected ministers in the year 1662, and the sufferings he underwent on account of his non-conformity. Mr Rogers particularly related one anecdote that he had often heard his father, with a good deal of pleasure, tell to himself and others, concerning a deliverance which he had from being sent to prison, after his mittimus, as they call it, was written out for that purpose.

He happened to live near the house of one Sir Richard Cradock, a justice of the peace, a violent hater and persecutor of the dissenters; one who laid out himself to distress them by all the means which the severe laws then in being put in his power, particularly by enforcing the law against conventicles. He bore a particular hatred to Mr Rogers, and wanted above all things to have him in his power; and a fair opportunity, as he thought, offered itself to him. He heard that Mr Rogers was to preach at a place some miles distant; and he

hired two men to go as spies, who were to take the names of all the hearers they knew, and to witness against Mr Rogers and them.

The thing succeeded to his wish.— They brought the names of several persons who were hearers on that occasion; and Sir Richard sent and warned such of them as he had a particular spite at, and Mr Rogers, to appear before him. Accordingly, they all came with trembling hearts, expecting the worst; for they knew the violence of the man.

While they were in his great hall, expecting to be called upon, there happened to come into the hall a little girl, a grandchild of Sir Richard's, about six or seven years of age. She looked at Mr Rogers, and was much taken with his venerable appearance; and he being naturally fond of children, got her on his knee, and made a great deal of her; and she was fond of him. At last Sir Richard sent one of his servants to inform the company that one of the witnesses was fallen sick, and could not be present that day; and therefore he waived them anew to come on another day, which he named to them.

Accordingly they came; and the crime, as the justice called it, was proved. He ordered the mittimus to be written to send them all to gaol. Mr Rogers, before he came, expecting to see the little girl again, had brought some sweetmeats to give her; and he was not disappointed; for she came running to him, and was fonder of him than the day before. She was, it seems, a particular favorite of her grandfather's, and had got such an ascendancy over him, that he could deny her nothing. She was withal a child of a violent spirit, and could bear no contradiction, as she was indulged in every-

thing. Once, it seems, when she was contradicted in something, she ran a pocket-knife into her arm, that had nearly cost her either her life or the loss of her arm. After which, Sir Richard would not suffer her to be contradicted in anything.

While she was sitting on Mr. Rogers' knee, and eating the sweetmeats he gave her, she looked wistfully on him, and said, "What are you here for, sir?" He answered, "I believe your grandfather is going to send me, and my friends whom you see here, to gaol." "To gaol!" says she, "why, what have you done?" "Why, I did nothing but preach at such a place, and they did nothing but hear me." "But my grandpapa shan't send you to gaol." "Ay, but my dear," says he, "I believe he is now making out our mittimus to send us all there."

She ran immediately to the chamber where her grandfather was, and knocked with her head and heels till she got admission, and said, "What are you going to do with my good old gentleman here in the hall?" "That's nothing to you," said her grandfather, "go about your business." "But I won't," says she, "he tells me you are going to send him and his friends to gaol; and if you send them, I'll drown myself in the pond so soon as they are gone; I will indeed." When he saw the girl was resolute and peremptory, it struck him, and overcame the wicked design he had formed to persecute the servants of the Lord. He stepped into the hall, with the mittimus in his hand, and said, "I had here made out your mittimus to send you all to gaol, as you deserve; but at my grandchild's request I fall from the prosecution, and set you all at liberty."

They all bowed, and thanked his worship. But Mr. Rogers stepped up to the child, and laid his hand upon her head, and lifting up his eyes to heaven, he said, "God bless you, my dear child; may the blessing of that God whose cause you now plead, though as yet you know Him not, be upon you in life, at death, and through eternity." And then he and his friends went away.

Mrs Tooley listened with uncommon attention to the story; and looking on Mr. Rogers said, "And are you that Mr. Rogers' son?" "Yes ma'am," says he, "I am." "Well," says he,

"for as long as I have been acquainted with you, I never knew that before.— And now I will tell you something you never knew before; I am the very girl your dear father blessed in the manner you now related it. It made an impression on me I could never forget." Upon this double discovery, Mr. Rogers and Mrs Tooley found they had a super-added tie of love and affection to each other beyond what they had before. And then he and Mr Bradbury were desirous to know how she, who had been bred up with an aversion to the Dissenters, and to serious religion, made now such a figure among them, and was so eminent for religion.

She complied with their request, and very freely told them her story. She said that after her grandfather's death she was left sole heiress of his great estate; and being in the bloom of youth, and having none to control her, she ran after all the fashionable diversions of the time in which she lived, without any manner of restraint. But at the same time she confessed that at the end of them all, she found a dissatisfaction both with herself and them, that always struck a damp to her heart, which she did not know how to get rid of but by running the same fruitless round over and over again; but all in vain.

She contracted some slight illness, upon which she thought she would go to Bath, as hearing that that was a place for pleasure as well as health. When she came there she was led in providence to consult an apothecary, who happened to be a very worthy, religious man. He inquired what she ailed? "Why," says she, "Doctor, I don't ail much as to my body; but I have an uneasy mind, that I cannot get rid of." "Truly," says he, "Miss, I was so too till I met with a book that cured me of it." "Books!" said she, "I get all the books I can lay my hands on, plays, novels and romances I can hear of; but after I have read them my uneasiness is the same." "That may be," said he, "Miss, I don't wonder at it. But this book I speak of, I can say of it what I can say of no other I ever read, I never tire of reading it; but can begin to read it again as if never before; and I always see something new in it." "Pray," says she, "Doctor, what book is that?" "Nay, Miss," answered he, "that is a secret I don't tell to every one." "But could

I get a sight of that Book?" says she. "Yes," says he, "Miss, if you speak me fair, I can help you to it." "Pray get it me then, Doctor, and I will give you anything you please." "Yes," says he, "if you promise one thing, I'll bring it you; and that is this, that you will read it over carefully; and if you should not see much in it at first, that you will give it a second reading.

She promised faithfully she would; and after raising her curiosity, by coming twice or thrice without bringing it, he at last brought it, took it out of his pocket and gave it her. It was a New Testament. When she looked over it, she said, "Pooh! (with a flirt) I could get that any time." "Why, Miss, so you might, replied the Doctor, "but remember I have your solemn promise that you will read it carefully." "Well," says she, "though I never read it before, I'll give it a reading."

Accordingly, she began to read it, and it soon attracted her attention. She saw something in it she had a deep concern in; and if she was uneasy in her mind before, she was ten times more so now; she did not know what to do with herself. So she got away back to London to see what the diversions there would do again; but all was in vain.

She was lodged at the Court end of the town, and had a gentlewoman with her by way of companion. One Saturday evening she dreamed that she was in a place of worship, and heard a sermon that she could remember nothing of when she awakened, save the text; but the dream made such an impression on her mind, that the idea she had of the place, and the minister's face, was as strong as if she had been acquainted with both for a number of years. She told her dream to her companion on the Lord's day morning; and after breakfast said, she was resolved to go in quest of the place, if she should go from one end of London to the other.

Accordingly they set out, and went into this and the other church, as they passed along; but none of them answered what she saw in her dream. About one o'clock they found themselves in the heart of a city, and they went into an eating-house, and had a bit of dinner, and set out again in search of this place.

About half an hour after two, they

were in the Poultry, and she saw a great many people going down the Old Jewry; she determined she should see where they were going. She mixed herself among them, and they carried her to the Old Jewry. So soon as she entered the door of it, and looked about, she turned to her companion and said, with some surprise, "This is the very place I saw in my dream." She had not stood long till Mr. Shower, who was then minister of the place, went up into the pulpit; and as soon as she looked on him, with greater surprise still, she said, "This is the very man I saw in my dream; and if every part of it hold out true, he will take that for his text, Ps. cxvi. 7, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." When he rose to pray, she was all attention, and every sentence went to her heart. Having finished prayer, he took that for his text; and there God met with her soul in a saving way and manner; and she at last obtained what she so long sought for in vain elsewhere, rest to her soul in Him who is the life and happiness of souls.—*Palmer's Nonconformist's Memorial.*

#### THE DYING NEVER WEEP.

It is a striking fact—the dying never weep! The circle of sobbing, agonized hearts around, produces not one tear.—Is it that he is insensible and stiff already in the chill of dissolution? That cannot be; for he asks for his father's hand, as if to gain strength in the mortal struggle, and leans on the breast of mother, brother, or sister, with still conscious affection; and just before expiring, at eve, after a long day's converse with the Angel of Summer, he says to his oldest brother—last autumn "good night" of earth—"Kiss me, kiss me!" It must be because the dying have reached a point too deep for our earthly crying and weeping. They are face to face with higher and holier beings—with the Father in heaven, and His angel throng, led on by the Son Himself; and what are griefs of a morning, tears of a dying farewell—be it that they are shed by the dearest on earth—in that vision bright of immortal life and everlasting reunion!—*Christian Inquirer.*

#### THE RAMBLING HEARER.

He belongs to no Christian church.

One minister, however excellent, he thinks, cannot be sufficient. "A variety, a variety, you know," he says, "is always best." From place to place he wanders, and may justly be called "the strolling professor." "O," says he, "I have found such an excellent man! I never heard his equal! If you could hear him, you would be charmed indeed!" But this rambling hearer cannot be a fixed one long. "Mr. M. is

come to town. Such a preacher!" Away he goes; his favorite preacher is deserted for a time; but he returns, and now his favorite minister is rather flat, wordy, uninteresting. In short, this man is everywhere. There is no preacher but he knows; no church or chapel but he is there for a time. Ah! but where is the benefit from all this? "A rolling stone gathers no moss."

## RELIGIOUS INTELLIGENCE.

### SCOTLAND.

#### THE FREE CHURCH AND THE CARDROSS CASE.

[From the U. P. Magazine.]

This case is deservedly exciting great attention. The principles involved are of the highest order, bearing as they do on the powers and immunities of the non-established churches. The case is a slightly complicated one. The Free Church minister of Cardross was suspended *sine die* by the Assembly, and on grounds some of which had not previously— that is, in the subordinate courts— been sustained; and then, on his appealing from the judgment of the Assembly to the civil court, he was forthwith *deposed*. The civil tribunals are proceeding with the case as embracing both the suspension and the deposition; and the grave question that presents itself, in the first instance, regards their competency to do so. This is the point particularly insisted upon by Dr Buchanan, in bringing up the report of the committee at last Assembly, and one to the discussion of which we shall return (p.v.) in an early number of our Magazine. In the meantime, we give an outline of the convener's admirable remarks on the subject. After dwelling on the Disruption, and the sacrifices then made for the sake of the Church's spiritual liberties, Dr B. goes on to say— "Let the actions of Mr McMillan be decided in his favor, and I hesitate not to say that a worse thing by far than the Disruption will have befallen us. For then it will have been formally declared that the free exercise of discipline, even in an unestablished church, is no longer

to be allowed. I say this deliberately and advisedly. Such a decision would be a fatal blow at the spiritual liberty of every church in Scotland—nay, a blow struck at the purity of religion; for the purity of religion and the spiritual integrity of church discipline must stand or fall together.

"To justify this strong assertion, to justify it to the full, it is only necessary to look at the case, the report upon which has just been laid before the Commission. What is it which, in that case, the Court of Session is asked to do? Mr McMillan, late minister at Cardross, was found guilty by the Supreme Court of the Free Church of certain grave immoralities, and was in consequence suspended *sine die* from the ministry, and separated from his pastoral charge. His case therefore was obviously, and on the very face of it, a simple case of church discipline—a case which, from the very nature of things, does and must belong exclusively to the cognisance of the church courts. Now, this is the first, and fundamental case which Mr McMillan has brought into the Court of Session. And what is it that he asks the Court of Session to do in regard to it? It is this—and nothing less than this—to have the spiritual sentence of the Church, suspending him from the ministry, and separating him from his pastoral charge, 'reduced, retreated, rescinded, ceased, annulled, decerned, and declared to have been from the beginning, to be now, and in all time coming, null and void, and of no avail, force, strength, or effect, and to bear no faith in judgment outwith the same; and the said Rev. John McMillan, pursuer, to be

reposed and restored against the same *in integrum.* In other words, he asks the civil court, first, to set aside as null and nugatory a solemn spiritual sentence pronounced by the Supreme Court of the Church, to whose authority Mr McMillan in spiritual matters, was subject; and next, he asks the civil court, either by its own naked act to restore him to the exercise of the Christian ministry, and to the pastoral charge of the Cardross congregation, or to compel, by civil pains and penalties, the General Assembly of the Free Church to do all this for him. This, and nothing less than this, is what he asks the Court of Session to do. Of course, I don't believe, and won't believe till I see it, that the Court of Session will ever commit itself to either of the tremendous alternatives between which Mr McMillan invites it to choose. The one is in its own nature a simple impossibility. The Court of Sessions can no more restore Mr McMillan to the office and functions of the Christian ministry, or give him the spiritual charge of a congregation, than it could make him king of the British Isles. As regards the other alternative—the alternative of compelling the Church to take orders in matters spiritual from any other authority than that of the Lord Jesus Christ, speaking in His Word,—it is enough to say, that a Church which stood the fiery trial of the Disruption will know how to meet such an attempt if—which God forbid!—it should ever come to be made.”

Towards the close of his speech, Dr B. gave utterance to the following remarks, that are well worthy being pondered:—

“If, in a case of church discipline, the allegation of irregularities in the procedure of the church courts, or that injustice has been done, or that indirectly some civil interest may come to be affected by the decision—if, on any such ground, a right to review and reverse the spiritual sentences of church courts were to be claimed by the courts of law, there is no case of discipline whatever from which the interference of the civil courts could be excluded. It would be impossible, in that event, to debar even a drunkard or a debauchee from the Lord's table, without the risk of being dragged into the Court of Session; and in short, the exercise of church discipline as a spiritual function

—a function performed in the name and by the authority of the Lord Jesus Christ—must, on such a footing, come to an end. And it is just because the sustaining of Mr McMillan's action in the Cardross case would inevitably lead to that ruinous result, that it becomes at once the interest and the imperative duty, not only of the Free Church, but of every non-established church in the country, to watch closely the course which that action takes. Certain it is, that if the Free Church be not safe from the inroads of the courts of law, as little, nay, still less is any other sister church in the country safe. The United Presbyterian Church, the Scottish Episcopal Church, the Reformed Presbyterian Church, the Congregational Church, all stand on the same footing as we do, as churches tolerated by law in this kingdom. They claim to be not mere voluntary associations, like banks or friendly societies, but Christian churches, deriving their existence and authority from no human source, but from the Lord Jesus Christ. It is sheer drivelling, or worse, to attempt to place the one of these classes of institutions on the same footing, with the other.—Banks and friendly societies fall naturally and necessary within the jurisdiction of the courts of law. Every function they perform, and every object for which they exist, is in its own nature the proper subject of civil control. Who will venture to say that the same thing can be affirmed of a Christian church? Its objects and functions are wholly spiritual; they lie entirely outside of and beyond the province of the civil tribunals. This is the claim which every non-established church in this country makes, and the law wisely and righteously tolerates that claim. Nay, the law must either tolerate that claim, or it must persecute the church that makes it. The case admits of no other alternative; and the Court of Session will assuredly find, in following out this Cardross case, that one or other of these alternatives it must account, with all the consequences that legitimately follow from it. So far, then, the Free Church, and all the other non-established churches of the country, occupy precisely the same ground. They stand, as regards the exercise of their spiritual authority, on the broad basis of a right which is inherent in them as Christian churches, and their claim to which the



law tolerates. But in the very nature of a Christian church, the Free Church has expressly embodied her claim to that jurisdiction in documents which Mr McMillan has personally subscribed, and by which every one of her office-bearers is expressly and specifically bound. The Court of Session is in possession of evidence of this fact—evidence admitted on both sides of the bar; and if, therefore, the Court of Session, without regarding either the general principle already stated or this specific contract, shall find itself at liberty to break in upon our jurisdiction, and to interfere with the exercise of our spiritual discipline, then, beyond all question and *a fortiori*, there is no other church in the country whose right to the independent exercise of church discipline will not thereby be effectually and completely taken away. To protect their discipline, other non-established churches have nothing but the great general principles involved in the law of toleration. The Free Church has, in addition to that security, her Disruption articles, which constitute, as within herself and among her own members and office-bearers, a special and distinct agreement, in the formula which Mr McMillan subscribed on being admitted to the charge of the Cadross congregation. That agreement is embodied in those solemn and explicit terms:—"I also approve of the general principles respecting the jurisdiction of the Church, and her subjection to Christ as her only Head, which are contained in the Claim of Right, and in the Protest referred to in the questions already put to me: and I promise, that through the grace of God I shall firmly and constantly adhere to the same, and to the utmost of my power, shall, in my station, assert, and maintain and defend the said doctrine, discipline and government of this church by kirk sessions, presbyteries, provincial synods and general assemblies, together with the liberty and exclusive jurisdiction thereof; and that I shall in my practice conform myself to the said worship, and submit to the said discipline, and government, and exclusive jurisdiction, and not endeavor, directly or indirectly, the prejudice or subversion of the same." This formula, together with the Claim of Right, and the Protest to which it refers, are before the court in the Cadross case. These documents, together with the great general

doctrine on which they are based—the doctrine, viz., that an exclusive jurisdiction in matters of discipline is inherent in the Christian Church; and that the Free Church, and other non-established churches in this Country notoriously making this claim, are tolerated by the law of the land; these are substantially the grounds on which we deny the competency of the Court of Session to entertain such an action as Mr McMillan has raised. Our pleas are entirely of a preliminary nature, objecting to the Court's competency to meddle with our spiritual sentences at all. For this reason we have refused, under the advice of our able counsel, to 'satisfy production;' that is, to submit our sentence to the consideration of the court at all. On the merits of the case we cannot possibly consent to plead; we cannot answer to a civil tribunal for the modes in which we administer the spiritual concerns of the Church of Christ. On such matters we can take no orders, and we can accept no directions but from Christ Himself speaking to us in His Word."

DEATH OF THE REV. JOHN ANGELL  
JAMES.

Our obituary of to-day contains an announcement of the decease of the Rev. John Angell James of Birmingham, one whose name has long been known as that of a most devoted servant of his Heavenly Master, and who was always among the foremost in schemes of Christian philanthropy. For some time past Mr. James' health had been failing, and some time ago the Rev. Mr. Dale was appointed his colleague in the pastorate of the Carr's Lane Congregational Church, Birmingham. During last week the trouble with which he had for sometime been afflicted assumed alarming symptoms, and he breathed his last on Saturday morning—"passing," to use the words he employed in speaking from one of the pulpits of this city on the Sabbath after the death of Dr. Chalmers,—“passing from the Church militant to the Church triumphant.”

His work is recorded on the tablet of many a heart which obtained peace through the instrumentality of his teaching. Far above sectarianism, Christian union was one of the great objects for which he laboured, next to

that of showing what christianity is : and few men have in their daily walk and conversation given such proofs of what it was to be a Christian, as the author of "The Anxious Enquirer." His death will be mourned by many as

that of a dear friend, and many more will feel, even but knowing little of his life, that no more zealous worker for the good of man has been left in the world.

## CHILDREN'S CORNER.

### LITTLE ALICE, OR KILLING FOLKS IN OUR HEART.

Alice was the youngest of a large circle of brothers and sisters. She was the pet; but she was not a spoiled pet, wilful and selfish, as pets are apt to be. She had a mother who made her children not only love, but revere and obey her. She was a praying mother, whose heart's desire, both by precept and example, was to lead her little ones to "the Lamb of God, who taketh away the sin of the world." The Holy Spirit owned this mother's efforts, and the four eldest were numbered among the people of God. Her first prayer for the little Alice was that she might have an obedient heart and a tender conscience.—Whenever she bathed her beautiful round limbs with pure water, she lifted up her soul to God, that her spirit might be cleansed with the pure river of the water of life, which proceedeth out of the throne of God and the Lamb. Alice was now five years old, and could you have seen her in company with her cousin Ruth, her playmate and schoolmate, as they dressed dolls or skipped off to school, you would have said, Surely innocence and love dwell in the bosoms of these little ones.

One night when it was Alice's bedtime, she had no mind to go to bed.—Sarah said, "Come Alice, I will go up with you, for mother is engaged, you know." Alice sat still on the cricket, looking down very sadly. She had scarcely tasted her bread and milk. "I am not a bit hungry," she said, shoving away the bowl.

"Do you feel sick?" asked Sarah.

"No, I am not sick," she answered. Again Sarah took her hand to lead her up stairs. "I wish mother would," said Alice; "I had a great deal rather mother would to-night." Sarah told her that mother had company, and could not be spared; then she was led away,

but slowly and unwillingly. As Sarah undressed her she saw small tears flowing down her cheeks. "What is the matter, Alice? Tell me child, what ails you," cried her sister anxiously. But Alice gave no reason, nor made a complaint, she only sighed. When it was time for her to kneel down by her little bed to pray, as her habit was, Alice knelt and bowed her head, but no words issued from her lips. Sarah thought this was strange. Then she arose and crept into bed so silent, so sad, so tearful, that Sarah became frightened. When she went down stairs and joined the company below, she watched an opportunity of mentioning the case to her mother. "I will run up directly and see what ails the child," said she.—"Why, she is not sick, mother," said Sarah; "only it seems as if something was preying on her mind." Nor was it long before the mother escaped from the parlor and went to the chamber of her little one. As she trod the entry softly, lest Alice might then have fallen asleep, she listened and heard a low crying.—"My child," said the mother tenderly, stooping down to her bed-side, "what troubles you? tell me."

"Oh, mother, I am so glad you have come," uncovering her head and seizing her mother's hand; "I can never go to sleep. Oh, mother, I have killed Ruth in my heart to day, I did," and the tears flowed afresh. "She got angry, and I wished she was dead. I can't ask God's forgiveness till I've made up with Ruth. He won't hear me, for my heart had hatred in it, and not love, which displeases God. Oh, mother," and the little child seemed broken in heart. Her mother tried to comfort her, but there lay the cold, heavy weight of sin upon her bosom. "Oh, if I could only see Ruth, and we could make up, then I would pray," she cried piteously, "Can't I go to Ruth's house?" The mother thought a moment, and then

aid, "Yes, my child, you shall go;" for she well knew no more important business could claim her attention than helping her child through the thorny passes of the "narrow way." Alice's father was called, who, wrapping the weeping Alice in a blanket, carried her into the home of cousin Ruth, whose door was next their own. She was taken to Ruth's bed-side. It was a touching scene, the confession, the prayer for forgiveness, the kiss for reconciliation; then laying her head on her father's shoulder, she asked to be carried home. Once more in her chamber, Alice again kelt down and prayed God to forgive her of the sin of hating Ruth. "Give me love in my heart," she cried earnestly. "because God is love, and because it was love that made Jesus Christ die on the cross for us; give me

love, for I want to be like Jesus Christ, keep me from hating and killing anybody in my heart." Thus prayed the little Alice. Oh! what a prayer and conflict was that. Sin and conscience, love and hatred had been fighting in her bosom. Alas, in the bosoms of how many children does hate conquer love, does sin put out the light of conscience. 'Tis Alice love gained the mastery. Love to God, love to our fellows, love to do right, it is *this love* which makes us children of God; it is hatred and anger and strife which show us to be children of the devil. How many children who read this can remember hating people in their hearts! Have you been sorry for it, and begged to be forgiven? If not, it shows you are far far from God and holy things. Think of this.—*Child's Paper.*

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## EDITORIAL.

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### THE IRISH REVIVAL AND ITS PHYSICAL ACCOMPANIMENTS.

We confess ourselves sceptical on the subject of revivals of religion. Too frequently what have been so called in this country, either the means by which they are produced, the manner in which they are conducted, or their subsequent results, present so few features of a scriptural character, that we do not wonder that many good men have lost all confidence in the reports so frequently published regarding them. When we see such scenes that we may well say with an apostle, "if these come in those that are unlearned or unboasters, will they not say that ye are mad?"—when the proceedings are conducted in a manner as if they were intended to set at defiance the divine rule, "God is not the author of confusion, but of peace in all the churches of the saints"—when not only the preaching of the truth is neglected, but when individuals are oracularly pronounced as converted without any efforts to direct their minds to the work of the saviour—when in many instances such converts their general conduct exhibit no marked change—when we hear of large numbers converted, and yet no decided change in the morals of the community at large, we may well regard the exaggerated reports of such movements with very strong suspicions.

Besides, we cannot fall in with the view entertained by many, which seems to regard periods of revival, so called, as almost the only times at which the Spirit of God was working, nor can we approve that feeling, which looks upon the ordinary work of the church as producing either no saving fruit or none worth mentioning. When the church has fallen into a lifeless or indifferent state, then when the Spirit is poured out, we may expect such marked exhibitions of the divine power as are commonly known under the name of revivals of religion. But why may not a church preserve its life from year

to year, and in the diligent use of the means of divine appointment, why may we not expect the blessing of God to rest upon the daily efforts of the church, and the good seed of the word taking root downward and bearing fruit upward. Is not such regular progress more in accordance with the analogy of God's work, and with the promises which he has made of his blessing upon the various means which he has appointed? And certain we are that the growth of that church is the healthiest, in which there is gradual and continuous progress, rather than those occasional spasmodic efforts, which seem to bear the same resemblance to real spiritual activity, as galvanised action of the muscles does to the functions of natural life.

Still it would be a denial of the sovereignty of God in the bestowment of his spirit, not to believe that there are times when He specially manifests his saving grace, either in particular places or through the church at large. The past history of the church presents numerous instances of such, and we need not say that at the present moment the attention of the church at large is directed to various movements of this kind going on in various parts of the world. Of these none has excited more attention than the work now in progress in the North of Ireland. We have in the present and former numbers given copious details of the progress of the movement; we have given the evidence of calm and impartial judgements, both as to the manner in which it was conducted, the means employed for its promotion, and especially as to the remarkable changes in the lives of individuals and in the habits of whole communities, as its results. Even granting that there were some elements of human infirmity mingled with the movement, we cannot but esteem the man his feelings, who refuses to recognise the movement as a manifestation of the mighty power of God. We have heard of an individual calling himself a minister of Christ, who has pronounced it a work of the Devil. On hearing such a statement we cannot help thinking of those who said, "He casteth out Devils by Beelzebub the prince of the Devils."

One of the features, however, of the movement, which has attracted peculiar attention, has been the physical manifestations by which it has been accompanied. As this is a matter of considerable importance we design making it the subject of particular consideration.

These extraordinary physical phenomena, so far from being new, are very similar to what has been witnessed on several former occasions during those periods of great religious excitement, which have marked different eras of the church's history. It is worthy of particular notice, that the very same country has witnessed the same scenes before. Thus in the accounts of the revival in Ulster in the 17th century, under Blair and Livingston, we read such words as the following:—"There were in some parishes, especially in Bread Island where was a godly aged minister, Mr. Edward Bryce, some people who used in times of sermons to fall upon a high breathing and panting, as those do who have run long. But most of the ministers discountenanced these practices and suspected them not to proceed from any work of the Spirit of God." And of another case it is said "The hearers finding themselves by the mouth of God, speaking his word, fell into such anxiety and terror of conscience, that they looked upon themselves as altogether lost and damned, as those

old who said, "Men and brethren, what shall we do?" I have seen them myself *stricken into a swoon* with the word; yea, a dozen in one day *carried out of doors as dead*; so marvellous was the power of God, smiting their hearts for sin. And of these were none of the weaker sex or spirit, but indeed some of the boldest spirits, who formerly leaped not with their swords to put a whole market-town in a fray; yea, in defence of their stubbornness, cared not to be put in prison and in the stocks, and being incorrigible, were as ready to do the same next day. For a short time this work lasted, as a sort of disease to which there was no cure, the poor people lying under the spirit of bondage; and the poor man who was the instrument of it, not preaching gospel so much as law, they lay for a time in a most deplorable condition, slain for their sin, and knowing of no remedy. The words they would not want, and yet the more they heard it, the more they could not abide it." And in another place the scene is described as follows:—"There being many converts in all these places, the destroyer set himself mainly against the people of Lochlearn by this stratagem; he playing the ape, did upon some ignorant persons counterfeit the work of the Lord. In the midst of the public worship, these persons fell a mourning, and some of them were affected with pangs like convulsions, and daily the number of them increased." The above extracts from Blair's life will show how similar were the exercises of that movement to those of the present.

It is also well known that such phenomena as swooning and falling down were frequent under the preaching of Whitefield and Wesley. They were not uncommon in the revivals of Cambuslang and Kilsyth in Scotland, and they were of frequent occurrence in the "great awakening" in the United States in the last century under the Tennents, Blairs, &c. But the most remarkable manifestations of the kind which we have read were those which took place in some portions of the United States at the beginning of the present century. Of these the late Dr. Archibald Alexander, has written an account giving a variety of facts on the subject, partly from his own observation, and partly from the testimony of trustworthy witnesses. We shall make some extracts from his statement:

"During the years 1800, 1801, 1802, and 1803, a revival of religion occurred in the southern and western sections of Kentucky, or what is generally known as the Green River country. The principal instruments were the Rev. Messrs. Gready, Hodge, Rankin, and M'Gee. The first named individual was in the country. He was a devout, evangelical, powerful preacher; a pupil of Dr. McMillan, and recently deceased. These men, let it be recollected, were the original leaders and instruments of the subsequent irregularities and disorders of the Cumberland Presbytery, which will be noticed hereafter. Previous to this revival of religion, Kentucky, and all this western region, was in a state of great coldness and darkness. The country was new, and a heterogeneous mass from all quarters pressed into it. Presbyterians, both clergy and people, were very formal.—It was the state of things when the revival commenced, which was some time before the year 1799, in the region before mentioned. The population there was small at that time, and widely scattered. The work, at first, was no doubt a genuine work of the Spirit of God. The calls for ministerial labor were so great and extensive, that it was impossible for the few clergymen, recently settled in the country, to supply the demand. This circumstance suggested the idea of protracted meetings, that the ministers might have the opportunity of meeting people at one time and one place. There was then no missionaries to go from place to

place, and preach to the scattered population. And, inasmuch as no neighborhood had a population sufficient to support so many people as assembled on those occasions, this gave rise to the plan of camp-meetings. A grove was selected, "a pupil of wood," or, as we generally term it, a stand, for the clergy, was erected. The multitude who intended to be stationary, located themselves, with their wagons, carriages, or tents, in such places around the stand as their fancy or convenience dictated. The assembly was often so great that secondary stands were erected: the congregation divided, so that three or four preachers were discoursing at the same time, in different parts of the grove. Here was the commencement of disorder and confusion. The sermon had scarcely commenced when some one or more would become the subject of bodily exercise. This was commonly called the falling exercise; or, as it was often said, such and such a one was "struck down." We cannot better describe this exercise than Dr. McMillan has done, in his letter to President Carnahan. "It was no unusual thing to see persons so entirely deprived of bodily strength, that they would fall from their feet, or off their feet, and as unable to help themselves as a new born child. We have seen some lie in this condition for hours, who yet said that they could hear everything that was spoken, and felt their minds more exercised, and more capable of attending to divine things, than when their bodies were thus affected. As far as we could observe, the bodily exercise never occurred, but always followed, upon the mind's being deeply impressed with a sense of some divine truth."

Of what he witnessed himself Dr. A. thus speaks:

"The writer was licensed to preach in April, 1803; both before and after which he witnessed many things, the details of which would make a large volume. The largest meeting he attended was in June 1801, at Caucridge, Pennsylvania, where B. W. Stone was then pastor. The exercises, as well as the manifestations, were such as are described above. Many appeared to be struck down, and many had fallen down. There was much singing, praying, exhorting, &c. at tents, at the meeting-house, and everywhere small groups were gathered around one or more of the persons who were "struck down." Since the beginning of the years 1802-3, we witnessed many cases of bodily exercise, the nature of which, we have reason to believe, were entirely involuntary; while in others, we thought, were the reverse, i. e., either the persons concealed themselves under exercise, or desired to be, and therefore sought for it, and yielded to the first impulse, which might, however, have been successfully resisted."

It will thus be seen that such physical manifestations as have accompanied the Irish Revival, so far from being a new thing, are one of the most common attendants of periods of great religious excitement. And in endeavoring to form a judgment upon them, we are not left without the light of experience. The same scenes have been witnessed before—they have been examined by men of cool judgment, and the ultimate results are known, so that from their experience we may judge as to the light in which these manifestations should be regarded and our duty in reference to them, and we may also learn the dangers incident to such a period, which we should avoid.

The first question that naturally arises is as to the reality of the spirit's work, where such phenomena are exhibited. We believe that with many, these physical manifestations tend to cast discredit upon such movements, and considering the extravagancies which have in many cases followed, we do not wonder that many have been disposed to denounce the whole as a delusion and perhaps worse. But we believe the testimony is such that, whatever may be thought of the bodily exercises by which these movements were accompanied, we are not permitted to doubt for a moment that they were manifestations of the mighty saving power of God. We do not say

these bodily exercises were any part of God's gracious work, nor even evidence of it, but merely that there was a great work of grace going on in company with them, we would almost say notwithstanding of them. Of the whole work in Ulster in the 17th century, to which we have alluded, Livingstone thus writes: "I do not think, that there were more lovely and experienced Christians any where than were those at that time in Ireland. Being but lately brought in, the lively edge was not yet gone off them. Because of their holy and righteous carriage they were generally revered, even by the graceless multitude they lived among." The revivals of Cambuslang and Kilsyth have taken their place in the history of the church, as remarkable exhibitions of the operations of the spirit of grace. And even of the revival in the United States at the beginning of this century, though in its progress accompanied by unreasonably extravagant, and followed by most injurious results, yet the testimony of the most candid and judicious observers gives every reason to believe, that especially in its early stages, many souls were added to the Lord, and believers were edified. Dr. Alexander says of it:—

"Many persons, within my knowledge, became hopefully pious, the most of whom continue unto the present, and many have fallen asleep in Jesus. The number of apostacies was much fewer than might be supposed. Indeed, when we look back on those times, we greatly wonder that there were not ten for one.—The Presbyterian Church suffered greatly, lost many members, more ministers, proportionately than others: but she continued unconsumed, and was much better prepared, by practical knowledge, and dear-bought experience, for the next revival than she was before."

While we believe on what we consider unquestionable evidence, that in these cases there was a great work of God, yet we are far from regarding the bodily exercises as any part of God's work of grace, or even as evidences of the saving influences of the spirit of God. They are but accessories, and not desirable ones, of the work. That this is the case is evident, from the facts stated by candid observers in all the instances referred to, that a number of them who were stricken down, and showed the same physical manifestations as others, gave no evidence whatever of a change of heart. This is alluded to in the extract already given from Blair's life. Dr Alexander's testimony regarding the American revival, is to the same effect, and we observe of late that Dr Cook has testified to the same effect regarding the present movement in Ireland. This we feel it necessary to point out, because in former revivals much evil arose from too much stress being laid upon these bodily exercises. This was particularly the case in the American revival to which we have alluded, and as we consider that the results in that instance are brought with salutary warning in the present day, we shall quote Dr Alexander at length on the subject. After describing the early progress of the revival until it manifested itself in persons being stricken down," &c., he adds:—

"But now, as we conceive, commenced the principal mischievous measure.—As soon as one would become the subject of this bodily exercise, immediately a large number would collect around, and commence singing, and then praying, and then shouting. Many instances of this kind obtained in different parts of the congregation all at the same time. Hence it happened, that, throughout the assembly, as far as the eye could reach from the stand, there was a continual commo-

tion and confused noise of preaching, exhorting, singing, praying, and shouting, going on at the same instant. Many, for curiosity or anxiety, were seen continually running from one group to another; so that the multitude was in a perpetual state of commotion and agitation. This state of things continued day and night, with little or no abatement. The ministry rather yielded up the reins to the multitude, who being carried away with such a state of things, considered the pulpit of little account, if any at all. Indeed, preaching, especially of the didactic character, was considered a great hindrance to the progress of the revival. This sentiment was not confined exclusively to the populace, for some of the leading and most popular preachers gave way to the opinion that such a kind of preaching was rather an interruption to the great work that was then going on. Hence, the most zealous, arrogant, and enthusiastic of the laity, finding the ministry ready to surrender their posts, very naturally took the whole management of the service out of their hands, and controlled it at pleasure. Moreover, if a minister, however evangelical in faith and practice, did not come "fully up to the mark," i. e., if he expressed any disapprobation, ministered any censure, attempted to correct any extravagances, he was not only set down immediately as being hostile to the revival, but even interrupted and prevented from proceeding in his discourse, by some of the multitude, who commenced singing or praying, or exhorting, or shouting, whichever was, at the time, found most convenient, by the leaders of such disorder. It was, ultimately, out of this hot-bed of wild enthusiasm and disorder that there sprung up that fruitful crop of heresy and schism that afterwards assumed the shape, as well as the name, of New Lights, Schismatics, Marshallites, Unitarians and Shakers. By these heresies the Synod of Kentucky was deprived of eight members, viz.: Marshall and Thompson (who afterwards recanted their errors and returned) Stone, DeLay, McNamer, Huston, Rankin, and Bowman. All these, except Stone and Bowman, became Shakers. For a particular account and description of heresies, as they were perpetuated and fostered among the New Lights, after they became a separate and distinct body, being excluded from our Church, we refer to the "Evangelical Record," p. 217, written by McNamer while one of the party, or perhaps after he turned Shaker. The description is indeed ludicrous, but so far as our knowledge and observation extended at the time, we cannot detect anything incorrect in the statement. We do not consider it exaggerated or too highly colored. As to these extravagances, the Presbyterian Church by this time began to pause, and look on these scenes, as they were fully acted out by the New Lights, with a degree of wonder and disgust. Still there was enough, and more than enough, among ourselves, to make us blush, on a review, and excite in us a desire to hide our mother's nakedness if we could. The work was conducted by Bishop and M-Chord. We return to the revival scenes."

He also quotes the testimony of a co-temporary brother minister as follows:

"The first personal knowledge he had of any of the subjects of the revival was in the winter of 1800-1, near the borders of the State of Tennessee. Shortly after the people began to assemble, two or three persons appeared to sweep away, and after lying fifteen or twenty minutes, appeared to be wholly converted, some more than others. \* \* \* \* At that time and place, there was a considerable mixture of wheat and chaff. On the one hand, there was manifested an anxious disposition to converse on religious subjects, particularly about the experience and exercises of the heart: a close attention to the preaching of the Word, with apparent desire to profit thereby. There appeared among many docile temper, a spirit of inquiry, with fervent prayer and cautious zeal. On the other hand, there was a prevailing sentiment, that the subjects of the revival had more than common attainments in evangelical knowledge and piety: that the millennium was just at hand, even at the door; of which fact these extraordinary exercises were certain precursors and evidences. These and such like extravagant notions were, of course, attended by an arrogant boldness and self-importance, which did not savour of the religion and spirit of Christ. Social meetings, catechetical instruction, &c., were almost, if not altogether neglected. As to



are intimated, the intervals between sermons were occupied by the multitude in various exercises. The ministers took, comparatively, but little interest in conducting the worship, except in the time of preaching, which occupied but a small portion of the twenty-four hours. The rest of the time was spent as before described, singing with great fervor and animation, shaking hands all through the crowd, and praying by fifties and hundreds all at the same moment. Such scenes we have often witnessed. Young converts were often seen passing through the assembly, and on the outskirts thereof, exhorting sinners in a very lively tone, and peremptory manner, to fly from the wrath to come. Others would pray for hours together, until they were exhausted; and when they could stand no longer, they would sit down, or recline on some other person, and then pray, or exhort, until completely exhausted, so that nature could exert itself no further. These exercises were applauded, and highly approved, as being not only certain evidences of the gracious state of the individuals themselves, but likewise, as eminently useful and instrumental in furthering the revival. When some of the elder brethren were inquired of about the expediency and propriety of correcting some extravagances which appeared wild and visionary, their reply was, in substance, that they knew these things were not right; but should they interfere by attempting to rectify them at that time, it might interrupt, if not stop, the revival altogether. Here the ministry, however good the intention, was much at fault. The surrendering up the control and management of the religious exercises into the hands of mere novices, or such as were unskillful and inexperienced, was the very inlet or gateway to those errors and extravagances in season followed. There was, if we mistake not, one general, prevailing, prominent feature attending this revival everywhere; it was the strange, mistaken opinion, in a very large portion of the people, to undervalue the public means of religion, and, in the place thereof, to promote a kind of tumultuous exercise, in which themselves could take an active part, if not become the principal leaders. Hence, some of these would be leaders have been known to lie down and sleep in the time of preaching, and during some of the most serious and solemn addresses, and as soon as the sermon was over, suddenly rise to their feet, and shake hands, and pray, and exhort, with all the apparent energy of a messenger from heaven. The wild fanatical notions of some were manifested by their believing themselves under obligation to go, according to certain impressions, which they considered to be from heaven, namely, that they must visit certain places, and say and do certain things, and that it must be done at a certain time, &c. Many such things as these, which would be tedious and unnecessary to detail here, obtained and prevailed in this revival."

Out of the same movement originated the Cumberland Presbyteries, to which he alludes in the following extract :

"The Cumberland business was the last difficulty we had to struggle with.—The original Cumberland Presbytery was one of her own, formed by the Synod of Pennsylvania Presbytery, and shortly afterwards dissolved, being incapable of transacting business. M'Gready and Hodge acknowledged and renounced the ecclesiastical aberrations; Rankin turned Shaker; M'Gee and M'Adam were under citation, but never appeared. The whole business was finished by the Assembly in 1809; and in February, 1810, the present Cumberland formed themselves into a separate body. By a subsequent Assembly they have been recognized as other denominations, such as Methodists, Baptists, &c. Some of our ministers are more violent against us than the Methodists. Their preachers are generally illiterate, and little more than semi-Arminian. \* \* \* \* The Cumberland is a distinct branch altogether, gradually rising and growing out of the disorders which obtained in the Green River country, or further down in Kentucky, and in West Tennessee, called Cumberland, we suppose, from the river that name, running by Nashville. This accounts for the name "Cumberland Presbytery," at first given to that section of our Synod, and subsequently adopted by the present Cumberland, as they are generally called. In their worship, we considered more noisy and disorderly than the Methodists. In short, it is a homely phrase, they have Presbyterian warp, but Methodist filling."

The above extracts are long, but they convey important warning. We are happy to observe, however, that hitherto there has been in the Irish revival a remarkable absence of such extravagance. We cannot but regard the most active as having been generally guided in a singular manner, particularly in laying but little stress on these physical manifestations, and in cleaving to the exhibition of the truth of God by agency of scriptural authority, as the great means which God has appointed for the salvation of sinners.

We had intended some general remarks upon the nature of such physical manifestations, but we must reserve them for another occasion.

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## REVIEWS.

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**MAY I BELIEVE?** or *The Warrant of Faith*, by the Rev. Alfred Hamilton, D.D., Philadelphia, Presbyterian Board of Publication.

This little book is intended particularly to meet the case of enquirers after salvation, in distress about their spiritual condition, and inclined to despair of mercy. It exhibits the fullness and freeness of the gospel offer, its design even for the chief of sinners, and the warrant for every sinner to believe on Christ Jesus. We recommend the book as one well fitted to guide the anxious soul to the Saviour.

**ANNA, THE LEECH VENDER**, a narrative of Filial Love, by C. Gläubrecht. From the German, by Mrs. Clarke. Philadelphia: Presbyterian Board of Publication.

A sweet little tale of German family piety.

**THE CONFESSION OF FAITH**, and Shorter Catechism, with the scripture proofs in full.

The Board are doing a good work in bringing out these and similar standard works, in a form fitted for universal distribution.

**CHARLIE BARTON**, or, the Mission Garden.

**THE TWO PRISONERS**, or, A Night in Prison.

**THE DOOMED CITY**: or, the Land Lying Waste.

**GENTLE JOHN**, the Happy young Villager.

**THE BARBARY DOVES** and Rowland Hill.

**EMILY SOMERVILLE**, and the Shepherd Boy of Bethlehem.

These form part of a series of small books in uniform size, Sabbath Schools and the young generally, published by the Presbyterian Board of Publication. The matter is excellent, and in a form adapted to the capacities of children, while the "getting up" is in the excellent style of the Board's books.

# THE MISSIONARY REGISTER.

OF THE

## Presbyterian Church of Nova Scotia.

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

Vol. 10.

NOVEMBER 1859.

No. 11.

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### REPORT

#### OF THE BOARD OF HOME MISSIONS

of the

#### PRESBYTERIAN CHURCH OF NOVA SCOTIA, 1859.

The Board of Home Missions in presenting their annual report may observe in general that their operations during the past year, have been chiefly of an ordinary and routine character, presenting no novelty, and scarcely any features of special interest. It is not to be supposed from this that they are not of deep importance. The most important operations of God in nature are conducted in silence. Of his most engaging works the progress is imperceptible. And we are assured that the same law applies in the kingdom of grace as in the nature. "The kingdom of heaven cometh not with observation"—is not achieved in with pomp and parade, and its progress is not marked by external show; and the Board believe that though they may not be able to say before the church any exciting narratives—though their reports contain bold statements of labors performed, yet they believe that they are doing good and an important work—extending the boundaries of the church—strengthening her cords and strengthening the stakes; and though the progress

may be so gradual as not to excite any marked attention, yet like the leaven in the three measures of meal, which worked in silence till the whole mass was leavened, our Home Missions are introducing the gospel leaven where it is gradually leavening society with its blessed influences. "So is the kingdom of God, as if a man should cast seed into his ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of itself; first the blade, then the ear, then the full corn in the ear."

#### MISSIONARY LABORERS.

At the date of the last report there were only three Probationers on the roll for regular employment. A short time after, two of these, Messrs James A. Murray, and John McKinnon were ordained, and their names removed from the roll. But the Rev. James Waddell, having demitted his charge of the congregation of River John, has since the month of August been on the Probationers roll, and Messrs. Thomas

Sedgewick, Robert Laird and John David McGillivray having been licensed, have also been received as regular probationers. We are also happy to add, that Mr. Thomas Downie, a licentiate of the United Presbyterian Presbytery of Edinburgh, having heard of the necessities of the church in Nova Scotia, has resolved to cast in his lot with us, and has been duly received into connexion with this church. Mr. Downie brings the most flattering certificates both as to his character and qualifications for the work of the ministry, and we trust the Great Head of the church, will spare him to many years of usefulness among us. The Rev. Daniel McCurdy having been relieved of his charge of the stations of Wallace River, and Westchester Mountain has resumed his place as a regular probationer. Thus there are at present seven probationers in the roll of the Board, \* but we regret to say that one of them, Mr. J. D. McGillivray, has been laid aside by sickness, and it is likely that it will be some time before he will be able to resume his labors.

Besides this, a considerable amount of Missionary labor has been performed by other brethren, who are not on the roll for regular employment. Mr. S. F. Johnston, having been licensed by the Presbytery of Truro, was placed by the Foreign Mission Board at the disposal of this board, and for seven months of the year has been engaged in supplying the mission stations and vacant congregations of the church. During that period he visited Newport, Rawdon and Sheet Harbor in the Presbytery of Halifax, Mabou, Baddeck and Antigonish in the Presbytery of Pictou, and Maitland, Noel, Economy and Five Islands in the Presbytery of Truro, and his labors have we believe been much appreciated. The brethren who had completed their probation have also been employed to a considerable extent.—The Rev. Hugh Ross, was almost constantly employed till removed from the church on earth. Mr. Robert Grant and Mr. McCully have also received partial employment. The Rev. James Watson was from the time of the last meeting of Synod till his settlement in New Annan in March last, employed

in supplying various quarters of the church. Thus though the number on the roll was at the beginning of the year very small, yet on the whole the amount of supply given has been about the same as in former years. On examining the appointments, it appears that there has been an average of seven in actual employment during the year. Last year it was eight. This though exhibiting a gratifying amount of labor performed, compared with former years is yet far from meeting the wants of the church. Vacancies have had many silent sabbaths, and some of our mission stations have had only two or three sabbaths supply.

#### VACANT CONGREGATIONS.

At the date of the last report there were six self-sustaining congregations reported as vacant, besides the Mission stations and the weak congregations more recently organized. Two of these have been added since the last meeting of Synod. Princeton, by the Rev. the venerable Professor Kennerly, of Glasgow and River John, by the Rev. Truro Presbytery have each a new congregation at Old Bar, and since vacant last year, the West End and New Annan, have succeeded in obtaining settled pastors while Newport has been successful in obtaining the Rev. of their call; but only by throwing vacant the large congregation of Richmond Bay. The Rev. Henry Cameron having demitted the charge of West St. Peters, it has been formed into a separate congregation. Thus there now remain eight congregations vacant,—the Presbytery of Prince Edward Island, Princetown, Richmond Bay and Western St. Peters,—in the Presbytery of Pictou, Mabou, Antigonish and River John,—in the Presbytery of Truro, Economy and Old Bar, besides Maitland and Noel, which desires a minister as assistant to their present aged pastor.

#### MISSION STATIONS.

With so many vacancies requiring supply, and so few laborers at the disposal of the Board, it must be evident that the newly formed congregations, the outposts and mission stations, have been very imperfectly supplied. Of these, Annapolis and Bridgetown have during the past year obtained settled pastor by the ordination of

\* Since this has been written, the number in actual employment has been reduced to three.

Rev. James A Murray. The importance of this settlement can scarcely be too highly estimated. It is the full organization of our church in a portion of the Province, where Presbyterianism was considered extinct, and where the hope of reviving it had nearly perished.— The occupying of this important position, it is hoped will tend to the extension of vital godliness, through the regions around. We are happy to say, that our young brother has entered upon his labors, with the most encouraging prospects of success, and, considering the difficulties with which he has to contend, some of them peculiar to his situation, we trust that he will be upheld by the prayers and sympathies of the church. The station of Bay Fortune has also obtained a share of the services of Rev. Henry Crawford. The other stations have continued to receive such supply as the means at the disposal of the Board would admit. These are Charlottetown and adjacent, in P. E. Island Presbytery.— B. Beck in the Presbytery of Pictou; W. Lane River, Westchester, Acadia Hills and Folly Mountain in the Presbytery of Truro; and Sheet Harbor and Rawdon in the Presbytery of Halifax. Besides, the places forming the Western part of the congregation of Shelburne, have applied to the Presbytery of Halifax, to be formed into a separate ministerial charge, and for aid from the Home Mission Fund.\* The Rev. James Waddell has recently visited that quarter, where he spent two months very diligently in various labors, and he reports, while great need, also great desire for additional missionary labour.

From the Reports laid before them, the Board see evidence that the labours of our Missionaries are appreciated, and that there is a strong desire in the Mission stations and outposts, for regular supply of preaching from our Synod, and it is a matter of deep regret that the means at the disposal of the church for meeting their wants are so inadequate. Yet they cannot conceal that the mode in which at present this supply is given is not the most efficient.—

Visits of two or three Sabbaths, or it may be only one, followed by a long interval of vacant Sabbaths; and such visits paid only two or three times in the course of the year, the Board are painfully impressed are not fitted to build up a congregation. It is easier however to see the evil than to provide a remedy—and at present the Board have no means to suggest, other than prayer to the Lord of the Vineyard that he would send forth labourers into his harvest, and the diligent use of the means for securing that end.

In these remarks of course it will be understood that the Board make no reflection upon those employed. On the contrary, they embrace the opportunity to express their sense of the faithfulness and zeal with which they have fulfilled their appointments, even amid storm and difficulty.

#### SUPPLEMENTING STIPENDS.

During the year the Board have been called on to pay the first half-yearly instalment of £25 for the congregation of Annapolis and Bridgetown, it having been duly certified that the congregation had paid the first half year's stipend, amounting to £50. This is the only sum yet paid during the year in this department of the Board's operations. It is probable however that they will soon be called on to pay the two year's supplement due to the congregation of River John.\*

#### FUNDS.

During the year the Board have had to complain again of deficiency of funds, and we regret to say that they are in a very low state, the sum of £3 3s. 11½d., being the whole sum in fund when the accounts were made up, while there are already demands upon us, beside what may be presented during the meeting of Synod.

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

\* Since this was written the petition has been granted, and that portion of the congregation has been erected into a separate ministerial charge, and the Board has agreed to grant an annual supplement of £25.

\* Since this was written the sum alluded to, amounting to £20, has been paid, and also £20, being two year's supplement to Harvey.

## FOREIGN MISSIONS.

EXTRACT OF A LETTER FROM  
MR. GEDDIE.

Aneiteum, Jan. 12th, 1859.

MY DEAR SISTER:—

There is a vessel bound to Sydney, and I send these lines by her. I feel thankful to inform you that we are well. The weather is very warm and uncomfortable; but we are all able to attend to our duties which are very numerous here.

We had a letter from dear Mary, dated the 3d of this month. But as I have also received a package to forward to Sydney, I suppose there is one for you in it. She appears to be very cheerful and happy in her new home. She lives in the midst of the wildest, and most daring savages, but they all seem to respect her, and she has a manner about her that will make her a favorite wherever she is. \* \* \* Mary has several Aneiteum natives around her who will do all they can to assist her. Had Mr. M's health been good, they both promised to become very valuable laborers in the Missionary cause. I wrote you before that we intend to send the children home. You will I hope, see them home in Nova Scotia next year. The "John Williams" may be expected in England in May 1860. I need not say how much we feel in the prospect of parting with them, but we must submit. Our dear little Helen will be some company to us after they leave, if she is spared.—She is a very healthy and interesting child. These separations are a very great trial. \* \* \* \* \*

It is not probable that any other letter will be sent to you at present, as we have nothing to communicate. Letters written in November are now on their way to you. Charlotte and Charlotte Ann wish to be affectionately remembered to you. I remain,

Your affectionate brother,

JOHN GEDDIE.

EXTRACTS FROM MRS. MATHESON'S LETTER.

Tana, Nov. 1858.

MY VERY DEAR MAMMA:—

I shall only be able to write you a few hurried lines at this time. I am sending this to Aneiteum, in hopes that

another vessel may leave for Sydney shortly. I have written to you since we came to Tana. We are now in our own house and find it very comfortable, although not quite finished. Mr. Copeland and Mr. M. are busily working at it.

The natives around us are very kind, and often help with work. We have a very large attendance on Sabbaths, and also at our prayer meetings on Fridays. I have two little girls who come regularly to learn their alphabet and sew. I am in hopes that more will follow their example. There is a great war here at present; people from all the islands around us are fighting, and destroying each other's property. They are frightfully savage, and cruel people. Oh, may the time soon come when wars shall cease on this island.—Many desire the Word of God. Among them two of our princ pal chiefs. They both attend our meetings regularly, and are very kind to us, often bringing us presents of food. \* \* \* \* \*

When natives bring presents they generally expect a present in return, but just now one of our chiefs brought me a number of Tare and will not receive anything in return.

This is a beautiful island, much more beautiful than Aneiteum, vegetation being much more abundant, I should think it approached nearer to Samoa than any of the western islands. \* \* \* As Mr Paton is stationed at the harbor, we occupy the south-side. It is much more beautiful than the harbor, though the harbor is interesting, having the volcano near, and hot springs. We can see the smoke and flames from the volcano constantly.

Our house is near the shore, only separated from it by a row of pandanus. The sea dashes with great violence against the coral rocks, and then dashes up in the air forming such pretty jets with a noise almost like thunder. I love to sit and watch it. I can sit and look at Aneiteum on clear days, as it is quite visible. \* \* \* \* \*

I am among rather a wild race, but I do not feel afraid. We have a number of teachers and their wives here. The Tanese have never seen a white female here before, on this side of the island. They look and shake their heads at me and say *varaid*, which means *waraid* *lamar sin*, which means very good.

The men often come for the lend of my scissors to trim their beards. \* \* \* The house is continually crowded with natives. \* \* \* The women seem very fond of me. My little girls often come in and put their arms around me. I laugh and talk with them and show them my things. You must gain the affection of natives before you can teach them anything. \* \* \* I am very well. I think I never enjoyed better health. I hope it may continue, for I have certainly a great change.

My love to my Sabbath School class, \* \* \* and to all my friends. \* \* \* And now that every comfort and blessing may be yours, is the earnest prayer of your loving daughter, &c. MARY.

LETTER FROM REV. JOHN INGLIS.

*Aneiteum, New Hebrides, Jan. 22. 1859.*

TO THE REV. PROFESSOR SYMINGTON, D. D.

REV. AND DEAR SIR.—Your letters of October and of April 10 and 14, I received within a few weeks of each other. The one dated October, after lying some two months or so in Sydney, made the circuit of Polynesia in the *John Williams*, and after reaching Tahiti, was brought back by the way of Karotonga and Samoa; and even after reaching this island, by some mistake it was taken on to Erromanga, and from that island sent back in the *John Knox*, and reached me, along with Dr. Gramam's and others, about the end of July. The two brethren brought me the two others in the end of August. The settlement of the three new missionaries involved such an amount of additional labor, and so broke up all my arrangements, that I have fallen completely into arrears with my correspondence; and it is only now that I have been able to set myself, in something like good earnest, to get up on it.

We were very glad to hear of your improved and continued health, and that Mrs. Symington's valuable life was mercifully spared, and her health in a good measure restored. We deeply sympathise with you on the sudden death of your sister, Mrs. Reid. May the Lord comfort all the mourners! We are, however, happy to congratulate you on the whole of your family being so comfortably settled in life;

and add our best wishes for their happiness and prosperity.

I duly received the last sheet of Scott's Commentary which you sent me; also the three prize essays on the "Support of Gospel Ordinances." I trust they will do much good. Mr. R. P. appears very much pleased with the copy of Scott which you procured for him. The copy which you forwarded to New Zealand some years ago also gave great satisfaction. On August 11 I wrote you a short letter, requesting you to purchase two copies for my lately married friends, Mr. and Mrs. M'C., and Mr. and Mrs. M'G., enclosing an order for £7 as payment for them. I hope my letter may have reached you sooner than yours did me. If I am not the largest purchaser of the Commentary, I am certainly one of the most distant; and as my orders have come both from New Zealand and the New Hebrides, the publishers, when they advertise your edition, may safely speak of it as having a "world-wide reputation."

We were sorry that no response was given by the students to our humble prize; but having done what we thought to be our duty, we cheerfully accept the result as the appointment of Divine Providence, and all the more when we hear of such a manifestation of missionary spirit throughout the Church. And as there is usually very little that is spasmodic in the movements of our Church, we may hope that she is only preparing herself for a long course of well-sustained and wisely-directed activity in the extension of Christ's kingdom.

We are much gratified with the deep interest which you and Mrs. Symington take in the elevation of our chiefs. I have not yet had time to have a meeting with the chiefs to deliver the coats; but our communion will take place about six weeks hence, and I hope that there will be a general meeting of the chiefs at that time, and they will be addressed on receiving their official robes in the way that you have suggested. Our chiefs are not at all the important-looking personages which the people at home suppose them to be. They are not tall, gigantic men, like the chiefs in Eastern Polynesia. There is no court language, no class of words employed exclusively in speaking to, or of, chiefs, as in Samoa. They are not objects of

dread, whose shadow no man dare touch, as they were in Hawaii. They are plain simple-looking men, whom no stranger would recognise in a crowd; and as there is very little formality among these people, very little deference appears to be paid to their rank. Still, you would be surprised to see the power of preserving peace and order over the island which they are acquiring. In a heathen land it requires very little authority to get men to commit murder, and fight, and to retaliate and take vengeance; but in a community newly reclaimed from heathenism, to keep men all quiet requires vastly more influence of one kind or another. There are very few breaches of the peace here, and when any occur the culprits are quickly punished by the chiefs. An instance has occurred this very week, the particulars of which I shall give you by way of illustration. A man belonging to an inland district had committed adultery with his neighbor's wife. The woman's friends belong to the other side of the island. When they heard of this a few of them came to talk with the man about his conduct. Like most evil-doers, he was angry at this interference; and when they were near his house he went out to meet them, threw his spear among them, and wounded one man severely in the foot; had it struck him on the side, it might have killed him. In old times this would have led to a war between the two tribes; the one party to revenge the deed, the other party to defend the evil-doer. The chief of the district came to me immediately to consult what was to be done, as he expected all the friends of the wounded man would be at his house next day. I advised him to ask some of the other chiefs to come and help him to punish the man; but not to attempt anything till he had plenty of help. He immediately asked three or four of the nearest chiefs to assist him. On the following morning these all repaired to this assize meeting, each chief attended by a few trustworthy influential friends. At home such an offence would have been punished by so many days' or months' imprisonment; but here there are no jails, and all punishments must be summary. They adjudged the man to be tied and fined, a very heavy punishment. They tied him hand and foot for half a day, and fined him of a large pig, which they gave to the friends of

the wounded man. The man had just three pigs, and he pleaded hard they would take only the least one; but the chiefs were inexorable, and took the largest. The people from the other side went away well pleased, satisfied that full justice had been done. I am always anxious when such cases occur, and I felt great relief when the people returned from the trial, and told me how the chiefs had acted, and what the result had been. There was no excitement, no high words; but everything was done with order and dignity. In all cases where property only is concerned, I advise the chiefs to adopt a gentle policy, to talk to the offenders, and to get them to make restitution, employing moral and personal influence rather than legal authority; but in all cases where life is imperilled, I counsel prompt and vigorous measures, such as will strike terror into the hearts of evil-doers, and I get the chiefs to unite in helping one another, so that their power will be undisputed. We aim at two things with our chiefs—that their government shall be good, and that it shall be strong. And happily, in every important case that has occurred on either side of the island, acting on our advice, they have proceeded unitedly, and have also carried public sympathy along with them, and have thus increased both their official authority and their personal influence.

From all that we have seen of the new missionaries, we are much pleased with them. Mr. Paton, from his kind-heartedness, is likely soon to secure the good will and confidence of the natives; and as they are a turbulent people among whom he is settled, this is the first point to be gained. We here much from Mr. Copeland, and still more had he a wife.

You very kindly put the question, whether we would like to pay a visit home for a year or so? About a year ago, or more, I wrote to Dr. Gould, stating that Mr. Geddie would probably return home by the *John Williams*, with the view of carrying a complete edition of the New Testament in this language through the press. While both of us were anxious that the whole of the New Testament should be printed, Mr. Geddie was very desirous that we should go home, and that I should take charge of it. I could not at all see my way for such an arrangement, and urged



him to go, all the more as he intended to send his children to Nova Scotia, and he finally consented. But subsequently, the prospect of an addition to his family, the birth of another daughter in September last, who, you will be glad to learn, is thriving well, upset this arrangement. I had given up all thought of going home by the *John Williams*, or rather, had never entertained any thought of doing so; but your letter, the arrival of the two brethren, and other circumstances, have led me within the last two months to reconsider the question. The opportunity is favorable, and the object is important. We shall be able, under the favor of divine Providence, to have the New Testament all ready for press by the arrival of the *John Williams* in August or September. We should step on board here, and step ashore in London. And as Mr Copeland is not settled, he might, with much advantage to himself, occupy our station till our return. However, it is since our intercourse with Tana closed for the season that I began seriously to think of such a step. I do not know how Mr Copeland may entertain such a proposal, and I would not, unless compelled by loss of health or something similar, leave this station, unless I had another missionary to leave in my stead. I shall be glad, however, if you will bring the matter before the Committee; although, as there is only six or seven months to work upon, we shall be scarcely able to wait till return of post, till we make up our minds one way or the other, and must cast ourselves on the clearency of the Committee, if we run counter to their decision. While I would like much, on various occasions, to pay a visit home, yet as my health is good, and I have now no family ties at home, I would not, except for some public object, wish to return home. It is somewhat different with my wife. Her family ties are close and numerous, and while her general health is good, yet the incessant wear and tear of nerve and muscle for nearly fifteen years, especially during the last six or seven years, where, to an ardent mind, the incitements to over exertion have been so numerous—is developing at times symptoms of debility, and causing the weak parts of the constitution to be frequently to reveal themselves, so that a year or two's relaxation would be in many respects very beneficial to

her. With very kind regards to you and Mr Symington, I remain, yours very sincerely, JOHN INGLIS.

LETTER FROM MRS. INGLIS.

*Anceitum, Jan'y. 24th, 1859.*

MY DEAR MRS. SYMINGTON,—Your long and very kind letter I received by the missionaries. I was very thankful to hear that you had recovered from your long and serious illness, and I hope that the Lord may long spare your valuable life.

We sympathize much with you all on account of Mrs Reid's sudden death.

You will be glad to hear that every thing you sent to us came safe. You will please to thank all the kind friends that have sent through you. \* \* \*

We are greatly obliged to you for the interest you have taken in our chiefs. The coats will raise them much in the eyes of the people. I will get the coat made which you sent unmade. Also the piece scarlet cloth for the chief's wives I will try to turn to the best advantage. For several reasons we have not given them yet, but will do so soon. We have not yet got Mr Ramage's seeds; they were in Mr Paton and Copeland's boxes, and they had not got them all opened when the *John Knox* was last at Tana.

I am glad to say that I am in good health. In the end of last year, for nearly two months, I had a very bad cold. The cough was very bad. I was several times nearly well, but either by over exerting myself, or by exposing myself too soon, I relapsed and got worse than before. I had two mustard blisters on my breast, and after that one of the blisters Dr Goold sent out. Mrs Clark's cotton wool I found of great benefit. Colds in this climate are like summer colds at home, which are always worse than winter colds. I am, however, now quite well.

Mrs Paton stayed with us for two months. I found her a very agreeable person, and full of missionary spirit, and taking a deep interest in all things connected with the mission. I tried to give her all the information I could, and I hope when she has experience, she will be a useful missionary's wife. As the *John Knox* is laid up, we have not heard from the missionaries for nearly two months. Mrs. Matheson is a niece of Mr. Geddie's, and is a very excel-

lent young lady. Mr. Matheson is still in delicate health, and we fear very very much he will never recover.

We have got a considerable addition to our house this last year. We had to rebuild our dining-room, which was built of inferior material the first year we came here. Mr. Inglis thought that as he was building any way, he might as well extend it, as we had room, and add a partry, and bed-room, and bathing-room, for ourselves. It kept us in confusion for several months, and the missionaries were on us before it was finished; but now that it is finished, it is a great convenience. We have three good spare bed-rooms, a large dining-room, and a snug little parlor. Mr. Inglis has also one good room for a study, and another for a dispensary; we have a kitchen detached. It has taken a great deal of labor, but the mission premises are now very convenient. We have not many visitors, but when they come, they come in crowds. When Mr Geddie's family come, they require two bed-rooms, and as the missionaries increase on the other islands, we shall have more people visiting us, and it makes visitors so much more of a pleasure when one can accommodate them somewhat comfortably, and be at little trouble in doing so.

The work goes steadily on in this island. I continue to have great comfort with my girls. You have had a great year of marriages in your family, and we rejoice to hear that they are all so happily settled in life. I have had a great year of marriages here too. In 1859 *nine of my daughters* were married, and since this year began the *tenth* has followed. Two of my girls are candidates, and several of those who are, or have been with me, are consistent members. We have fifty candidates at present. Mr Inglis expects that about thirty of them will be admitted next communion, which will be in in a month or six weeks. I often talk with those who have left me. Jane, the first Aneiteum young woman who lived with me, is married to one of our teachers. Her first child was dead born, and she was for a good while in poor health, but she got quite well again. Her second child, Kanova, is a nice lively boy, nearly two years old. Both father and mother are very fond of him, and are observing with great interest, as most parents do the opening of his

young mind. I have always had great confidence in Jane's piety. She has always been consistent, and attentive to what is good. She was telling me the other day, with great satisfaction, that he is beginning to understand what they say to him, and how, when they take their food, that little Kanova will not take anything till the blessing is asked, and that he is always the first to bow down his head and put his hand on his face when his father begins. May we not hope that the influence of Christian mothers will be felt in this land? Esther, another of my young women, is also married to one of our teachers called Lasarus. They had a nice little boy, but when he was about eighteen months old, he took croup, and although we did everything we could for him, he died after a few day's illness. I never saw a native woman feel so keenly the loss of her child. She seemed quite unable to forget him. One day she said to me that Lasarus and she had lain and talked and thought about him till it was long past midnight and they could not sleep. So she said to Lasarus, let us rise and pray, and then perhaps we will sleep. They both rose and prayed, and then went to bed and found their hearts relieved, and soon fell fast asleep. Surely the human heart is the same everywhere, and the gospel is the true remedy. I said to her one day, would she not like to write something about Patrick. She said she would, so I gave her paper, and she went and wrote four pages. I meant to have sent you a translation of it, but cannot at present for want of time. It was much after this strain that she was glad when God gave him to her, and she was rejoiced when she saw him grow big; but now that God had taken him away, she wished to be resigned, and to say, "Good is the will of the Lord." We sent them to Taba to assist Mr and Mrs Paton. You can scarcely think how much I felt parting with her; one gets quite attached to them when living among them and teaching them constantly. Mrs Paton writes me that she is very much pleased with her.

You ask about how we live. I think I wrote you once that we were well supplied with milk from our goats, which thrive well here. Our hens and turkeys lay well, which keeps us in eggs. We have two cows, but this is not a

all such a good station for cows as Mr. Geddie's. We had a little butter last year for a few months, for the first time since we came here. We got an old cow from Mr Geddie, the only one he could give us. We got a heifer from Samoa, but she died, and we have only now got into a stock. We are well supplied with native food. We get our flour and groceries from Sydney or Auckland. Our flour is always very dear, and often old and sour, and we have to connect it with carbonate of soda. But we have great reason to be thankful that we are so well off, for we have almost every comfort that we could desire. After the first or second year, with a moderate degree of activity in looking after household affairs, no missionaries need be in want of the necessaries, and even some of the comforts, of life.

We are well supplied with almost

everything for the mission at present. Men's shirts and trousers are the only things of which we have received but few, and it is more than I can undertake to make all that would be required, and the fixing is more than I can do. But as it is possible we may come home by the *John Williams*, to get the New Testament printed, I will not say any more about wants at present.

I feel very anxious about leaving the women, and even although Mr Copeland do take charge of the station till we return, yet without a wife, there will be a great want as far as the women are concerned. Do continue to pray for us, that the Lord may carry forward His own good work on this island. With very kind regards to yourself, the Doctor, and Mrs. Clark, I remain, yours very affectionately.

JESSIE INGLIS.

## FINANCE.

THE BOARD OF HOME MISSIONS OF THE  
PRESBYTERIAN CHURCH OF N. S., IN AC-  
COUNT WITH ABRAM PATTERSON, CR.

1858.	£	s.	d.
June 29. Paid Rev. J. Watson, per Rev. W. Millar,	5	0	0
July 24. Rev. J. Watson,	8	0	0
Aug. 20. R. Grant, bal. due him from Halifax Presbytery, " Mr. W. Keir, mission to C. Breton, 270s. Sept. 10, Jas. Murray, do 260s.,	5	10	0
Sept. 10 Mr. McKinnon supply- ing Ch'town, 225s 24 Sept. paid do do 160s.,	26	10	0
" 24. Rev. G. Roddick, expen- ses at Charlottetown,	1	15	0
" " Rev. J. Waddell, supply- ing Mr. Roddick's pulpit,	3	0	0
Oct 4 Rev J. Bayne, expenses Ch'town, 26s 3d Rev George Patterson, do 27s 6d,	2	13	9
Nov 29. Rev J. Watson supplying Mr McKinnon's pulpit,	1	10	0
Dec 15. Hugh Ross 60s, Decr 14. Mr S. McCully, mission in Hx. Presbytery, 198s 2d,	12	18	2
" " Rev J. McKinnon, mis- sion in Halifax Presbytery,	6	7	7½
1859.			
Jan'y 4. Order paid Rev J. Mur- ray, 56s 8d,	2	16	8
" 27 Rev J. McKinnon, ex- penses mission to Cape Breton,	3	3	0
" " Do extra to Annapolis,	2	0	0
Feb'y 1. R. Grant supplying Mr McKinnon's pulpit when on mission,	2	0	0

Feb'y 26. Advanced to Pictou Pres- bytery for Rev J. Watson,	3	10	0
March 23. Paid J. A. Murray, sup- plement to Annapolis,	25	0	0
" 26. Rev J. Waddell supply- ing Charlottetown,	12	0	0
May Mr J. D. McGilvray,	12	10	0
" 18. Order paid Rev. P. G. McGregor, expenses of Mr Mur- ray's Ordination,	10	0	3
" " Rev J. Sprott, mission in Halifax Presbytery,	2	2	0
" " D. Roy supplying Ch'town,	1	5	0
" " S. F. Johnston, balance due on mission to Rawdon,	0	10	10
" " Do extra expenses on mission to Cape Breton,	2	0	0
" " Do Mission to C. Breton,	16	10	0
" 31. One-third of advances for "Register and Instructor,"	20	13	4
" " Commission on £155 @ 2½ per cent.,	3	17	6
	£212	8	1½
1858	£	s.	d.
June 22. By balance at date,	53	19	11
July 24. Mr David Hamilton, Stewiacke.	0	7	6
Augt 6. Rev D. Roy, £3 19s 3d, Rev John McCurdy, Miramichi, 50s	6	9	3
" " Evangelical Society, Fish Pools,	1	10	0
Sept 10. Amount from Mabou 20s, do from Baddeck 40s,	3	0	0
" 24. Ladies Religious & Bene- volent Soc. James' Church, New Glasgow,	4	16	7½

Oct 20. Magnus Arthur, senr., 10s. an old member P Street con- gregation. 10s.	1 0 0
Novr 29. West Branch congregation.	2 14 5
Deer 1. Robert Smith Truro,	23 13 9
" 30. Ladies Religious & Bene- volent Society, St John's Church, Chatham, N B,	3 0 0
1859	
Jan'y 24. Maitland Juvenile Mis- sionary Society,	4 0 0
" " Baddeck 30s, Port Hood, 13s,	2 3 0
" " A friend, Forks, Middle River, Pictou,	0 10 0
Feb'y 1. From Rev J. McCurdy, Chatham, a friend,	0 7 6
" 12. Missionary Society, Pop- lar Grove Church,	15 0 0
" " West River congregation,	2 14 4
" 18. Salem Church Religious Society. additional for 1858,	1 13 0
" 26. Collection taken Prince Street Church.	8 11 0
" 26. Clyde River, 13s 1½d; Shelburne 5s, Todon Bay, 5s,	1 3 1½
March 23: A friend, at Mabou 30s; do Cape George, 12s 6d, per Mr Johnston,	2 2 6
April 12. Maitland section of 2nd congregation. 52s 6d, Noel sec- tion of do 35s,	4 7 6
" " Rockville section of do, 12s 2d. Javenville Missionary Society, do 20s 6d,	1 19 8½
" 18. Wm. Matheson Esq., 80s, From Robert Smith, balance at date,	20 4 10½
May 10. Mabou congregation 100s; Salem Church, G Hill, 120s,	11 0 6
" " Collection taken Primitive Church, New Glasgow,	20 7 10
" 31. Ladies Penny-a-week Society, Dalhousie,	2 15 4
" " Baddeck, per Mr Johnston,	6 0 0
" " Balance,	3 3 11½
	£12 5 1½

1859. May 31. To balance  
brought down, £3 3 11½

ABRAM PATTERSON,  
Pictou, 31st May, 1859. Treasurer.

Examined the above account, and found  
correct.

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

DR. THE BOARD OF FOREIGN MISSIONS OF THE  
P. C. OF N. S., IN ACCOUNT WITH ABRAM  
PATTERSON TREASURER, CR.

1858	£	s.	d.
June 1. To paid S. F. Johnston,	10	0	0
Oct 4. Mr Johnston, on account of Rev J. Geddie,	6	5	0
" " 2 setts Sterling Exchange, £110 each, £220, @ 13 per cent premium,	276	4	4

" " 1 Do do do £141 Sterling, @ 13 per cent. premium.	177	0	7
1859 May 31. 3 advances for "Regis- ter and Instructor," to date,	41	6	8
" " Commission on £252 @ 2½ per cent.,	6	6	0
" " Balance,	193	5	3
	£700	7	10
1858	£	s.	d.
June 18. By Balance,	425	5	6½
" " Princetown congregation,	23	0	4
" " P E Island,	0	3	9
" " Middle Musquodoboit, ad- ditional,	0	3	9
July 5. William Fraser, Scotch Hill, 5s 2½d, from a friend 2s 6d 0	7	8	1
" " Roger Hill Young Per- sons' Missionary and Bene- volent Society,	1	5	0
" 24. Additional from Stewiacke congregation, Head of Branch,	0	7	6
" " David Geddes, Musquodo- boit, 5s,	0	5	0
Augt 1. Rev D. Roy,	0	3	9
" 12. Salem Church congrega- tion.	8	10	0
" 20. Rev. J. McCurdy, Mira- nichi, 50s, Mr Redpath, Car- riboo River, 2s 6d,	2	12	6
Sept. 24. Ladies Religious and Benevolent Society, James' Church, N. G.,	6	0	0
" " Collection in James' Church, N. Glasgow,	10	11	6
" " Evangelical Society, do	3	1	3
Oct 4. Mr Cuthbert, New Richmond, Bay Chaleur,	8	15	0
" " Ladies Penny-a-Week So- ciety, Mr. Walker's congrega- tion, for educating Miss Geddie,	2	0	0
" " Mr Bayne for do,	3	4	2
" " S Collection missionary meeting, Baddeck, C. B.,	2	10	6
" 20. Magnus Arthur 10s. Mount Dalhousie, West River congregation, 12s 6d,	1	2	6
" " An old member, Prince Street congregation.	0	15	0
Novr 29. James Murray, Esq. Mabou, 2 10 0	2	10	0
Deer 1. Mrs John Millar, Widow, River John Road,	0	2	6
" 30. Ladies Religious and Be- nevolent Society, Chatham,	2	10	0
1859 Jan'y 4. Wm Irving, B. River,	0	5	0
" " Isabella Jackson, C. River,	0	3	1
" " Rev James Murray, Scholars of Prince Street S. School, for missionary schemes,	9	8	1
" 24 Rockville Juvenile Mis- sionary Society, Maitland.	5	0	0
" " Maitland do do 80s.			
James Dawson, Montreal Can- ada, 60s,	7	0	0
" " Collection taken Primitive Church, N. G.,	30	13	6
" " Mr McNutt, Economy, per Rev J. Murray,	0	5	0

May 21. A friend, Forks, M. River,	0	10	0	DR. THE EDUCATIONAL BOARD OF P. C. OF			
Feb'y 1. Per Rev J. McCurdy, a				E. S., IN ACCOUNT WITH ABRAM PATTER-			
friend, per J. Hambie, 5s, do				SON, TREASURER, CR.			
do 7s 6d,	0	12	6	1858	£	s.	d.
18. By Salem Church Religious				Decr 1. To remitted Prof. Ross for			
Society,	0	14	0	J. D. Murray,	10	0	0
20 Rev J. McCurdy, being				" " Thos. McCurdy, Student.	10	0	0
annual collection Miramichi				1859 Robert Smith for Book, 1s 6d,	0	1	6
congregation,	7	13	6	May 31. Bal. of Seminary Acct.,	292	14	6
" Do. From master Alex.				" " To balance,	15	6	4
Rainey and his little sisters,							
Bathurst,	0	10	0				
March 7. Children attending U. P.				1858	£	s.	d.
Church, (Dr. Taylor's), Mon-				June 18. By balance,	276	12	4
treal, at their annual Soiree,	10	0	0	1859. Jan'y. Note and int't. paid in,	51	10	0
" A friend, McNutt's Is-							
land, 5s, Clyde River, 21s 1 1/2d,	1	6	1 1/2				
Shelburne, 36s 3d, Jordan							
Bay 2s 6d,	2	3	9				
17. Ladies Missionary Society,				May 31. By balance brought			
Tatanagouche,	8	6	9	down at date,	£15	6	4
22. U. P. Church, Bay Street,				ABRAM PATTERSON, <i>Treas'r.</i>			
Toronto, per Dr. Jennings,				Examined and found correct.			
Missionary and Ben. Society, 15	0	0		GEORGE WALKER,	} <i>Auditing</i>		
" Per do from S. School,	1	0	0	RODERICK MCGREGOR,			
" Per do. from Mr Gardener,				ALEX. FRASER,			
23s, Mr Ewart 10s, Mr J. Lit-				New Glasgow, 24th June, 1859.			
ter 50,	4	5	0				
" Per do. from Emerston con-				DR. THEOLOGICAL SEMINARY OF THE P. C.			
gregation. C. W., Rev J. Scott, 3	0	0		OF N. S., IN ACCOUNT WITH ABRAM PAT-			
" Per do. from Ayr do. Rev				TERSON, TREASURER, CR.			
Alex. Ritchie per do,	1	0	0	1858.	£	s.	d.
23. From Mabou, per Rev Mr				Sept 6. To pay half a year's salary			
Johnston,	3	1	7 1/2	to Mr T. McCulloch,	87	10	0
" Baddeck 25s 7 1/2d, a friend,				" " Do. do. Rev J. Ross,	100	0	0
Cape George, 12s 6d, per do,	1	18	1 1/2	1859. Feb'y 26. Do Rev J. Ross,			
" A friend at Antigonish. per				half a year's salary,	100	0	0
do 5s,	0	5	0	March 7. Mr T. McCulloch, do	87	10	0
24. Mr J. Stiles 5s, Mr N.				May 31. Commission on £84 @ 2 1/2			
Stiles 5s,	0	10	0	per cent.,	2	2	0
April 12. Maitland Juvenile Mis-							
sionary Society,	2	10	3	June. By received from Prince-			
" Rockville do do	3	11	9	town, P E I,	2	14	7
" Lower Salmah Sewing So-				Augt 6. Rev D. Poy,	0	5	0
cety. 29s 4 1/2d, do, Missionary				Oct 4. Mr H. Campbell, S. Hill,	0	5	0
Society, 58s 3d,	4	7	7 1/2	Novr 13. Difference in credit from			
18. W Matheson Esq., Pictou, 4	0	0		U. Londonderry,	11	0	0
19. Juvenile Missionary Soc.,				1859. Jan'y 4. Pictou ladies Seminary			
James Church, N G,	7	10	0	Society, for 1858, per miss Mc-			
23. Evangelical Society, Fish				Culloch,	4	10	3
Pools,	3	0	0	" 24. Evangelical Society. Fish			
" Mr Robert Smith, Truro,	47	13	1 1/2	Pools, East River.	1	10	0
" Do. for 20 shares in "John				Feb'y 18. Salem Church Religious			
Knox." 20s, do for expen-				Society,	3	6	4
tes, 20s,	2	0	0	April 12. David McCulloch, Esq.,	2	10	0
" Bank interest of £425 for				" " A friend per do,	1	5	0
3 months,	3	3	9	" " maitland section of 2nd coh-			
				gregation, maitland,	3	0	0
	£700	7	10	" 18. W. Matheson, Esq., Pictou,	4	0	0
				" 26. Mr R. Smith, Truro,	50	1	4
May 31. By balance brought				May 31. Balance charged Education-			
down at date,	£183	5	3	al Board,	292	14	6
ABRAM PATTERSON,							
Pictou, 31st May, 1859. <i>Treasurer.</i>							
Examined the above account, and found							
correct.							
GEORGE WALKER,	} <i>Auditing</i>						
RODERICK MCGREGOR,							
ALEX. FRASER,							
New Glasgow, 23th June, 1859.							

ABRAM PATTERSON, *Treas'r.*  
Examined and found correct.  
GEORGE WALKER,  
RODERICK MCGREGOR, } *Auditing*  
ALEX. FRASER, } *Committee.*  
New Glasgow, 23th June, 1858.

## NEWS OF THE CHURCH.

The Presbytery of Pictou met at New Glasgow on the 23th September. Mr. Thomas Downie, preacher of the gospel, under call to the congregation of Antigonishe, appeared before the Presbytery, and delivered discourses as trials for ordination. He was also examined on the 16th century in Ecclesiastical history, the Book of Jonah in Hebrew, and the New Testament in Greek, *ad aperturam libri*. These exercises were sustained, and it was resolved to proceed with his ordination, which is to take place at Antigonishe, on Wednesday, the 30th November, the Rev. John Campbell to preside, and the Rev. James Thomson to preach.

## STUDENTS' ANNUAL MISSIONARY MEETING.

The annual meeting of the Students' Missionary Society in connection with the Presbyterian Church of Nova Scotia, was held on the 1st inst., in the Theological Seminary at Truro. The Treasurer reported that the sum of the contributions taken at the different places where the Students held meetings during the past year, amounted to Twenty Pounds Five Shillings. The sums contributed were respectively as follows:—

Truro, in March,	£4 0 7½
“ in September,	3 4 9
Halifax,	3 6 9
Old Barns,	0 18 4½
Onslow,	0 19 4½
Salmon River, Union Church,	1 12 6
Shubenacadie,	1 12 0½
Gay's River,	0 30 6½
New Glasgow, Primitive Church,	1 11 0½
Fish Pools, E. R.,	0 14 0
Windsor,	1 5 0
Donation from Prof. McCulloch,	0 5 0
A friend in Truro,	0 5 0
	£20 5 0

From this sum deduct horse hire to Old Baria, to Mr. D. W. Archibald, 3s. 9d.; and to R. S. McCurdy, for horse to Onslow, 1s. 3d., and £20 remain.

The members of the society agreed to dispose of this sum by appropriating £10 to the Foreign Mission, £5 to the Home Mission, and £5 to the assistance of Father Chiniquy and his destitute flock. In making the last appropriation, the members felt that they were not only performing a duty of christian benevolence, but that, taking into con-

sideration the peculiar condition of Father Chiniquy and his people, they were applying their funds to a real missionary purpose. The reformation among this people is in danger of suffering injury by the present distress.— This consideration appeals to the missionary spirit of all evangelical Churches. Father Chiniquy and his flock need the sympathy and assistance of their christian brethren. In granting them assistance, they are furthering the cause of Christ and performing a duty of christian benevolence. “But who so hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

The office-bearers chosen for the coming year are: Mr. Falconer, President; Mr. Gordon, Treasurer; and Mr. Frame, Secretary.

The members desire to return their thanks to the several ministers in whose congregations they held meetings, for their kindness and co-operation, and also to the people, for their liberal contributions. They hope that their efforts will meet with equal success during the coming year.

C. B. PITBLAND  
Ex-Secretary.

## PRESENTATION.

It is pleasing to see the substantial manner in which many christian congregations throughout the country have lately begun to show their appreciation of the arduous labours of those breaking among them the bread of life. In this as in many other similar respects the Presbyterian congregation of Lower Londonderry seem determined not to occupy the lowest place. Since the settlement of their present pastor, the Rev. A. L. Wylie, we recollect of only once seeing anything in the column of arrears in the statistics of that congregation. We also observed a few years ago when several congregations began to consider the duty of increasing their minister salary the column of stipend opposite this one rose from £125 to £150. In addition to this, as the readers of the *Witness* are aware, the members of the catechumen class in the Great Village section last year presented Mr. Wylie with a sofa and a set of Harness. The

address in which these were presented breathed a feeling which led us to say, happy must be the minister, and bright his prospects for the future, that has succeeded in thus gaining the confidence and affection of the young men and women of his charge. It was subsequently proposed in a congregational meeting at Portauquique, to present a carriage to him. One being procured, was a few weeks ago presented on the evening of the prayer meeting at Portauquique. It appears such as to do much credit to the donors, and also to the maker, Mr. Smith, of the Folly. The cost we understand was £23 10s. It was accompanied by an address breathing sincere affection, taking notice of the evident affection cherished by their pastor to them, hoping that such mutual good feeling might never decline, and expressing an earnest desire for the divine blessing upon himself, his wife and their children, and upon his labors among the people of his charge, as well as that he might be spared long to break unto them the bread of life.

Mr. Wylie in endeavouring to reply appeared to be considerably overcome by the kindness of his people. He thanked them for the desire expressed in behalf of himself and all that was dear to him. In accepting the carriage he remarked that some people objected to congregations making presents to their ministers. The principal objection he had ever heard mentioned was that a congregation is bound by the most sacred obligations and express commands to provide for their minister and all depending upon him. That being the case, the present, they say, can be nothing other than an ostentatious display and ought to be discouraged. He had considered the matter, and if he could have come to that conclusion he certainly would have discouraged them in the present instance. But the reasoning overlooks some very important points. It views the obligation as one of mere honesty, as in the case of master and servants. While honestly demands of a christian people to provide suitably for their minister, the great influencing principle is christian affection; and wherever an obligation is met through love whether it be natural or christian, that same love will more or less incline to express itself in gifts.—The father is laid under the strongest

obligations to provide all things for his children according to his ability, and bestow them according to his circumstances, yet what father is there but makes presents to his children? Is it through ostentation that the father presents a bible or any other select book to his daughter? Far from it. It is through the promptings of love the purest and sweetest. It was through the same promptings he hoped and he believed had come the gift now offered, and with similar feelings he joyfully accepted it. He hoped the mutual confidence and affection which had existed and been increasing during the last seven years would continue to increase whilst God spared him and them together, and that his humble labours among them would be abundantly blessed to the salvation of many.—*Communicated to Witness.*

From the Protestant.

MR. EDITOR:

Believing that you are ready to publish any information respecting the progress of Protestantism, and especially Presbyterianism, I write to request you to give publicity to some signs of progress which have recently appeared in our congregation. After the death of the Rev. Robert Douglass we were for about seven years destitute of a regular pastor, and though we were some times visited by travelling missionaries, yet, in consequence of many of our people emigrating to the United States, and the want of interest that was felt by many in the visits of some of the missionaries, our congregation became considerably weakened and discouraged. But about six years ago, the Rev. Henry Crawford visited this place as a probationer, and the people soon became very anxious to obtain him as their regular pastor, and in connexion with the two Churches of St. Peter's, gave him a unanimous call. For about three years we enjoyed one-third of his labors, and were able with some exertion, to make up £50 a year, as the one-third of his salary. During this time, our congregation increased considerably, and we were greatly encouraged. The Presbytery, some time after this, visited Bay Fortune, and recommended us strongly to make efforts to get a minister to ourselves, and allow Mr. Crawford to be settled between the two

churches of St. Peter's. Mr. Crawford resigned the charge of Bay Fortune, to allow us an opportunity to make up a salary for another; with the assistance which we might obtain from the Presbytery, it was supposed we could support a minister between Bay Fortune and East Point. We were then visited by different ministers and probationers, to whom we might have presented calls; but though two or three efforts were made, we found that we could not make up a sufficient salary, or unite in a call with sufficient unanimity. And last fall, after we had presented a call to the Rev. James Watson, which the Presbytery refused to sustain, because it was not unanimous, and because the salary was not adequate, we sent a petition to the Presbytery, to be annexed again to East St. Peters, and to obtain the one-half of the Rev. H. Crawford's services. Though we had formerly been able to make up only one-third of his salary, yet we were so anxious to secure his services again, that we resolved to make an effort to pay \$75 a-year, and get the one-half of his time. And after a few month's delay, we had the satisfaction to hear that our petition was granted, and that we are now to enjoy the services of the man upon whom the affections of our people had been all along set. For a few months past we have had the labors of Mr. Crawford as a missionary, and though it was evident that he was preaching with great earnestness, yet, excepting an unusually regular attendance at public worship, no uncommon interest seemed to be taken in religion till the month of September, when the Sacrament of the Lord's Supper had been appointed, and Mr. Allan was expected to come and Moderate in a call. He arrived on Friday, before the sacrament, which was kept as a day of humiliation, and preached a very interesting sermon from Gal. 1, 4th verse. After which Mr Crawford invited all who might wish to unite with the church for the first time, to meet with him before the public meeting next day. Mr Allan also moderated in a call which came out unanimously in favor of Rev. Henry Crawford.— On Saturday Mr Allan again preached from the words "Give glory to God, lest he cause darkness, and your feet stumble upon the dark mountains." The people seemed to be very much delighted and interested, and the hap-

piest impression seems to have been made. After which Rev. Mr Crawford invited all those who had been examined by himself and session, and to whom they had given encouragement to come forward and make a public profession, when the congregation were exceedingly pleased to see no fewer than seventeen persons, most of whom were heads of families, stand up to be received into the communion of the church. And while Mr Crawford was giving the candidates for church membership an affectionate address and the right hand of fellowship, it was evident, by the animated expression of countenance and the starting tear that many others were anxious to be prepared to follow that example.

This accession of members to the communion might not be considered large in some congregations, but when it is taken into consideration that they amount to about one-third of our former number of communicants, it will be seen that, for our small congregation, it is a very large accession, and we are led us to thank God and to praise him. One communion season, which was an exceedingly happy one, and the day proved somewhat weathered, was quite full at an early hour, and an unusual solemnity and interest presided through the whole audience while Mr. Crawford conducted the morning services and preached a most impressive and affecting sermon from the words of Jesus, "Him that cometh unto me will in no wise cast out." Every heart seemed drawn away from earthly reflection to what was spiritual as he discussed 1st the nature of coming to Christ, and 2dly, dwelt upon the gracious assurance that none that come to Christ aright shall be cast out. The remaining services of the Sabbath were all of a very solemn and edifying nature. On Monday Mr. Allen preached again a very instructive sermon from the text "Why do the wicked contemn God." On Tuesday the Presbytery met for the purpose of inducting the Rev Henry Crawford into the pastoral charge of this section of the Congregation. The people showed the liveliest interest in the proceedings, for they had not attended in greater numbers at any previous week day service. The Rev Isaac Murray preached a sermon from the text "Lo, I am with you alway, even unto the end of the world." Matthew,



xxviii. 20. The sermon, which showed great originality and depth of thought, was listened to with the most profound attention. Mr. Murray dwelt particularly on the first head of his discourse, showing that the apostolic ministry is not what it is held up to be by Romanists and Puseyites: 2nd what is the test of an apostolic minister. Mr. Allan then gave a most warm-hearted and affectionate address to the minister, and a most solemn and faithful address to the congregation on their relative duties to each other. After which the congregation gave the newly inducted pastor a most cordial welcome by coming forward individually, and affectionately shaking hands with him. We have thus again obtained the man of our

choice—the man around whom our affections seem especially to cluster; and while we feel exceedingly thankful that in the Providence of God Mr. Crawford is once more our pastor, I earnestly hope that we may do all we can to encourage him in his work and pray for success to attend his labours, and if the present indication of prosperity continue we can have no doubt but this section of the congregation will soon become much stronger than it has ever been.— And God even our own God will bless us, and make our pastor and congregation a blessing to the whole of this section of the Island.

Yours truly,

WM. CRAIG MCKIE.

Bay Fortune, Sept. 28th, 1859.

## NOTICES, ACKNOWLEDGMENTS, &c.

The Treasurer of the Providence United Presbyterian Church funds gratefully acknowledges the receipt of eight dollars from the Ladies Religious and Benevolent Society, in connection with Prince Street Church, Freetown, N. S. Also, one dollar from the mission box of two little girls of the same place. Also, three dollars, 1 from a lady in Pictou, 1 from Tatouaneguche, and 1 from New Glasgow, for which he returns his sincere thanks in behalf of the congregation.

JOHN RAVIN, *Treas'r.*

The Board of Home Missions will meet at New Glasgow, on Wednesday 9th Novr., at 4 o'clock, p. m.

Monies received by the Treasurer from 20th August to 20th October, 1859.

<i>Foreign Mission.</i>		£	s.	d.
From Mr R. Smith, Truro,		26	13	4½
New London section of Mr Murray's congregation,		7	3	4
Cavendish and New Glasgow,		10	5	2½
The late John Arthur, G Hill, deceased,		0	10	0
Salem church congregation, Green Hill,		7	7	1
New Annan congregation, per G. B. Johnston,		4	13	0
Maitland Juvenile Missionary Society,		3	13	8½
Rockville do do do		1	16	6
Town Salmah, do do do		1	6	0
From a Friend,		0	2	3
Mr Alex McDonald, New Lairg, David Ramsey, Esq., M. P. P., P E Island,		0	3	1½
Robert McDonald, Cape George, Antigonish congregation,		2	5	0
Ladies Penny-a-Week Society, Central Church, West River,		1	0	0
<i>Home Mission.</i>				
From a friend,		0	10	0

Mr Robert Smith, Truro,	21	7	4½
From Nabou, £10, Baddeck, £2 10s.	12	10	0
Late John Arthur, Green Hill,	0	10	0
Maitland Juvenile Missionary Soc.,	1	0	0
Maitland section of 2d congregation, Maitland,	2	2	6
Noel section of do do	1	15	0½
Rockville do do do	1	2	3½
Ladies Penny-a-Week Society, Central Church, West River,	1	0	0
<i>Synod Fund.</i>			
Mr R. Smith Truro,	8	0	0
<i>Seminary.</i>			
From Mr Robert Smith, Truro,	17	0	0
Casampeque, New Glasgow,	4	6	5½
Chatham, Miramichi, p.r Rev J. Ross,	31	17	6
Maitland Juvenile Missionary Society,	0	17	10½
Late John Arthur, Green Hill,	0	10	0
Ladies Penny-a-Week Society, Central Church, West River,	1	14	0
The Agent acknowledges the receipt of the following sums for Register and Instructor for 1859			
	£	s.	d.
From Charles Sterns,	0	5	0
Thomas B. Gould,	1	17	6
Pictou 25th October, 1859.			

The Agent acknowledges the receipt of the following goods for Foreign Mission.—

From Richmond Bay, P E I,	£	s.	d.
1 box, value,	26	10	8
Bedeque, P E Island, 1 parcel,	3	7	6
Ladies of Eastern St. Peters, PEI, 1 parcel for Mr. Geddie,	1	10	0
Cove Head, P E Island, 1 box for Mr Matheson,	24	0	0
Princtown, P E I, 1 box,	16	0	0
All the above in P. E. Island currency.			
From Mr Donald McDonald, Green Hill, 5 yards Flannel.			

Mrs James Wilkie, 1 parcel for Mr Geddie.	
Ladies of W. River congregation, 1 box for Mr Matheson,	£5 3 9
1 Parcel enclosed for Mr Johnston,	0 19 0
G. W. Underwood, 2 cases straw bonnets.	
Ladies in Loch Broom, in connection with central congregation, 12 yds flannel for Mr Geddie.	
Mr David Stiles 1 parcel.	
Chatham, N B, 1 box for Mr Matheson,	10 11 0
Four ladies in New Glasgow, 1 box for Mr Johnston,	3 5 7½
Lower Caledonia, 1 box for Mr Johnston,	2 0 0
Ladies of East End McLellan's Mountain, 22 yds druggot,	2 9 6
Primitive Church, N G, 27 yards cloth for Mr Matheson,	2 14 3
39 do do do for mission,	3 18 0
Upper Settlement, E. River, 28 yards cloth for Mr Johnston,	
30 do do do for Mr Matheson,	
31 do do do for Mr Gordon,	
Primitive Church, N G, 1 box for Mr Gordon,	12 0 0
The above congregation also contributed towards Mr Johnston's outfit, goods and cash amounting to	7 0 0
Ladies of Prince Street Church, Pictou, 1 package goods for each missionary,	50 0 0
Mrs Johnston 1 box and 1 parcel for Mr Matheson,	7 10 0
J. D. B. Fraser, 1 medicine chest for Mr Matheson,	
Mr Charles Young, P E I. 1 box for Mr Geddie.	
New Glasgow 1 parcel.	
Ladies of Nabou congregation, 2 pieces cloth, value,	8 5 10½
Salom Church, Green Hill, 1 box of goods containing the following from the several sections of the congregation:—	
mount Thom, 3 mile Brook, and W. Side W. River, 1 web Homespun, & sundry goods, value, £2 2s 7d; E Side W River, 21½ yards checked Homespun, 1 pair socks and sundry goods, £2 17s 1d; Arthur Settlement, sundry goods, value, £2 2s 0½; W Side Green Hill, 23 yards flannel, skeins yarn, and cotton remnants, value, £3 4s; Top of Green Hill, 3 skeins yarn, 1 pair socks, and sundry goods, value, £1 15s 10d; Lower End Middle River, sundry goods, £1 17; goods, per Duncan Marshall, value, 13s 10d; U Settlement middle River, W Side, sundry goods, value, £1 1s 4½d; do E Side, school materials, value, 10s, mill Brook,* sundry goods, value, £3 11s 1½d; 1 worked quilt, present for Mr Geddie from ladies of "Rocklin Division," Sons of Temperance, value, £1 10s.—	
Total value of box, £21 4s 10½d.	

\* The collectors in this and some other sections thankfully acknowledge aid received from members of other Presbyterian bodies.

## BOARDS, AND STANDING COMMITTEES, &amp;c.

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

*Board of Home Missions.*—Rev. Messrs Patterson, McGilveray, Walker and Thomson together with Messrs. Anthony Collicie, John McKinnon, David Fraser and Lawrence Miller, Ruling Elders. Rev. George Patterson, Secretary.

*Board of Foreign Missions.*—Rev. Messrs Baxter, Roy, Bayne, Waddell, Roddick, Watson, and McKinnon, and Messrs. Kenneth Forbes, James Stalker, John McKenzie and Peter Ross Ruling Elders. Secretary—Rev. J. Bayne.

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

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

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

*Committee on Colportage.*—Rev. Dr Smith, Revds. John I Baxter, A. Cameron, Currie, and Messrs. Isaac Logan and Jasper Crow.

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

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

## TERMS OF THE INSTRUCTOR AND REGISTER.

INSTRUCTOR AND REGISTER, single copies 5s. each. Any person ordering six copies or more to one address, and becoming responsible for the payment, will receive one free for every six so ordered, or to state the matter in another form, for every seven ordered he will only be required to pay for six.

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

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

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

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