

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion:  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

- Additional comments: / **Wrinkled pages may film slightly out of focus.**  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
			✓		
12X	16X	20X	24X	28X	32X

# The Christian Instructor,

AND

## MISSIONARY REGISTER,

OF THE

### Presbyterian Church of Nova Scotia.

#### APRIL, 1856.

#### CONTENTS.

	PAGE.		PAGE.
<b>CHRISTIAN INSTRUCTOR.</b>		Missionary Items - - -	170
A Cry for Increased Missionary Zeal, 145		<b>EDITORIAL REVIEW.</b>	
Christian Ability. A Sermon: by		Ecclesiastical position of the Pres-	
Rev. R. Sedgewick - - - 149		byterian Church of N. B. - - -	171
Mohammedanism. Lecture: by Rev.		Sabbath Cause in England - - -	174
James Byers - - - 152		Prohibitory Law - - -	176
<b>RELIGIOUS BIOGRAPHY.</b>		<b>MISSIONARY REGISTER.</b>	
Captain Vicars, 97th Regiment - -	158	<b>FOREIGN MISSIONS.</b>	
<b>RELIGIOUS MISCELLANY.</b>		Letter f'm Mr Geddie, June 20, 1855	177
The One Talent Sanctified - - -	161	" " " July 27, " - - -	179
Go to the Weekly Prayer Meeting	163	" " " Oct. 13, " - - -	182
Jesus Wept - - -	164	Letter from Rev J. T. Sunderland	
The Light House and Missionary		on Mare and Eramanga, - - -	183
Box - - -	165	Appeal on behalf of London Miss.	
Last Words of dying sinners - -	<i>Ib.</i>	Society, - - -	184
Settling Accounts - - -	166	<b>YOUTH'S DEPARTMENT.</b>	
<b>RELIGIOUS INTELLIGENCE.</b>		Appeal to Children of the Pres. Ch.	
Ireland. Genuineness of recent		of N. S. by Mission Board, - - -	185
conversions - - -	<i>Ib.</i>	Letter from Messrs Geddie & Inglis	
" Irish Church Missions, 167		for Missionary Schooner, - - -	186
Austria. The Concordat - - -	<i>Ib.</i>	<b>NEWS OF THE CHURCH.</b>	
Turkey. Movement for Constanti-		Opening of Seminary Classes, - -	187
nople - - -	<i>Ib.</i>	Presbytery of Halifax, - - -	188
Mexico. Proposed Concordat de-		Presbytery of P. E. Island, - - -	189
feated - - -	163	Miss. Meeting at Tatamagouche, -	<i>Ib.</i>
South American Republics - - -	<i>Ib.</i>	<b>OTHER MISSIONS.</b>	
United States. Reformed Dutch		Notices and Acknowledgments, -	191
Church on Slavery - - -	169		

HALIFAX, NOVA SCOTIA:  
 PRINTED BY JAMES BARNES.  
 1856.

THE  
CHRISTIAN INSTRUCTOR.

APRIL, 1856.

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

A CRY FOR INCREASED MISSIONARY ZEAL.

CERTAIN providential events have lately led me to reflect much and seriously on the nature of the Mission cause—the duty of the church in reference to it—and the manner in which she is discharging the duty. I solicit the privilege of occupying a small space in your columns, in order to present to your readers, for their solemn consideration, some of the thoughts which have thus been brought to my mind.

Dear Reader, you possess *abundantly*, not only the necessaries of life; but also its comforts; while many are even revelling in *luxuries*.—Whatever of edibles your appetites crave, and whatever is ornamental that your minds desire, you readily obtain. The varied and abundant supply of provisions with which your tables are spread, and the numerous and *costly* ornaments which adorn both your persons and habitations, attest to the truth of this assertion. Yes, wealth is not unfrequently profusely squandered away on these things, that are necessary to keep up with those God dishonouring customs and fashions which have arisen from unhallowed ambition. You are basking under the pleasant influences of freedom,—a protection of life and property, whose bulwarks are intelligence,—a social and political fabric founded in morality—and the general promulgation of the gospel dispensation. The stream of salvation flows through the length and breadth of our land; and we have the scripture invitations, “Ho *every one* that thirsteth, come to the waters, and he that hath *no money*.” “And the Spirit and the bride say, come; and let him that heareth say, come; and *whosoever will*, let him come to the water of life *freely*.” The beams of heavenly light illuminate our land. They disclose to you the *awful* woes of hell, and the glories of heaven. They make known to us how we may escape the former, and obtain the latter. They reveal heaven to be just such an abode of ease and felicity as that for which the soul so *intensely* yearns. Can we conceive of *greater* blessings than those which we possess?

Next let us contrast the condition of the *poor* heathen with our own.—To them the blessed influences which flow from social, political, and religious instructions, founded on the principles of scripture, are wholly un-

known. The sweets of freedom they never tasted. To life and property no security is afforded. No rays of divine light lighten their lands. To them heaven and hell are both alike unknown. A gloomy, *impenetrable* darkness overshadows the future. They possess nothing calculated to satiate the desires of the *immortal* soul. Sunk in the lowest depths of debasing, degrading idolatry, ignorance, and every species of wickedness, they must be the subjects of the most consummate *misery*. Is it not most painful and overwhelming to think of the *myriads* that are in this condition, who "know nothing of our glad tidings, nothing of our merciful, compassionate, blessed Redeemer, and shut out from the heaven of light," must consequently be passing through the grave into the outer darkness,—the grim, *impenetrable* darkness. Shall we allow this to go on forever? Picture to yourselves, in imagination, the pit of hell, and the *thousands* who are *daily* unconsciously passing into it. As you have this view before your minds, consider that God has *given* to you a light which discloses to you that awful "place of torment," and how you may escape it. But further, consider that you have it in your power to give them, that light which would open up to their view the gulf of *eternal* ruin to which they are hastening, and the bliss they are losing; and thus *myriads* would be rescued from the *never ending* torments of hell, and added to the company of those who sing the new song. As you thus reflect on the condition of the heathen, ask yourselves if you can make too great self-denial and self-sacrifice, in order to send to these *perishing* heathen the light of the gospel. If these considerations awaken in your bosoms no sympathy for the perishing *millions*—if they exert no influence on your minds, most assuredly on that day when all shall be called on to render in an account of the use which they have made of all their varied privileges; the command of our Saviour to his apostles, "freely ye have received freely give" will be reiterated to you. What reply will you make? Can you then reply that you have obeyed the spirit of this command? No. Conscience then awakened will forbid such a reply. Then shall follow the denouncement of that *dreadful* sentence, recorded in Matt. xxv. 41, 46, against all such persons.

Another argument which proves that the church should largely increase her missionary efforts, is her duty to oppose *all* error. Truth and error are the subjects of a great conflict. In this conflict, all the intelligences of the universe are enlisted. On the one side are, Christ, the angelic hosts, saints, and the true disciples of Christ on the earth. On the other side are, the prince of darkness, his fiendish legions, the souls of those who have gone to *eternal* ruin, and the men of the world. The object of the former is to diffuse and establish the truth, with all its legitimate influences, throughout the whole universe. The latter are exerting their malevolent powers to their utmost, to effect a universal promulgation and establishment of error, with all its ruinous consequences. Is it proper, that the part that you take in the conflict, be distinguished, as it now is, for an utter want of disinterested zeal, earnestness, and activity? Let me turn your attention to those examples of *whole hearted* earnestness, in bringing souls to the knowledge of the truth, which are not only worthy of imitation, but which we are *bound* to imitate. For this cause the Saviour makes *infinite* sacrifices. The Eternal Son, *co-equal* with the Father, condescends to take *our nature*, and live with sinful men. His life was one of unwearied and unceasing activity. His zeal for his father's house devoured him. We never fail to find him "working, preaching, praying, or weeping; but ne-

ver loitering." The great work of making known to the multitude the truths of the gospel, "filled his eye, his heart, his hand." Though exhausted, hungry, and thirsty, yet he eagerly seizes upon a fragment of time to save the soul of the poor degraded woman of Samaria. Find him where we will, we never find him seeking repose, or allowing a *single moment* to pass unimproved; but his *first* care always is to give some instruction, suited to the time and occasion. He was so full of eagerness to hasten on this work, that he seemed impatient at the tardy advance of the traitor, and quickened his steps in those memorable words "What thou doest do *quickly*." The soldiers have not to hasten him to the place of execution. No: he makes haste to the cross. He appears to do every thing in his power, to prevent any delay in the work of redeeming love. Ah! should not his example of earnestness in this work, cause our cheeks to redden with the blush of shame? Do you say that this example of *intense* zeal in saving the souls of sinners, should not, as far as it is in your power, be imitated by you? If you thus view his example of earnestness in advancing the cause of truth, and allow it to have no influence on your actions, is it possible that you can participate in the benefits of this sacrifice?—Read what the Saviour himself says in reference to this: "Be ye *perfect*, even as your father which is in heaven is perfect."

The angelic hosts appear to covet the privilege of being engaged in this contest. When commissioned to herald the glad tidings to the shepherds of Bethlehem, how joyfully do they discharge the task. Had they been commissioned to proclaim the gospel to all the dwellers upon the earth, would they have allowed any time to elapse ere they entered upon the glorious service, or would they have manifested the smallest amount of inactivity in the work? No: they would have quickly speeded on silver wings, until they had compassed the whole globe, shouting on their glad-some way, "Glory to God in the highest, and on earth peace, good-will toward men."

I would further remark, that a careful consideration of the self-consuming zeal and unceasing exertions of the Apostles and primitive Christians, in making others acquainted with that Jesus, whom they had found to be so precious to their souls, clearly shows, that there is a lamentable lack of the same spirit among *professing* Christians of the present day. What an example of self-consuming zeal and indomitable energy in the work of saving souls do they afford us. A want of the means of support, the menaces of rulers and the mighty princes of the earth, imprisonment, stripes, perils of sea and land, did not *even abate* their earnestness in Christ's service.—The greatness of the work of saving souls appears to be constantly before their minds. Hence, they even "rejoice that they were counted worthy to suffer shame for his name." The epitome of Paul's whole life and character may be summed up in his own words, "I ceased not to warn *every one night and day, with tears*," "And for me to live is Christ." These expressions may be paraphrased thus: "Christ is my life: apart from him and his work I seem to have no separate existence. I have grown into that one object." The result of this earnestness in the promulgation of the gospel, was the *rapid* spread of Christianity in the first century.

Now, with these examples of earnestness in saving souls, and the blessed results, in the rapid spread of Christianity—which must to a great extent be attributed to it,—before us, can we content ourselves to occupy a position in reference to missionary work, so largely distinguished for indifference and inactivity; which, we cannot but admit, are the most striking features

of the evangelical spirit of the church of the nineteenth century. Is it possible that we can imagine that we are faithful to the responsible charge committed to the church by its Great Head, while we are making so little self-sacrifice, and exhibiting so little interest in the Christianising of the world? How long shall our prayers continue to be so *few* and so *cool*?—How long shall we continue to put forth, only that amount of missionary effort, and make only that amount of self-denial, which indicate to the reflecting mind that we are asking ourselves how *little* we can do and not subject ourselves to the censure of the world.

This leads me to remark in the next place, that the *fewness* of the numbers upon whom the duty of evangelizing the world rests, is another powerful reason why we should largely increase our efforts to accomplish this end. The most authentic estimate of the population of our globe, computes it at *one thousand millions* of human beings. From recent statements of missionaries respecting the population of the different countries in which they reside, there is strong reason to conclude that the number of inhabitants of our earth largely exceed this estimate. How painful the contrast between the *professed* followers of Christ and the servants of *Satan*. About *six hundred millions* are heathen, *one hundred millions* Mohammedans, *six millions* Jews, and the remaining *three hundred millions*, to distinguish them from the above, are called Christians. Of this latter class *two hundred millions* are Romanists, and *fifty millions* belong to the Greek church, "either of which class can be considered as Christians only in name." Thus, when all deductions are made, only *seventy millions* fall under the designation Protestant, "which includes many sects and classes, in whom it is found exists but little of vital godliness." It was a calculation of Dr Samuel Miller, "that only about one-third of the Protestant population had the gospel preached unto them in any thing like its true purity." "Only *one half* of that part called evangelical were even professors of religion, in any distinct or intelligent import of the terms." According to this estimate there are only about *twelve millions* who make any *intelligent* profession of religion. What an appalling spectacle! Only about *twelve millions* of professors of piety, while there are "*six hundred millions* of human beings, lying in the cold, dark, death-damps of heathenism, and soon to go down to the *darker chambers of death*,—*two hundred millions* blindly adhering to a most fatal system, where science and ignorance, refinement and barbarism, wisdom and stupidity, taste and animalism, mistaken zeal and malignant enmity, may sanctimoniously pour out virulence against the gospel, and cry, Hosannah, while they go forth to shed blood, and to wear out the patience of the saints,—and *one hundred millions* deluded by the fell imposture, that lifts up the crescent where stood the cross, and sheds its blight upon the once fairest and most favored portions of our earth,—and *millions* of others, who have the *form* of godliness, but are wholly destitute of its *power*!" If Jesus, when he beheld Jerusalem, and reflected on the appalling overthrow which was soon to overtake her on account of her having so long provoked the just judgement of heaven by her sins, "wept over it," should not this view of the religious condition of our earth fill our hearts with deep, poignant grief, and cause tears of compassion to flow down our cheeks? Is not this a spectacle equally as pitiful as that over which Jesus wept? Hence, if we allow these facts to pass before our minds without seriously reflecting on them,—if they do not fill our minds with grief, remorse, and shame, that we are so indifferent to the eternal interests of the *perishing*

souls of millions of our race,—that we are doing so little to rescue them from that eternal ruin, which, on account of their wickedness, and want of a knowledge of that name by which only they can be saved,—must soon overtake them—that our prayers are so few and cool—and that we are so indifferent as to whether we receive an answer or not—if they do not awaken in our bosoms earnestness in the work of saving souls,—excite us to pray more frequently and more earnestly for the extension of Christ's kingdom, is it possible that "*The love of God*" dwelleth in us? As the scriptures inform us that God only can love those who are sincere friends of the interest of his kingdom, hence, if these facts fail to deeply impress our minds, we have great reason to fear that we are in the same condemnation that the heathen are in.—*To be continued.*

---

## CHRISTIAN ABILITY.

### A SERMON,

BY THE REV. ROBERT SEDGEWICK.

MARK XIV. 8.—"*She hath done what she could.*"

Without attending to the details of the beautiful story which is here told us, it may be as well to turn the Saviour's commendation of Mary to some practical account for our own benefit. O what a eulogium! and from such lips too. Blessed woman! Blessed above most women! Unknown, perhaps, beyond the boundaries of her own village, little did she imagine when she was filling Simon's room with the odour of her ointment, that she was performing an act which would fill the world with the fragrance of her memory. "Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of as a memorial of her."

O how much greater the honour in anointing Jesus to his burial in one of the humblest cottages of Bethany, than to be anointed upon the proudest throne that ever glittered with the gold of Ophir. So true is it that piety immortalizes its subject and invests every genuine devoted christian with immortal renown. Such was the ardour of Mary's love and gratitude to her Saviour, that in order to express these emotions she ventured to the very verge of propriety, and disregarding the curious eyes and ill-natured tongues of the Pharisees who surrounded her, she lavished her box of precious ointment on the body of her Lord. It was love to Christ that prompted this act, and it was the love of Christ to this daughter of Abraham which prompted him to bestow on her a token of his approbation, which is to be seen and read of all men.

Whether the Saviour meant when he said, she hath done what she could, that she had done to the utmost of her ability, even as he said of the poor widow who cast in the two mites into the treasury, that she threw in more than all the rest, for it was all her living; or simply that, regardless of the cost of the ointment, and without stopping to examine whether she could afford to do such an act or not, she did it as the highest testimonial she could give of her love to Christ and of her desire to honour him, it is of no consequence to inquire. In either case it was a costly expression of the purest and the loftiest appreciation; and, regarding the act in this light, it suggests

some most important thoughts and prompts some most important inquiries. I. It suggests some most important thoughts, as, for example, that all christians are under infinite obligation to Christ. Christian, for it is to thee that this word is now sent, take thy stand at the cross of thy Saviour in the hour and amid the scenes of his redeeming agony, when for thee he was making his soul an offering for sin, and dost thou not hear this pertinent question, "How much owest thou thy Lord? Place thyself on the verge of the bottomless and flaming pit whence he has delivered thee, and still thou hearest the same question, "How much owest thou thy Lord," or ascend to the heavenly Jerusalem, and with all its honours, and felicities, and splendours, around thee, thou art still admonished by the question, "How much owest thou thy Lord." And then a christian should habitually cherish a sense of his obligation, and his soul should glow with the ardours of love and gratitude. In his history there should be no seasons of forgetfulness or of coldness towards the Lord that bought him. The love of Christ should constrain him, for if he has still the same affection for the christian which he proved animated his bosom when for him and his salvation he became obedient unto death, even the death of the cross; if he still says, "Son, daughter, be of good cheer, thy sins be forgiven thee"; if he still washes the christian from all filthiness of the flesh and the spirit, and enables him to "perfect holiness in the fear of the Lord"; if he still satisfies him with good things, and in all the grace of his loving heart, cries, "If any man thirst, let him come unto me and drink"; if he takes the same care of the christian, and manifests the same interest in him, and ever prosecutes his welfare, and never leaves him nor forsakes him till he brings him through grace up into glory, should not the love of Christ constrain him and fire his heart with love and gratitude.

Besides this sense of obligation should prompt the enquiry, What shall I render to the Lord for all his benefits towards me? Love is a practical emotion—gratitude is practical. It is more—it is diligent, laborious, ingenious, self-denying. If we love a friend—if we feel grateful to a benefactor.—we ask ourselves, and we ask others what we can do to please him. We get a knowledge of his tastes, of his wishes, of his predilections, and then we do something that we suppose will be pleasing, welcome, acceptable to him.—Thus Mary acted. She looked around her possessions with the question on her lips, what can I do—what can I render to my Lord? The alabaster box of ointment caught her eye, and she exclaimed, it is precious, it is costly; but for that very reason He shall have it. So should the Christian act.—Nay: so must he act; and then, having discovered what is agreeable to Christ, he should readily, cheerfully, gratefully do it, however laborious, self-denying, expensive it may be. What has He not given to me? is his language. His death, his cradle, his cross, his agony, his blood; and what can I withhold from him? And not only so, but all this should be done as the result of enlightened conviction and genuine scriptural principle. He is omniscient. He knows what is in man; and hence the necessity of watchfulness against vanity in our givings or doings for Christ, or a regard to fame; against pride and ostentation and self-righteousness and compulsion, and of the greatest care that love and gratitude should govern all.

The chief thought, however, which this eulogy suggests is this, that there are always, and in these times, especially, ample opportunities, for a Christian to show by substantial acts his love to Christ.

He is indeed no longer on earth, going about doing good. We cannot therefore open our door to him, spread for him our table, invite him to a feast, or anoint his head and his feet with ointment. But though he has ascended

up on high, he has left behind him on earth his representatives: he has left his member—his people: and respecting them he has told us that whatever we do even to the least of them he takes as done to himself, and thus it is that all Christians have an opportunity of doing something for Christ by comforting the sorrowful, relieving the needy, reclaiming and restoring the erring and the backsliding among his children. O it is a glorious fact that brotherly love is love to Christ; and it is not, perhaps, sufficiently considered by professing Christians what an emphatic expression this is of attachment to the Saviour, or how kindly he takes it of us when we act kindly towards them. A mother regards every act of kindness done to her child as done to herself, and mostly enjoys therefrom a higher degree of delight than if she herself were the subject of it. But dare we compare the love even of the sanctified mother's heart with the love of His heart who is love itself.

But Christ has left his cause as well as his church behind him—the cause of religion, of piety towards God and of good will towards man. Now this is pre-eminently the cause of Christ. Its doctrines speak of him. Its precepts are sanctioned by him. Its promises are yea and amen in Christ Jesus. He is the sum—the end—the glory of this cause.

This cause is maintained and extended in various ways. By the preaching of the gospel, and the working of Christian missions, and the translation and circulation of the bible, and the circulation of books and tracts, and the secular and religious education of the young, and, in a word, by the entire moral and spiritual machinery of the church is this cause maintained and extended. Now, whatever is done in behalf of this cause, if proceeding from the principles and motives just specified, is to be held as an expression of attachment to him. But if all this be so, it is evident that every Christian can do something for Christ. No individual whom he has called to the fellowship of the gospel is so poor, so obscure, so unlearned, as to have no opportunity of performing any substantial act of service to the Redeemer.

He has not placed a single christian in a situation where nothing can be done for Him. Some, indeed, have more opportunities and others less, but all have some. To one he has given five talents, to another two, to all one. There is no monopoly of the honour of good-doing—no chartered company of philanthropists—no patentees of mercy. To do something for the cause of Christ, as a duty, is binding on every Christian man's conscience and on every Christian woman's too; and as a privilege, it is within the reach of every one's ability and of every one's desire. The peasant, the working man, the man servant, the maid servant, the poor, the cripple, may all do something for our Lord Jesus Christ. If they cannot give pounds they can give pence. If they cannot influence a multitude, they can, perhaps, influence one individual. If they have not great abilities to exert and great resources to expend, their slender power and their meagre resources, if properly employed, will be none the less acceptable on that account.—No man or woman who loves Christ can honestly say he has given them no opportunity to serve him. Take the godly laboring man, who, in virtue of his position and his means, may be supposed least capable and least able for this work, and see, after all, in how many ways even he can further this great end. He can, if he have a family, train up his children in the fear of God; he can set an example of religion to his neighbourhood; he can persuade some who neglect the house of God to accompany him on the Sabbath to public worship; he can rebuke the sinner in his ways; he can subscribe his own penny or gather in the pence of his brethren in toil for some benevolent or godly institute; he can scatter now and again a few tracts, and

thus realize the blessedness of him who sows beside all waters; he can visit the sick to talk and to pray. All this is plainly within the power even of your ordinary working man, all this even he can do, and much more, which a little ingenuity can invent for his own peculiar situation. O that I could take from every one who names the name of Christ the dead-weight of helplessness and uselessness which hangs about them, and excite in them a holy and laudable sense of their own just importance in the church, and that there is some post for them to occupy, and some work for them to do in the world. Look at a mill or a manufactory. There, there is something to do for the child and for the man alike, and in every machine there is the allotted function for the least pin as well as for the mighty fly-wheel which regulates and controls all its motions.

There are none useless—none superfluous. This is alike encouraging and stimulating to the rich and the poor in the Church. Christ has given every one of his subjects a sphere of duty, and Christ expects every man to do his duty. Christ tells us he has a great work to be done on earth. Do something in it is his command. All do something. Where is the man who will have hardihood enough to refuse, and to reply, I will do nothing, for I cannot.

(To be continued.)

---

## MOHAMMEDANISM.

### NO. I.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

And there came out of the smoke beasts upon the earth: and to them was given power as the scorpions of the earth have power.

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

And the sixth angel sounded, and I heard a voice from the four horns of the altar which is before God. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.—*Rev. ix. 1-19.*

Chap. xvi. 1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared.

#### I. CIRCUMSTANCES IN WHICH MOHAMMEDANISM ORIGINATED.

Mohammedanism originated in Arabia, in the early part of the 7th century. The nation, the country, the age in which it appeared, were all most favourable to its continuance and success.

The country and climate of Arabia afforded every facility to an individual, who by abandoning society and passing weeks and months in seclu-

sion, sought to establish a character for unusual sanctity, and to leave the impression on the vulgar mind that those periods of seclusion were passed in the society of supernatural beings. But, perhaps, one circumstance more favourable than any other to the pretensions of Mohammed, at least so far as relates to the land of his birth and principal achievements, was, that with that land, its deserts and its mountains, were entwined some of the most ancient and hallowed recollections of mankind, as places memorable in sacred history and consecrated in the eyes of all civilized nations by having witnessed the visible descent of the Divine Being and some of the sublimest manifestations of Almighty power. There dwelt the patriarch Job—there Moses, the celebrated Jewish lawgiver, spent forty years of his life—there the angel of the Lord appeared to him in a flame of fire in a bush. It was in that land that those wonderful transactions took place, which immediately followed the exodus of the children of Israel out of Egypt; its waters were miraculously divided for their passage, it was through its rocky defiles and barren sands they wandered thirty-eight years, suffering chastisements for their murmurings and rebellion, before they could be admitted into the promised land. Hence, also, from the manners and productions of Arabia many of the finest allusions and most striking descriptions of Scripture are borrowed; as well as many of their most pointed and expressive similitudes. How frequently, for instance, are references made to the tabernacles of Edom, the flocks of Kedar and Nebaioth, the incense of Sheba, the treasures of Ophir. The bride in the Song of Songs alludes to the Arab tent when she says "I am dark but comely," and compares her tresses to the fine hair of the mountain goat. Isaiah describing the downfall and total destruction of Babylon, completes the picture by an allusion to the habits of that pastoral people. "Neither shall the Arabian pitch his tent there, neither shall the shepherds make their fold there." Thus Arabia might be regarded as a "*holy land*," and that scarcely in a secondary sense. If the scene of so many supernatural communications and mighty miracles, if allusions to the manners and customs of its inhabitants, and the natural features of the country, be so interwoven in Divine Revelation, to many it might not seem unlikely, but highly probable, that the same country should produce another prophet "like unto Moses."

The character of the age, religious and political, was no less favourable to the designs of an ambitious and unscrupulous mind. The history of the Western, and still more that of the Eastern Church, at that period, presents a most melancholy picture of the universal darkness, ignorance and degradation, which had overspread all ranks of society. It is little else in fact than a record of heresies, divisions, contentious, persecutions, within the Church itself—of the vices, immoralities, and almost universal profligacy, of the clergy—and the commission of almost every species of crime among the people. Such was the degeneracy of the Church in doctrine and practice that scarcely a vestige of christianity remained or existed except the name. In the political world there was everything to invite and encourage the aspiring and unprincipled. Both the Western and Eastern Empires were greatly weakened by the inroads of the Goths, Huns and Persians. Disunion, turbulence and anarchy, with their several accompaniments, weakness and degeneracy, were everywhere conspicuous. Meanwhile Arabia, the country of the false prophet, though greatly divided as to government and religion, enjoyed comparative peace and prosperity, and hence proved a safe asylum to many who had been driven from

other lands by religious persecution. Divided among many independent tribes, it admitted an almost endless variety of creeds. Judaism had been established there even before the christian era. Christianity had made considerable progress in many of its tribes, having been planted there, as is believed, by the apostle Thomas. Idolatry, assuming various forms, was however still the prevailing religion, the principal sects being the Sabeans or star-worshippers, and the Magi or fire-worshippers. Thus Arabia, tolerating every form of religion, and divided among many tribes, was, perhaps, more ready than any other country to receive a religion skilfully adapted to the peculiar views and prejudices of the inhabitants and different sects, while the state of surrounding nations afforded a favourable opportunity to a spirited and daring people to commit depredations with little danger of repulse, and when partially combined, as they afterwards were, with every prospect of success.

To such circumstances as these does Mohammedanism owe much of its success, perhaps its very existence.

## II. LIFE OF MOHAMMED.

The birth of Mohammed took place in Mecca in the year 569, an event which the superstitious Arabs look upon as marking the commencement of a new era in the history of the world. They allege also that it was accompanied by numerous prodigies—that a stream of light spread over all the castles, towns and villages of Syria—that the babe instantly fell upon his knees, raised his hands to heaven, and said in a loud and clear tone, "God is great, there is only one God, and I am his prophet." The demons supposed to have placed themselves in the constellations of the sky to watch and tempt the inhabitants of the earth, were driven from their abodes and lost their power over oracles and idols. The sacred fire of the Persians, which had burnt without interruption for a thousand years, was for ever extinguished. These and other marvellous stories equally extravagant are received among the Arabs, all tending as was believed to mark the sacredness and dignity of the future prophet.

Mohammed was of princely origin, being descended of one of the noblest families in Arabia. Gibbon says: "The grandfather of Mohammed and his lineal ancestors appeared in foreign and domestic transactions as the *princes* of their country." They were in the view of the Syrian Greeks, as among the *stars* in the political horizon. But just after the prophet's birth, his father died, and shortly after, his grandfather. Then the governorship of Mecca and keys of the Caaba (or holy place of religion among the Arabians), passed into another branch of the family. Hence Mohammed is described by John in the Apocalypse as "a star fallen from heaven." He says himself that at the opening of the seventh century, he was a desolate orphan. He was indeed fallen, as regards dignity and power, when, in the capacity of a servant, he used to traffic in the markets of Damascus.

Mohammed, however, was imbued with a spirit calculated to struggle against and triumph over misfortune. By activity and faithfulness he uniformly ingratiated himself with those by whom he was employed, and ultimately, by marriage with one to whom he had been most serviceable, was raised to wealth and affluence, which placed him on a level with the richest merchants of Mecca, and in a position little inferior to that of his most distinguished ancestors. This unexpected and sudden transition from poverty and dependence to opulence and ease seems to have given an assurance to the sanguine mind of Mahomed that his youthful dreams of greatness and power were to be fully realized. Endowed with a reflecting and vigorous

mind, and having had much intercourse with men, while engaged in numerous commercial transactions, and performing long journeys to Bassora, Damascus, and other large cities, in which he was brought into contact with men of all religions and belonging to different nations, he acquired an extensive acquaintance with the characters of mankind, especially of his own countrymen. Thus also he obtained that knowledge of the opinions and of the state of surrounding governments—their religion and political institutions—of which he made so much and such formidable use in the meditations and proceedings of later years, and which seem in fact to have suggested to him the method by which the subjugation of at least his own country might be accomplished.

About three miles from Mecca was a cave called Hara, a secret and desolate spot. Inspired by God with a love of solitude and retirement, as one of his biographers informs us, he withdrew to that lonely spot once every year, for prayer, fasting, and meditation, and to consult, as he said, a spirit who was wont to visit him in his solitary hours and hold converse with him. Gibbon well calls it “the spirit of fraud and enthusiasm, whose abode was not in heaven, but in the mind of the prophet.”

This cave has aptly suggested to interpreters, the idea of the pit of the abyss whence the pestilential fumes and darkness were seen to issue.

In thus seeking solitude and retirement, Mohammed adopted a practice common in all ages and countries among visionaries and fanatics. Solitude is said to be alike the school of genius and the nursery of enthusiasm. It is not in society, in the midst of business and bustle, or in public places, but in the solitudes of groves and grottoes, away from the confusion and distractions of the world that the mind of the visionary finds its genial element.—Minos converses with Jove on the summit of mount Ida, by night Numa receives visits from the fabled nymph Egeria. The oracles or spiritual beings whom such consult, dwell not in cities or crowds, but among the echoes of woods and rocks.

In the solemn obscurity of Hara Mohammed laid the foundation of his future greatness, and meditated the promulgation of a new religion among men, or as he himself expressed it “of planting the only true and ancient religion professed by Adam, Noah, Abraham, Moses, and Jesus.”

Twelve, or as some say, fifteen years of the prophet's life were thus spent, in maturing his plans. These completed, and a reputation for sanctity being secured which corresponded in some measure with the high and venerable office he was about to assume, he determined, in the fortieth year of his age, to make his pretensions no longer a secret. The first disclosure of his creed was made privately to his own family. He stated that having retired, according to custom, to the cave on mount Hara, the archangel Gabriel, through whom he professed to receive all his communications—descended in a glorious manner—delivered to him a volume which he had brought from the seventh heaven, and pronounced at the same time these words: “O Mohammed, thou art the apostle of God, and I am Gabriel.” The newly installed prophet, awe struck by the sight of the heavenly vision, remained silent and astonished while the shining form ascended and disappeared in the clouds. The volume thus given was designed, as he asserted, to complete all former revelations, and though he professed to have received it entire from the hand of the angel, yet it was artfully doled out in morsels to his followers as suited his convenience; and thus, by a sage manœuvre, he secured to himself a complete mastery over the oracles of heaven. Having gained a few converts from among his own household and connexions, he shortly after,

at a great public entertainment, given to his relations, announced himself openly as the Divinely appointed apostle of God.

The avowal was regarded with derision and contempt by the majority of the company. For several years he laboured incessantly among his countrymen, awakening the passions of his hearers by the hope, on the one hand, of enjoying this paradise of everlasting sensual delights, and on the other the fear of dreadful torments, which should be the everlasting portion of unbelievers; yet he met with but little success. Christians, Jews, Idolators, and even the untaught multitude, ridiculed and insulted him, applying to him the odious names of impostor and magician. By his tribe he was despised and derided as a presumptuous orphan. They at last chased him from Mecca, while his followers were sentenced to perpetual exile. The flight of the prophet from his native city, marks in history the era of the Hejira, A. D. 622. But no reproaches, no insults, no threats or persecutions, could subdue his indomitable spirit, damp his ardour, or prevent his marching onward with intrepidity to the final accomplishment of his designs.

Though Mohammed himself was very cautious in even pretending to work a visible miracle, while often urged to do so in proof of his mission, his followers have not been so prudent. When called upon to prove his Divine mission by miracles, he appealed to the koran: but he is alleged to have performed various miracles about this period of his career—some of which he himself acknowledged. He even ventured to publish an account of his celebrated nocturnal journey to heaven. He declared that on a calm and exceedingly dark night, Gabriel came to him while asleep between the hills, Safa and Merosa, awoke him, presented to him a milk-white steed, named Borak, a sort of nondescript animal less than a mule but larger than an ass; mounted upon which, in company with the angel Gabriel, in the twinkling of an eye, he cleared the hills of Mecca, lit on the top of Sinai and performed their devotions, proceeded with equal speed to Jerusalem, left Borak fastened to a ring at the gate of the temple, ascended by a ladder of light through an immense expanse of air, passed successively through the seven heavens, received and repaid the salutations of the patriarchs, the prophets, and the angels, alone, by special permission, passed the veil of Unity, and approached to within two bow-shots of the throne of Deity.

Various stories, equally extravagant, are related and believed by his followers. They believe that gravel in his hand was heard to sing; that he was orally addressed by various animals; that streams of water flowed from between his fingers; and that, at his bidding, the moon leaped from the firmament, rolled seven times round the Caaba, and then rested on its top, addressed Mohammed in very eloquent Arabic, pronounced a discourse in his praise, and concluded with the formula of the Mo-lem creed, entered his right sleeve and departed by the left,—and having traversed every part of his mantle, separated into two parts, and ascending through the air, resumed its former place and appearance in the sky.

All such ridiculous fictions were of course treated with derision in his native city, and perhaps ultimately led to his expulsion. But while persecuted and expelled from Mecca, he is received with enthusiasm at Medina—the inhabitants contended for the honor of entertaining the prophet—their streets resounded with his praise; his genius, eloquence, and policy, daily increased the number of his disciples; and higher honours were conferred upon him than were usually yielded even to oriental princes. The altered fortunes of the impostor changed the course of his policy. He now assumed openly the functions of temporal sovereignty, united with that of chief priest or pontiff.

Hitherto his pretended revelations spoke only the language of humility, of peace and of forbearance; but no sooner does he draw over a sufficient party to his views, and secure a safe asylum in the heart of a warlike city, than he threw off the mask, assumed the state of a sovereign, and proceeded to employ a mode of conversion less tender and uncertain than the gentle arts of argument and persuasion. While at Mecca he exclaimed, as he pretended in compliance with fresh instructions received from the angel Gabriel; "Let believers fight for the religion of God, for whether they be slain or victorious in the battle their reward will assuredly be great."

The hostile principles thus professed and inculcated, did not long remain inactive. War was almost immediately declared against the Koreish, by whom he had been so violently persecuted. With this, and other Arab tribes, an almost incessant warfare was carried on for a number of years, generally with signal success—though in more than one instance the prophet well nigh lost his life. In these cases, with his usual craft, he ascribed his defeat to the wickedness of his followers. From this time the history of the prophet presents one series of battles, sieges, and victories, by which he rapidly spread the power of his name, attracting his countrymen to his standard by the plunder with which he enriched them, the glories of the world, and the promises of paradise. Tribe after tribe was either terrified or persuaded to follow in his train, until he became the master of nearly all Arabia. Even Mecca, from which he had been ignominiously expelled only a few years before, was forced to submit to the conqueror, the whole inhabitants, including the most haughty and ferocious of their leaders, taking the oath of fidelity and allegiance, and thus, within eight years after his banishment, the orphan son of the humble Abdallah, was enthroned as prince and prophet of his native city. Mecca was henceforth to be regarded as an inviolable sanctuary, its celebrated heathen temple, or Kaaba, was cleansed of its fantastic Divinities, which were expelled from it in one common ruin, the accumulated vanities of 2000 years swept away, and the pride of paganism brought low. Instead of the promiscuous homage that formerly disgraced it, it was to be shut for ever against all but the partizans of the Koran, and a perpetual law was enacted that no unbeliever should dare, under pain of death, to set foot within its holy territory.

As a natural consequence of this distinction, and also of the example of the prophet, Mecca was henceforth recognized as the shrine to which all pilgrims of the Moslem faith should stately resort. After the subjugation of Mecca, to which all Arabia seemed to look up with veneration, most of the hitherto refractory tribes offered their submission, glad oftentimes to preserve their lives and effects by rendering even a reluctant allegiance. The sceptre of Mohammed was thus triumphant. From the shores of the Red Sea to the Persian Gulf, his regal and priestly supremacy was acknowledged. Deputies and orators flocked from all quarters to the court of Medina, and while his lieutenants were saluted with respect in every province between the Indian and Mediterranean seas, so numerous were the ambassadors that crowded to his court, and knelt before the throne of the prophet, that, to use the poetic language of his countrymen "they exceeded the dates that fall from the palm tree in its maturity."

But a time approached when all the cunning of this dark deceiver could not avail him. Having returned from a pompous pilgrimage to the city of Mecca, in which he was accompanied by his wives, and at least 90,000 pilgrims, he felt evident premonitions of his approaching dissolution. A mortal disease had seized him, supposed to have been occasioned by poison adminis-

tered to him one year before the taking of Mecca, and from the effects of which he never recovered. But, strange to say, to his latest hour, amidst eminent pain and sorrow and suffering, he retained his fortitude and presence of mind, and continued to sustain the character of a prophet. He expressed a desire to make reparation or restitution to every individual among his followers whom he might have injured, and in one instance, at least, made the reparation required. The closing scene of his life was in perfect harmony with his whole previous history and pretensions. He still avowed his belief in the doctrines he had promulgated, and described the visits of the archangel Gabriel as still continued. In his last agonies he fainted from intensity of pain; recovering, he raised his eyes towards heaven and exclaimed with a feeble and broken voice, "O God, pardon my sins. Ah, my companion, I attend thee to the realms above." Having uttered these words, he stretched himself on the carpet and expired, in the eleventh year of the Hegira and the sixty-third of his age.

His burial place was beneath the chamber where he died. The childish story that his coffin of iron was suspended in the midst of load-stones at Mecca was never heard of in the east, besides it is well known he was buried at Medina, and that coffins are not in use among the Arabs even at the present day.

[In our next we shall treat of the principles of Mohammedanism, its progress after the death of its founder, and its present condition.]

Tatamagouche.

J. B.

## Religious Biography.

### CAPTAIN HEDLEY VICARS, 97TH REGIMENT.

Day by day good men die, and the children of God are taken to their rest. Their memorial remains in the hearts which loved them and in the particular circles which they adorned. The genuineness, or even the greatness of their piety, demands no public record. That is called for only when the public, or some considerable part of it, has been instructed by their writings, profited by their labours, or interested in their career.—Such has been our own rule in regard to the "Obituary" papers which find an occasional place in these pages. Yet there is no rule from which a departure is not sometimes justified by circumstances: and such circumstances appear to us to exist in regard to the little memoir which we are about to introduce to our readers.

For some time all eyes have been fixed on one scene; and Christians watch the events which pass there not only with the same feelings as the rest of the community, but with interests and anxieties which are especially their own. If we

have the opportunity of meeting those interests, and of showing how prayer is answered, in the history of one who, at the same instant, fell in battle and slept in Jesus, they will not complain that the name is that of a young man of twenty-eight, which may never have reached them before, except in the honourable record of his death, presented in some of the public journals.

Hedley Shafte Johnstone Vicars was the son of an officer in the Engineers, who himself lived and died in Christ.—His dying hand was laid upon the head of his eldest son, then twelve years of age, with the charge and the prayer that he might be a good soldier of Jesus Christ; and with a holy confidence, exerted under peculiar circumstances, he committed his widow and children to the same faithful hands into which he commended his own departing spirit.

The five years which followed developed in the boy a bold hardy spirit, great simplicity, honesty, and openness of character, and very warm and tender domestic affections. On Christmas-day 1843, his mother received the letter

which accorded a commission to her son. On Good Friday 1855, a despatch, written by the same hand, informed her in what manner the career then opened to him had been closed.

At parting, she placed a Bible in his hand, which was neglected, and even lost; and his life for several years, first in the Mediterranean and afterwards in the West Indies, was that of a young soldier, foremost among his companions in enterprise and amusement, but living without God in the world. In Jamaica, the cholera raging around him, and sweeping off tens of thousands of the inhabitants, awoke a greater seriousness of mind; and his letters spoke the language of remorse for particular errors and deficiencies towards his earthly parent, but not yet of any return to God.

It was at Halifax, under the faithful ministry of the garrison chaplain, Dr Twining, that the great change was begun and established. An earnest sermon on the duty of the personal use of the Bible arrested his attention. On opening the precious volume, the words which spake of the blood which "cleanseth from all unrighteousness," took forcible hold upon his mind. With characteristic honesty of spirit, he resolved that the duty of regular reading of the Scriptures should never be omitted. He saw not yet to what it would lead him; but it was a duty, and it should be done. With characteristic openness and courage he placed a large Bible on his table, that his brother officers might see what he meant henceforth to be the law of his life. Scenes of astonishment and pity, of ridicule and anger, ensued; but the open Bible survived them, and accomplished its intended work of banishing from that room the language which had been heard in it before. Meantime, the great truth which had so vividly shone upon him from its page became the life of his soul, and free forgiveness through the blood of the cross was henceforth the centre of his thoughts and fountain of his hopes.

Thus the Word of God was the instrument, and the cross of Christ was its "power;" and the religion thus formed bore the stamp of its origin in a character eminently simple and fervent, evangelical and consistent.

Early in the year 1852 came a letter written in a new strain, speaking of "a purifying process gradually but surely taking place within," and breathing a

wish (oh, how well fulfilled!):—"I was always foremost and daring enough in sin: would that I could show the same spirit in the cause of Christ!" And he did show it at once. His open, honest nature hid nothing from the standard at which he aimed, or of the motives which led him to aim at it. He sought to do good,—made himself the companion of the sick and the teacher of the ignorant; in a very short time he could speak of three soldiers, "once great sinners, nearly as bad as myself," who had followed him in turning to the Lord; while his letters to his family, increasing in affection, expressed the greatest anxiety for their spiritual welfare. "Never," writes Dr Twining, "in the course of my ministry, did I witness any thing to exceed the rapidity of his growth in grace, or his earnest, self-denying labours in the cause of Christ."

In the spring of 1853, the 97th returned to England, and a year passed, a happy one to him, and to those who loved him,—among the foremost of whom were thenceforth numbered some to whom he had been before unknown. Everywhere he was followed by affection and respect. There was no mistaking the spirit of the Christian in the manly independence, the genuine humility, the open, unselfish heart, and the singleness of purpose, which ever seemed to say, "One thing have I desired, one thing I do." To his mother he left the remembrance of unreserved affection and communion in the Lord; to his brother and sisters, of a love more than brotherly, but which, where there was need, did not cease to be faithful. In the camp at Chobham, and in the places where he was quartered, while he entered with all his heart into the interests and duties of a soldier, his lips and life held one unchanging story of the love of Christ.

In May 1854, he sailed for the Piræus. All know the trial to which the regiment was there subjected. To use his own expression while in the midst of it, "Nothing but death, death on every side." He rose to the occasion,—rather let us say, "the grace of God which was in him" did so. Now hearts were opened to his influence which had been closed before, both among his brother officers and the men. He passed hours by day and night in the cholera and fever hospital, and brought the Word of God and prayers to the bed-side of the sick and dying. He volunteered for funeral parties, read

the service, and addressed the survivors by the side of the fast-multiplying graves. The opposition which he had encountered gave way before such proofs of the reality of his religion, and love and respect succeeded. His own soul, meantime, sinking more deeply into the truth of the gospel, was kept in peculiar peace; and the thought of a removal to the immediate presence of his Saviour grew daily more attractive to his mind.—“Death is dreaded as a fearful thing to go through; but I think, with Jesus very near me, I could welcome it to-morrow. The prospect of meeting in a few hours that glorious Saviour, whose love we can never conceive here in all its magnitude, makes me long to depart and be with Christ.”

With all the earnestness of one who was a soldier in heart, he had longed to be at the seat of war, and had felt it a distinct exercise of resignation to the will of God to be satisfied with military inaction. At last the order came, and on November 20 he landed in the Crimea. His men were always his first care; and that night, when he visited his company in bivouac, and told them that he should stand by the colours and rely on them to stand by him, he was cheered by evidences of confidence and attachment which he could not mistake. All through the sad trials of that winter his letters breathed only the spirit of alacrity and cheerfulness, without a sound of despondency or complaint. And the same quiet spirit was a subject of remark to those around him. He did his work as a soldier, “full of gladness and singleness of heart, praising God and having favour with all” around him.—There was a secret source of all this, though he made no secret of it, “Christ within, the hope of glory.” The nights in those gloomy trenches were nights of communion with God; the watch-fire threw its light upon the holy page. The souls for whom Christ died were sought after among the healthy and among the sick. Others more or less likeminded were drawn around him, and strengthened by his unswerving walk and unfaltering testimony. He had longed for this communion. “You cannot tell,” he wrote, “how lonely the heart feels when long debarred from the communion of saints. I know there is nothing I have more felt the want of in this wilderness; for although we may often view the Saviour near to our souls, yet one loves to

hear others testify to his faithfulness and goodness.” Six or seven persons under these influences often met together in a tent for reading and prayer. A light from heaven shone in that tent, and shone from it too. One of the number, Captain Craigie, fell the week before his friend. Others have survived to express the grief with which they feel their loss.

In the midst of all this there was the frequent wish “for a brush with the Russians,” and a readiness, and almost a desire, for a soldier’s death. It was not only natural courage which spoke thus, but the hope of showing the character of true religion to those about him in a way which they should understand.

He nearly missed the kind of death which he would have chosen; for, on the morning of January 5, he was found insensible. He had slept with a charcoal stove in the tent, and life was nearly extinct. In a neighbouring tent another officer lay dead from the same cause; but he himself was restored for a few more weeks of faithful service, and for a nobler end.

How bright those few weeks of restored life appeared! when he could write again, “I am thank God, safe and well in body and soul. I never was in better health; and the Lord continues to favour me with the sunshine of his presence, filling me with peace and joy in Jesus. How precious I find the Saviour in those perilous times! With what trust can I place myself, both for time and eternity, beneath the shelter of his cross?” Then followed notices of those in whom he was interested, and of his labours in the Lord. One letter contained the journal of a Sabbath just ended, full of Christ and the work of Christ, and closing with the words, “What a happy Sabbath I have had!” The last letter ended, “Remember, if I fall, all is well—I die in Jesus.”

On the 21st of March, the fast-day in England, he read a service for the day, choosing the Psalms and Lessons for the occasion. All present were impressed with the earnestness of his manner, and the suitableness of his selections. “If it had been the Archbishop of Canterbury,” said one man, “he could not have done it better.”

On the night of the 22d, it was Captain Vickers’ turn to command a detachment in the trenches. That night 15,000 Russians attacked the lines of the allies. His eye was the first to recognise the ad-

vancing columns. He made his men lie down till they were within twenty yards, then fire on the enemy. In a few moments they were engaged. "Nothing," says Lord Raglan's official despatch, "could be more distinguished than the gallantry and good example which he showed to the men under his command." He led the attack on the advancing enemy, had cut down two, and was attacking a third, when a ball, fired close to him (for his dress was singed), entered beneath the arm, and he fell. "The Russians tried to get him," says a private of the regiment, writing to his wife, "but our gallant lads bravely defended him, and carried him to the camp;" and the writer adds, with emphasis, "He was so *deeply* loved."

An officer, standing in the darkness, saw the wounded carried by. A party passed. He asked whom they carried. It was a name well known to him,—that of one who had been a playmate of his childhood, unseen since then, one whose father's death-bed his own father had comforted, watching beside him as a minister and friend. He found a stretcher, placed him upon it, and spoke to him the last words of kindness. The bearers and their burden disappeared into

the darkness. They had taken but a few steps before the spirit of him whom they bore had passed into the light, leaving behind for ever wounds and war, the troubled earth and the body of this death.

Testimonies of deep respect and widespread sorrow, from Christian friends who know what they have lost, and from others who had witnessed his consistent course, have again borne out the oft-tested declaration, "Them that honour me I will honour." When death has closed the career, none think that too much has been done for God. Even over minds unaccustomed to such thoughts, there will then pass, at least for a moment, a sense of the true use, the true value, the true glory of life, and a new impulse is communicated to hearts that have already begun to live to the Lord.

Of the holy influences thus left behind, we do but gather up the fragments that remain, that nothing be lost. Our only desire is, that those influences may last a little longer and reach a little farther than they otherwise might, and breathe over a wider circle from the tomb the name and the memory of a "good soldier of Jesus Christ."—*Christian Observer.*

---

## Religious Miscellany.

### THE ONE TALENT SANCTIFIED.

BY NICHOLAS MURRAY, D.D.

Among individuals religiously educated, and brought into the church under the ordinary means of grace, it is at times difficult to discriminate between what is the result of education and habit and what of the teachings and influence of the divine Spirit. The line which separates these it is difficult, perhaps impossible, clearly to draw. A religious education is a powerful means of grace; and so gently and quietly do the rain and dew of the Spirit descend upon the seed thus sown in the youthful mind, that oftentimes the result which is love to God, would seem to be a fruit, not of spiritual agency, but of natural growth; and oftentimes, on self-examination, the most intelligently pious find themselves in difficulty and in darkness, because of their inability to distinguish between the influence of education, theory, and

custom, and the work of the Spirit on their hearts and lives. This truth, everywhere felt in the experience of the pious, often gave rise to the wish that I might become acquainted with somebody who, on the subject of religion, knew nothing but what was taught by the Spirit. I supposed there would be a freshness and a simplicity about the exercises of such that would place them in broad contrast with those which are more or less fashioned by our theoretic views of divine truth, and the habits and forms into which we are educated. And of such an individual I became on my second settlement, the pastor.

On Sabbath morning, as I was retiring from the church, after preaching my first sermon to my new charge, I was arrested by a man in the belfry in a way peculiar and striking. His garb was plain, his form of the middle size, his countenance had a vague, but yet a pleased expression. Without waiting

for an introduction, he came forward and earnestly extended his hand to grasp mine. The pressure was painfully cordial; and while one hand pressed mine and the other his own bosom, he said, "I thank you for that sermon; it has done my soul good." His voice was indistinct and husky, and his appearance not prepossessing; but there was a heartfelt cordiality in his greeting which impressed me with his thorough sincerity. On the next Sabbath, and on the next, he met and greeted me in the same way. As he had reached mid-life, I marked him as a peculiar character.

I soon visited the Sabbath school; and the very first person that arrested my attention was this man, sitting in one of the classes surrounded by young boys, and reciting with them his lessons. My curiosity being excited, I went and stood by his class, and found him spelling his way through a verse of one of the gospels, and obviously without understanding the sentiment which it taught. On inquiry, I learned that he was the son of Christian parents; that his mother, who was a woman of marked piety, had been deceased for years; and that because of the great feebleness of his intellect, he could never be taught to read. As the name of the Saviour was constantly on his lips, as his piety seemed to be of the most ardent character, my curiosity was greatly quickened to learn the details of his religious history, which is briefly as follows:—

As his mental debility early developed itself, his pious mother became the more solicitous that he should be taught of the Spirit of God. Daily did she pray with him; and selecting the simplest truths of the gospel, daily did she seek to impress them on his mind. But if his mind was feeble in sense, his heart was strong in depravity, and these means were ineffectual. After he reached mature years, there occurred a gentle refreshing of the Spirit. A meeting for conference with the serious and inquiring was appointed, and he was among those who attended. From week to week his seat was never vacant. When candidates for the communion of the church were invited to meet with the session, he was among those that attended. When asked if he hoped he was a Christian his empathatic reply was, "I hope I am." About the doctrines of the church he knew absolutely nothing, and when questioned in reference to them,

he made no reply. He could give no reason for the hope which was in him.—When asked why he hoped he was a Christian, laying his hand on his heart, he answered, "I feel that I am, here." With some fears he was admitted to the Lord's supper, and the whole of his subsequent life demonstrated that he was born from above.

In the year that he made a profession of religion his mother died. Feeble as was his mind, the impressions which she made upon it were never erased. His very highest conception of heaven was that it was the place where his mother went to see Jesus, and his highest ecstasy was induced by the thought that when he died he would go to heaven to see Jesus and his own dear mother.

There was but one thought which seemed to enter his soul, and that entirely occupied it. This was constantly obvious. Preach on what subject I might, nothing was understood, nothing felt, unless it was the love of Christ. For years, rarely a Sabbath passed away without his greeting me in the belfry; but nothing was said about the sermons unless they dwelt upon the love of Christ. Then his usual expression was, "That sermon is good to my soul; it told me about the love of Christ."

He frequented prayer-meetings sustained by the young people, and for their mutual benefit. One of his weaknesses was to make exhortations in these meetings, and until they became an annoyance. But he never succeeded in getting beyond one idea; and upon that—"the love of Christ, the love of Christ"—he would ring changes for fifteen minutes together. That one idea occupied and filled his whole soul. It was the one constant theme of his conversation everywhere. The only hymn that ever seemed to have impressed him, or whose singing he ever seemed to enjoy, was that called "Loving-Kindness." However dull and uninterested he seemed to be in a prayer-meeting, the moment the first notes of the hymn,

"Awake, my soul, to joyful lays,  
And sing thy great Redeemer's praise,"  
fell upon his ear, his countenance brightened up, and his soul was in sympathy with the song of praise. And when in a social meeting which did not greatly interest him, his peculiar voice was often heard saying, "Sing 'Loving-Kindness.'"

His zeal, though not always according

to knowledge, was of the purest character and knew no relaxation. Was any person sick in his neighbourhood? He was among the first to find it out and to visit the sick-bed. And feeble as was his comprehension of truth, and broken and repetitions as were his prayers, I have often heard the sick speak of the comforts which they received from his visits. He often preceded the minister and the elder, often conveyed to them the information of sickness and affliction, and solicited their attention; and often prayed and exhorted where their services might not be kindly received. The perfect confidence entertained by all in his sincerity induced them to forget his extreme feebleness, to overlook what would be regarded as intrusion in others, and to put the best possible construction on all that he did. I heard a profane scoffer say, after recovering from a sick-bed on which he had been often visited by this man, "Well, if there is a christian upon earth, it is Uncle Nehemiah." More than once, when his minister was sick and in affliction, did he come and ask the privilege of praying with him and his family. Such was his life for years together.

And in full keeping with his life was his death. During the protracted sickness which brought his days to their close, I frequently visited him. There was an unshaken confidence in Christ, a cloudless enjoyment of the light of his countenance; the love of Christ was his constant theme. The very last words that he ever uttered in my hearing were about going to heaven to see Jesus Christ and his dear mother.

There are a few truths which this narrative of the life and death of "Uncle Nehemiah," as he was familiarly called, forcibly teach and illustrate:—

1. It teaches us how deep and durable are the impressions which may be made on the minds of her children by a pious mother. Here was a mind, because of its feebleness, difficult of impression; yet a pious mother so impressed it, so engraved her own image upon it, as that nothing could erase her impressions or image. How deeply must it have been impressed with a sense of her piety, when its highest idea of heaven was that it was the home of Jesus and his mother! What might the sons of the church be, if all their mothers were like the mother of Nehemiah!

2. It illustrates the truth of the great

doctrine of regeneration. This consists, not in submission to the ordinances and forms of religion, but in being created anew in Christ Jesus. In his youth, Nehemiah was wayward, and, like persons of mental feebleness generally, greatly under the influence of passion. Submission to ordinances and forms could not correct this; the formal Jew, the Papist, the Mahometan, can go out from their most solemn ritual observances as wicked and as turbulent as ever. Nothing but a change at the great spring of life can permanently change the life. There was no intellectual power here to moralise,—no judgment to strengthen,—no reason to wake up to its duty,—no capacity to instruct. And yet there is a great, obvious, and permanent change. How account for it? In no way save on the ground of a change of heart by the power of the Holy Ghost.

3. It also illustrates the great saving truth of the gospel. It is a simple view of Christ as the Saviour of sinners, and a simple resting upon him as our Saviour. Other truths are important,—they are important to a well-balanced faith and life; but the great essential truth is faith in Christ. "He that believeth in the Lord Jesus Christ shall be saved." This is so plain, that a wayfaring man, though a fool, need not err respecting it. When this faith is wrought in us by the Holy Ghost, then, whether we possess the expansive intellect of Paul, or the feeble one of Nehemiah, Christ is the pole-star of the soul.

Oh, if all the intellectual endowments of the professors of the religion of Christ were consecrated to his service, as was the one talent of this feeble child of heaven, how soon would the wilderness and solitary portions of earth rejoice, and the desert blossom as the rose!—How hath God chosen the foolish things of the world to confound the mighty!

#### GO TO THE WEEKLY PRAYER-MEETING.

1. It will be a relief to your conscience. It will be redeeming the solemn pledge which you made before angels and men, when you gave yourself to Christ and to his church.

2. It will bring great good to your own soul. Not only will your conscience be relieved, but you will be instructed and quickened in duty, you will be refreshed and gladdened in spirit, and you will have new and more satisfying evi-

dence of your adoption. No christian, however cold, can sit an hour in a spiritual prayer-meeting without being warmed, and prompted to new activity in the service of God.

3. If you are prompt and regular at the prayer-meeting, it will greatly encourage your pastor. He needs all the encouragement that he can have. His labours are arduous, his discouragements many, his night-watchings often. Let him never wonder why you are not present. Allow not his heart to sink within him at the thought that you have forgotten or forsaken the place of weekly prayer. Encourage him by your constant presence, and you will be repaid a hundredfold in the increased happiness and usefulness of your pastor.

4. Go to the prayer-meeting; it will strengthen your brethren; it will lighten their burdens, animate their hearts, and make them feel strong in the day of trial. The few who have borne the heat and burden of the day, sometimes feel sad because no more "come up to the help of the Lord against the mighty." Yet they are resolved never to abandon the cause, for they have enlisted for life. Go, stand by their side, and share their burdens and toils, and you will also share their abundant rewards.

5. Your weekly presence at the prayer-meeting will have a powerful influence upon the unconverted. When they see your firmness and decision, and perseverance in christian duty, united with a consistent life, they will take knowledge of you that you have been with Jesus; they will be constrained to go themselves to a place that is so constantly attractive to you, and may, thro' your instrumentality, be brought to a saving knowledge of Christ. Be punctual, then, at the prayer-meeting for the sake of those around you who are "without hope and without God in the world."

6. Above all, go to the prayer-meeting because it will please God. It will not only bring great good to yourself and benefit others, but it will glorify God. And this is the great object for which the christian should live: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the spiritual prayer-meeting God is greatly honoured by the growth of christians in grace and knowledge, and by the marvellous displays of the Spirit's power in the conviction and conversion of men. Go, then, christian brother, honour and

glorify God by your presence and hearty co-operation in the meeting of social devotion. Go, through the storm, the cold, and the heat—go, though worldly cares press hard—go, meet the people of God for prayer, and you will meet your Saviour also, and be richly blest.—*Penny Magazine.*

#### "JESUS WEPT."

Among the lovely traits exhibited in the character of Jesus Christ, none shine forth in greater splendor, than his sympathy for suffering humanity. In his pilgrimage here on earth, he frequently came in contact with objects in distress, which touched his heart with feelings of compassion.

Behold him approach the tomb where his friend Lazarus was laid, and as he hears the lamentations of the bereaved relatives and mourning friends, "He groaneth in the spirit, and was troubled." And as he hears them mourning as those who "would not be comforted," his heart was made full to overflowing, and his tears mingled with those around him.—*"Jesus wept."*

Here we have a striking illustration of "God manifest in the flesh." He was susceptible of being "touched with the feelings of our infirmities," and his yearning soul flowed out in sacred tears for the suffering and distressed.

Is it any wonder, those who gazed upon this affecting scene, cried out, "Behold how he loved him." Although the stoical philosopher may dare pronounce it *weakness* in the son of God to weep; yet the compassionate Jesus thought it not a shame to suffer his benevolent heart to be touched by feelings of pity, and give vent to his pent-up sorrow, by a gushing of tears.

And this is the affection he bears all his friends on earth. Although their hearts may be wrung by bitter anguish; yet there is *one* dear Friend, who shares their grief, and commiserates their suffering.

Have you experienced the loss of friends? Has death entered the domestic circle, and claimed some loved object for his own? Have you felt your heart-strings snapping asunder, as the dearest idol of your heart has been torn away by the grim destroyer? Have you wept, and do you still weep for the departed? Then indeed are you acquainted with grief, and you have tasted the "worm-wood and the gall" of life's fluctuating

water. But amid this general desolation of thy soul, suffer one reflection to quell the raging billows of thy troubled heart—Jesus, there above, is *thy friend*, he looks down in tender compassion upon thy distress, and feels deep solicitude in all thy trials.

Dry up thy tears, thou child of sorrow, for Jesus has gone to prepare a place for thee. Soon shalt thou quit this “low-ground of sin and sorrow,” to reign with him above. There shall he “wipe away all tears from thine eyes, and there shall be no more death, neither sorrow nor crying.” There shall you bask in the smiles of thy Redeemer, and enjoy Heaven’s unsullied bliss, for ever and ever.—*New York Observer.*

#### THE LIGHT-HOUSE AND THE MISSIONARY-BOX.

About twenty-four years ago, a poor but pious widow, the keeper of a light-house on the Kentish coast, obtained a missionary box, and resolved to devote to the cause of Christ all the money that might be given to her before twelve every Monday morning.

On the next Monday morning a gentleman visited the light-house, and seeing her in the attire of a widow, gave her a sovereign.

The poor woman was perplexed; so large a sum would be of great service to her during her present pressing wants—the doctor’s bill was unpaid too—she asked the advice of friends; one advised one way, another the contrary. At last she resolved to ask God in prayer what she ought to do with the sovereign. She rose from her knees convinced that it belonged to the missions, and she at once put it into the box. God, who is a husband to the widow, and a father to the fatherless, was not unmindful of her faithfulness.

In the course of the day a widow lady of high rank, with her daughter, and several attendants, called to inspect the light-house. She made several inquiries of the poor widow, and before she left, put a piece of gold into her hand.

Two days afterwards, one of the pages came with a letter from the lady, kindly stating that she felt much interested in the family, and begged the acceptance of £25 from herself, and £5 from her little daughter, who was also much concerned for their welfare.

The kind lady was Her Royal Highness the Duchess of Kent; and her little

child—the Princess Victoria, now the Queen of England.—*Selected.*

#### LAST WORDS OF DYING SINNERS.

“Millions of money for one minute of time!” exclaimed a dying lady of rank, of beauty, and of power; but not a minute was to be found for her in the world of time. She had spent her years in the pursuit of pleasure, and never had one moment to spare for the great concerns of the world to come.

“It is too late, I am lost!” was the dying cry of a young man who had passed through a revival of religion, and had not been moved by the power of the Holy Spirit. Sudden sickness seized him, and death stared him in the face, and he was filled with anguish when he saw the danger of his precious soul. He was urged to fly to the Saviour and trust him, as did the thief on the cross. But he felt that it was too late, and with the lamentation on his lips, “Too late, I am lost!” he expired.

Mr Hervey called to see a dying man, who thus gave utterance to the deep sorrow of his soul: “I see a horrible night approaching, bringing with it the blackness of darkness forever. Wo is me!—When God called, I refused. Now I am in sore anguish, and yet this is but the beginning of sorrows. I shall be destroyed with an everlasting destruction.”

“I won’t die now,” cried a young lady, when she felt the pangs of death getting hold upon her. But as they increased, and she saw there was no way of escape, and that whether willing or not, she must die, she cried out “Lord, what must I do?” and fell back in death.

A rich man was dying, and when the physician had exhausted his skill in fruitless attempts to arrest the violence of his disease, the sufferer asked, “Shall I never recover?” “You are quite sick,” answered the doctor, “and should prepare for the worst.” “Cannot I live for a week?” “No; you will probably continue but a little while.” “Say not so,” said the dying man, “I will give you a hundred thousand dollars if you will prolong my life three days.” “I could not do it, my dear sir, for three hours,” said the doctor, and the man was dead in less than an hour.

“There is no mercy for me now,” said a youth, who had been careless and irreligious in health, and now in sickness he felt that the atonement which he had

despised was not within his reach. He died without hope, protesting to the end that there was no mercy for such a sinner as he.

But this is not a pleasing theme. How distressing such reflections as these facts awaken! Who would die as these sinners died? Who would not have the Christian's hope to die with, even if he would live as sinners live? It was a wicked man who said: "Let me die the death of the righteous, and let my last end be like his."—*Ibid.*

SETTLING ACCOUNTS.—A gentleman introduced an infidel friend to a minister, and remarked that "he never attends public worship." "Ah," said the minister, "I am almost tempted to hope that you are bearing false witness against

your neighbour." "By no means," said the infidel, "for I always spend Sunday in settling accounts." The minister immediately replied, "You will find, sir, that the day of judgment will be spent in the same manner."

This reminds us of the remark of an old gentleman by the name of Very, who once lived in Salem. The good old man was much annoyed by the conduct of some of his neighbours, who persisted in working on Sundays. One Sunday, as the good man was going by to meeting, his Sabbath-breaking neighbours called out to him from the hay-field—"Well, Father Very, we have cheated the Lord out of two Sundays, any way!" "I don't know that," replied the old gentleman, "I don't know that—the account is not settled yet."

## Religious Intelligence.

### IRELAND.

ARCHBISHOP WHATELY'S TESTIMONY ON CONVERSIONS IN IRELAND.—At a provincial meeting in England on behalf of the Society for Protecting the Rights of Conscience in Ireland, Archbishop Whately bore a very distinct and valuable testimony to the reality of the religious changes going forward there, and to the persecutions which the converts have to endure:—

"The best friends of the Protestant cause were those who had been lately burning Bibles. Those Bible-burners were proclaiming what he had long known and believed—that the Scriptures were contrary to the principles of the Church of Rome. He would not welcome converts with open arms till he had examined their professions with the utmost caution. He had been assured that the large conversions from Romanism which had lately occurred, were the result of the distributing of food to the converts during the famine. From inquiries made, his grace considered that he was authorised in concluding that relief during the famine was afforded by those almost on the verge of famine themselves, the Protestant clergy and the Protestant gentry, to the poor of all denominations, and without imposing any conditions. He could not but suppose that this indiscriminate, impartial charity would have the effect of remov-

ing prejudices formerly entertained, and cherished by interested parties, against Protestants by the poor Roman Catholics. From that or other causes—partly, no doubt, from the wide diffusion of education—a great movement has been commenced among the Roman Catholics of Ireland. Although it might savour of egotism, yet he would state that he had taken a step which had been blessed with considerable success, in removing one of the great obstacles to the fair hearing of the Gospel truth. This proceeding required all the ministers whom he instituted to livings containing an Irish-speaking population, to be able to speak the native language. If that system had been adopted from the time of the Reformation's first establishment, Ireland would have contained very little Romanism at this day. Archbishop Whately then referred to the fierce persecution which Irish Protestant converts suffered, such as having their crops destroyed, being refused the purchase of the necessaries of life, and the unmerciful treatment which they met with in the workhouse and afterwards, recommended the society as a machinery calculated to stop the evil. As an example of the usefulness of the society, he said, that in one district in Ireland, where Romanists threatened to give no work to those labourers who had aljured the Papal errors, the Protestant clergyman informed

the employers, that he would seek the aid of this Association to provide employment for those who had been in this way deprived of their daily bread; when the employers, seeing that it would not do to lose their best labourers, relinquished the persecution."

**IRISH CHURCH MISSIONS.**—A special meeting of the friends and supporters of the Society for Irish Church Missions was held in London, on the 20th ult., for the purpose of explaining the present important position of the mission's work among the Roman Catholics in Ireland, and the peculiar circumstances in which the society is now placed. The meeting was addressed by Major-General Alexander, who occupied the chair; Rev. A. Dallas who read the report; the Bishop of Melbourne, Hon. and Rev. Montague Villiers and others.

The report pointed to the success that has been attending the operations of the society. The attendance at inquiry classes, sermons, and ragged schools is on the increase. The amount of persecution with which the converts have been visited, has given birth to a society for the establishment of the rights of conscience. A diminution in crime has taken place, and the Romish priesthood have been compelled to alter their tactics and attitude.

The society is encumbered by want of funds. The report states, that successive retrenchments have diminished their annual expenditure by a sum of £7500. They have, however, been constrained to go farther, and on the 7th ult., passed a resolution, that the sum total of their annual expenses should not exceed £57,000, and that they should form a reserve fund of £5000.—*News of the Churches.*

#### AUSTRIA.

The miserable concoction entitled the Concordat, by which the Pope is henceforth to be permitted to ride rough shod over the minds of the Austrian people, begins to take effect. It seems the Emperor Joseph was restive in one point, of a character which indicates that some slight remaining sparks of common sense still animate his bosom. He struck out several of the Red Letter Days from the Almanack, that is to say, Saint's Days, rightly considering that fifteen holidays in the year—besides the Sundays—was a tolerable fair supply for his people. His masters, the Clergy, however, resent the

act, and it is, therefore, probable, that the Saints will be restored to their former dignity, and that an Empire, consisting of a multitude of millions will be doomed to an increased plunder of their precious time to be abstracted from the work of the field and the shop, by way of doing honor to a miserable fiction. One of the points of the Concordat is, to take matrimonial affairs entirely out of the Civil Courts, and to place them at the disposal of the Ecclesiastical. It is thus curious to observe how the arrangements of the Popedom in Austria go in the teeth of the experience of England. It has been a matter of the first moment among us to extinguish the Ecclesiastical Courts altogether, and to extend the jurisdiction of those which are Civil. The reverse is the policy of Property; and the Austrians have had the folly and the infatuation to comply with it.—*British Banner.*

#### TURKEY.

**CHURCH MOVEMENT FOR CONSTANTINOPLE.**—The Archbishop of Canterbury, and the other dignitaries the Council of the Society for the Propagation of the Gospel in Foreign Parts, have issued the following statement:—"The war now raging in the East, by creating a considerable trade at Pera (the Frank quarter Constantinople), has attracted to that place a large number of English,—no fewer, probably, than 500 or 600. The crews of the steamers and sailing-vessels which now crowd the harbour may be estimated at about 4000 men. The chaplain of the embassy is occupied with his own particular duties, and as no chapel has hitherto been built, the congregation is necessarily limited to the number which can be accommodated at the ambassador's house, which is upwards of a mile distant from the shore. Thus thousands of our countrymen, for the most part in the service of their country, are left in the midst of temptation and vice of every kind, without of the ordinary means of grace, and with nothing to remind them of their Christian profession. The Society for the Propagation of the Gospel has already opened a fund for the erection of a church in Turkey, a work which it hopes to see in due season accomplished—as the best monument of our success in the war, and as a thank-offering to God for the restoration of peace, whenever that blessing shall be vouchsafed to our country. In the meantime, however, the Society has resolved to send

out, with all convenient despatch, two chaplains, for the special benefit of the English sailors, shipping-agents, store-keepers, and other temporary residents at Constantinople and the neighbourhood but with an earnest hope and prayer that the teaching and example of those who shall be sent, may, under the divine blessing have the effect of winning many to the faith of the gospel."

### MEXICO.

#### PROPOSED CONCORDAT BETWEEN ROME AND MEXICO DEFEATED BY THE FALL OF SANTA ANNA.

BEFORE the fall of the Mexican dictator, Santa Anna, a concordat between Mexico and Rome was in the course of negotiation. It is said that its provisions were such as would have given Santa Anna the full support of the Romish clergy, and would have laid the country under the feet of the bishops. The entire control of education of every kind was to be in their hands, and they were also to be given the absolute censorship of all books, periodicals, newspapers, etc.—It appears that all this negotiation has been knocked on the head by the fall of Santa Anna. A correspondent of an American daily paper writes thus from Rome of the disappointment felt by the Holy See:

ROME, Oct. 11, 1855.

"The fall of Santa Anna has occasioned the Holy See much concern for the church in Mexico, since the revolutionary leaders are all alike hostile to it, however much they may differ on other subjects. The dictator was thoroughly pledged to the establishment, and sought to conciliate its support by every possible concession. It is well understood here that the Papal Nuncio, Monseigneur Clementi, became his most intimate associate and counsellor soon after his last recession; and it was through his influence that the Jesuits were recalled, and authorised to reorganise their institutions in the country. The Mexican representative here, Senior Larrainzar, received, only a few days before the reception of the news of the abdication, full instructions to conclude a treaty with the Holy See, in full accordance with a programme furnished by M. Clementi, much more favourable to the church even than the most remarkable concordat recently concluded by the Papal diplomatists with Austria. I am well assured that the ex-

ecution of this projected treaty would have completely subordinated the state to the church in all things. In return for these enormous concessions, the aid of the priesthood was doubtless pledged to Santa Anna, though it is scarcely supposable that the *quid pro quo* would have appeared in the treaty. Of course the project falls with him. M. Clementi's correspondence gives the gloomiest picture of the country, and anticipates its ultimate absorption by the United States, unless some sovereign hand should be unexpectedly raised to organize its chaotic elements, and rescue the church from the 'fanatical rage' of the revolutionists."

### SOUTH AMERICAN REPUBLICS.

THE following brief notices of the religious fermentation which has begun to appear in the Republics of South America, are extracted from a work recently published, entitled "Roman Catholicism in Spain."

#### BUENOS AYRES.

"While the spirit of inquiry advances in Spain, the republics of South America, formed out of the fragments of the ancient colonial empire founded by Charles V., enter simultaneously into the religious movement, without any previous concert with the ancient metropolis. These dispositions manifested themselves in Buenos Ayres from the earliest days of its independence. The Protestants, without the least difficulty, obtained permission to have a cemetery for the burial of their dead, wherein are publicly performed the funeral rites of the Anglican church, at which ceremony may be seen assisting, very often, not only the Roman Catholic inhabitants of the city, but even the clergy and friars of the dominant church. Under the government of the illustrious Don Bernardino Rivadavia, these good tendencies towards religious liberty acquired greater force and development, and Protestants are able to meet together on Sundays to celebrate their worship without that circumstance causing the least surprise, or even exciting the curiosity of the people. Rivadavia, in 1828, founded in the vicinity of the capital a colony composed entirely of Scotch families, who were permitted to erect a chapel in a building expressly set apart for the purpose, and there was not so much as a murmur against the project. The iron despotism of Rosas could do nothing against this bias given to the public opin-

ion; and although the colony dissolved itself in one of those political convulsions so frequent in that country, the Protestants of the city still preserved their privileges. Rosas did not show himself much disposed to tolerate the abuses of the power of the Roman Catholic clergy, and he banished the Jesuits, in whose hands was placed the education of youth. The bishop of Buenos Ayres has been, during the dominion of that extraordinary man, entirely subservient to his power."

## CHILI.

"In Chili religious fanaticism has always predominated, sustained by an archbishop, by a numerous clergy, and by many convents of friars and nuns; yet still, in Valparaiso, the principal seaport of the republic, there exists a Protestant congregation, composed of many hundreds of English, German, and American citizens. They have a chapel, as also a chaplain, whose stipend is borne, in equal moieties, by the congregation and the government of her Britannic Majesty. Many Spaniards attend the divine services performed therein, and we have good grounds for believing that some of those attendants, particularly that portion of them composed of the fair sex, have abjured the errors of the Roman Catholic communion. The rising generation is impregnated with ideas of religious reform, and we have seen works of some of the young writers of that country in which the prejudices of former times are openly attacked, and principles of independence and religious liberty proclaimed,—a course of action which, in other epochs, would have provoked the scandal and indignation of the authorities and of the nation at large."

## PERU.

"In Lima, the capital of Peru, a city abounding with convents, and celebrated for the wealth and power of its secular clergy, Dr Vigil, a priest of irreproachable conduct and profound learning, has published a voluminous work, in which he attacks and pulverises the pretensions of the Roman Court, defends the independence of the bishops, and demonstrates, in the most luminous manner, the necessity of an ecclesiastical reformation, differing but very little from that which was most dexterously and successfully headed by Luther. That work of Dr Virgil was condemned, and its author excommunicated by a pontifical bull; and yet, despite this circumstance, the

book circulates from hand to hand freely throughout Peru, and the doctor himself lives in perfect tranquility in the midst of his fellow-countrymen, respected by all, and employed by the government in the distinguished post of director of the national library."

## NEW GRANADA.

"In New Granada this reformation has proceeded from the government itself. The archbishop and the Jesuits have been banished from the territory of the republic, the legislative power has sanctioned the liberty of worship, and the public writers employ themselves in enlightening the people upon the falsity of the Roman doctrines, and the necessity of undoing the work which, ever since the discovery of the new world, has been set up and perfected in it by the enemies of the true faith of Jesus Christ."

## UNITED STATES.

THE DUTCH REFORMED CHURCH, ON THE SUBJECT OF SLAVERY.—The action of the General Synod of the Reformed Dutch Church, recently held in this city, upon the great question of the day, is an event of no ordinary significance.—Several churches of North Carolina, as it appears, professing the doctrines of the Reformed Dutch, applied to the General Synod for admission as a separate Classis.\* The special committee of the Synod to whom the subject was referred, reported in favor of admitting the Classis, without any reservation in regard to slavery. Their report and resolutions, after a daily debate for nearly a week, were rejected, and instead of them, a resolution offered by Dr Bethune, requesting the Classis to withdraw its application, was carried almost unanimously. This was the most courteous mode of declining Christian fellowship with the slaveholders, that could have been selected.

The remark of Dr Bethune, that while he would not dare to refuse the privileges of Christian communion to a man merely because he was a slaveholder, slavery itself was, nevertheless, opposed to the spirit of the gospel, expressed the feelings of nine-tenths of the body he addressed.—The stand here taken by the Dutch Synod, is the stand that must and will be taken by the entire North, as well in its

\* We may explain to our readers that a Classis is equivalent to a Presbytery.—*Ed. Instructor.*

political as in its ecclesiastical relations to slavery.

The Synod not only refused to adopt the institution, but, without transgressing the rules of Christian charity and kindness, at the same time carefully refrained from taking any action that could be construed into countenancing slavery, or apologizing for it. It did not absolutely refuse to admit the Classis of North Carolina. But it substantially declined to do so without a qualification, expressive of its disapprobation of slavery.

It speaks to the South the language of almost the entire North: "We will not be responsible for this institution: we wash our hands of this iniquity."

That is the stand which the whole North must and soon will take as well without as within the Church.

The discussion on the reception of the Classis of North Carolina was then reopened by Mr Gause, who offered a resolution unfavorable to its admission, on the ground that slavery was a great evil, and the admission of the North Carolina Classis would cause dissensions in the Church. Considerable excitement was created, and much warm debate, in which the Rev. Mr Williamson, Rev. Dr Scott, Elder Brinkerhoff, and Rev. Dr Bethune participated.

The following resolutions, offered by the latter gentleman, were at length substituted for those offered by Mr Gause:

*Whereas*, It is evident, from the opinions expressed on this floor, that this Synod cannot unite cordially in receiving the Classis of North Carolina within the limits of our church; and *whereas*, the Synod desires to treat the Classis with the kindness and courtesy due to brethren; therefore,

*Resolved*, That the Commissioner of the Classis of North Carolina, be requested to withdraw his papers. Also, that a certified copy of the above preamble and resolution, with the action of the Synod, be sent to the Classis of North Carolina.

These resolutions were productive of much additional discussion: but were finally adopted on a vote of 55 to 34.—*N. Y. E. Post.*

#### MISSIONARY ITEMS.

ISLANDS OF THE PACIFIC.—The reports of the brethren who are sustained by the Church Missionary Society at *New Zealand*, speak of an increase of wealth among the natives, with a consequent increase of worldliness. To the

coast population the example of English traders is becoming more and more pernicious; and intemperance, once unknown to *New Zealanders*, is spreading rapidly among them. European vices have been followed by European diseases; and many have fallen. The Church Missionary Record expresses the hope that prayer will be offered in behalf of this people, that the blessing of God may be granted more abundantly to the preaching of the Word.

INDIANS.—The last report from *Spencer Academy*, under the care of the Presbyterian Board of Missions, is quite favorable. Though the number of pupils is one hundred and twenty, there has been no difficulty in maintaining order and subordination. "They deserve," Mr Ried says, "much praise for their general good behaviour and diligent attention to their studies." Seventeen have been admitted to Christian fellowship; and others have appeared solicitous in respect to their spiritual interests. An interesting revival, moreover, has been enjoyed in the vicinity, the fruit of which is seen in the admission of about one hundred Choctaws to the church in one year.

METHODIST MISSIONARY APPROPRIATION.—The Committee of the Methodist Missionary Society United States, have made the following appropriations for 1856:

For existing foreign missions,	\$63,400
" New missions in India and Turkey	12,500
" A new mission in South America,	3,000
" Domestic German missions,	48,500
" Other foreigners in this country,	15,975
" Indian missions,	13,250
" English home missions,	97,150
" Exigencies,	11,225
	<hr/>
	\$265,000

A MISSION FOR THE AFGHANS.—The Executive Committee of the Presbyterian Board of Foreign Missions are considering the expediency of commencing a mission for the benefit of the Afghans, a people inhabiting the country between Persia and India. It is not practicable as yet for missionaries to reside among them: but something may be done in their behalf by laborers stationed in the Punjab. There are said to be five millions in number, nearly all

Mohammedans. But little has been attempted for them hitherto.

**A NEW DEVICE AGAINST MISSIONS.**

—The progress of Christianity in some parts of India is attested by the virulence of its opposers. A recent movement in Madras has a special significance. An attempt has been made to bring contempt upon the worship of Christian churches, by introducing their forms into heathen assemblies. Praises are sung to Hindoo gods; prayer is offered to them; and the spread and triumph of idolatry are foretold, after the manner of the prophets. At the close of the service, a benediction is pronounced in the name of the Hindoo Triad. This species of opposition has been practiced for some time; but the Lord knows when to cause the wrath of man to praise him.

**WANT OF MISSIONARIES.**—Rev E. M. Dodd, just arrived at Smyrna from New York, writes back to the *Evangelist*:—The cry for laborers that comes

up from every part of the Armenian field, is really painful. Before it reaches your shores it becomes faint, but if those who there close their ears to it, could hear it here, it would arouse them. Fourteen men were called for, in May, as absolutely necessary; but before two had arrived to meet the call, the development of the work calls for four or five more. Mr Thompson of the Deputation, on arriving here, was afraid that the mission had asked for too many men, that the churches would be frightened perhaps, but mark, before he left, he went to Thyatira, to visit the little church there, and on his return, thought that they ought by all means to have a missionary, being a church of seven members, in the midst of an enquiring population, but Thyatira had not been placed by the mission on the list for immediate supply, because *other places were still more needy*. May the Lord of the vineyard send forth labourers into his vineyard.

---

## Editorial Review.

### “THE ECCLESIASTICAL POSITION OF THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK.”

UNDER this heading the January number of the *Colonial Presbyterian* contains a long editorial article which we have perused with interest and pleasure. This body was formed by those members of the Synod of New Brunswick who sympathised with the Free Church of Scotland. But it seems they have not thought it advisable to form any connexion with that body, and have taken up the position of an independent Provincial Synod. The following extracts from the above article exhibiting their present relations will, we are satisfied, be read with interest by our readers:—

“When the Presbyterian Church of New Brunswick was organized, there were two courses, either of which, might have been adopted, each of which had certain advantages connected with it, and neither of which was wholly free from some inconvenience. The new organization might either place itself in a dependency on some of the Presbyterian Churches of Europe or America—adopting the *peculiar* standards and it might be assuming the name of some of them, or it might humbly, and with fear and trembling, enter the numerous family of Presbyterian churches, not as a satellite or dependence, but as an independent, though a very feeble member of that great fraternity. In the latter case, its only allegiance would be directly due to the Lord Jesus Christ; its rule of Faith would be the word of God; its subordinate standards the Catholic creed of the Presbyterian Church—her creed unmodified by peculiar national or ecclesiastical circumstances—her creed especially in regard to the two-fold kingly headship of Christ over the Church and as Prince of the Kings of the earth. There were many reasons which might have led any one to conclude *a priori*, that the former course would have been chosen, and that the new organization would have been placed in a relation to the Free church of Scotland, analogous to that of the Synod, from which the secession took place, towards the Established church. On the other hand it was not forgotten by the sagacious

founders of the Presbyterian Church of New Brunswick, and especially by some of her influential elders and members that the organization, which, whilst it exhibited the principles of Presbyterianism in their integrity, should know least of nationalities, and identify itself least with any section of the Presbyterian Church, must prove the best suited to the wants and circumstances of a Province like New Brunswick; a province which was not settled exclusively by emigrants from any one of the fatherlands, whose Presbyterian inhabitants had associations with various Presbyterian denominations, and whose native youth might be expected to have their sympathies and affections more drawn forth towards a Provincial Presbyterian Church—the Church of their native land—than to a Church in any foreign connexion whatsoever.

Such persons might naturally ask whether Presbyterian principles were indigenous to some particular terrestrial locality, or if not, why their catholicity and universality of growth and adaptation, could not be manifested by their direct and successful culture on the soil of New Brunswick.

Strange as it may seem, and as it actually does seem to us who only record, but cannot say of these events *Magna pars fui*, the considerations last mentioned prevailed. They did so at a time, when the principles which they involved were not very fully appreciated even by the Free Church of Scotland; they prevailed at a time when few in New Brunswick understood their pregnant bearing upon the future; and when a very slight influence would have turned the scale on the other side. The position assumed by the Presbyterian Church of New Brunswick was *not* one of connexion or dependency, or, if either there was, the dependency and connexion had reference, not to any existing ecclesiastical organization, least of all to one in which it had no representation—but, to Christ himself, to principles taught in the word of God and exhibited, we again repeat, in the Westminster standards—justly deemed the Catholic standards of the Presbyterian Church. In particular the Presbyterian church of New Brunswick did not connect itself with the Free Church of Scotland. It did not do so, not because it did *not* hold the principles of that church, in so far as out of Scotland they could be held, but just because it *did* hold them; it did not do so, not because it loved the Free Church less, but Freedom, more. *To embrace the principles which were peculiar to that church by adopting her protest simpliciter, were to claim and protest to be, and to be rightfully regarded as the Church of Scotland: this no church out of Scotland could do without the insensibility to ridicule of a Don Quixot, and in embracing the principles which were not peculiar to the Free Church; principles which she did not discover, but merely promulgated; principles which she held in common with other Presbyterian churches—the Presbyterian church of Ireland for example, a church which derived by birthright that freedom which the Free Church obtained by the payment of a great sum—the Presbyterian church of New Brunswick did not see any greater reason for crediting these principles to the Free Church than to any other Presbyterian Church.* \* \* \* \* \*

In aiding the Presbyterian church of New Brunswick, the Irish and Scotch Churches were well aware that she did not take the name of either that she did not stipulate for the principles of either in the formula of questions which she prepared for the assent of her office bearers, and that she as holding great principles in common no other relationship existed between that Colonial, and these parent churches, either nominal or in point of fact,

The writer next proceeds to consider the advantages of this position. The following are part of his remarks on this subject:—

“In arranging terms of Union with any branch of the Presbyterian Church we ask neither counsel nor permission from foreign bodies, not so with the Established Synod. According to its ecclesiastical organ such terms of union are to be arranged by the leading members of the churches at home—as may not do violence to the ordination vows of Colonial ministers! When we resolve upon any course of educating, training, or providing candidates for the ministry, we will not like our brethren of the other Synod submit our plans for approval or rejection to a Church in which we have no representation. Should we resolve upon a union with other Presbyterian bodies in New Brunswick or elsewhere, we are in no danger of being called upon to surrender our temporalities, to individuals claiming them on behalf

of any foreign denomination ; whilst the hands of the Church of which the Established Synod is the representation are at this moment completely tied in reference to such action. She is not a free agent, and although the legislature on the representation of her influential laymen might probably come to her aid, yet how very small an amount of opposition might be sufficient to convince it that it should not do so. And then on the question of nationality, can it be expected unless as a case of stern necessity, that Irish Presbyterians, or natives of New Brunswick, will prefer a Scottish to a Provincial Presbyterian Church? or that Free churchmen in principle, will ever fraternize with a Synod which does not practically prove its love of, and its honest sympathies with freedom?

We need not say that to a very large extent we cordially sympathize in these views. With the exception of one point, to which we shall presently advert, they are exactly the views propounded by the fathers of the Presbyterian Church of Nova Scotia fifty years ago, and upon the basis of which the union took place in 1817. Their object was to form a Presbyterian Church without reference to any of the local peculiarities which divide Presbyterians in Scotland, leaving points on which they might differ as matters of forbearance—and having no connexion with any body beyond the Atlantic. On these principles all the Presbyterian ministers in this province except one united in 1817 to form one Synod. Most of them were from one or other of the two bodies into which the Secession was then divided: but some, among whom was the father of the Synod, the late Rev. James Munroe of Antigonish, were from the Kirk of Scotland. The individual who did not unite with them was prevented from doing so by his congregation having an Independent constitution, but always maintained the most friendly feelings toward the united body. But the ministers of the Church of Scotland who arrived afterward repudiated this view, and resolved on founding a body “in connexion” with the Church of Scotland. To this step, we are safe in saying, that all the subsequent division among Presbyterians in this province has been owing. We are glad to see that the idea of retaining a connexion with churches in other countries is disavowed by the Free Church in New Brunswick. Indeed, in some parts of the above article, we might almost imagine we heard the voice of Dr McCulloch in his letters to Dr Burns. We believe that the same view is rapidly gaining ground both in the Kirk and Free Church in Nova Scotia. Hitherto the idea of maintaining a relation of dependency or subordination to some of the Scottish Presbyterian churches, and of upholding their local peculiarities, has kept Presbyterians apart in this province, and as soon as this idea is abandoned, one of the chief obstacles to union will be removed.

There is, however, one part of their basis to which we must take exception. The editor of the Colonial Presbyterian takes credit for their basis as a catholic one, in taking the whole of the Westminster Confession of Faith as their subordinate standard. Now he must be aware that there is one porportion of it, viz., that which refers to the power of the civil magistrate in religious matters to which many Presbyterians object. There are statements in it which appear to many to justify the rankest intolerance, and seem to accord to the civil magistrate a power in religious matters, which *practically* the Free Church would be among the first to resist. We refer to such passages as part of ch. xx. §4, ch. xxiii. §3, and the explication of the second Commandment which makes “tolerating a false religion” as one of the sins there forbidden. These passages have been struck out entirely by the Presbyterian Church of the United States, while the Associate Reformed and other smaller bodies in the United States either expunge them altogether, or receive them with explanations. The United Presbyterian Church in Scot-

land received the Westminster Standards with the same exception. Their formula runs thus: "Do you acknowledge the Westminster Confession of Faith and the Larger and Shorter Catechisms as an exhibition of the sense in which you understand the scriptures: it being understood that you are not required to approve of anything which teaches or *is supposed to teach compulsory or persecuting and intolerant principles in religion.*" The Presbyterian Church of Nova Scotia allows these sections to remain as matters of mutual forbearance. Now, we put it to our friends of the Synod of New Brunswick, are they prepared to *tolerate* such views. We do not ask them to assent to our views regarding the power of the civil magistrate in matters of religion—we do not ask them to say that these passages teach compulsory or intolerant principles in religion: but are they willing that *in this understanding of them* they will not hold them binding upon their ministers and members. If they are, there is nothing to hinder the ministers and members of our church in New Brunswick from uniting with them at once. We believe that our Synod would at once recommend them to do so, and that we would at once recognize the Synod of New Brunswick as a sister church and abstain from all operations within their bounds.

At the conclusion of the article the writer hints that the position taken by the Synod may lead to a disruption by the secession of some of the more violent Free Churchmen.

"Yet, when we note their language, whether as spoken or written, when we find that some of them have not yet learned, or at least occasionally forget the name of the church to which they profess to belong, grave fears spring up in our mind that some "respected brethren," may some day go off at a tangent from us, and that the great Disruption of the church of Scotland, may be unnecessarily caricatured in the Presbyterian Church of New Brunswick."

We sincerely hope not, though it would only be what one church in this province experienced. We have only to desire that the Free Church would open their doors wide enough to receive those who cannot assent to those parts of the Westminster standards "which teach or may be supposed to teach compulsory or intolerant principles in religion," and they will soon become in reality what they aim at, the Provincial Synod of New Brunswick.

---

## SABBATH CAUSE IN ENGLAND.

THE great event which it is our duty to record the present month is the signal defeat of the enemies of the Sabbath in the British House of Commons. The question upon which the struggle took place was the motion of Sir J. Walmesley to open public exhibitions on the afternoon of the Lord's day. The enemies of Sabbath sanctification made their motion in the mildest form. It was confined to the British Museum and the National Gallery. (This last, we may explain, is a gallery of paintings, with some other works of art, originally purchased by the British Parliament from the executors of a Mr Angerstien, an amateur collector.)

Even the chrystal palace was dropped in the meantime, and even these it was proposed to open only after morning service, and all was cloaked under the idea which infidelity in the present day is so ready to assume, of a benevolent regard to the welfare of the working classes. The proposal has excited an agitation in the British mind which has not been surpassed for ma-

ny years. All denominations have united in their opposition to it with an energy and cordiality, which has shown that, whatever be their differences otherwise, against the common enemy their hearts are entirely united. Vigorous measures were at once resorted to for the purpose of expressing their opposition to the proposal. Various deputations waited upon the Prime minister, the most important of which was a deputation of 150 gentlemen, headed by the Archbishop of Canterbury, and comprising representatives of all the leading evangelical denominations and the principal religious societies of London. Meetings were held in the principal towns both of England and Scotland, which were largely attended, and at which resolutions were enthusiastically adopted against Sir J. Walmsley's motion. One or two interruptions occurred at these meetings, sufficient to show the animus of the Sabbath desecrators. At one meeting, for example, the Earl of Shaftesbury having taken the chair, called on a Rev. gentleman present to open the meeting with prayer. The proposal was received with the utmost uproar. A motion was made by one of the opponents of the Sabbath to proceed to business without prayer. Earl Shaftesbury refused to put such a motion, and finally retired. The number of petitions presented was so great that the list of them fills three columns of the *Times*. On the evening of the debate, more than an hour was spent in the mere presentation of them. Some prominent friends of the Sabbath had as many as a hundred to present. A few were presented in favor of the motion, but nineteen out of twenty were against it.

The enemies of the Sabbath made but a small figure in the discussion, and equally small in the division, for their motion was negatived by a vote of 376 to 48, or eight to one. Last year the majority was only five to one. Of this minority it may be remarked, that twenty-two are Irish members, chiefly Roman Catholics, and that not one of the members for Scotland voted with them. Only one Scotchman voted in the minority, viz., Hon. Arthur Gordon, son of the Earl of Aberdeen, while his elder brother, Lord Hadda, voted with the majority.

It must be gratifying to every friend of religion, that this insidious attempt upon the Sabbath has been so signally defeated. The resolution may seem a small one, but a little consideration will show that it was an attempt just to introduce the small end of the wedge, which would afterwards be driven home as opportunity offered, until the whole fabric of Sabbath observance would be riven asunder. The proposal in the meantime was only to open places where taste would be gratified by works of art, but this once admitted, it would not be long till places of amusement would follow, and the Sabbath of England be lost in the Sunday of the Continent. It is worthy of remark, that at the very time this attempt was being made, an effort is being made in Paris to secure this day as one of real rest for the sons of toil. The claim of Sabbath desecrators to be the friends of the working classes, is one which is easily demolished. All experience has shown that once relax the sacredness of the day and the result will bear heavier upon that very class in the labor which will be necessary on that sacred day. And let the Sabbath be once given to amusement, and what is to hinder it becoming in these days of mammon worship devoted to labour. With all the lures thrown out to the working classes of England, we believe that they know well, that the friends of the Sabbath are their best friends. If it be argued, that an opportunity should be afforded to those engaged in toil during six days of the week to enjoy healthful recreation, we answer, yes, decidedly; but, *whence should the time be taken?* From God or mammon?—from the six days given for our own employment or the one which the King of heaven has reserved for him-

self and sanctified by his own example? This is the real question at issue, and it must be a matter of sincere congratulation and of thankfulness to God that the heart of Britain has shown itself so sound on this question?

### PROHIBITORY LAW.

THE Bill for the prohibition of the manufacture and sale of intoxicating liquors has, we regret to say, been lost in the Lower House, and that in a way rather discreditable to the Government of the country, and to a portion of those who were understood to be pledged to the support of the bill. On the 19th the main discussion occurred on the second reading, Messrs Morrison, Archibald, Johnston, and Tupper taking the lead in support, the Attorney General, and Mr Wilkins in opposition.

The principle of the bill was then affirmed, 27 voting to send it to Committee, while 19 voted for Mr McFarlane's motion for postponement.— Notice to rescind was immediately given, and discussed on the day following, when the majority of eight suddenly disappeared, and the bill was retained in Committee only by a majority of one. This change is to be explained by the presence of two or three opponents of the measure who were formerly absent, but especially by the *absence, no doubt on urgent business*, of several tried friends of the government.

The friends of prohibition were resolved to persevere, and leave the responsibility of rejection on those who by their votes should choose to assume it. Accordingly the bill was again taken up in committee on the 26th, when the following motion by Mr Tobin passed the committee and was accepted by the House, 28 to 21.

*Whereas*, An Act containing similar provisions to those in the bill now under consideration, came into operation in the province of New Brunswick on the first day of January last, and the success or failure of the experiment tried in that province, will exercise a large influence on public opinion among our own constituents, and it is therefore prudent to suspend the further action of this House until the beginning of next session. *Resolved, therefore*, that the further consideration of the said bill be postponed until the next session.

We regret the loss of the bill, but we still more deeply regret the course pursued by the administration, in consequence of which several of their warm supporters are placed in a false position before the country. Had the government taken its stand against the bill these men could have made their choice, either to support it at the expense of the bill or to carry out the wishes of their constituents (to which in some cases they were specially pledged) at all hazards. Having made their election they would in that case, doubtless, have adhered to it. Unfortunately the government, while ostensibly treating it as an open question, were resolved that it should not become law. No sooner, therefore, was it found that there was a majority for prohibition, than every effort was made to induce the friends of the government who had voted for the bill to abandon their position. Thus several were induced first to absent themselves, and at last, by a direct vote, to postpone the measure, just as if the existence of the administration and the continuance of the railway were dependant upon the revenue raised from the rum traffic. Such are briefly our reasons for saying that the measure was defeated in a way which reflects no credit either on those in power, or on those who sacrificed their own consistency on the shrine of party.

# THE MISSIONARY REGISTER,

OF THE

## Presbyterian Church of Nova Scotia.

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

Vol. 7.

APRIL, 1856.

No. 4.

### CONTENTS:—

FOREIGN MISSIONS.	PAGE.	PAGE.
Letter f'm Mr Geddie, June 20, 1855	177	Letter from Messrs Geddie & Inglis for Missionary Schooner, - 186
“ “ July 27, “	179	NEWS OF THE CHURCH.
“ “ Oct. 18, “	182	Opening of Seminary Classes, - 187
Letter from Rev J. T. Sunderland on Marc and Eramanga, - 183		Presbytery of Halifax, - 188
Appeal on behalf of London Miss. Society, - 184		Presbytery of P. E. Island, - 189
YOUTH'S DEPARTMENT.		Miss. Meeting at Tatamagouche, - 189
Appeal to Children of the Pres. Ch. of N. S. by Mission Board, - 185		OTHER MISSIONS. - 190
		Notices and Acknowledgments, - 191

## Foreign Missions.

### NEW HEBRIDES.

#### LATER INTELLIGENCE FROM ANEITEUM.

We are happy to inform our readers that since the issue of our last number two packages of communications have been received from our missionaries, the first containing intelligence up till 20th June, and the last up till the 18th October. The latter was accompanied with portions of Mr. Geddie's Journal and specimens of books published in the Aneiteum language. On the whole the intelligence is remarkably gratifying.—The only exception is the fact mentioned in the last letter, that the Mission family had been severely tried by sickness. But we proceed to lay before our readers as much of these communications as our space will permit.

*Aneiteum, New Hebrides, South Pacific Ocean, June 20th, 1855.*

REV. AND DEAR SIR,—

I send this letter by a Whaler which has called at this Island. She is on a cruise, and the Captain does not expect to call at any port for a considerable time. In the course of his voyage, however, he will pass near Sydney and Hobart Town, and he confidently expects to meet vessels at sea bound for one or other of these places and put my letters on board of them. As my present letters are sent at a venture they are fewer

in number than they would have been, had a more certain opportunity offered.

#### HEALTH OF MISSION FAMILIES.

I am sure you will unite with us in thankfulness to God for the measure of health enjoyed by the Mission families during another year. With slight exceptions we have little cause for complaint, and we have been able to prosecute our labours without interruption.—Never was health more required than it is at present, when our work presses on us on all hands, and taxes our energies to the utmost extent. To us God has indeed been true to the promise, “As thy days so shall thy strength be.”

#### PROSECUTION OF LABOURS.

As regards our labours we continue to prosecute them with much encouragement, and, I trust, with some degree of success also. The Word of God spreads throughout the Island, and the demand for teachers is constantly made on us.—The work advances as fast as it can be successfully overtaken. As nearly as I can estimate at present, three-fourths of the population have embraced christianity, and those who are still heathen have abandoned many of their former revolting customs. The period I hope is not far distant when the whole Island will be under christian instruction and influence.

#### PRINTING PRESS.

The Printing Press presented to this Mission by friends in Scotland, has safely arrived. It appears to be an excellent article. We feel very grateful for

this valuable contribution to the Mission. It is a size smaller than we could have wished; but it prints a larger sheet than the old Press. We expect to have it in operation in a few days. May it be the means of diffusing much light in these regions of darkness.

#### MR. GEDDIE'S ELDEST DAUGHTER.

I may mention to you that I have instructed my daughter Charlotte Ann to come to Aneiteum when she completes her education, instead of going to Nova Scotia, as was originally intended. Her health does not appear to be robust, and she has expressed a strong wish to come here and labour among the heathen, and these circumstances have caused us to alter our design of sending her to Nova Scotia. I have written to the Rev. Dr. Tidman on the subject of her removal here, and requested him to mature arrangements for this purpose. If she enjoys her health on this Island she may be eminently useful in the work, and if the climate does not agree with her, I doubt not but we can get her into a situation of usefulness in the neighbouring Colonies, and she will still be near to us. This decision in relation to our dear child will no doubt disappoint our friends who expected her removal to Nova Scotia, but I am sure they will cheerfully acquiesce in the arrangement when they know the comfort which her presence here will give to us, cut off as we are in a great measure from christian and civilized society.

#### DEATHS AT MARE.

We have heard with deep regret of the death of Mrs. Creagh, wife of the Rev. Mr. Creagh, on the Island of Mare. She visited this Island in October last, when on her way to her destination in the "John Williams." She was then in the enjoyment of excellent health, and we hoped that she would be long spared to labour in the cause to which she had devoted herself. We sympathize deeply with her bereaved husband and the other members of the Mission.

We have also heard of the death of the Rev. Mr. Nihil, a Church of England missionary, who has likewise been on Mare for some time.—He had been in a decline for a considerable time, and his death was less unexpected than the former. I was acquainted with Mr. Nihil, and have always regarded him as an amiable man and a devoted missionary.

#### ERROMANGA.

The accounts from Erromanga are also unfavourable. The teachers on that Island have suffered much from fever and ague, and death has been doing its work among them. In October last twelve Samoans, eight of whom were adults and four children, were landed on that Island. Fever and ague broke out among them soon after they were landed. Six out of the twelve died, five found their way to this Island, and only one of the original party now remains on Erromanga. The teachers formerly stationed on that Island being somewhat better acclimated than their newly arrived brethren, suffered less from sickness, and have been able to remain.

#### SAFETY OF JOSEFA.

You will rejoice to hear that Joseph, our teacher on Fotuna, whom we supposed had perished at sea, is still alive. After leaving Fotuna for this Island, a storm arose, which lasted for a week.—Such was the violence of the wind and sea that they could do nothing but try and keep the boat afloat. They tied all their oars together and threw them into the sea at the bow of the boat. By this expedient they succeeded in keeping her head to the sea and wind. She drifted in this way before the wind during the storm, and at its close they found themselves near the north point of New Caledonia. They then made for the Isle of Pines, which lies at the south end of that Island, a voyage of between 200 and 300 miles. After encountering innumerable dangers from the natives they reached their destination. I saw one of the natives who was in the boat, and he says that when they were in danger they always prayed to God for help, and he sent them deliverance. Joseph remained on the Isle of Pines until he met with a Captain who kindly took him on board and landed him on Fotuna. He reached home after an absence of six months.—The remarkable preservation of our teacher, in circumstances of extreme peril, is another evidence of God's goodness to us, and demands our gratitude and praise.

#### APPEAL FOR VESSEL.

I inclose in this letter a paper signed by Mr. Inglis and myself, which will speak for itself. I trust that the object which we solicit will meet with your favourable consideration, and with a liberal response from those interested in the

evangelization of these Islands. What you do in this matter let it be done speedily, and communicate the result to us as soon as possible.

I long to hear from you, and to know when we are to expect missionaries from Nova Scotia. I trust that you will find men willing to come, and that you will lose no time in sending them here. We long to see them, for the harvest here is great and the labourers few.

REFORMED PRESBYTERIAN MISSION TO  
NEW ZEALAND.

We have recently heard that the Mission on New Zealand, in connexion with the Reformed Presbyterian Church, is about to be given up, and that the Mission Committee wish their missionary, the Rev. J. Duncan, to come to this group. If Mr. Duncan should come it is probable that the Island of Fotuna will be his destination. I trust that he may feel it to be his duty to comply with the wishes of the Missionary Committee of his Church. Doors of usefulness are now opening on the Islands around, but unless they are speedily entered they may again be closed.

I must now close my letter, as the time to which I am limited for writing it has nearly expired. I have other communications on hand for you, but I reserve them for a more direct and certain opportunity. Wishing you every blessing and all needful direction in every thing pertaining to the cause of God,

I remain, Rev. and dear sir,

Your's very sincerely,

JOHN GEDDIE.

REV. JAMES BAYNE, Sec. B. F. M.

*Ancientum, New Hebrides,*  
July 27, 1855.

DEAR BRETHREN :

It is now seven years since I landed with my family on this island. During this period of time we have witnessed important changes, been subjected to no common trials and dangers, and experienced a more than ordinary measure of Divine goodness. I feel as if a review of the past ought to inspire in our hearts feelings of thankfulness to God who has sustained us hitherto, and induce us to more unreserved devotedness to his work.

HEALTH OF THE MISSION FAMILIES.

The mission families, I am glad to say, are well at present. While death has been making breaches in the mission on

the Loyalty Islands, where the diseases common to the New Hebrides are unknown, we have been spared. The painful bereavements to which our beloved friends have been subjected, teach impressively the uncertainty of life in the most salubrious regions, and the power of God to shield us in those which are unhealthy.

RECORD OF LABORS—PREACHING.

I will now give you a brief record of our labours since the date of my last communication to you. The preaching of the gospel I regard as our first and most important duty among the natives. We endeavour, as best we can, to tell these poor islanders the wonderful works of God in their own tongue. Our efforts to make known the glad tidings of salvation have, I trust, not been altogether in vain. This has been God's most honored instrument for the conversion of souls in other ages and in other lands, and it has been so here. The exhibition of a crucified Saviour in the gospel has done more for the overthrow of satan's kingdom on this island than any other instrumentality used. As soon as we could tell these degraded savages of a Saviour's dying love, and not till then, did their hearts begin to melt. When expounding the essential truths of Christianity to the natives, we endeavour, as occasion offers, to expose to them the error, folly and impiety of their old superstitions, in order that they may be more effectually weaned from them, and feel more thankful to God, who has translated them from the darkness of heathenism to the light of the gospel. And the more they see the dark abyss from which they have been rescued, the more will their hearts be inclined to magnify the grace to which they owe their deliverance. We can now speak of ancient ideas and customs, with a freedom which at one time would have been offensive, or made our instruction repulsive.

To preach the gospel in a barbarous and heathen tongue is by no means easy. The difficulty arises from the paucity of words and phrases adapted to express religious ideas. There is, indeed, a fulness and variety in this language that makes it sufficient for the ordinary affairs of life; but, when made the vehicle of divine truth, its barrenness appears.—There are no technical terms of well understood import to aid us in imparting religious instruction. Hence circumlocution and varied illustration are necessary

in order to convey correct impressions to the minds of the natives, of what we wish to teach them. We have encountered much difficulty in fixing on suitable terms and phrases to express the ideas of pardon, repentance, regeneration, judgment, salvation, etc. Let any minister at home deny himself the use of these and other theological terms with which our language abounds and then attempt to preach the gospel, and he will in some measure understand the difficulty of the Christian missionary who teaches in a heathen tongue.

#### ATTENDANCE.

The public ordinances of religion are ordinarily attended on the Sabbath day by 400 or 500 persons. On special occasions it is much greater. At our last communion, a few weeks ago, about 1200 persons were present; our new church would not contain them, and many remained outside. The attention with which the natives listen to the preaching of the gospel is very encouraging. I trust that not a few are growing in the knowledge of divine things.

#### EDUCATION.

The work of education advances favorably on the island. I am assisted at present by two Samoan and seventeen Aneiteum teachers. About the same number assist Mr Inglis in his district.—Many of our teachers would be regarded at home as very inefficient men; but we are thankful for them such as they are. The cause has been greatly aided by their labours among their countrymen. In the selection of our teachers we look to character as much as to scholarship; and it often happens that the best men are not the best scholars. But the natives are children, and we must appoint men to be their instructors who will teach them by example as well as by precept. The schools are attended by old and young, male and female, chiefs and common people. Our aim at present in our common schools is to teach the people to read the word of God, and several hundreds are now able to do so. Mr Inglis and I still continue to conduct afternoon classes of young men at our respective stations, and will continue to do so until these are superseded by an Educational Institution which we have in prospect. I have, in a former letter, mentioned to you that it will be under the direction of Mr Inglis, who is eminently qualified for this department of missionary work.—

Materials are now in course of preparation for the building, and I hope it will be in successful operation by this time next year. I look forward with much hope to the influence of our contemplated institution on the interests of education and religion on this island.

#### EFFORTS FOR FEMALES.

The efforts of Mrs Inglis and Mrs Geddie on behalf of the females have been unremitting, and I am happy to say have been crowned with much success. Their endeavours to raise them, intellectually and morally, have been followed by a happy improvement in their circumstances. The change which has taken place among the women of this island, in the short space of a few years, has few parallels in the history of missions. It is not long since women were bought and sold as slaves, treated as brutes, and at last strangled on the occasion of the death of a husband, relative, or some person of importance; but now she is treated to some extent as the equal and companion of man, and a violent death is no longer dreaded. There is still room for improvement in the condition of the females; but the change that has already taken place has exceeded our most sanguine hopes, and encourages further exertion for their good.

#### PRINTING.

In the printing department I have to report the receipt of a new printing press. It was given by friends in Scotland, and it has been a very seasonable and acceptable donation to this mission. The press is an excellent article, and works well. Some of the first work executed by it has been sent to the generous friends who gave it. It will gratify them and you also to know, that several thousand pages of divine truth have already issued from it.

Since the close of last year several books of small size have been printed.—The following is a list of them:

	size.	num.	No. pages
Elem. school book	12 pp.	4000	.. 48,000
Catechism	12	4000	.. 48,000
Hymn book	12	4000	.. 48,000
Almanack	4	500	.. 2,000
Book in Futunalan.	8	1000	.. 8,000
Scripture Extracts	8	1000	.. 8,000
Total			162,000

The gospels by Matthew and John have been in manuscript for a considerable time, and in readiness for the press;

but we have delayed printing them until we have received a supply of types.— We are in the meantime printing such books as our types will enable us to do. As soon as the type ordered comes to hand the gospels will be printed as part of an edition of the New Testament.— We are unwilling to commence the printing of the New Testament until we have a supply of type that will enable us to give a good, uniform and complete edition of it.

#### STATE OF CHURCH.

Our infant church is, I trust, in a hopeful state. The number of members is about sixty at present. There has not been any increase for several months.— This delay has been designed on my part. The whole responsibility of admitting members and exercising over them a watchful care has hitherto devolved on me. This, with my other duties, is more than I can now overtake with any degree of satisfaction. I feel that the time has come when the aid of Elders should be called in; and yet I know not where suitable men can be found for so sacred and responsible an office. I had my attention fixed on three of our most advanced and consistent church members; but two of them I have consented to part with for the Tana mission. Others I trust may be raised up by God to take their place.

I have a weekly class for candidates for church membership, at which about twenty persons attend. Some of these have been in attendance for about a twelvemonth, others a few weeks only. In some of the candidates I have a degree of satisfaction, in others less. The subject of receiving converts from heathenism into the Christian church is one of much difficulty. There is a danger of making the door of admission too narrow, and there is also a danger of opening it too wide. When too much is required of converts from heathenism before they are brought into the fold of Christ, there is a danger of discouragement and apathy; and, on the other hand, to admit persons too freely must injure the character of Christianity, and retard its progress in the end. Our general practice has been to receive applicants when they have given hopeful evidence of a change of heart and life, even though they did not possess that amount of scriptural knowledge that would be considered desirable in more advanced Christian com-

munities. Our members at best are but babes in grace, and in the knowledge of divine things. In addition to other means for their improvement, I have a weekly meeting with them, conducted on the principle of a bible class.

Our church members, as a whole, are consistent in their conduct. They seem to feel the new position in which their connexion with the church places them. We have been called on to exercise discipline in three cases only, since the formation of the church. This is the more remarkable when we consider how recently this island has been the scene of every revolting crime. It is proper to say, however, that our natives are exposed to comparatively few temptations at present. Their heathen countrymen are few in number, and have long since ceased to persecute, and our own countrymen who find their way here have not the power to seduce to evil as they once did. A season of trial might prove disastrous to the profession of some who now promise well. Let us hope for the best, and constantly pray that the little flock which has been gathered into the fold of Christ on this island may be "kept by the power of God through faith unto salvation."

[We are obliged to defer the rest of this letter till our next number in order to afford room for the last letter from Mr Geddie. In the remaining portion of this communication Mr Geddie gives an account of a visit of the boat to Fortuna and Tanna. The work on both these islands is in a progressive state.— He also mentions that it has been resolved to strengthen the mission on these islands, and accordingly three of the most advanced members of the church at Anciteum had been selected to proceed thither, and all preparations had been made for their departure. There is every expectation that Tanna will be the island on which the next missionaries will be located. Mr Geddie is preparing a house for Mr Gordon, and Mr Inglis is preparing one for any missionary that may come from the Reformed Presbyterian church. The mission of the latter body in New Zealand is to be broken up, and it is not improbable that the Rev. Mr Duncan may proceed to the New Hebrides. Mr Geddie, at the close of his letter, expresses the highest hopes as to the progress of Christianity in the neighbouring islands.]

Aneiteum, New Hebrides,  
Oct. 18th, 1855.

tion of usefulness in some of the neighbouring Colonies.

DEAR BROTHER,—

I write by the first *direct* opportunity to Sydney that we have met with for ten months. I sent letters about four months ago in a Whaler, the Captain of which promised to use every exertion to forward them either to Sydney or Hobart Town. The present package goes by a Sandal-wood vessel, which has called at this Island in a very unseaworthy state, bound for New South Wales. I hope she may reach her destination in safety.

#### SICKNESS IN MISSION.

We have had more than usual sickness in the Mission during the last two months. Mr. Inglis had a slight attack of remittent fever, from which he has recovered, and is now able to resume all his duties. Mrs. Inglis has also suffered from intermittent fever, but the attacks have been mild, and her strength has not been much impaired. I have just recovered from fever and ague. The attacks have been unusually severe.—During my sickness I removed to a small sandy Island about a mile from the main land, to breathe the pure and refreshing sea breeze, and I was much benefited by the change. I feel thankful to say that Mrs. Geddie and the children are well. There is much sickness among the natives at present, the troubles intermittent fever and influenza, and several deaths have occurred.

#### MR. GEDDIE'S ELDEST DAUGHTER.

In a former letter I mentioned that we have instructed our dear girl Charlotte Ann to come to Aneiteum, instead of going to Nova Scotia, as we originally intended. I will briefly state our reasons for this change. After maturing, as far as possible, arrangements for her removal to Nova Scotia, we received two letters by same conveyance, one from Miss Rawlings, stating that the health of our child was in a precarious state, and the other from Charlotte Ann, expressing a strong desire to come to Aneiteum. These letters caused us to reconsider what we had done, and after consulting our dear friends, Mr. and Mrs. Inglis, we resolved to instruct her to come to this Island. If she is spared to come here she will find ample scope for usefulness, and should the climate disagree with her, it is highly probable that we may be able to procure for her a situa-

#### MISSION GOODS.

I am sorry to say that the supplies which the friends of the Mission have so generously contributed, and shipped in the barque "Sydney," have not yet reached Aneiteum. They were not in Sydney on the 25th of March last, as a vessel sailed for this Island at that date, bringing our Colonial supplies. But we must not be discouraged, they may come after all at the best time. A vessel is now expected at this Island from Sydney, and it is more than probable that we shall have the things in her, or definite information about them. If they do not reach by the close of the year I will be brought to something of a stand, as that is the time when I give to the native teachers their annual supplies of clothing. I have a large family to make provision for. You will be surprised when I say that about 140 natives are entirely dependant on the Mission for their clothing. This number includes the teachers, their wives and children— young men and women living in Mission family—several families brought from different parts of the Island to attend school at principal station, to fit them for usefulness in their respective lands, &c. It is probable that the means of intercourse between these Islands and the Australian Colonies will be more regular on the return of the "John Williams" from England, as she is expected to remain in these seas. I feel deeply grateful to the friends at home for their past contributions to the Mission, in the shape of clothing, &c. The cause has been much aided by them. Without this kind of aid we certainly would not have had the large band of teachers who are now assisting in the work. I may here suggest, that in addition to clothing a small supply of such articles as the following would be very useful to our teachers, hammers, locks and hinges for boxes, fish hooks, nails, &c.

#### MISSION WORK.

For information about the Mission I refer you to my other letter. It is enough to say here that we continue to labour with much encouragement. The extent to which God appears to sanction his own work among these Islanders demands our gratitude and praise.

#### JOURNAL.

You have requested me to transmit

my journal from time to time. I have but little time to write journals, and much less to transcribe them. I will endeavour, however, to comply with your request as far as possible.

#### ARTICLES FROM ANEITRUM.

I send you by mail some native books, thinking that a few specimens of Aneitrum literature might be interesting to you. Please let me know if you receive them, and also the amount of postage.—If the communication between this Island and Nova Scotia were more direct, I might send you many things that would interest you. The natives, unsolicited by me, have recently brought me a great many clubs and spears, part of which I would gladly spare. They are stored in our Printing Office for the present, so that it has quite the appearance of an armoury.

I look anxiously for letters from you. Your next package will, I hope, contain definite intelligence about missionaries for these Islands. I feel much encouraged to learn from your letters that so much interest is felt in the Mission. It indicates a healthful state of things, when the conversion of the heathen is an object of interest to the Church. May our beloved Zion increase in piety and usefulness both at home and abroad.

I remain, your's very sincerely,

JOHN GEDDIE.

REV. JAMES BAYNE, Sec. P. F. M.

#### MARE.

*Extracts of Letter from Rev. J. T. Sunderland, to Rev. Dr. Tidman, dated Sydney, Oct. 9th, 1854.*

The work in Mare is in an encouraging state. Our Brethren have full scope for all their talents, both physical and mental. There are upwards of 2000 people looking up to them for instruction. There are about 300 candidates at both stations, seeking for baptism and the ordinance of the Lord's Supper. There are a number of very interesting young men in the course of training whom we hope will be useful hereafter as native Teachers. They very soon acquire the art of writing and reading.

"The Schools are very well attended during the months the natives are not engaged in their yarn plantations. The natives in Western Polynesia have to labour harder for their food than the natives in Eastern Polynesia. The Yam is the principal article of food—it is the

staff of life to the natives in the West. Their plantations are several miles inland, so that during the planting season, they leave the villages on the sea coast on the Monday afternoon or Tuesday morning, and they do not return until the Friday. They are accustomed however, to assemble in some large house near their plantations and have prayer and praise, before they enter upon their daily labours.

"The people are kind and attentive to their Missionaries. That they have they freely give. They consider it their duty to keep the Teachers and the Missionaries always well supplied with yams.

The two principal Chiefs at the station are members of the Church. They are both very consistent men, and by a long course of consistent acting have proved their attachment to the truth.

"The heathen party on the Island seem glad of the visits of the Christians. We hope that the light of the Gospel is breaking in upon the darkness in which they have been involved, and that ere long we shall hear that our Brethren have been able to place Teachers amongst all the tribes in the Island of Mare. It is delightful to see the interest the Christian natives take in their visits to the heathen to preach to them the truths of the Gospel. They are always willing to go and they return with glad hearts when they have met with encouragement, or see any hope of the introduction of the Gospel amongst their benighted neighbours.

"We have received from time to time letters and visits from our Teachers in Lifu. The work there is in progress, and the people are most anxiously praying for the return of the "John Williams" with Missionaries for them. They were much disappointed because we could not give them Missionaries at the same time we gave them to Mare. We explained that Mare had the first claim, they would be next.

#### ERAMANGA.

"We have repeated communications from our Teachers in Eramanga. At present there are four Teachers there;—three Raratongans and one Samoan Teacher. The people are most anxious for the *lotu*. It is the testimony of all those who visit the Island, that foreigners might settle anywhere on Eramanga. The climate, however, is not healthful. Our Teachers have suffered, and we have lost some strong men there, but

perhaps certain constitutions might stand the climate, and by care and judicious administration of medicine this difficulty may be obviated, but, as far as the people are concerned, *they are most anxious for Missionaries and Teachers.*

#### VOYAGE FROM MARE TO SYDNEY.

"We left Mare on the 27th August. We parted from our friends with regret; we went on board the brig which was bound for Sydney in the afternoon and sailed next morning. We called at the Isle of Pines."

#### APPEAL ON BEHALF OF THE LONDON MISSIONARY SOCIETY.

MR EDITOR,—

At a meeting of our Board of Foreign Missions, held at West River, on the 4th ult. the Secretary laid before them, a letter from Rev Dr Tidman of the London Missionary Society, under date Feb. 1st 1856, containing among other important details respecting the Aneiteum Mission, the following statements which must prove deeply interesting to all the friends of Christian Missions, and more especially the members of our Church. I had the pleasure of seeing you (the Secretary) a few months since, and adverted in the course of conversation to the Society's difficulties, you kindly expressed the opinion, that some friends in Nova Scotia might be disposed to express their sympathy with our directors, by rendering a helping hand in the removal of the burden. We enter upon the operations of the current mission year, with a bona fide debt of £13,000. Towards its liquidation, upwards of £7500 have been realized, and vigorous efforts are making to clear off the deficiency of £5,500 or the larger portion of it, by the end of next April, and it is the more important that we should at least approximate to that result, inasmuch as a friend has promised a donation of £1000 upon the condition that not less than £10,000 be previously contributed. Would it, dear sir, be too great an encroachment upon your kindness to suggest that if by means of an appeal thro' your medium to the Christian Churches in Nova Scotia, some few contributions could be raised in aid of the Fund, such an offering at so seasonable a juncture would be most gratifying to the Directors, and most beneficial to the interests of the Society? Leaving the matter to

your wise and kind discretion, I remain," &c., &c., &c. No one acquainted with the history of the New Hebrides Mission can be ignorant of the fact that it was through the kind and considerate attention of the London Missionary Society and their Agents, that Mr. Geddie was induced to prefer Western Polynesia as the scene of his Mission labor, that he was accompanied by several ordained missionaries and teachers of that Society on his first visit to Aneiteum, and some of these remained and were co-workers with him during the darkest period of the Mission. The "John Williams," in her occasional voyages among the Islands, has supplied the wants of the Mission Family with such necessaries as they could not otherwise have procured. The health of Mr. Geddie has repeatedly been recruited, and his acquaintance with surrounding Islands enlarged, by a passage in the Mission ship, which is the property of the London Missionary Society. From the commencement of our monetary transactions the officers of this Society have been our willing and most efficient Agents, both in London, Australia, and the Samoas. When Mr. Geddie required counsel in his new and most responsible duties, the experience and resources of the Samoan missionaries were as cordially tendered, as they were sought. Indeed, it is not to be questioned that our resources would have been utterly inadequate to the maintenance of even one missionary, had we not obtained the efficient agency of this truly Christian Society.

The crowning fact in favor of this appeal, however, remains to be told. *All these essential services, rendered during the past seven or eight years, have been entirely gratuitous.* The Board in Nova Scotia had often thought how deeply they, and the Church which they have the honor to represent, were indebted to the London Missionary Society, and it arose from this circumstance that their Secretary communicated with Dr. Tidman in the terms to which he so courteously refers. On inquiry it was found that no passage money would be charged for the voyage of Mr. Gordon, beyond what would cover the expense of his board and such necessary outlay as might be incurred on his account. So strongly has our Board felt, on repeated occasions, their obligation to the London Missionary Society, that they have deliberated seriously whether, as stewards of

the fund for Mission purposes, they were not justified at once in remitting a suitable donation. One consideration has alone restrained them, and that is the important fact that recent demands for salary and contingent expenses of Mr. Geddie and family, and the salary and outfit of Mr. Gordon, have exhausted the resources now on hand, so far as to render it neither advisable nor safe to draw upon them for any purpose beyond the immediate wants of our own Mission. They have therefore directed this appeal to be made to the Christian Churches in Nova Scotia, and particularly the Pres-

byterian Church of Nova Scotia and the friends of the Aneiteum Mission. While it is not designed to dictate to any congregation or individual in what manner this appeal shall be answered, it is suggested that donations be forwarded to the Secretary or Treasurer of the Board at as early a date as convenient. It is hoped that the claim thus stated will be accounted by all our friends as the strongest that can be made on their liberality, outside the immediate necessities of the Mission, *a debt of honor*.

By order of the Board.

JAMES BAYNE, Secretary.

## Youth's Department.

### APPEAL

TO THE SABBATH SCHOOL CHILDREN  
AND YOUTH OF THE PRESBYTERIAN  
CHURCH OF NOVA SCOTIA.

*Dear Young Friends,*—

It is known to many of you, that the London Missionary Society have a Missionary Ship, called the "John Williams." This valuable and most useful vessel was purchased by the pence of the youth of England, who are taught, as we desire to teach you, from earliest years to feel a deep interest in missions to the heathen. We well remember how eagerly you took part in the effort to provide a boat for the mission at Aneiteum, and your success on that occasion has encouraged us to hope that our present appeal to your sympathy and generosity will not be in vain.

By a letter lately received from Mr Geddie, we have an application from him and his associate Mr Inglis, for a larger vessel in which longer voyages can be made with greater speed and safety. This has become necessary because the mission has been extended to two islands many miles distant from Aneiteum.— There native teachers have been placed, but they require additional supplies of food and clothing, and these cannot be sent to them in an open boat, with any degree of certainty or safety. One of the Teachers was nearly lost very lately when he was going to Aneiteum for food and other supplies. Mr Geddie was so much pleased with your generous and successful efforts in providing a boat for him, that he feels very anxious to have you provide this schooner, or rather, to

have you join the children in Scotland, and provide one-half of the expense such a vessel would cost. The whole sum he thinks will be £300 sterling, and he asks you to raise one-half, £150 sterling, or £187 10s. currency. Now, though this appears a large sum, yet, if divided among the congregations of our Church, it would not require more than £6 from each to make it up. Judging from your former effort, we have no doubt you will easily raise more than this; and the best plan is to raise all you can. Indeed the Board have so much reason to trust your aid, that they have already sent home, in your name, the sum required, as it is wanted immediately; and they wish you to lose no time in settling about your part in collecting enough to replace it. Mr Geddie says the schooner is to be called the "John Knox," and the reason is, that this was the name of the missionary who first carried the gospel into Scotland at a time when its light had almost gone out;—just as the "John Williams" is so-called because this is the name of the missionary who did more than any other to carry the gospel to the South Sea Islands, and was at last killed on Erromanga when landing there to prepare that island for receiving native Teachers.— The children of England and their friends thought it an excellent thing to call the vessel after him, so that his example might be remembered by the missionaries who are conveyed by that noble ship to the Islands of Polynesia. We hope you will see the same good reason to call your mission schooner the "John Knox," which will be your property, in common with

the children of Scotland. Your teachers and friends will provide you with cards and collecting papers, and give you all necessary advice. There is but one direction which we give you further, and that is, to remember that though some of you may be not able to give much money, you can all give your prayers, and these will be more pleasing to God and more useful to the mission than great sums of silver and gold.

By order of the Board,  
JAMES BAYNE, Sec.

*To the Rev James Bayne, Secretary to the Board of Foreign Missions of Presbyterian Church of Nova Scotia.*

ANEITRUM, NEW HEBRIDES,  
June 20th, 1855.

*Rev. and Dear Sir,—*

We beg respectfully to call the attention of your Board as we are doing that of the Missionary Committee of the Reformed Presbyterian Synod in Scotland, to the following object:—

We are of opinion that our mission on this group, has advanced so far through the favour of Divine Providence, that in order to carry on the work to advantage, it would be necessary for us to have at our command a small schooner of ten or twelve tons burden. For such a vessel we have three objects in view—two immediate, and one prospective; to visit our teachers located, or to be located, in the adjoining islands; to facilitate friendly intercourse between influential natives on this island and on the islands around us; and in the event of missionaries being stationed on the neighbouring islands, to be able to hold regular intercourse with them.

In the first place we are anxious to have our teachers visited three or four times a year. They are but babes in knowledge, and babes in grace. They require to be instructed, guided, and encouraged, in their difficult and discouraging labours. If left entirely to themselves among a strange and heathen population, they are very apt to become discouraged, to sink down in dispondency, and to do nothing. But if regularly visited, they may effect much good in preparing the way for Missionaries. While we expect but very little from their direct teaching, we regard them as valuable pioneers to prepare the way for a more official agency. At present they cannot be visited but at great risks.

In the next place, we wish to promote a safe and friendly intercourse between this and the adjoining islands. Considerable good might be effected by influential natives from this island occasionally visiting the adjoining islands, and by influential natives from these islands visiting this island in return. We succeeded in re-opening the mission on Fortuna, chiefly by means of a party of Fortuna natives, who had been residing for some months on this island, and who obtained a passage to their own land on board the "John Williams." It was in consequence of mutual intercourse between natives of this island and natives of Tana, that we succeeded in opening up a new station on that island. There is a limited and irregular intercourse at present carried on between the islands; but it is carried on at such a risk, and often at such a loss of life, that we do all in our power, not to encourage, but to discourage it. Within the last year from twenty to thirty lives have been lost between this island and Tana and Fortuna. Had we a schooner, such as we contemplate, we could regulate as well as encourage this intercourse; so that the most influential natives would chiefly make and receive these visits.

In the third place, it is highly probable that before we can possibly procure such a vessel, missionaries will be settled on some of the adjoining islands; and if so, it would be desirable in the highest degree, that we could maintain regular communication with one another. It would be encouraging, and might be beneficial for new brethren, to have a visit several times a year, and it would be an additional guarantee for their safety. This, however, cannot be done unless we have a vessel, such as we propose, at our command. All that the "John Williams" can accomplish, is to pay us a visit once a year; or, as in the present instance once in two years, and land the supplies of the missionaries. These are important and indispensable services; our vessel, however, would only supplement, not supersede, the services of the "John Williams."

From enquiries that we have made, we are satisfied that such a vessel could be obtained, and fully fitted out for sea, for the sum of three hundred pounds sterling. (£300.) We are further certain of this, that the current expenses of such a vessel would not be heavy. She would be employed only on occasional

trips, three or four times a year, averaging perhaps a fortnight each. We shall always be able to command a crew of our best natives, teachers and others, who will cost nothing beyond their clothing, which we hope to be able to supply out of the mission boxes. The natives will collect a sufficiency of food to supply the crew during the trip. There is an English sailor settled at present on this island, a steady man, who has sailed among these islands for about seven years, and who for a moderate remuneration, would take charge of the sailing of the vessel; and as one, and occasionally both of us would accompany the vessel, we should manage the navigation of it ourselves. We are of opinion that, exclusive of any serious accidents, the ordinary expenses of the vessel would not exceed thirty pounds sterling (£30) a year.

The plan, as regards the vessel, which we would venture to propose is this: that the Presbyterian Church of Nova Scotia should raise the one half of the money, and the Reformed Presbyterian Church in Scotland the other. We shall appeal to our respective friends in Australia and New Zealand; and we are certain they will do something towards this object: but, as none of them are pledged in any way to the support of this mission, the amount of what they may contribute is very uncertain. It might be well for the Secretaries of the two missions to communicate with each other on the subject. We are certain, that if you respectively approve of the object, you will easily arrange about the means of carrying into effect. It may appear to some a heavy and hazardous undertaking. But let such remember that you

have been earnestly praying for the success of this mission, and now that God has so signally answered your prayers, and is opening up these regions of darkness for the light of his gospel, we are satisfied that you will not shrink from the consequences of your own prayers. We are confident that the amount of Christian principle and self-denial among the members of the Presbyterian Church of Nova Scotia is sufficient to meet much greater extra demands upon their liberality than the present object will require.

We propose calling this mission schooner the *John Knox*. The missionary ship, the *John Williams*, the finest barque that sails in these seas, was purchased by the pence of a portion of the Sabbath school children in Britain. Would it not be a noble undertaking for the children and youth of the two churches connected with this mission, to contribute their pence, sixpences, and shillings, and undertake themselves to purchase the proposed mission schooner the *John Knox*?

With earnest prayers that the spirit of holiness, activity, and liberality may be largely poured down upon the youth of the two churches,

We remain,

Rev. and Dear Sir,

Your most obed't servts.,

JOHN GEDDIE.

JOHN INGLIS.

To the Rev. James Bayne, Pictou.

P. S. The money for the schooner may be remitted through the London Missionary Society to the Rev. Dr Ross, Sydney, and placed to our joint or separate account for this object. J. G.

J. I.

## News of the Church.

OPENING OF THE PHILOSOPHICAL CLASSES OF THE SEMINARY OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.—The present session of the Philosophical Classes of the Seminary of the Presbyterian Church of Nova Scotia was opened at West River, on Wednesday, 5th instant, by a lecture from the Rev Professor Ross. Revds. Messrs McGillivray, Watson, Bayne, Waddell, and Patterson were present, but the day having proved remarkably stormy the attendance of the public was not as large

as on former occasions. The lecturer selected as his subject, the Platonic Philosophy. He introduced his subject by remarking that unsuccessful attempts were not always useless. This appeared in alchemy and in the ancient augury. So of the attempts of speculative enquirers to unravel the mystery of existence. In the boldness of their speculative theories the ancients excelled the moderns, who are more trammelled by the more rigid system of investigation of the experimental Philosophy. In

regard to their theories the ancient philosophers often gave vent to a feeling of dissatisfaction, but generally were well satisfied with them. And any prudent enquirer will hesitate before he pronounces any of their conclusions to be trifling. The Platonic philosophy long held dominion over the minds of speculative enquirers, and the study of it is important, as the student of church history knows, that it has long influenced opinion in the church, because it is the origin of many of the views propounded by German Philosophers in the present day as new and important discoveries, and because Plato, of all the ancient philosophers, seemed to approach the nearest to the pure, spiritual principles of the Christian faith.

The lecturer then gave a short account of his life. His original name was Aristocles.—He was born B. C. 429, and thus flourished during the era of the Peloponnesian war. He received the best education of the time. He wrote Epic poetry, tragedy, and epigrams.—Of all his teachers Socrates seemed to exercise the greatest influence over him. He also visited Euclid and travelled to other countries. On his return he established an academy, the far-famed grove of Academus.

The lecturer then gave a review of his teaching in regard to Psychology, Cosmogony, Government, and Theology. In regard to government he remarked that in his writings on this subject might be found the origin of the principles of St. Simon and the Fourierists of France and the Socialists of Britain. In regard to theology he remarked that he held the doctrines of unity of God, the immortality of the soul, and a future state of rewards and punishments. We regret that we cannot give a fuller view of the lecture on these and other topics. We can only say that it was in every respect highly creditable to the learned lecturer.

At the time we write 11 students are forward, and a few more are expected.

#### PRESBYTERY OF HALIFAX.

The Presbytery of Halifax met at Middle Masquodobit on the 3d inst. for Presbyterial visitation, and on the day following for the same purpose, at the Upper Settlement.—Rev J. McLean and Rev J. Cameron preached suitable discourses. The audience on the first day was large, on the second more limited, as the day was stormy. The results of the Presby-

terial inquiry were in both cases substantially the same. The questions asked were promptly and satisfactorily answered, and showed clearly that the congregation was in a sound and progressive state. It was evident that the pastor laboured in the Word and doctrine, and that all the functions of the pastoral office were faithfully and efficiently discharged.

Mr Sedgwick is aided in his work by a large staff of elders, who in point of intelligence, piety, and attention to the duties of their office, will bear a comparison with any similar body of office bearers in the connection. The congregation is divided into districts, each district having its own elder, and in most cases its Sabbath School (in summer) and Prayer Meeting. Each district has also its representative in the Managing Committee and its collector. As might be anticipated, where the whole spiritual machinery is so complete, and works so harmoniously, the managers were able to report that the salary of £150 per annum (besides the use of the Manse built within the last few years for Mr Sedgwick) was punctually paid every quarter. It is well known that the congregation have given the pastor during the past year other substantial tokens of their regard.

The members of Presbytery expressed their satisfaction at this happy state of affairs, shewed that all parties had much cause for gratitude to God, pointed out the obligations of a people so situated to make progress in all good works, and exhorted the different office-bearers to humility, diligence and constancy.

The Presbytery having entered on the consideration of the recommendation of the Committees of the three Presbyterian bodies in reference to the providing of a supply of preaching for workmen on the Railway found that Rev Mr Cameron had preached at Grand Lake on the last Sabbath of Feb'y and Rev J. McLean on the first Sabbath of March. It was then agreed that during March and April a day each should be given by the Rev Messrs, Sedgwick, McGregor, Cameron, and McLean, and that application be made to the Board of Home Missions for a preacher to be specially designated to this work, and to labour along the whole line wherever an opportunity of usefulness can be found during the months of May, June, and the first half of July.

The Presbytery continued Rev Mr Thompson at Annapolis during the month of March, appointed Rev Mr Sprott to supply Rawdon for two Sabbaths, and the Rev Hugh Ross to aid Rev G. Clarke in furnishing supply to Locke's Island and Cape Sable Island during March and April.

Exercises were assigned to Mr McKinnon, Student in Theology, to be given in at next meeting, which will be held at Shubenacadie on the third Tuesday of May.—*Witness.*

#### PRESBYTERY OF PRINCE EDWARD ISLAND.

On Tuesday the 12th inst., the Presbytery of P.E. Island, in connection with the Presbyterian Church of Nova Scotia, met at Princetown for Presbyterial visitation. The questions proposed to the Minister were answered in the most satisfactory manner. It was highly gratifying to the Presbytery to find that the Rev Dr Kier, notwithstanding his advanced age, the debilitating effects of which he is beginning to feel but too sensibly, and the additional labour of the Theological Professorship which he is called to perform, has been enabled to discharge all the duties of his pastorate. The interrogatories put to the Elders, Session and Managers were in general, satisfactorily answered. The Presbytery, however, learned with regret, that in a congregation noted for its liberality to the Foreign Mission and other benevolent schemes and to which other congregations are accustomed to look for example, there should be found to be due to the Pastor, even a small amount of arrears of salary and strongly urged greater punctuality in future.

Reports of missionary labor performed by the Rev. Alexander McKenzie, Mr Samuel McCully, and the Rev Daniel McCurdy were read and approved of.

Mr Robert Laird, Student of Theology, delivered a homily from John 1st, 12th. 'And of his fullness, &c.', was examined on the 1st Cent. in Church History, and the 1st Chap. of Acts in Greek, of all which exercises, the Presbytery approved and encouraged him to proceed. Mr Donald Gordon read an Essay on memory, and was examined on a portion of the greek Testament, of which exercises also the Presbytery approved.

Next meeting of Presbytery was appointed to be at Charlottetown, on Wed-

nesday the 12th of March.—*P. E. I. Paper.*

#### MISSIONARY MEETING.

A public meeting of the Ladies' Missionary Society of Tatamagouche, was held on the evening of the 18th of February. Owing to unfavorable weather, the attendance though considerable, was much smaller than it would otherwise have been. As a public meeting of the society had not been held for several years, a report of its proceedings from the time of its commencement was read by the Rev. James Bayne, of which the following is an abstract.

"It is not to be expected that the committee of this society should present, either a very lengthy or a very interesting report of their operations. Their efforts are exclusively confined to the collection and distribution of the few pounds entrusted to their management. They are, however, cheered and encouraged in their humble work, by the conviction that their means are devoted to objects which are great and excellent, and though entrusted to the hands of others are faithfully and wisely expended; and that the efforts put forth and the contributions made in this comparatively obscure portion of the Church of Christ, are, in connexion with those of many others, working a good work in distant and destitute lands.

This society was formed in the year 1845, by a few friends of the Foreign Mission, commenced about that period by the Presbyterian Church of Nova Scotia, and though at times feeble and depressed, has been kept up till the present time.

During the first year of its operations the contributions amounted to £10; and in the past year to £12: while the average annual income has been £8 10 4d.

Since its commencement £4 10s. 4d. has been expended for works and missionary periodicals; £5 11s. 6d. has been contributed to the British and Foreign Bible Society; and £75 to the Foreign Mission Society; amounting in all to £85 1s. 10d.

After taking a retrospect of their operations, the committee feel that, though they have not done the "great things" accomplished by large Societies in wealthy communities, "their labours have not been in vain," and whatever difficulties and discouragements they may have

encountered, now, when they contemplate their success, "the remembrance of them is sweet;" while, from a view of the recent increase of their funds, they feel encouraged to continue and increase their efforts, inspired by the confident hope that the future shall be as the past and much more abundant.

The Report was followed by appro-

priate and effective addresses by the Rev. Messrs James Waddell and Hugh Ross—well calculated to leave the conviction in the minds of all, that though their past efforts may be praiseworthy, they are still far from being such as the precepts of the gospel, the examples of scripture, and the necessities of the world require.—*Communicated.*

## Other Missions.

**JEWES.**—A letter of Mr. Stern, in the Jewish Intelligence, describes his intercourse with three Mohammedans at Constantinople. On several occasions, Jewish inquirers have defended christianity with earnestness and ability. During one of these interviews, a Moslem claimed that Jesus was not crucified, but that he escaped by stratagem, Symon of Cyrene dying in his place. The Jews argued against this theory with so much warmth, that the Moslem exclaimed, "If you, the avowed enemies of the prophets, and particularly of Jesus, defend his mission, I must confess that we live in strange times!" Thus the Mohammedan is to be confounded by the turning of Jews to the Messiah; and the Jew is to be confounded by the conversion of Mohammedans; and both will be astonished, more and more, at the new life coming out of the fallen churches of the East!

**WEST AFRICA.**—The Church Missionary Society is encouraged by the changes which are taking place at *Abbeokuta*. "A great spiritual work has been commenced." Nor are the benefits conferred by the gospel restricted to this important city. Already they are radiating therefrom, as from a centre of commanding influence. The King of *Abbeokuta* has written to the Honorary Secretary as follows: "Within six years back, the roads to *Ijaye*, *Ibadan*, *Ketu*, and *Jebu*, were very dangerous. A caravan of fifty could not pass them with safety. Kidnappers made these roads their homes; and the chiefs and rulers of these several towns countenanced the actions of these men-stealers. But observe the contrast. At present, a single female could travel three days' journey without any fear of danger."

**SOUTH AFRICA.**—The *Lovedale* sta-

tion of the Scotch Free Church is receiving special tokens of the divine favor. Fifty-two persons have been baptized in one year; and an equal number have been admitted to the class of catechumens. Three elders and two deacons, "well fitted to occupy the positions to which they have been called," are fellow-helpers unto the kingdom of God.

A new station, six miles from *Lovedale*, has an interesting field among a tribe of *Fingoes*, located at that point by the colonial government. The missionary went thither in August, 1853; and he has a church already of nine members, with seven catechumens. The name of the station is *Macfarlane*.

**INDIA.**—A missionary conference was held at *Calcutta* in September last, which had some remarkable characteristics. The number present was fifty, all from the province of Bengal. Three English missionary societies were represented, the Established Church of Scotland, the Free Church of Scotland, and the Cathedral Mission of *Calcutta*.—Though the discussions were continued through four days, "the greatest harmony prevailed," all divisive questions being carefully avoided. The success of missionary efforts in Bengal naturally passed under review; and it appeared that ninety native churches had been formed, "including fifteen thousand nominal christians." The progress of the gospel was found to be greatest in the districts of *Backergunge* and *Krishnagurh*, in the rice-plain south of *Calcutta*, and in *Orissa*. Aside from these palpable results, there are many signs of future triumphs. The increasing efficiency of the native agency, employed by the missions, was noticed with much satisfaction. A partial knowledge of christianity has been widely diffused; more

interest is taken in the preaching of the Word; angry discussions with missionaries are becoming less frequent; and confessions of the weakness and absurdity of Hindooism are quite common.—This state of things indicates that a mighty change is taking place.

The death of Rev. Robert Nesbit at Bombay has made a deep impression upon all classes. He was a missionary of the Scotch Free Church. His funeral was attended by some four hundred Europeans; and the throng of natives was "excessive." "Not a dry eye was seen in the Assembly; for all loved him dearly. Mr. Narayan said, "The church has lost a pillar; the natives, a warm and sincere friend; the young, a father. He had no enemies; nor was he despised by any. He looked on all as brethren, and made no distinction of color or station; all were alike to him." Nearly all the clergymen of Bombay, of whatever denomination, were present.

### Notices, Acknowledgments, &c

The Agent acknowledges receipt of the following sums as payment for *Instructor* and *Register* for 1856 :—

Rev John McCurdy	1	12	6
Rev John Cameron	2	5	0
Rev Robert Sedgewick	4	11	3
William Brown		5	0
Robert Gordon		5	0
Miss Fraser		5	0
Miss Sim		5	0
James McNaught	2	6	3
John F Chipman		5	0
Dr Parker		5	0
Ephraim Burgess		1	6
Rev James Byers	1	0	0
Rev R Blackwood		10	0
Mrs Gulliford		1	6
Donald Fraser		5	0
Robert Marshall		5	0
George F Johnston		5	0
Rev James McLean	1	5	0
Rev John Cameron	3	0	0
John McCulloch		5	0
W Beeswanger		3	0
Robert Creelman		5	0
Rev John Campbell	3	10	0
Rev R. S. Patterson	1	0	0
Rev Robert Grant		11	3
Rev J. McG. McKay	1	0	0
Mr Kirk		5	0
John Kelly		5	0
John Miller	5	15	0
Rev James Smith	2	11	9
J. W. P. Chisholm	1	0	0
David Frieze	1	0	0
James McGregor	8	0	0
Rev George Patterson	9	7	6

James McDonald	5	0	
Hugh McDonald	5	0	
James Miller	5	0	
Rev A. P. Miller	3	2	6
Prussia Birch	1	11	3
John B. Dickie	5	0	
John Shaw	5	0	

The Rev Wm McCulloch acknowledges the receipt of £1 additional for French Mission, from the Ladies Society in the Village; also from the Ladies' Society, Salmon River £2 10s for the same object; and £2 10s for Jewish Mission. The first sum £1 was forwarded with last remittance.

Truro, March 24th 1856.

Appointments of Probationers for April.	Presbyteries.
Mr Robert Grant,	Pictou.
" Samuel McCully,	
Rev Daniel McCurdy,	P. E Island.
" Hugh Ross,	Halifax.
Mr William Keir,	Pictou.
" John Wm Matheson	Truro.

The Presbytery of Pictou will meet for Presbyterian visitation in Prince Street Church, Pictou, on Tuesday, 13th May.—Sermon by the Rev James Byers.

John and James Yorston acknowledge the following for the Foreign Mission, viz :

A web of Flannel from the Middle Settlement Middle River in connection with Salem Church congregation.

The two parcels acknowledged in the last Register from Mr and Mrs Forbes were valued at £7 10s., viz : £5 10s. from members of James' Church, New Glasgow, and £2 from the Albion Mines.

Pictou, March 20, 1856:

ERRATUM.—The sum of subscriptions from Nine Mile River congregation, acknowledged in last number, amounted to £129 10s. instead of £123, the error having arisen from the subsequent insertion in the paper of two additional subscriptions amounting to £6 10s. without the requisite alteration having been made in the sum. The following list has since been forwarded :—

John Grant,	£4	0	0
Archd. McPhee, 1 yr. paid,	3	0	0
Miss Nancy Canty, 1 yr. paid,	1	5	0

Monies received by Treasurer from 20th February to 20th March, 1856 :—

#### FOREIGN MISSION.

Miss Elizabeth McKeen	£0	5	2½
Mrs Herop McKean	5	2½	
Hugh McDonald, Esq, South River, Antigonish	2	0	0

Mrs McNaughton, Fish Pools, E River, per Rev G Walker	6 6
Mr Isaac McNaughton, do	2 6
Mr Joseph McNaughton, do	2 6
Mr Samuel McNaughton, do	2 6
Mr James Dawson, Pictou	1 5 0
Charles Harris, Esq, Kentville	1 0 0
Salem Church Society for religious purposes	6 10 0
Noel Juvenile Missionary Association	3 0 0

## HOME MISSION

Collection taken in Primitive Church, New Glasgow	£16 11 2
Mrs Redpath, senr, Carriboo	5 2½
Salem Church Society for religious purposes	4 1 0
Mrs Richard McKeen	5 2½
Mrs Adam McKeen	5 2½
Noel Juvenile Missionary Association	3 0 0

## SPECIAL EFFORT FOR SEMINARY.

From the Rev George Patterson the following sums, viz:—

Wm Matheson, junr, W River	£2 0 0
John Hughan, Mount Thom	2 0 0
John McKenzie, Green Hill	10 0
John Graham, do	10 0
George Kerr, Middle River	5 0 0
Alexr Kent, Truro	1 5 0
Kenneth McKenzie, Green Hill	1 5 0

## SEMINARY.

Salem Church Society for religious purposes	£7 12 7
---	---------

## REGISTER AND INSTRUCTOR.

Mrs Dr Caverhill, Queensbury, NB	1 6
Mr W Mitchell, Mactaquack, NB	1 6
Mr Daniel McIntosh, Rawdon	1 6
Miss Anna Patterson, do	5 0
Mr George Oliver, New Annan	5 0
Francis Beattie, junr	11 6 3
Wm McNeil, Esq, Cavendish	10 0

## TO OUR READERS.

Our fourth number of the *Instructor* and *Register* under the new arrangement is now before the public, and our readers are now able to judge of our success in accomplishing the ends contemplated in our Prospectus. So many new arrangements having been found necessary, both in the editing and publishing department, by the changes in the place of publication and the character of the periodical, our first No.'s were not quite what we desire. We trust, however, that any deficiencies of this kind will be supplied for the future, and that material improvements will yet be introduced. Still the amount and character of our original and selected matter has been such that we appeal with some confidence to the members of our Church for their countenance. We are happy to say, that at least in some parts of the Church we have received a very cordial support. In some congregations the orders for the *Instructor* have been very respectable, while in others they have been very small, in some instances a single copy for the minister being all that has been called for. We think that if a little exertion were made by our friends in such places as those last mentioned that a number might be taken, and that in other places where but few copies are taken that our list might be considerably increased. At present the number taken will not pay the expense of publication, and it will thus be a question whether it should be continued after the present year. By a little effort we think that sufficient subscriptions might be obtained to put the publication on a paying foundation, and thus avert the possible stoppage of it, which we believe would be highly injurious to the interests of religion in our Church.

## Foreign Missionary Wanted.

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

## Boards, Standing Committees, &amp;c.

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

## Terms of the Instructor and Register.

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

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

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