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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

NOVEMBER, 1856.

CONTENTS.

	PAGE.		PAGE.
CHRISTIAN INSTRUCTOR.		<i>England</i> —Arch'd. Denison's Case, <i>Ib.</i>	
Biography of Rev. John Mitchell, . . .	481	<i>Scotland</i> —New Free Ch College, . . .	512
Sermon—by Rev. Professor Lyall, . . .	490	<i>Italy</i> —Papal Concession to the Press, <i>Ib.</i>	
A recent Visit to Nazareth, . . .	495	MISSIONARY REGISTER.	
REVIEWS.		HOME MISSIONS.	
Memoirs of Miss A. L. Newton, . . .	498	Halifax City Mission, . . .	513
Emblems from Eden, . . .	500	FOREIGN MISSIONS.	
Sermons, &c. by "The Tennents" and others, . . .	501	Letter from Mr Geddie, . . .	515
Memories of Childhood, . . .	503	Foreign Missions, . . .	518
RELIGIOUS MISCELLANY.		OTHER MISSIONS.	
The Mother's Touch, . . .	<i>Ib.</i>	The Buxton Mission in connexion with F. Ch near Chatham, C.W., <i>Ib.</i>	
The Character of Christ, . . .	505	A Wesleyan Missionary murdered,	519
The Deacon's Battle, . . .	506	Christianity in the Chinese Revolu- tion, . . .	520
The Last One remembered, . . .	<i>Ib.</i>	Missions in Turkey, . . .	522
CHILDREN'S CORNER.		The Death Penalty in Turkey, . . .	524
Watching unto Prayer, . . .	507	Departure of the Missionary Ship "John Williams", . . .	<i>Ib.</i>
RELIGIOUS INTELLIGENCE.		The Barmese and the Karens, . . .	525
<i>Nova Scotia</i> —Free Phy. of Halifax, . . .	509	Conversion of Romanists in Belgium, <i>Ib.</i>	
<i>N. Brunswick</i> —Synod of Church of Scotland, . . .	<i>Ib.</i>	North American Indians—Choctaws and Cherokees, . . .	526
Arrival of Rev. J. Gray, . . .	510	NEWS OF THE CHURCH.	
Missionary to Aus- tralia, . . .	510	Closing of the Hall, . . .	<i>Ib.</i>
<i>Canada</i> —Statistics of Congregati- onalists, . . .	<i>Ib.</i>	Presbyterian Church burnt, . . .	527
<i>U. States</i> —Religion in Texas, . . .	511	Annual Meeting of the Students' Miss. Society, West River Pictou, <i>Ib.</i>	
Reformed Dutch Church, <i>Ib.</i>		Notices, Acknowledgments, &c. . .	528

HALIFAX, NOVA SCOTIA :

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1856.

THE
CHRISTIAN INSTRUCTOR.

NOVEMBER, 1856.

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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—PROV. XIX. 2.  
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BIOGRAPHICAL SKETCH OF THE REV. JOHN MITCHELL,
LATE OF RIVER JOHN.

ARTICLE II.

In our former article, we gave short sketches of the parentage and birth of Mr Mitchell—of his conversion—of his call to the ministry—and of his missionary labours. We now proceed to review the few remaining facts of his history, what have come to our knowledge.

V. HIS TOUR THROUGH NOVA SCOTIA AND NEW BRUNSWICK.

No particular reasons are assigned either in his journals or letters why he commenced these tours. It is not stated that it was of his own suggestion; nor is it said that it was at the request of the London Missionary Society's Committee. But all things considered, we think it highly probable, it was at the request of the Committee. The tours which he took were extensive and the labours in which he engaged were various, arduous, and fatiguing. From notes appended to several memoranda in his journal, we are led to suppose that one of his principal objects was, to point out stations to the London Committee, where they might settle missionaries, or perhaps erect Churches. The minuteness with which he chronicles the number of the population in each settlement, and distinguishes Protestants from Catholics, corroborates this opinion: The places which he visited are familiar to many of us, and his remarks respecting some of them may be interesting. We shall select a very few of these, by way of specimen, as we follow him in his journeyings.

First Tour. Mr M. began his first tour on May 29th, and ended it on August 31st 1803—extending over a period of about 4 months. During that time he visited 27 settlements, travelling sometimes in a boat, sometimes on horseback, and sometimes on foot. One night his bed was a bearskin on the shore, and another he slept on the bare sands. The Gut of Canso, Antigonishe, Merigomishe, Pictou Harbour, River John, Tatmagouche, River Philip, Amherst, Westmoreland, Shediac, Miramichi, Tracadie and Newcastle, were some of the principal places which he visited. He preached about one hundred sermons, and baptised a considerable number of children. Surely we may hope that through his instrumentality, not a little of

the good seed, was at this time sown. Transient preachers are sometimes, not much regarded; but it is because, frequently they bring no character with them, have no regular standing in the Church, and are destitute of talents and education fitted to command respect. But wherever these requisites are met with, they are generally welcomed by religious people, even now; and much more readily were they welcomed, when preachers were fewer in these provinces than they are at present. Arrows shot at a venture by such men, have not seldom stuck fast and produced salutary effects. In many places the texts and homely remarks which Mr M. employed on this tour, are remembered till this day. *That* cannot be bad preaching, which rivets itself so firmly in the memory. It may not have polish, but it must have point.

Of Antigonish, Mr M. writes: "On the 8th (June) I arrived at Antigonish, where I remained four days, preached five sermons and baptised fifteen children. On the Lord's day, I had upwards of one hundred hearers, and several of them were Papists. Many of the people in this place, are longing for the means of grace. A missionary stationed here, might be of essential service. Here are upwards of thirty Protestant families and many Papists; and a number of families are coming from New England to settle here. At twenty miles distant, there is a considerable town called Manchester, where a missionary might occasionally visit. Thus by the preaching of the glorious gospel in this place, it is probable a stop would be put to the daily increase of the Romish religion."—Similar remarks he makes with regard to Merigomish.—After this he came to Pictou Harbour. "There, he says, I preached three times to a numerous congregation. In Pictou there are two Scotch ministers, who are much esteemed by their people, and are active and zealous in spreading, in many of the villages around them, and upon the Island of St John, the savour of Jesus' precious name. I staid two days and a night with Mr Ross. He appears to be a Christian of a Catholic spirit, and a well wisher to the prosperity of Zion. The place I preached in is eight miles from his parish. It was in Mr Lowden's store or loft that he preached. The first notices, he takes of River John, are the following: "Tuesday, July 3d, Left Pictou Harbour and rode seven miles, where I remained all night. In the morning I set off with a guide to conduct me through the woods to River John, which is about ten miles distant from where I lodged.—Thursday, July 5th, Preached at River John to about forty attentive hearers.—Friday, July 6th, Preached to the same auditory, baptized eight children, and afterwards rode up to Tatamagouche, where I preached on the Lord's day. I had about one hundred and fifty hearers and baptised one child. The people at River John and Tatamagouche, are mostly French Protestants. They understand English well, but are perishing for lack of knowledge, having no man to guide them." This was the first time he visited River John. Little did he imagine then, that this was the place where he was to spend the greater part of his life. To us the future is generally wrapt up in darkness, and it is well that it is so. Nevertheless, God is still working out for us his gracious designs. The people in New Carlisle were failing to give him adequate support, and the Lord was now opening another door of usefulness.

After leaving Tatamagouche, he went to Amherst, preaching at several stations, as he passed along. At Amherst he was kindly received. He preached there on three several occasions. The first day, he had fifty hearers; the second, one hundred and fifty; and the third, in the court-house, upwards of three hundred; among whom were "not a few French Papists."

The people of Amherst formed an attachment to him, and invited him to spend the winter with them. To this arrangement he ultimately consented. On Thursday, July 26th, he left Amherst and proceeded on his tour through New Brunswick. Successively he visited Westmoreland, Hopewell, Shediac, Miramichi, Tracadie, and other places on his route. He crossed the Bay of Chaleur, Aug 31st, and arrived in New Carlisle in good health, finding all friends well. "Blessed be God for his mercies and kindnesses to unworthy me, the least of all saints." So ends his first tour.

On September 4th and 11th, the Sabbaths after his return, Mr M. again preached to his people at New Carlisle. He informed them that he was about to leave them and go to Amherst. All were much affected when they received this intimation. On the next Sabbath, the 18th he preached his fare-well sermon; and to use his own words, "it put me in mind of a funeral one." Then he assigned his reasons for leaving Carlisle; some of these are torn out of his journal, but two of them remain; and they are worthy of being copied, as an exhibition of his faithfulness and honesty.—First reason. "Because I despaired of ever learning the French tongue; and I saw no possibility of doing much good to the precious souls of these poor heathens, the French; (for I consider them in the same deplorable condition as the savages,) unless a missionary be stationed here who is able to preach in their own language."—Second Reason. "Because I had resolved in my own mind before leaving London, never to draw any money from the Society, if I could help it; *which resolution I have carefully observed since I came to Canada.* When I came to Quebec, I had just 10 guineas; for £50 I have drawn on the Society and received £50 from the people at New Carlisle; so that all the money I have had to pay for my boarding, travelling expenses, &c., for three years and five months has been £110. This is a very small sum to live upon in this country." He might have said in *any* country, for it does not amount to £3 a month. These reasons speak for themselves, show Mr M.'s honesty, and illustrate clearly his economical habits.

Mr M. proceeded direct to Amherst, and continued there for several years, but his journal gives us no information respecting his labours during that time. All that is recorded worthy of notice, is the account which he gives of another tour through the province of New Brunswick. Nor is there much even in this to interest the reader. We shall, however, note a few things, because they suggest some very useful reflections.

Second Tour. We cannot say under whose direction Mr M. undertook this second tour, more than the first. The object, however, seems to have been the same. It was on August 7th, 1804, that he left Amherst, and returned Sept. 20th, being absent about six weeks. His route lay by St John's, Campo-Bello, Macaquadavick, St. David's and St. Andrew's. He returned by Campo-Bello, Londonderry, N. S. and River Philip. The first thing worthy of notice in this tour, is the account he gives of the "New Lights"; with a number of whom he seems to have come in contact, shortly after his setting out. "They deny the divine rite of infant baptism; they maintain that conviction is conversion—that after they are converted, they are freed from the performance of every Christian duty—and that they are sure of salvation though they live in the neglect of every command, and daily practise every vice; so that among them Sabbath-breaking, swearing, drinking and such like sins, are not considered sins against the blessed God." We believe, from recent accounts we have elsewhere received, this was no exaggerated or hyperbolical representation of these fanatics. These principles they held, though those among them who had any wisdom left refrained from

carrying them out in their practice.—Mr M.'s description of St. John's rather astonished us: "After travelling three miles, arrived at the city of St. John's, where I spent most of the day seeking a vessel to carry me to Passamaquoddy. There is a great number of inhabitants in this city, but *only two ministers*; the one a Churchman, and the other a Methodist; and from what I could learn, vital godliness is a great rarity in this place. There is little zeal for the propagation of the gospel among rich or poor, and the religion that is the cheapest is the best." He felt a deep interest in the people of this province, (New Brunswick); and mourned frequently over their sad and destitute condition. To this feeling he gives unrestrained expression in a letter to the Rev John Eyre, Secretary to the London Missionary Society, written about a month before he proceeded on this tour. "The state of the inhabitants of this province, says he, for want of the means of grace, is most deplorable. In all the settlements I have visited, the cry is, "Send us more preachers." All the help I can give them at present is, to commend them to the great Head of the Church, and lay their case before your Society. The whole of the ministers in this province who may be said to preach Christ to the people, are, one Presbyterian and three Methodist ministers; and these are from eighty to one hundred miles distant from each other." Such was New Brunswick so late as 1804. Before closing these extracts we may just state, that on returning, the vessel put in at Londonderry, and Mr M. called upon our good, old, and reverend father, Mr Brown; and here is his memorandum of the visit. "After travelling about four miles, called upon the Rev Mr Brown, Presbyterian minister, to see if any of the ministers of their presbytery, could spare time this fall, to visit the people at St. Andrew's. He told me their Presbytery would meet soon, and he would make it known to them. I remained with him all night. There are five ministers belonging to this Presbytery; four of them have preached several times in Amherst; all of them are beloved by their people, and have been very useful since they came to this country. They expected two ministers from their Synod this summer, for the island of St. John's, but they have not arrived yet." After parting from Mr Brown, Mr M. went across the country to River Philip, and in a day or two was once more with his family and friends in Amherst.

To some, these extracts may not appear very important; but to every reflecting mind they are highly suggestive. Space does not permit us to follow out, at length, the suggestions they originate; but one or two of the more striking may not be unacceptable. What changes do fifty years produce on a young and rising country! Fifty years ago, in Antigonishe there were only thirty Protestant families; *now*, according to our statistical tables, in connexion with our congregation, not to mention other Protestant communions, there are no fewer than one hundred and seventeen families. Fifty years ago, in Pictou Presbytery there were only two "Scotch ministers;" and not one, at least in connexion with us, in the Island of St John's, or Prince Edward's Island; *now*, in the Presbytery of Pictou there are thirteen ministers and two vacant congregations; and in the Presbytery of Prince Edward's Island there are seven ministers, and the hearty promise of a few more, and that speedily. The contrast might be carried out to other points, but this must suffice. Again, if looking back the contrast be so great, let us ponder well what the contrast may be *fifty years hence*. Much will depend on ourselves. If we manifest the same disinterested and untiring zeal which the fathers of our Church displayed, and especially the christian love and brotherly affection which they felt and exhibited; why may we not calculate on

an increase as manifold for the future as it has been for the past? But let us look well to it; there are symptoms of disorganization appearing among us, in the estimation of not a few of our best members, which, if not checked, may blight our brightest prospects and disappoint our fondest hopes. Once more. If missionary tours were so useful fifty years ago, who can give us reasons why they may not be as useful at the present day? The units of Presbyteranism should be looked after in the province, as well as the tens and the hundreds. Ministers—and our very best and most popular ministers—should be the men sent forth on such missions. We might go on with reflections suggested, but we have warning we have gone far enough already.

VI. HIS SETTLEMENT AT RIVER JOHN.

The journal of Mr Mitchell terminates with his tour through New Brunswick. We are, therefore, left now to collect our information from other sources; and some of it even from "traditional lore." How far what we have collected is correct, those best acquainted with his history must judge.

River John is a beautiful district of country lying fifteen or seventeen miles to the north of the town of Pictou. No one can look upon its splendid river, sweeping along its fertile valleys, and not admire it. Agriculturalists are hastening from many quarters to take up its lands, and subject them to the plough; and the hum of busy workmen rises up from not a few shipyards, where they are plying their useful vocation. But such an appearance it did not present when Mr M. first settled there. The population was thin; the roads were bad; agriculture had made small progress; and ship-building had not commenced.

The account given of the original settlers is somewhat interesting. Robertson, in his "History of the Missions of the Secession Church to Nova Scotia," gives a short description of them. It is, we believe, from the pen of the late much honored and respected Rev John McKinlay of Pictou. As some of our readers may not be in possession of that volume, we shall extract the paragraph to which we refer:—"The original settlers were of French origin, and their history is not devoid of interest. It would appear that their ancestors were expelled from France during the reign of Louis XIV. on account of their non-conformity to the Roman Catholic faith. Crossing the Rhine, they settled in the circle of Suabia, Duchy of Wurtemberg, where they continued to reside till a proclamation was issued by George II. of England, presenting inducements to his German subjects to emigrate to Nova Scotia. Some of them complied with the terms of this proclamation, and along with them, several whose forefathers had been exiled from Alsace in France. They landed at Lunenburg, Nova Scotia; but at the solicitation of Des Barres their countryman, they removed about the year 1754 to Tatamagouche, now a part of the county of Colchester. They were located on what is now designated 'Des Barres' Grant,' from which they never removed. Some of their descendants purchased land at River John and settled there; as Des Barres would sell none in Tatamagouche, of which he was sole proprietor. There were two of the emigrant families of the name of Perin that came direct from Lunenburg, and made a settlement in River John. On their arrival in Nova Scotia, they attached themselves to the Church of England, and have uniformly maintained a decided dislike to the Popish faith. From their amalgamation with the Germans, they lost, in a great degree, their native language and manners. In the mixed dialect, which many of them still speak, they have no books, which considerably impedes their improvement. Some of them can read French, and a few, the English language, with fluency. What we have said applied chiefly to those of them

who are grown up. The children are beginning, generally, to enjoy the benefits of an English education, and will soon surpass their fathers in intelligence. Mr Mitchell was the first minister of this district." Such is the account Mr McKinlay gives of the original settlers of River John. We would be sorry in any shape or to any extent to detract unnecessarily from this clear and simple statement; at the same time, justice compels us to remark, we have heard it affirmed, that while some of the leading families came from Germany, and a few others from France, the great majority of the people came from Switzerland. A vessel from that country was wrecked somewhere on this shore near Tatamagouche, with emigrants, who landed and settled at River John. Why they left Switzerland, or to what place they were bound, we have not ascertained; but the wreck of their vessel arrested their progress, and fixed them down at River John. This is the account given by some of the oldest settlers now living. We are not in a position to give a decided opinion on this matter; we have only referred to it in passing, so that others who are better situated may attend to it more minutely, if they consider it a matter of importance. Of this, however, we are much persuaded, that Mr McKinlay must have had very substantial grounds for the account he has written; for we all know he was not a little curious on such historical points. Perhaps both statements might be made to tally.

It was in 1808 or 1809 that Mr Mitchell removed from Amherst to River John. A Mr McNab of Wallace induced him to remove, by representing the destitute spiritual condition of the people along that shore. For a twelvemonth he remained unconnected with any religious denomination. In 1809 he was induced to unite with the Presbytery of Pictou. How this union was effected, or what agency was employed, we do not stop at present to enquire; suffice it to say, Mr M. was as much solicited, as he did solicit, to join, and that the union was equally honorable to both parties. There he continued to labor with all diligence and faithfulness among his flock, pursuing the usual routine of a Presbyterian minister's duties. He was particularly attentive to the young, and in superintending prayer-meetings; although the encouragement he received to persevere in these duties was sometimes small in River John, as it still is in many places else. Opportunities of doing good he readily embraced, as they presented themselves. Occasionally he visited Tatamagouche and preached there; and when New Annan began to be settled, he extended his labors to that locality also. Ultimately the whole of these three settlements were brought under his superintendence; each of them forming an important wing of his congregation. Among them he was abundant in labors; and for many years performed most fatiguing journeys, spreading in these districts the words of eternal life.

VII. DIVISION OF THE CONGREGATION.

To this congregation we would not particularly refer, were it not for one incident connected with it, and which has given it some notoriety in the district. We allude to *the cause* of the division, at least in so far as Tatamagouche is concerned. The account we have received from a friend who had been long and intimately connected with the district, and, from his relationship, must know its history well. On his authority we give it.

In Tatamagouche and the neighborhood, there is a large family connexion of the name of Waugh. They are most respectable people, strong Presbyterians, and have always been attached to our Church. If we are correctly informed, they came from the South of Scotland, and can trace relationship to the late celebrated Dr Waugh of London. Old Mr Wellwood Waugh, the ancestor of this family, was a most venerable and patriarchal man. He was

as much respected for his piety as he was for his liberality and almost unbounded hospitality. He was deeply impressed with the importance of having the ordinances of religion established among themselves; and at an early period after Mr M. came to River John, spoke of the necessity of having a meeting-house of their own at Tatamagouche, and of securing a portion of Mr Mitchell's time and services. Whatever was the cause, we cannot say; but Mr Waugh failed to enlist the aid of his fellow-settlers and fellow-Presbyterians in this praiseworthy undertaking. Foiled in securing their co-operation, he set himself resolutely to the task of building a meeting-house himself. Some of our readers may have travelled the old road from River John to Tatamagouche, which runs along the left bank of the river. It is a most beautiful ride on a summer's evening. Two miles above the bridge, as it now stands, a small meeting-house was built, and, if we recollect right, it was a log-house. It was finished with great neatness and taste. A little belfry surmounted it; and the whole was carefully closed in around. It lay embosomed in the woods, or rather nestling, as it were, in the midst of a plat of willows which had been planted there, when the walls of the humble meeting-house were first reared. From this circumstance it long received the name of "The Willow-tree Meeting-house." For sometime its walls appeared white, and nothing could produce a more lively effect than the white throwing itself out on the eye of the traveller from the openings between the green bushes and willow-trees growing around. Indeed, it was a spot fitted for a study to the painter. This was the meeting-house built by Mr Waugh, in its woodland wild. Often did Mr M. preach within its walls, and, we have little doubt, that *there* many a heart was led to Jesus, and many a soul comforted under the droppings of the gospel of salvation.

Things went on comfortably for some time after the meeting-house was built by Mr Waugh, and every one was full of gratitude to him for his liberality. Even boys and girls were taught to point to him and say: "He loveth our nation, and has built us a synagogue." But a little cloud, not bigger than a man's hand, appeared in the sky; and soon it gathered and swelled till it darkened the whole hemisphere. Mr Waugh took a fancy to have a burial-ground around his little meeting-house. As he was a man who seldom resolved on anything without effecting it, the ground was speedily laid out, carefully trimmed, fenced in, and otherwise put into order. But how surprised were his fellow settlers to hear, that Mr Waugh had decided that no one should be buried there, but his own family. Some felt hurt at this decision, although in strict justice they had no grounds for doing so. They endeavoured to reason with him and show him, that if they worshipped together in the same house of God, it was but Christian like, that they should sleep together in the same grave-yard. But the old gentleman would not be persuaded. The little spark thus kindled soon burst into a flame. A party was formed; they resolved to separate from the Willow-tree Congregation, and build a meeting-house for themselves. Having gone thus far, they soon learned to proceed one step farther; they resolved to have another minister also. The new meeting-house was built; the congregation was divided, and another minister elected. For a considerable time the Waugh families continued with Mr Mitchell after the separation. They never were, and they are not yet, like many people among us, fickle and given to change. They have more Christian principle in them. Like true followers of the Redeemer, they loved their minister, and wished to cling by him. But Mr M. was a man of peace; he urged them to fall in with the other party, and he would confine himself to River John; and with this they ultimately complied. It

was in 1826, Tatmagouche and New Annan, were formed into a separate Congregation.

We have given the above facts as we have received them. There is no doubt but the affair of the graveyard entered largely into the cause of separation. At the same time we are free to confess that the rising importance of Tatmagouche as a village, and its increasing population, together with the distance of the "Willow-tree Meeting-House," made it advisable that there should be two separate congregations. Whether the division was brought about in as wise and politic and christian manner as it should have been we cannot say; but certainly we do think that God has overruled all circumstances for the benefit of the Church and the good of his people.

VIII. HIS DEATH.

We have received considerable information respecting Mr Mitchell's labours from the time of the division of the congregation till his death; and a few anecdotes which tend to illustrate the peculiarities of his disposition and modes of thinking. But we must pass over these and some other things, and draw as speedily as possible to a close. Mr Mitchell was a man, who, for the most part, enjoyed the very best of health. We have heard one of the family say, he was scarcely, if ever known to, complain of real and severe sickness. His mode of living, and the regularity of his habits, contributed not a little, no doubt, to produce this state of health. But sickness will come to the healthiest, and death to the strongest. For some time before he died, Mr M. was subject to attacks of gravel. He was wunt to trace the origin of this disease, to various causes. Sometimes he thought it was occasioned by severe colds to which he had been exposed, particularly after first coming to this country; and at other times to heats and sweats in his missionary tours. About a fortnight before he died he went from home on duty, and one night had to sleep in a cold room and a cold bed. This brought on the disease more violent than ever, and it became, from that night, worse and worse, till it effected his dissolution on May 8th, 1841, in the 76th year of his age. One who saw him on his death-bed says, the subject of his conversation, for the most part, was the love of Christ.

IX. HIS MANUSCRIPT AND CHARACTER AS A PREACHER.

The manuscripts Mr Mitchell left behind him are not few. His journal is written in a large folio, and occupy sixty-eight pages, penned in a small, close, and neat hand. His letters to his relations—evidently copied carefully from those sent by post,—occupy one hundred and three pages of the same volume, and are thirty-eight in number. In the same volume, he has an essay on a "Plan for Christian Reform"; "Rules for regulating Prayer-Meetings"; and a tract or treatise, the title of which is: "Why are you not an Arminian?" This last is written in the form of a dialogue. In another volume of the same size and written out in the same style, he has twenty-six Meditations on various passages of scripture, filling up one hundred and eighty pages. Besides these a host of small volumes come up in the rear, containing sermons and lectures in full, and syllabuses. If we are correctly informed, he prepared a volume or two for the press, but these we have not seen, unless his Meditations be considered one of them. The writing of these prove that Mr M. was diligent, so far as he had opportunity, in the work assigned him by his Lord and Master. We have mentioned these manuscripts particularly because some have thought Mr M. was not given to the habit of composition; and because it will enable any one looking into the literary labours of the Fathers of the Church, to know what they are, and

where they may be found. Old chronicles tell us, a thread has sometimes been the means of leading to a giant's cave.

Of Mr Mitchell as a preacher we cannot say much; for we never heard or even saw him. We must, therefore, speak from the information and impressions of others. He seems to have been a plain, sound, practical preacher. He had no pretension to erudition; he never attempted the intellectual or metaphysical; and it would be good for some others if they could imitate him in this respect; simple statement was what he aimed at; clear views of the leading doctrines and duties of the gospel. His appearance was good; he was rather tall, "of a fair complexion and cheerful countenance." Both in his matter and manner there were a few eccentricities which his compeers have not yet forgotten; but these, to no extent, marred the effects of his preaching. His tone was what the Scotch call *Englified*, and the Northumbrian *burr*, ran strongly through his pronunciation. He was fond of allegorizing; and one of his favourite books of Scripture was "the Songs of Solomon"—from which not a few of his texts were selected. As to the effects which his preaching produced, different opinions may be formed; but all unite in saying: "He was a good man, full of the Holy Ghost and of faith;" and, through his instrumentality, "much people was added unto the Lord."

X. CONCLUDING REMARKS.

At the commencement of this sketch we stated, that every man sent into the world is sent on a particular mission. We added that, after reviewing his life, we might, perhaps, be able to arrive at a satisfactory conclusion even on this point with regard to Mr Mitchell. It would be presumption to say definitely, or unconditionally, what that mission was, unless his life had been much more prominently marked than it was—much more exclusively devoted to some one task or undertaking. Still we may, we think, venture a remark or two. One part of his mission, if not the chief, seems to have been to prove what a vigour the grace of God can give to a mind of a calibre no more than common or ordinary. Every one will admit that there was nothing uncommon about the mind of Mr M. Had he never been converted he never would have been known beyond the circle of the tradesmen with whom he associated. He would have been one of a crowd attending the horse-races at Newcastle, or spending his time "carrying on his ways of wickedness." But, when the grace of God enters the heart, it not only changes, but elevates the man. It not only takes him from horse-races, but sends him to the fields to read, meditate and pray; leads him to the house of God and the communion-table; makes him sit down after his day's labour and pen kind and affectionate letters to his relatives; causes him to become a missionary of the cross; and at last settles him down as a regular and esteemed minister in the Church of Christ. So was it with Mr Mitchell. But, if the grace of God had not entered his heart, no such quickening would have been given to his powers. The great probability is, that John Mitchell, the ropemaker, would, till the end of life, have continued John Mitchell the ropemaker still. One part, therefore, if not the chief part, of Mr Mitchell's mission was to tell us what a vigour, what an elasticity, what an elevating impetus, the grace of God gives to the human mind.

When we began this sketch we intended to confine ourselves to the journal of Mr Mitchell, which has fallen unexpectedly into our hands. If we could preserve and communicate the substance of *that journal* we would be satisfied. How far we have succeeded in doing so our readers must judge. As to the portion of the sketch which succeeds the journal we know it is by no means full or complete. We did not intend it to be so. There are others

who are in a far better position than we are to describe Mr Mitchell's sayings and doings after he was settled in River John; to them, therefore, we cheerfully resign the task, should it ever be deemed necessary.

Mr Mitchell left a widow, who still survives, and several children, who are all comfortably settled; and by their worthy conduct reflect honour on their worthy father. His wife's name was Shearer, and belonged to New Carlisle. The family with whom she was connected belonged to the Kirk of Scotland. Several families, Presbyterians from the North of Ireland, were also settled there. Mr Dripps had been with them nine months. He left eighteen months before Mr M. came there. J. W.

A SERMON

BY REV. WILLIAM LYALL,

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[Preached in Poplar Grove Church on Friday evening, September 6th, 1856, preceding the dispensation of the Sacrament of the Lord's Supper.

JOHN XVII. 1.—“*Father, the hour is come.*”

ON the approach of some great occasion, some signal event, the mind naturally rises to a proportionate degree of interest or excitement. When the hour for deciding any great cause approaches, what anxiety is exhibited even by parties not immediately interested, and how much greater the excitement of those who are personally implicated! Some political event is about to transpire: some important crisis in a nation's destiny has arrived: all preceding events have been conspiring to it: parties have been mustering, deliberating, acting: Providence has been working for it: the arena is prepared on which the momentous matter is to be decided; and now, “the hour is come!” Or the religious world is charged with events of important interest: these excite attention, draw all regards: they have assumed an engrossing character: a thousand circumstances have given them interest and importance: the largest principles are involved—the most momentous issues: these are hastening to their accomplishment, their consummation: every conspiring event has taken place; and now, “the hour is come!” There have been such hours in the world's history from the beginning of time: hours for which all previous hours were but preparatory: event after event has transpired, and then the event itself, the climacteric of all!—Such an hour pre-eminently was that of which Christ here said: “Father, the hour is come.”

Let us endeavour, so far as we may, to bring out what was in our Lord's mind, when, lifting up his eyes to heaven, he said: “Father, the hour is come:” or, generally, what hour is here intended.

Our Lord had just concluded his farewell address to his disciples; and now, knowing that the great event for which he had come into the world was about to be accomplished, turning to his Father, lifting his eyes to heaven where his Father was, he says: “Father, the hour is come.” We know for what purpose Christ came into the world. It was to accomplish its redemption. This world, of all the worlds which God had created, had fallen from its integrity. Among the many departments of God's universe, this alone,

perhaps, in all its vast extent, had fallen, had become rebellious, had apostatized. In heaven, amid the very ranks of Spirits whom God had placed nearest his throne, rebellion, apostacy, was found : but of all those worlds which reason teaches us to believe may have their inhabitants as well as this one, perhaps not one had departed from its allegiance to God, and this alone was drawn along with those angels which kept not their first estate. Man, the inhabitant of this world, sinned and fell. He apostatized from his Maker, and became obnoxious to punishment. We enter not into any account of this melancholy event. We assume it as true, that man had fallen. He had broken the covenant which God had been pleased to make with him : he had incurred the sentence of condemnation : the wrath of God was impending : every successive generation, as it came into the world, came into an inheritance of misery and death : "children of wrath, and heirs of hell." For this state of things a remedy was provided. The world was not left to perish. A marvellous plan was devised for its recovery or redemption. The hour of which Christ here speaks was the hour of the world's redemption. The destinies of the world hinged upon it. It was emphatically "the hour." Redemption was to be achieved : salvation was to be accomplished : our fallen and apostate race was to be restored.

But why was this the hour ? Why was the work so long delayed ? Why was this blessed and glorious event so long protracted ? Why were ages suffered to elapse before its accomplishment ? To this there can be but one answer : "Even so Father, for so it seemed good in thy sight." No doubt, God had wise and important ends to serve in fixing upon this hour. Thereby, the event itself was made more conspicuous. Its virtues or effects reached to the earliest period in time, the earliest moment of man's apostacy. It was for the remission of sins that were past, as well as future transgressions. According to the all wise arrangements of God,—by his promises, by his prophecies, by the types which he appointed, the event was as if already transacted, and it was an object of faith from the very first. But by hanging it up, as it were, to a distant day, by appointing it for this particular hour, it became more conspicuous, and greater regards were drawn towards it. Thus, too, it became more manifest that man could not save himself, that the world could do nothing to retrieve its own state ; and Christ became emphatically "the desire of all nations." But it is enough that this was the hour which God had appointed : it was *the hour* in the Divine counsels : it was the hour decreed from eternity, to which from eternity God had been looking forward. Christ was partner in the Divine counsels, and knowing that "the hour" had arrived, and prepared to accomplish all that was implied in it, addressing his Father, he says : "Father, the hour is come !"

But let us consider more specifically all that was implied in this hour, all that was to be accomplished in it.

And first, it was the hour to which the prophecies and types of the olden dispensation all looked forward. It had been long foretold and foreshadowed. It was predicted in the first promise of Christ in the garden. No doubt the patriarchs before the flood foresaw this very hour. They had it dimly, yet sufficiently for their faith, revealed or predicted to them. It was in the faith of it that Enoch walked with God, and that Noah was a preacher of righteousness. It emerged in still more glorious promise from the chaos of the deluge. Was it not seen in that bright bow which now spanned the heavens ? And did not Noah sacrifice to God as soon as he could build an altar on dry land ? Was it not still more clearly described in the promises and predictions to Abraham ? That hour was in his view when the ram was

caught in the thicket, and when he was required to stay the knife from his own son, whom he received, we are told, in a figure. It was like one bright or luminous disk, on a long, long, distant horizon. Prophecy accumulated as ages revolved. Every additional prophecy was another to the list which the Church eagerly recorded for her guidance and comfort. Jacob saw the hour in the departure of the sceptre from Judah, and the lawgiver from between his feet; as these were to be as nearly as possible contemporaneous events; the time of Christ's death being about the time of the demission of Israel's supremacy. The introduction of the typical ritual served for a time in the place of direct prophecy. But even then the prophet like unto Moses was predicted, and Balaam saw the star that was to arise out of Jacob, and the sceptre that was to proceed out of Israel, introducing a more glorious day, and the symbol of a more blessed reign. When Israel was established in the promised land, the stream of prophecy flowed on, and gathered in volume, bearing on its tide the very hour of which Christ here says: "Father, the hour is come." Prophets were raised up expressly to predict the hour. Did not David predict it in many a touching allusion to the sufferings of the Saviour? Did not Isaiah foresee and foretell it in its minutest circumstances? in every particular that was to distinguish it? Did he not foresee all, and foretell all? Was he not like the historian rather than the prophet? Daniel numbers the weeks, or years, that were to elapse before its arrival.—Meantime, the types and shadows all pointed the same way. They foretold as exactly as words could have done the hour of Christ's sufferings. The very moment of time was in the stroke of the victim which took its life from the beating heart. That hour was on every prophecy as it sprang on the flight of ages, and gathered round the scene of mysterious suffering, and fulfilled its mission there. How many prophecies laid down their commission at the cross, and were verified in the decease that was accomplished at Jerusalem! Every time a sacrifice was offered, the hour of Christ's sufferings was present by anticipation. It was snatched, as it were, from the future, and repeated in the type. Its shadow was there: its resemblance: itself prefigured; or it was foreseen and represented; and when the time arrived beyond which these shadows did not look, these prophecies did not travel, Christ could say: "Father, the hour is come!"

But, again, this was the hour when Christ was to suffer.

Christ was to shed his blood upon the cross in mysterious oblation for the sins of a guilty world. They were no common sufferings which Christ was to endure. It was no vulgar agony through which he was to pass. Both his body and his soul were to be the seat of sufferings awful and excruciating beyond all previous example. Accompany him to Gethsemane, and what do we find him enduring there? Listen to his exclamations: "My soul is exceeding sorrowful even unto death." "O my Father, if it be possible, let this cup pass from me:" "O my Father, if this cup may not pass away from me except I drink it, thy will be done!" Three times over were these words repeated; while the circumstance recorded in Luke was the strongest evidence we could have of the intensity of Christ's sufferings: "Being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." "My soul is exceeding sorrowful, even unto death," means that his soul was so sorrowful that if he was not speedily relieved, death would be the result. He prays three times that the cup might pass from him, if at all consistent with the counsels of God. And then so great was his agony of soul that the blood burst the pores of his body, and fell down in large drops to the earth.

Accompany him to Calvary. See him suspended there; his weight depending from the outstretched arms; his hands and feet pierced with the nails; and left to linger out an ignominious and a torturing death! The same conflict is renewed here: the same agony is repeated: and words still more significant than those which fell from him in the garden break from his lips: "My God, my God, why hast thou forsaken me?"

These sufferings were all comprehended in that hour to which Christ was looking forward, and he was anticipating them when he said: "Father, the hour is come!"

But, again, this was the hour of sin's expiation.—What an importance surrounds this hour when considered in this point of view! It was the hour when that sacrifice was to be offered, appointed in eternity, and by which God's justice was to be satisfied, his law was to be magnified, its penalty borne, and sin for ever taken away: that mysterious oblation for which all the minute and cumbrous ritual of the olden dispensation was but preparatory, which was to have an efficacy that the blood of bulls and of goats could not possess, but which itself should make complete atonement for sin. It was the hour on which the hopes of every believer from the first were suspended, and to which still every believer looks back, as to the hour of his own destiny, the crisis of his salvation. This was the hour which God had prepared in his eternal counsels, on which his regards were fixed from everlasting, in which was the most glorious exhibition of his perfections ever made, and angels found opportunity for their exalted faculties, ministering to the great sufferer, and admiring the depths of the Divine holiness and justice, the heights of the Divine love, seen in this transaction beyond any thing which had hitherto solicited their contemplation. This great work had been delayed till now. It had a retrospective effect, so that those who were able to see the day of Christ afar off, and to believe in him, were saved. But its accomplishment had been delayed till now. It may be, it formed the key stone of time. Perhaps, it occupied the very central place in this world's history. It was the hour, at all events, on which hung the world's destiny. Now the blood of remission was to flow: now the wrath of God was to be appeased: now those expiatory sufferings were to be endured, which should for ever take away the guilt of the world, and be a ground for every sinner to return to God. Christ was about to be lifted up. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The great propitiation was to be set forth. The Lamb slain from before the foundation of the world was now to bow under the sacrificial stroke. The priest, the altar, and the victim were alike prepared. It was "the fulness of time." The hour was come! How did Christ anticipate this hour! How did he set his face to go up to Jerusalem! How was he straitened till his baptism of blood was accomplished! And now, how does he turn to his Father, and holding sublime communion with him, the Son of God on earth communing with his Father in heaven, does he say: "Father, the hour is come!"

But, lastly, this was the hour in which God was to be glorified.—Christ prays: "Father, the hour is come! glorify thy Son that *thy Son also may glorify thee.*"—Christ was now to glorify God by his sufferings and death. But why should Christ's sufferings and death glorify God? Has God pleasure in suffering? Can he be glorified in the suffering of any one? Surely not. God was glorified in Christ's sufferings because sin was punished. God is not glorified even by the punishment of sin in itself considered. He is no vindictive being to glory in punishment for itself. But he is a righte-

ous and a holy being, and in the punishment of sin his righteousness and holiness are exhibited; and he is glorified by whatever contributes to illustrate or display these perfections. Sin is the transgression of the law. It is an insult to the Divine majesty! Is it not an insult to any sovereign when a subject rises in rebellion against him, tramples upon his law, and sets his government at defiance? Will that sovereign best consult his glory by allowing the rebel to go unpunished, spreading defection far and wide, and endangering, it may be, the very existence of his throne—or by checking the rebellion in the bud, punishing the rebel, vindicating his own authority, and showing to all others that both his character and his government must not be suspected of any possibility of compromise? In the sufferings of Christ God was seen taking vengeance for sin. Sin was punished, and all the principles of a holy being and an upright rule were displayed. The spotless holiness and inflexible integrity of God's nature, as well as the rectitude of his administration, were exhibited.—And the manner in which sin was punished enhanced the exhibition which was thus given of the Divine perfections. Christ was suffering as a surety. It was not for his own sin. He had never sinned. He was the substitute of sinners. And, does it not enhance our estimate of the justice and holiness of God when in order that these might be vindicated consistently with the salvation of sinners the Son of God himself must be given up unto the death? Does not this, we say, mightily enhance our estimate of these attributes? It shows that God can by no means clear the guilty. Sooner will heaven and earth pass away than one tittle of the law shall fail. Christ said so, and what a demonstration of his own saying in his own death!

But other perfections of God were exhibited in Christ's sufferings and death. God intended to save sinners. This was near to his heart. He loved a guilty world. He loved it even when guilty. Mysterious, unfathomable, love! But that love could not have exercise but in consistency with his other perfections; and if, as we have seen, his righteousness and holiness required the punishment of sin, how does his love appear when he gave up his own Son unto the death that this love might have expression! There is an exhibition of love here, surely, which could not be exceeded. It could make no stronger demonstration. It did all that love could do for its objects. It submitted to the greatest sacrifice. It saw sufferings the most excruciating laid upon his own Son: it saw that Son die the most ignominious and the most painful of all deaths: it saw him endure agonies the most intense that any human soul was ever the seat of: it heard his prayer for deliverance: it saw his bloody sweat: it beheld him prostrate on the ground: it marked the signs of woe on his pallid countenance: it caught the accents from the cross, "My God, my God, why hast thou forsaken me?"—and all this that its guilty objects might be saved! Surely we may seek in vain to comprehend the height and depth, the breadth and length of the love of God which passeth knowledge.

And his love includes his mercy: it was love to sinners! This was just embodying in act what God had before declared in words, when he passed by Moses, and showed him his glory. Here was the verification that he was "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." We might go over all the perfections of God, and show in the same way how all were illustrated in the sufferings and death of Christ; and how God's glory was thereby exhibited or declared; but it is chiefly in the manifestation of those

perfections which we have considered that he was glorified. This was the hour in which he was to be thus glorified; and contemplating this, having in view this grand object, in the immediate prospect of accomplishing it, Christ says, "Father, the hour is come!"

So long prefigured, so long predicted, charged with such important results, bearing in its flight a thousand destinies, nay, the destinies of millions of millions of our race, that hour has come: it is past! Type and prophecy have been accomplished: sin has been expiated: Christ has suffered: God has been glorified: redemption has been achieved! That was the most momentous hour in time: every other was but a minister to subserve its purposes, a forerunner to usher it in! Do we say of any event: it was an important event? Do we say of any crisis: it was a momentous crisis? Do we say of any epoch, it was a signal epoch? And shall we not say of this hour, it was an important hour? It was like Joseph's sheaf, every other did obeisance to it. Did not the sun do obeisance to it when it veiled itself in darkness? Did not the earth do obeisance to it, when the rocks rent, and the graves gave up their dead?

That hour, brethren, involved your individual destiny. It either accomplished your salvation, or aggravated your doom. How do you stand affected to it? Do you look upon it with interest? Or is it no more important to you than any other hour in time? To the believer, to the Christian it is by far the most important hour in time or eternity. Not till you see wrapt up in that hour your everlasting salvation: not till what was done in that hour is the object of your lively faith: not till the blood of atonement has been applied to you—sprinkled upon your consciences: not till then can you be said to be saved, have you been delivered from wrath, and you are still the heirs of eternal misery. O! see accomplished in that hour all that was necessary for your salvation: see the great propitiation: see the Lamb of God slain: see mercy triumphing over wrath: see all the perfections of God harmonising, illustrated, glorified: then shall you know all the weight, and importance, and surpassing interest, of Christ's words: "Father, the hour is come!"

That hour is repeated, as it were, every time Christ's death is showed forth. If it was repeated in the type: if it was then snatched from the future: if it was present by anticipation: if it was the very object of typical representation: is it not repeated in that commemorative ordinance of which Christ said: "Do this in remembrance of me?" It is brought up from the past, and is before the world in every instance of such commemoration. The types and shadows of the law: the prophecies of the olden dispensation: the hour itself: Christ's sufferings and death: the world's expiation: God glorified: redemption achieved: are all present in that memorial act; and if observed in faith, in the true spirit of the act, we can in some measure enter into the mind of Christ, into the high and sublime contemplation of the moment, when he said: "Father, the hour is come!"

A RECENT VISIT TO NAZARETH.

THE sun was past the meridian, and the refreshing breeze wafted from the hills around, was for me the signal to depart. I wished the venerable priest good-bye, and taking leave of the church and the water-pot in it, I left Keefer Keene for Nazareth. For there, at least, I should have ample opportunity to indulge safely in associations of events endeared beyond compare to every one whose faith is in Christ. There I should study the features of a scenery with which, undoubtedly,

he was familiar during the greater part of his life on earth; there I should tread the ground he must have trod. There I need not be told, 'he was here, or he went there.' There I can but look around, worship and give thanks.

The road, outside the village, passes by a large fountain of clear abundant water which flows into a square trough of ancient workmanship; and issuing from thence, continues to gurgle among groves of olives, pomegranates, and evergreens, on its way down the narrow valley which it fertilises as in the days of old, when Zabulon rejoiced in the produce of his land. Crossing this dell, we began to ascend a rugged path on the hill opposite; now among rocks and by the edge of a deep ravine and then winding through luxuriant crops of wheat, from whence the village of Keefer Keene—retired although on the pilgrim's route—looked picturesque and at peace. We crossed the brow of the hill and descended into a glen on the other side, leaving the small hamlet of Er-reine against the hill on our right. Then along the narrow path that winds against the height immediately before us, through groves of almonds and of olive trees, and across meadows covered with the richest herbage, until we reached the summit of the hill; from whence, to my surprise and infinite delight, my eyes rested on the most deeply interesting view a poor sinner, servant of Christ, may be allowed to see in this world.

As I wished to remain here alone and undisturbed, in order, if possible, to mark my first impressions of this scene, in a pencil sketch—and to dwell on the landscape before me, I sent onwards my servants, to pitch my tent on the spot I pointed out to them, in an olive grove, between the Church and fountain of the Virgin and the town; and there to make ready for my coming.

The spot on which I was standing, might be appropriately compared to the upper room of seats in an amphitheatre of hills which rise around the secluded town of Nazareth, as if to shelter it and to shut it out from the rest of the world. The town itself, built against the slope of the hill, facing the east and south, and surrounded by thickets of prickly pear, evergreens and groves of fig, olive, and other trees—occupies, as it were, the lower tier of the amphitheatre, just above the narrow plain spread in the hollow beneath and covered with pastures and flocks. Beyond the ridge of hills opposite, on the other side of this plain and to the south-east, arose the grassy summit of Little Hermon (Jebel ed-Duhy) and the more distant hills of Gilboah (Jelbun), at the foot of which lies Jezreel; and behind these the horizon was bounded on the east by the hills of Bashan and of Gilead; on the South by those of Samaria and of Judea, and closed in to the west with the level heights of Carmel above Taanach and Megiddo, across the plain of Jezreel.

The air was soft and fragrant of the smell of the gum-cistus which grows here in abundance. And the hills which already cast their long afternoon shadows across the plains, appeared in a well-defined outline against the sky, and left at once on the mind a clear and distinct impression of their form and relative position. The scene I beheld was a reality. I carried my thoughts back some thousand years and then saw on the landscape before me, Saul and his men repairing to the retired village of Endor at the foot of Little Hermon;—his army routed by the Philistines, and his own fall on Mount Gilboah—the stronghold of Omri among the hills of Samaria. Then Ahab at Jezreel—Elisha at Shunem and on the heights of Carmel. But dearer still than all those is Nazareth, the city where Jesus dwelt as a child; where he lived unknown or despised as a Galilean; then learning obedience for our sake, by the things which he suffered.

I could indulge in peace in thoughts of this kind, as I sat reclining on a rock covered with moss, over against the town. For there was no noise under the whole heaven. Not a voice was heard; but the familiar twitter of the lark fluttering among shrubs of rock-rose in bloom, or under tufts of tall feather-grass. I loved to dwell on this solemn scene. Who, indeed, could stand where I did, and behold the landscape I then saw, the same as when he lived here in this peaceful retreat, without feeling too deep for utterance? without almost saying with Simeon: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;" the place where thy son my Saviour dwelt? He, too, often looked at this beautiful scenery, the work of his own hands; but lying under the curse of sin which he was come to remove for ever. He, too, looked at these same flowers, and saw them as I do open their delicate form to the hill-side breeze; he, too, gathered

them, when as a child he went about with his mother, the one "blessed among women." And afterwards he noticed them as they smiled at his presence.

"Sweet nurslings of the vernal skies,
Bath'd in soft airs, and fed with dew,
—— ye could draw th' admiring gaze
Of him who worlds and hearts surveys :

"Ye felt your Maker's smile that hour,
As when he paused and owned you good ;
His blessing on earth's primal bower,
Ye felt it all renew'd."

For he mentions them as examples of his bountiful care:—but only to tell us how far greater is the tenderness of his love for those whom he came to seek and to save from death—and who are dearer to him than the grass of the field ; even though they be of little faith.

And these little birds, unknown, uncared for even of the wandering shepherd, were not forgotten by him. No! not one of them falls to the ground without the will of his Father that is in heaven. And are we not better than they ?

"There is not a strain to memory dear,
Nor flower in "sacred" grove,
There's not a sweet note warbled here,
But minds us of thy love.
O Lord, our Lord, and spoiler of our foes,
There is no light but thine : with thee all beauty glows."

It was now time to descend the hill and to repair to my tent, which I could see in the distance, already pitched and prepared for me. The path I followed brought me at the bottom of the hill by the church of the Virgin, to the fountain at which a few women of Nazareth had come to draw water. I slaked my thirst at this spring, of which he must have drunk often ; and I prayed that my soul might be refreshed by the water which he alone gives ; and that his words might be to me a well of water springing up into everlasting life.

The head-dress of the women struck me. It consists of a pad of black, or blue cloth, in shape very much like the chin-strap of a helmet, and, like it also fastened under the chin. That pad is covered with the whole of the money belonging to the woman. Every piece of money has a hole bored through it, and is sewn on to the pad, very much like the scales of fish. You see at once what the amount of property of the woman is ; whether it be gold, among the wealthiest, or silver, or even copper, among the poorest. Money is, in fact, worn by them as an ornament ; and partly on that account, they rarely, and only when in the greatest need, part with any of it, as it spoils their ornamental head-dress at once and for all. One woman had her *asmadie*, as they call that head-dress, covered with gold coin ; one or two had only coppers ; while a poor-looking woman, the wife apparently of a small tradesman of the town, had on but a few pieces of money. But they were regularly arranged on each side. I then thought of the woman, who, having ten pieces of silver, lost one, of whom our Saviour tells us in his parable. How she would look for it, and how her neighbours and friends, both at the well and at home, would hear of it and see it, and rejoice with her after she had found it ! For although we cannot affirm that the dress of the woman was exactly the same in the days of our Saviour, it is, nevertheless, most probable that it was then, as it is now, peculiar to this locality. For in the East nothing changes but time.

My dinner over, I left the tent in charge of my servants, and climbed the hill on which the town is built, and to the west of the one I had been before. I had to make my way among rocks, and by hedges of prickly pear, through meadows on which camels were grazing, to the top of the heights which overhang the town by the monument of Neby Ismail, and from whence my eyes ranged over a magnificent landscape. I faced the east immediately above the town, the whole of which I now surveyed ;—its square, and next to it the mosque with its picturesque, but foreign minaret ; a little beyond the church and convent of Terra Santa, and opposite the great khan of the town, surrounded by the town itself, built in tiers

against the hill, and consisting chiefly of the low square dwellings of its inhabitants.

Beyond the hills over against me, rose the rounded summit of Mount Tabor (Jebel Tur) and Little Hermon, at the foot of which I could distinguish the villages of Endor, Nain, and Shunem. Then Jezreel, Mount Gilboah, the mountains of Gilead, of Samaria, and of Judea, the plain of Jezreel, and beyond it the whole length of Mount Carmel. Behind me the hills of Galilee and the far distant range of Anti-Lebanon closed the scene to the north. The sun was verging towards Mount Carmel. Taanach and Megiddo, and the bed of the river Kishon already lay deep in the shade. Bashon and Gilead appeared in the eastern horizon, in the mellow tints of an evening sky: while the nearer hills cast their long purple shadows over the sun-lit meadows of the plain. But while I was contemplating this magnificent prospect, and realising the long-cherished hope of treading this holy ground, the sun sunk behind Carmel, and soon the summits of Tabor and Hermon alone shone in his last rays, with which they seemed unwilling to part; while the whole of nature lay cold and lifeless at their foot. The shades of evening, however, gradually gained on the warm evening sky above; until the breath of eve began to stir, and the moon arose behind Mount Tabor and shed her pale but clear light over the scene; translating it as it were in a moment, from the warm brilliancy of an Eastern day, to the cool brightness of an Eastern night.

I had watched the moonbeams on the eddying wave of the Cephissus, in the dear classic land of Greece. I had listened at eight to the low gurgling of the Castalian spring, as it trickles from the sides of Mount Parnassas at Delphi. I had also repeatedly sat in the gigantic temples of Thebes in the dead of night, and watched the moon rising over those awful relics of other ages, and dwelt on their past glory, when the same light shone through their sacred piles on the countless multitudes at their evening worship of the Queen of heaven. But the moon rising over Nazareth tells of other days; and the breath of one, as it waves the grass of these hills, murmurs of other and greater glories than those of the proudest kingdoms of this world. There is a look in nature which you see nowhere else; there is in the rustling of the olive-leaf at even a whisper of peace,—of 'peace on earth, or good will; yea, of good will towards man,'—brought by him who dwelt at Nazareth.—*Journal of Sacred Literature.*

REVIEWS.

MEMOIR OF ADELAIDE LEAPER NEWTON. By Rev John Baillie. New York: Robert Carter & Brothers.

This contains a memoir of a young lady, who, during her brief career, exhibited a rare beauty of holiness, and whose pen has furnished productions fitted to refresh the christian heart. She was born at Derby on 1st March 1824. This, however, her biographer tells in the following rather bombastic terms:—

"The town of Derby cannot boast of many holy memories. But he who noted Bethany as 'the town of Mary and of her sister Martha,' has noted the birthplace of Adelaide Leaper Newton. It was on 1st March 1824, that an infant, who was to leave behind her so precious a fragrance, was ushered into this vale of tears."

Her early life was surrounded by every worldly attraction. "Of a good family and surrounded by every earthly luxury, she grew up into girlhood, her sunny morning betokening a cloudless day." "This sweet spot," we find her writing to a friend, on her return home from a short absence, "seems like an earthly paradise." And a singular aptness in acquiring each accomplishment to which she successfully devoted herself, threatened, as she rose into womanhood, to entangle her still more firmly in this world's meshes. A surviving sister speaks of "her peculiarly sweet touch in playing and voice in singing," which made her music unusually attractive. Her delicate pencil

too, seemed to mark her out for no ordinary success in drawing. And graver attainments were added. "A natural talent for languages" found its development in the acquisition of various of the modern tongues; and in later years she added to them Greek, Hebrew, and even a little Arabic. She "particularly delighted also in Mathematics." And when added to all this, was the adornment of a charming manner, whose graceful modesty was never for an instant spoiled by the praises which were continually heaped upon her in the social circle, "it will be seen that seldom has the world held out a more attractive allurements than to the subject of our memoir."

Brought up in a religious circle, she for some time devoted herself earnestly to the outward discharge of religious duties. This "religiousness," as her biographer calls it, did not secure peace of mind, but ultimately she was led to seek a personal interest in the Saviour, and to make an unreserved surrender of herself to Him. From this time her growth in grace was rapid, and her christian demeanor such as produced a decided impression on all around her. "Seldom or never," says the Rev Canon Stowell, "has it been my happiness to see the mighty power of grace so marvellously manifested as in her. She seemed to dwell in the vestibule of heaven—to live on the steps of the throne of grace."

From this period she was distinguished by her efforts to do good. She labored to attract her acquaintances to the Saviour. By her correspondence and conversation, she was the means of leading several young ladies from worldly vanities to seek the Saviour. "She became a teacher in the Sabbath School—an employment in which she always took the deepest interest. The impression produced on the children's mind was not easily forgotten, some of them even proving their grateful affection by visiting her in her last illness." She also undertook the visitation of a district in the parish of All-Saints. Her visits were singularly blessed. In regard to her proceedings on these visits, one of her sisters writes, "Early in the spring of 1844, Adelaide asked me one day to share part of her district, and lend books and tracts at one end of the street. Noticing how long she had waited at the different doors before going in, I asked her as we were walking home, 'Do you always wait, when you knock at a door, till they open?' 'No,' was her reply, 'but I always like to wait a moment before I knock, to ask for the Holy Spirit to be with my mouth, and teach me what to say in each house.'" It was in these labors that, in June 1846, she caught a cold which brought on a disease which ultimately terminated her earthly career.

From this time she was called to glorify God by the patient endurance of His will, as well as formerly by active usefulness, and her correspondence, from which in the memoir before us there are many extracts, show that the grace of God enabled her in both spheres to adorn His doctrine.—Yet, even when an invalid, she did not neglect opportunities of usefulness. Thus she says, "I, for instance, can no longer visit the poor and read to them as I once did; God demands a different service from me now. But still He finds me work of some kind or other to do every day. I can say a word for Him in a letter, or, as opportunity offers, I can speak to the servants, or I can talk of Him, and tell out what I learn of Him, to my sisters or to visitors. This last was one of my chief opportunities at 'Torquay.'" And she was blessed in her labors of love. In one boarding-house at Torquay one lady owed to her instrumentality the conversion of her son, and several others their spiritual revival.

Besides these efforts in the cause of Christ she was permitted to do a good work with her pen. Her letters to her friends were the means of much good.

She wrote several Scriptural tracts, but the work to which she chiefly devoted her attention was "The Songs of Solomon compared with other parts of Scripture." On this she was occupied from 1847 to 1850. We have not seen the work, but it has now reached its third edition, and is described as having "refreshed many believers in their pilgrimage through this wilderness." She also published a pamphlet on *The Unclothed State*, being the result of a careful examination of Scripture on the subject, and during a bereavement. By the urgent recommendation of friends she prepared a work entitled "The Epistle to the Hebrews compared with other parts of Scripture," and corrected it, as it passed through the press, in her last illness.

Miss Newton died on the 26th April, 1854, after severe suffering, in her 30th year. Her death-bed exercises are detailed in the volume before us, and form an edifying example of the peace which the good enjoy amid all that is trying to flesh and blood. The biography is in our opinion too "long drawn out," yet one which cannot fail to be useful and profitable. We cannot better conclude this notice than by giving a specimen of her poetry, though we do not think that this was the line in which she excelled.

"THE HOPE OF GLORY."

- "So bright is the hope of the glory before me,
I'm often impatient in haste to be gone,
I long, blessed Jesus, with saints to adore thee,
Those glorified spirits surrounding thy throne.
- "So bright is the hope, that I *would not* live away
For pleasures this poor fading earth can bestow;
They never can satisfy, never can cheer me,
For each one is tainted with sorrow and woe.
- "Of this body of sin and of death I'm so weary,
I cling to the bright "hope of glory" in store
For the souls who have found all on earth to be weary,
And long to attain to the heavenly shore.
- "Lord, hasten the time of thy blessed returning
To give us the peace and the rest that remain
For thy servants, who stand with their lamps ready burning,
To enter thy glory and *with thee to reign*.
- "This—this is the hope that is now set before us;
Oh! when shall we enter that glorious rest?
Welcome, pain! welcome, death! if it brings us to Jesus
And banishes *hope* in our pleasures possessed."

EMBLEMS FROM EDEN. By James Hamilton, D.D. New York: Carter & Brothers.

The writings of James Hamilton need no commendation from us. The present volume contains a number of pieces, most of which have been published as tracts. They are severally entitled "The Tree of Life," "The Vine," "The Cedar," "The Palm," "The Garden Enclosed," "Harvest Home," "The Amaranth or Immortality." In these we have illustrations of those Scripture emblems which are borrowed from the vegetable world.—The first of these exhibits the original design of the Tree of Life, and by reference to the language of Ezekiel (chap. xlvii. 12) and of John (Rev. ii. 7. and xxii. 2) exhibits by comparison the new covenant blessings secured to the soul by Christ. The second, on the Vine, exhibits the union between

Christ and his followers from his own language, "I am the true vine." The third and fourth exhibit a comparison between the righteous and the Cedar and the Palm from the words of the Psalmist, "The righteous shall flourish like the Palm tree, he shall grow like a Cedar in Lebanon." The next affords a comparison of the Church to a Garden from the language of Solomon in Song 4, 12-16. "Harvest Home" exhibits the bounties of God in the Harvest, while the last is devoted to an illustration of the "immortality brought to light by the gospel."

These are all written in the well known style of descriptive eloquence of the author. We may however just give one specimen. It is from the paper entitled "The Palm":—

"Though the palm starts bolt up from the burning sand, the sand is not its sustenance. The dust may have swept hot and stifling round its stem;—but clear that dust away. The sand grows humid as you dig, and, by the time you reach the white fibres of the tap, the veins of water flow. And, as, by and bye, you gaze on the fringy rootlets floating in the well, you discern the secret of its joyous growth. No matter that the sky is brass and the desert dust, when crystal life is throbbing perennial and plentiful below. Doubtless this is a dry and thirsty land; but it is the land where ever and anon the eye is gladdened by some goodly palm. In strange and unexpected places you meet with fresh and lofty christians. You wonder how they strive. They do not grow as the lily; for the lily is found in green pastures, and they do not belong to a lifesome communion. Nor do they spring as the willow; for it springs by the watercourses, and they have not the benefit of the purest ordinances and the most refreshing ministrations. They are trees of the desert, like Enoch among the giant sinners of an early world; like Joseph among the wizards and beast worshippers of Egypt; like Daniel in voluptuous Babylon; like David Brainerd among Indian savages; like Henry Martyn in stony hearted Persia. Their life is hid. So pure amid depravity, so loyal to God amidst idolatry, so devout and fervent amidst atheism and blasphemy; their heavenly mindedness is a miracle. But beneath the dusty surface of this godless world there is a well of water springing up to everlasting life. There is no spot so barren, and no soil so burning, no place nor period so adverse, but faith can find the Holy Spirit there. It heeds only faith's penetrating root, descending beneath the things which do appear, to fetch up spiritual refreshment and invigoration, where others pine and die. From a secret source the believer in Jesus draws his life. The morning portion of the Word, the morning prayer, the morning meditation; these are the "stolen waters" which keep him green all day; and even in the desert there is a dew which, descending on his branches over night, brings him forth fragrant and vegetative to the morrow. You, my friend, who lead a life of secularity or drudgery, you who are often sighing, "Lord what a wretched land is this," remember that it is the land of the Bible, the land of prayer, the land of the promises, and, above all, the land of the Comforter's presence and power. To say nothing of periodic rains and weekly showers, the affluent irrigation of sanctified Sabbaths and communion feasts,—a daily text and daily prayer, with the whole heart in them, would make you flourish like the palm. You would realize something of the life of God in your own soul, and your shining, healthful aspect would draw forth the exclamation, "O Lord of Hosts, blessed is the man whose strength is in thee."

SERMONS AND ESSAYS BY THE TENNENTS AND THEIR COTEMPORARIES;
Philadelphia Presbyterian Board of Publication.

About the middle of the last century the Presbyterian Church of the United States was favored with the ministrations of a number of men, whose labors were eminently blessed for the revival of religion within its borders, as well as for the extension of her boundaries. Of their lives an appropriate memorial has been presented to the world in Dr Alexander's work, "The

Log College." In the present volume we have a compilation of sermons and essays by the same individual. Of the Rev William Tennent, senr., founder of the Log College, none are presented, and, so far as known, none are in existence. Gilbert Tennent, his eldest son, was born in the County of Armagh, Ireland, on the 5th October, 1703. He received his education under his father's roof, before the founding of the Log College, and when this school was opened he assisted his father in teaching. He was licensed to preach the gospel by the Presbytery of Philadelphia, in May 1726, and in the autumn of the same year was ordained over the congregation of New Brunswick, N. J. From his first entrance into the ministry his preaching was very popular and attractive with all classes of hearers. In May, 1743, he was called to a new Church in Philadelphia. This call he accepted, and labored there for twenty years. In the present volume we have four sermons by him, respectively entitled, "The Justice of God," "The Divine Mercy," "The Grace of God," "The Wisdom of God in Redemption," all indicating the hand of a master.

The Rev Samuel Blair was also a native of Ireland, but received his education at the Log College, being one of the first pupils of that Institution.— He was first settled at Shrewsbury, in New Jersey, in 1734. After laboring here for five or six years he received an earnest call to settle in New Londonderry, in the State of Pennsylvania. Here he instituted a Classical School, similar in its purpose to that of Mr Tennent's, in which some of the ablest ministers of the Presbyterian Church received either the whole, or the more substantial parts, of their education. He was an able and profound theologian, as well as a faithful and affectionate pastor. In the present volume we have a treatise by him on "Predestination," in which that awful and mysterious subject is treated with the hand of a master.

The Rev John Blair was a younger brother of the foregoing. He was also an alumnus of the Log College, and was considered as a theologian not inferior to any man in the Presbyterian Church in his day. He was first settled in Western Pennsylvania, but, in consequence of the incursions of the Indians, he and his people were obliged to retire to the more densely peopled parts of the country. He succeeded his brother as pastor and teacher of the Seminary. He was afterward Professor in Princeton College, New Jersey, and died as minister of a congregation in Orange County, New York. There are in the present volume two productions of his, one on Regeneration and the other on the Means of Grace.

The Rev William Tennent, junr., was the second son of William Tennent, senr. He studied theology with his brother Gilbert in New Brunswick.— In October, 1733, he was regularly ordained pastor of the Freehold Church, as successor to his brother John, where he continued through the whole of a pretty long life, distinguished by a life of uncommon elevation above the world, and by faithful and successful pastoral labors. There is only one sermon by him in the present volume, but one well worthy of him. It is entitled, "God's Sovereignty no Objection to the Sinner's Striving," founded on Luke xiii. 24.

The remaining discourses in this volume are, one by his brother John on Regeneration, two by the Rev Robert Smith on Rom. vii. 23, and one entitled "The Madness of Mankind" by Dr Finlay on Eccl. ix. 3. Having thus given a summary of the contents of the volume it is only necessary to say, that these discourses and essays contain a clear and faithful exhibition of the great doctrines of the gospel, and will induce favorable impressions, regard-

ing the character and attainments of men, to whom the Presbyterian Church in the United States is largely indebted.

EDWARD CLIFFORD, OR MEMORIES OF CHILDHOOD. New York: Carter & Brothers.

This work is designed to illustrate several errors in the treatment of the young, and to point out some of the most important objects to be attended to in the training of youth. It pictures a child early deprived of his mother, and, while his father was engaged in an extensive business, left to the care of an aunt, strict and conscientious, but not sympathizing with the feelings of childhood, and never gaining his affections. It also pictures several schools and teachers, showing the benefit and necessity of *encouragement* to a certain class of youthful minds. In contrast with this state of things, it pictures the same child, after its father's death, under the care of an uncle, who united firmness, affection and tact in the government of his family, and traces his intellectual, moral and spiritual progress under these new circumstances. The book is fitted to be useful to the young, in pointing out the most prominent temptations of schoolboy life, and also to those who have the charge of the young, in pointing out some of the common errors both of school and home education.

Religious Miscellany.

THE MOTHER'S TOUCH.

In a long room, one winter's evening, in an old yard in the depths of London, a missionary had been holding a religious meeting; he had just dismissed it, and was still standing at his desk, when four young men, out of the number of his hearers, came and placed themselves before him. They were thieves. The missionary looked at the filthy, ragged, and destitute beings in silence. "Sir," said they, "can you reclaim us?"—"What! four of you?" "Yes." "Have you ever been in prison?" "We have." "Well," said he, "if you are sincere, I will do what I can for you, but I must know a little more about you first; I will meet you to-morrow morning at your lodging-house. If you are sincere, you will follow the advice which I now give you, Go home and pray for yourselves." At the hour the missionary was at the house. He saw each separately, and when the second entered, asked, "What is your name?" "George ——" The missionary looked at him: long experience had made him apt in detecting sin. He felt sure that the young man had given a wrong name. "How old are

you?" "Twenty." "Have you a mother?" "Yes, sir." The missionary paused and looked at him: there he stood,—a complete wreck; clothed in a ragged pair of trowsers, a filthy ragged shirt, with an old cap in his hand, shivering with cold. "Young man," asked the missionary again, "have you got a mother, and does that mother know where you are? does she know the condition of her child?" He struggled against the emotion which these words excited, but he could not overcome it,—he wept aloud. Again the missionary asked his name; this time he told him the truth. He then related his sad history. He went back to the time when he was a good and happy child, dwelling in the house of his poor but honest parents, in a market-town in a distant county. He told of his mother's care and love, and how he used to go to school—both to the Sabbath and the daily school—of the approbation of his teachers, and of the prizes he had gained. Then came the days of youth, and the hour of temptation; he committed a sin against the laws of man, and, terrified at the consequences, he ran away

from his father's house, without telling any one where he was going. He came to London, where he thought no one would be able to find him; but he forgot that no man can earn his living without a character,—that the honest person, who earns an honest living, must have as good a character for honesty as the richest merchant. Then he told how he fell from poverty to beggary, from beggary to robbery, from robbery to imprisonment, and how he came out of prison the companion of thieves and beggars, with no other means to keep himself from starving but stealing or begging, no other home but the lodging-house or the streets. Such he was, when, amidst his fellows in the crowded cellar, he had first seen the missionary. It was on a Sabbath evening, when the shouting, the brawls, the riots, the fightings, the noise of the thieves bringing in their booty,—where the police dared not follow,—were hushed for a moment, and a short silence was obtained, while the missionary's voice was heard declaring God's message of love, and the invitation to return to holiness and him. From the cellar he had come to the meeting, and there, hearing again the declaration of God's mercy to sinner's in Christ, which he had been taught in his childhood, he conceived the hope of an accepted repentance. He spoke again of his mother's love. "I used," he said, "to keep rabbits, and my mother used to come and stroke them while I held them, and it's like as if I can feel my mother's hand touching me,—I cannot forget my mother's touch."

The missionary was appalled at the details of sin and crime which had been poured into his ear; "but when I heard this," he said, "I felt that there was hope for him,—that his heart was not irrecoverably hardened." Upon inquiry, he found the father and mother were still living in the same place. "But I cannot go home, sir," he said; "I dare not go home for what I did there, and," he added, looking at himself, "in such a state." "Well," said the missionary, "we will see. I will write to your parents this day." When he heard this he wept again, and blessed and thanked him, and said, "If ever I get home I will never leave it again." The missionary hastened to a friend whom he thought likely to assist him. This friend encouraged him to write to the parents of George. In a few days came two letters,

one to the missionary, the other to the friend he had named. The letter to the missionary was from a stranger; it told him that the father was very poor, but that yet, out of his poverty, he had found means to arrange the matter for which his son had fled from home; he therefore need not fear to return; "and if," continued the writer, "he has indeed been brought to repentance, the joy will be unmeasurable to his father and mother, who knew not until now whether he was alive or dead." The letter to the friend was from the father: "Since he left his home, we have never heard of him till now, to the great grief of his mother and me, and all friends; and this day I cannot describe my feelings only by saying, I am happy. I am distressed; I am happy God has spared his life, I am sorry he is in such a condition, I am distressed that I cannot help him. But, dear sir, if you can but restore our son to us, we shall be for ever indebted to you, and I hope the Lord will open his eyes that he may see aright." But how was he to return home?—not half-naked, and in rags. By the help of his friend, the missionary procured him a comfortable suit of clothes, and also the money to pay his journey. It was a happy evening when George and another, rescued in the same manner, met at the missionary's house. Very early next morning, before it was light, they were to leave; all that night the missionary sat up with them, reading, praying, and giving them advice. When the hour drew near, he himself went with them to the train. The missionary parted with them in prayer. A few days afterwards he received from George the following letter:—

"This is to inform you of my passage home, and how I was received. My father was waiting at the station for me; he had been there two hours; he did not know me, but as soon as I got hold of his hand, and said, 'Father!' he began to cry. I got home, and was so gladly received. One had hold of my hand, another was caressing me, and others were crying, but all so glad to receive me. I then told my father of your kindness to me, and the kindness of your friends to me when I was in distress, and I hope you will tell them I am getting ready to go to the place of worship this morning; I do cherish a hope that I am come to be a prop to my father's house. The words that Mr — said to me I

shall never forget. My friends, I do indeed intend to follow your course of life, and 'tis a pleasure to me. All give you all their best respects, and do thank God for my return. I thank God too. I am happy now."

"I am happy now!" Would that such might be the experience of every thief and beggar! Does your heart respond to this wish? Then give your help.—There are those who have hold of the rope whereby they trust to effect this deliverance, and there is no hand, however feeble, that may not give them some aid. Help the Society which sends out messengers of mercy into these dreary abodes. Help with your gifts, help with your efforts to awaken the sympathy of others,—help with your prayers!—*Sunshine; or, Believing and Rejoicing.*
By M. A. Barber.

THE CHARACTER OF CHRIST.

[In his reply to Mr F. W. Newman's blasphemous assault on our blessed Redeemer, Mr Roger's concludes with the following noble passage:—]

And now, what, after all, does the carping criticism of this chapter amount to? Little as it is in itself, it absolutely vanishes; it is felt that the Christ thus portrayed *cannot* be the right interpretation of the history; in the face of all those glorious scenes with which the evangelical narrative abounds, but of which here is here an entire oblivion. But humanity will not forget them; men still wonder at the "gracious words which proceeded out of Christ's mouth," and persist in saying, "Never man spake like this man." The brightness of the brightest names pales and wanes before the radiance which shines from the person of Christ. The scenes at the tomb of Lazarus, at the gate of Nain, in the happy family at Bethany, in the "upper room" where he instituted the feast which should for ever consecrate his memory, and bequeathed to his disciples the legacy of his love; the scenes in the garden of Gethsemane, on the summit of Calvary and at the sepulchre; the sweet remembrance of the patience with which he bore wrong, the gentleness with which he rebuked it, and the love with which he forgave it; the thousand acts of benign condescension by which he well earned for himself, from self-righteous pride and censorious hypocrisy, the name of the "friend of publicans and sinners;" these, and a hundred

things more, which crowd those concise memorials of love and sorrow with such prodigality of beauty and of pathos, will still continue to charm and attract the soul of humanity, and on these the highest genius, as well as the humblest mediocrity, will love to dwell. These things lisp infancy loves to hear on its mother's knees, and over them age, with its grey locks, bends in devout reverence. No; before the infidel can prevent the influence of these compositions, he must get rid of the gospels themselves, or he must supplant them by *fictions* yet more wonderful! Ah! what bitter irony has involuntarily escaped me! But if the last be impossible, at least the gospels must cease to exist before infidelity can succeed. Yes, before infidels can prevent men from thinking as they have ever done of Christ, they must blot out the gentle words with which, in the presence of austere hypocrisy, the Saviour welcomed that timid guilt that could only express its silent love in an agony of tears; they must blot out the words addressed to the dying penitent, who, softened by the majestic patience of the mighty sufferer, detected at last the monarch under the veil of sorrow, and cast an imploring glance to be "remembered by Him when he came into his kingdom;" they must blot out the scene in which the demons sat listening at his feet, and "in their right mind;" they must blot out the remembrance of the tears which he shed at the grave of Lazarus,—not surely for him whom he was about to raise, but in pure sympathy with the sorrows of humanity:—for the myriad myriads of desolate mourners, who could not, with Mary, fly to him, and say, "Lord, if thou hadst been here, my mother, brother, sister, had not died!" they must blot out the record of those miracles which charm us, not only as the proof of his mission, and guarantees of the truth of his doctrine, but as they illustrate the benevolence of his character, and are types of the spiritual cures his gospel can yet perform; they must blot out the scenes of the sepulchre, where love and veneration lingered, and saw what was never seen before, but shall henceforth be seen to the end of time, the tomb itself irradiated with angelic forms, and bright with the presence of Him "who brought life and immortality to light;" they must blot out the scene where deep and grateful love wept so passionately,

and found him unbidden at her side,—type of ten thousand times ten thousand, who have “sought the grave to weep there,” and found joy and consolation in Him “whom, though unseen, they loved;” they must blot out the discourses in which he took leave of his disciples, the majestic accents of which have filled so many departing souls with patience and with triumph; they must blot out the yet sublimer words in which he declares himself “the resurrection and the life,”—words which have led so many millions more to breathe out their spirits with child-like trust, and to believe, as the gate of death closed behind them, that they would see Him who is invested with the “keys of the invisible world,” “who opens and no man shuts, and shuts and no man opens,” letting in through the portal which leads to immortality the radiance of the skies; they must blot out, they must destroy these and a thousand other such things, before they can prevent Him having the pre-eminence who loved, because he loved us, to call himself the “Son of man,” though angels call him the “Son of God.”

It is in vain to tell men it is an *illusion*. If it be an illusion, every variety of experiment proves it to be inveterate, and it will not be dissipated by a millions of Strausses and Newmans. *Probatum est.* At his feet guilty humanity, of diverse races and nations, for eighteen hundred years, come to pour forth in faith and love its sorrows, and finds there “the peace which the world can neither give nor take away.” Myriads of aching heads and weary hearts have found, and will find, repose there, and have invested him with veneration, love, and gratitude, which will never, never be paid to any other name than his.

THE DEACON'S BATTLE.

By nature the Deacon loved Mammon; by grace he loved God. Between them there was continued war. Both fought—one like Michael, the other like the devil. As there was a long war between the house of David and the house of Saul, so there was long war in the earthly house of the deacon.

As with God, so with the Deacon; a troop overcame him; but he overcame at last, as appears by the following circumstance.

In the same church with M. was a poor brother. This poor man had the misfortune to lose his cow. She died.

To get him another, the good Deacon headed a subscription with five dollars, and paid it. This act disquieted Mammon. Mammon, with true Iscariot zeal, began to rant and rave: “Why this waste? charity begins at home; the more you give the more you may, let people learn to take care of themselves.”

The Deacon was a Baptist; but he found that the baptismal water did neither drown, wash away, or wash clean the old man. The tempter backed Mammon, and putting a glass to the Deacon's eye, showed him, not the kingdoms and glories of this world, but the poor-house, wretchedness, poverty, and rags, and said, “All these things will your master give you in your old age as a reward of your charity.”

To still these clamors, Deacon M. went to the destitute man and told him he must give back the five dollars. The poor man returned it. This last act roused the NEW MAN, and now nature and grace stood face to face.

To give, or not to give, that was the question.

There stood the Deacon, poising and balancing, and halting between two opinions. The Deacon spoke—“My brother some men are troubled with their old women; I am troubled with my old man. I must put off my old man as the Jews put off their new man—crucify him, crucify him.” Then unstrapping his pocket-book, he took out a ten dollar bill, and gave the poor man. “There,” said the Deacon, “my old man; say another word, and I'll give him twenty dollars.”—*Christian Treasury.*

THE LAST ONE REMEMBERED.

It is a mark of grace, that the believer, in his progress heavenward, grows more and more alive to the claims of Jesus. If you “know the love of Christ” his is the latest name you will desire to utter; his is the latest thought you will desire to form; upon Him you will fix your last look on earth; upon Him your first in Heaven. When memory is oblivious of all other objects,—when all that attracted the natural eye is wrapped in the mists of death,—when the tongue is cleaving to the roof of our mouth, and speech is gone, and sight is gone, and hearing gone, and the right hand lying powerless by our side, has lost its cunning, Jesus! then may we remember Thee! If the shadows of death are to be thrown in deepest dark-

ness on the valley, when we are passing along it to glory, may it be ours to die like that saint, beside whose bed wife and children once stood, weeping over the wreck of faded faculties, and a blank, departed memory. One had asked him, "Father, do you remember me?" and received no answer; and another and another, but still no answer. And then, all making way for the venerable companion of a long and loving pilgrimage—the tender partner of many a past joy and sorrow—his wife, draws near. She bends over him and as her tears fall thick upon his face, she cries, "Do you not remember me?" A stare—but it is vacant. There is no soul in that filmy eye; and the seal of death lies upon these lips. The sun is down, and life's brief twilight

is darkening fast into a starless night. At this moment one, calm enough to remember how the love of Christ's spouse is "strong as death"—a love that many "waters cannot quench"—stooped to his ear, and said, "Do you remember Jesus Christ?" The word was no sooner uttered than it seemed to recall the spirit, hovering for a moment, ere it took wing to heaven. Touched as by an electric influence, the heart beats once more to the name of Jesus: the features, fixed in death, relax: the countenance, death, flashes up like the last gleam of day; and with a smile in which the soul passed away to glory, he replied, "Remember Jesus Christ! dear Jesus Christ! he is all my salvation, and all my desire."—*Guthrie.*

Children's Corner.

WATCHING UNTO PRAYER.*

A STORY FOR LITTLE CHILDREN.

Two little boys from infancy
Had known and lov'd each other;
The children of one family,
Each was an only brother.

One evening they retir'd to rest,
Beneath a mother's care;
And parting, she them both caress'd,
Without their little prayer.

But Willie said,—“O mother stay,
And do not say, good night!
Till you have listened while I pray,
I can't myself aright.”

The mother said,—“You know I must
Haste to the parlour, dear;
The party waits, but you may trust
At morn I'll come and hear.”

Soon all was dark and silent there;
Till in a quiet tone,
A voice was heard,—“Our little prayer
We must repeat alone.”

“No, Willie, no!” the brother cried,
“The room is dark and cold.”
“We won't stay long,” the child replied;
“Each other's hands we'll hold.”

“No, Willie! I'll remain in bed;
I cannot rise with you;

For mother knows what's best, and said,
The morning pray'rs will do.”

“Ah, brother! we perhaps may die
Before the morning light;
We need the care of God, so I
Must pray for this to-night.”

The door ajar, the air was chill,
When Willie rose for prayer;
And on his knees, when all was still,
He ask'd Our Father's care.

The gentle child then crept to bed,
With happier mind by far;
When touch'd, his shivering brother said,
“How very cold you are?”

But Willie said,—“I do not mind,
I am so happy now;
I griev'd to leave you here behind,
But I have pray'd for you.

And now, if I should die to-night,
I would not be afraid;
I hope to see a world more bright
Than all else God has made:

* The pretty and affecting narrative, which occasioned the following lines, appeared lately in an American journal.

There, little angels, with their crowns
Of gold, all fair and bright,
And harps, and hymns, and glorious
thrones,
For ever dwell in light.

O how I would delight to dwell
Within a world so fair!
To be so good, and fear no ill;
For all are holy there!"

"Will, now I think it pleasanter
With pa and ma to stay;
And have my kites and tops as here,
Than on a harp to play."

"No, brother! for I know you love
To sing our hymns of praise;
But, sweeter far with harps above
Will be the song we'll raise."

Then gentle sleep their voices still'd,
And Frank began to dream;
But not as when, 'mid fancies wild,
Things are not what they seem.

For, when he told his dream next day,
His mother found it true;
It seem'd but to describe what lay
Before his open view.

He said,—“Methought we lay in bed,
Ere mother went away;
And Willie rose, and prayers he said,
While I refused to pray.

I thought the window then was rais'd,
And wide the shutters flew;
And on the midnight sky I gaz'd,
With moon and stars in view.

The scene was lovely, and, in view,
Two small white clouds I spied;
As they approached, and larger grew,
Two angels I descried.

With rapid wing they hasten'd down,
And seem'd two ladies now;
And each appear'd to wear a crown
Upon her snow-white brow.

Within our room they stood, and spoke,
As they approached our bed;
In every limb with fear I shook,
And cover'd o'er my head.

But Willie smil'd, nor was afraid,
When th' angels came so near;
I thought it was because he pray'd,
That he was free from fear.

“Are we to take them both away?”
The younger angel said,
“O no!” replied the guide, “we may
But take the one who pray'd.

The other for a while must stay,
And in this world remain;

In hope, that he may learn to pray,
And grace from God obtain.”

They spoke so mild and joyfully—
No music half so sweet—
'Twas strange, I trembled sore, and high
My heart with terror beat.

They rais'd the clothes, and saw me laid,
Oppress'd with grief and fear;
O how I griev'd I had not pray'd,
When angels were so near!

They pass'd to Willie, and there shone
Around a glory bright;
At midnight it appear'd like noon;
The room was filled with light.

They stoop'd and kiss'd him, and he
smil'd,
And stretch'd his arms, till they
Uplifted him:—one took the child,
And carried him away.

The younger angel seem'd to love
To carry him with care:
The taller threw her arms above:—
All floated thro' the air.

Beyond the stars I saw them soar—
A small but shining speck;
And, when I could not see them more,
I thought my heart would break.

I look'd around;—his place was there,
But Willie now was gone;
Because I had neglected prayer,
I thus was left alone.

But, in the morning when I woke,
I found I only dream'd;
For there was Willie, and I spoke,
But sound asleep he seem'd.

I was so glad and happy now,
That I had found my Willie;
I quickly rose, and kiss'd his brow,
But it was cold and chilly.

I knew that he was cold at night,
When last to me he spoke:
I wrapp'd the clothes around him tight,
To warm him ere he woke.”

Such was the story, simply told;
And Frank had felt no fear:
But Willie, as he said, was cold—
Sad sound to parents' ear!

Over the mother's heart there crept—
As Frank told what he dream'd—
A chill of terror, and she wept:—
“My little darling seem'd

Not well,” she said, “last night, how
strange
And languid was his eye!”
“We'll look to-day, I saw no change,”
Was all the sire's reply.

The mother ran to see her child ;
 But silent was his breath ;
 The lovely boy was pale, and smil'd
 In the cold arms of death.

Let mothers learn a lesson here,
 And duty ne'er delay :
 Let children learn, death may be near,
 And ne'er forget to pray. *U.P. Mag.*

Religious Intelligence.

NOVA SCOTIA.

FREE PRESBYTERY OF HALIFAX.—This Court met on Thursday last—present, Professors King and Lyall, and three elders. A call from the congregations of Lawrencetown, Musquodoboit Harbour and Porter's Lake, to the Rev Alex. Stuart, signed by 218 names, was sustained by the Presbytery, and accepted by Mr Stuart. Mr Stuart underwent his trials for ordination which were highly satisfactory. Thursday, the 23rd of October, was appointed to be the day of his ordination, which is to take place at the Church at Porter's Lake.

THE Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island, met at Portland on the 20th ult. The subject which principally occupied attention was Acadia College. The Rev Dr Crawley resigned his office as President of the Institution. His resignation was accepted, but in the hope that he may ere long return to that office, no successor was appointed. Loud calls were made by the Board for farther funds to put the College buildings in a state of thorough repair, for additions to the Library, for the assistance of theological students, and especially for the increase of the endowment fund. It was agreed to appoint an agent to visit all the Churches for the purpose of collecting the latter fund and to enlarge it to at least fifteen thousand pounds.

WHILE the Committee of the Welsford Memorial are thinking and disputing about it, a most useful Testimonial has been designed and completed by Dr William Almon, who has endowed King's College with *Ten Preferential Shares* in the Water Company, for a Prize to be competed for by Students who have kept their three first terms, and to be given on the Anniversary of the Storming of the Redan, in honor of Col. Welsford, who fell in the van of the attack. This is a most useful Prize, and while it will serve to commemorate the bravery and devotion of his lamented countryman, will stimulate the labours and studies of the youngest aspirants for honour and distinction.—*Church Times.*

NEW BRUNSWICK.

SYNOD OF NEW-BRUNSWICK IN CONNEXION WITH THE CHURCH OF SCOTLAND.—This reverend Court met in Chatham on the 2d August. The Moderator, the Rev Dr Brook, preached from Psalms cxxii. 6 :—"Pray for the peace of Jerusalem." Roll being called, and Synod constituted, commissions from corresponding members were received, when the Rev James Murray, of Bathurst, was unanimously chosen Moderator. The Committee for procuring registrations of Births, Marriages, and Deaths, not having finished their labors were re-appointed. Appointments were made for preaching on the following Sabbath. Dr Brook reported presentations of Addresses to Her Majesty and the Lieutenant Governor, with replies, which were ordered to be entered on the Minutes. Thanks were presented to Rev Mr Mackay, the Corresponding member from the Synod of Nova Scotia, who made a suitable reply. Usual returns of Marriages, Baptisms, Deaths, &c., were handed in, to be entered in tabular form. The report of Bursary fund was then read by Rev W. Donald, Convener of Committee, from which it appeared that with the view of raising up a native Ministry, a collection was taken in all the Churches to aid deserving young men in the prosecution of their studies. Collections of 1854, amounting to £95 18s. 10d., and for 1855 to £59 19s. It appeared that the Committee had assisted three young men in their studies in Edinburgh, viz. :—Messrs Henry J. McLardy, William Porter, and Robert Falconor—all being natives of this Province, and of whom satisfactory accounts were received from the respective Professors where they had attended during the past Session. Committee on King's College having reported that no steps had been taken to induce Legislature to carry out the suggestions of the Commission, was re-appointed with the instructions to take what steps might appear necessary. Account of whatever was memorable in the various congregations during the year was called for. Overture for annexing Westmorland to Presbytery of

St. John was passed. Overture for erecting one or more additional Presbyteries was, after consideration, deferred till next year. Overture recommending the Scottish Ladies Association for the advancement of Female Education in India, to the attention of Sabbath Schools in connexion with the Church, was also passed. The Rev John McCurdy (Presbyterian Church Nova Scotia,) being present, was invited to take his seat, and who, on motion of Mr Donald, gave account of Mission to Aneiteum, for which he received Synod's thanks. After religious services, subject of Widows' fund was taken up, but without adopting any measures relative to it. Collections for Bursary fund was ordered to be made on last Sabbath of October for the Home Mission and Synod fund on the third Sabbath of May. Business of Synod being finished, the next meeting was appointed to be held at Fredericton, on the fourth Tuesday of July, 1857. The Moderator having addressed the Synod in an earnest and impressive manner, the proceedings were closed with praise, prayer, and the Apostolic Benediction.

ARRIVAL OF REVEREND JAMES GRAY.—We are happy to announce that the Rev Jas. Gray, Missionary from the Free Church of Scotland, arrived safe in this Province via Halifax, on Sabbath morning last. Mr Gray will (D. V.) proceed according to appointment to Hampton to labour there and in the surrounding districts. We hope that we shall soon see other ministers from Scotland and Ireland to supply in some measure the spiritual destitution of the Province.—*Colonial Presbyterian.*

MISSIONARY FROM N. BRUNSWICK TO AUSTRALIA.—At the Baptist Convention held last week in Portland, the question of a missionary from this Province to Australia, was freely discussed, and a proposition was made to send out the Rev Isaiah Wallace at an early day, which was cordially agreed to. We learn from brother Wallace that his mind has been turned in that direction for years, and he has been carefully watching the providential door for his entering into that, or some other enlarged field of Christian labour, he regards the present opportunity as strictly in accordance with the will of God, and therefore decides to bid adieu to home and friends in New Brunswick, and go with the message of life to the destitute thousands of Australia. At a meeting of the Missionary

Board, held in this city, on Wednesday evening, it was determined that brother Wallace should spend two or three months in visiting the Baptist Churches in New Brunswick and Nova Scotia, after which he should immediately proceed to his future field of labour by the way of England. We believe this young minister eminently fitted for the work he is about to engage in, and belonging as he does to another branch of the church of Christ from ourselves, we, nevertheless, with all our heart, bid him **GO SPEED.**—*Religious Intelligence.*

INSTALLATION OF REV A ROBINSON.—On the 14th July, 1856, Mr Alexander Robinson, who had been previously ordered in N. York by the Northern Reformed P'by. was installed pastor of the Reformed Presbyterian Church in Chimoquee and Bay Vert, New Brunswick. The Rev Alexander Clarke introduced the services by singing, prayer, and reading the Scriptures, and Rev Dr McLeod of New York, preached the sermon, gave the charge to the people, and made the installation prayer. The previous day (Sabbath) had been the communion season. One hundred and eighty persons sat down to the Lord's table together. A crowd of orderly worshippers, only a portion of whom the house could contain, waited on the services of the day, and many evidences of the Lord's presence with his ministers and people were enjoyed. The congregation had received a large accession, several adults had been baptized, and all were rejoicing at seeing their pastor before them. Monday was therefore a day of special thanksgiving, and gave a peculiar zest to the installation services. Our young brother enters upon his labours with very much to encourage, and the Church generally has reason to rejoice, that this important region is so well occupied. Situated on the shore of the Atlantic, at the mouth of the Gulf of St. Lawrence, and in constant bearing of the music of its waves, Mr Robinsons congregation is the most easterly post of the Reformed Presbyterian Church on the Western continent.—*Banner of the Covenant.*

CANADA.

The following are statistics of Congregationists in Canada,—churches, 74; ministers, 65; number of members, 2,805. Amount contributed last year for the maintenance of religion and for missionary objects, £8,492.

UNITED STATES.

EVANGELICAL RELIGION IN TEXAS. — *Houston, Aug. 29th, 1856.*—Times continue good in Texas. Though we can report no special revivals of religion of a general character, several local churches of various denominations have added considerably to the number of their communicants. New church organizations are being made in many parts of our widely extended domain. Increasing attention is being given to the support of the ministry. The sentiment is gaining that there ought to be a class of men whose duty it is to devote themselves wholly to the spiritual instruction and welfare of the people of their charge, and that such have a right to an adequate support. Our clergy wisely abstain from the introduction of politics into the pulpit, and confine themselves to preaching the Gospel.

Texas is singularly and happily free from all heretical creeds, and unevangelical sects. So far as my knowledge extends—and it is pretty general—there is not one Unitarian or Universalist church organization in Texas. Campbellism has made but little progress. Romanism occupies quite a subordinate position, though twenty years ago it was the only form of religion tolerated by the then existing government. The type of the religion of this State is decidedly evangelical, though it must be confessed that Christianity does not pervade the masses of the community; yet perhaps, we on this subjects are not behind other new States North or South. Four religious newspapers—English—and one German—are published in the State, and all seem well supported. Our population is now about six hundred thousand. Much attention is being paid to the subject of general education. The literary taste of our citizens is fast improving. All enterprises connected with literature are prosperous. Bookstores are springing up in various parts of the State.

REFORMED DUTCH.

Comparative Statistics of the Prot. Ref. Dutch Church for 1855 and 1856.

	1855.	1856.
Number of churches,	364	380
Number of ministers,	348	368
Number of members received on confession,	1609	2551
Numb. received by certificate,	1474	1483
Total of Communicants,	38,927	40,413
Numb. of adults baptized,	290	369
Numb. of infants baptized,	2448	2754
Numb. in Catechetical instruction,	7796	10,729

Numb. in Sunday-school, 26,593 30,070
Contribution to religious and benev. purposes, \$77,999 46 \$85,898

The above useful comparative summary is taken from the September number of the Sower, the excellent monthly sheet issued by our Board of Publication. The footing in the last line will be found to differ from that given in the Minutes of Synod of this year. The difference is owing to the correction of an error made by the person who added up the summary for the Stated Clerk, as any may see by glancing over the column of the printed Minutes. The Church has made a gain during the year, of sixteen churches, twenty ministers, over fourteen hundred communicants, nearly three thousand catechisms, thirty-five hundred Sabbath-schools, and nearly eight thousand dollars in benevolent contributions. The increase is gratifying, but it is far from what might be reasonably expected.—*Chris Intel.*

Rev David Wallace, says the Congregationalists, has been dismissed from the pastoral charge of the Presbyterian church at East Boston, and has accepted an appointment to the Presidency of a College at Monmoth, Illinois.

ENGLAND.

ARCHDEACON DENISON'S CASE.—The judgement of the Archbishop of Canterbury in the case of Archdeacon Denison was pronounced on Monday. It condemns in the most decided manner the opinions promulgated in Mr Denison's published discourses, as being inconsistent with the Thirty-nine Articles; and the sentence will be followed up by Mr Denison's deprivation, unless he revokes his heterodox sentiments before the first of October. This is the heaviest blow and greatest discouragement which the Puseyites have ever received at the hand of a prelate of the Church of England. The judgement is one in which the friends of Protestant and evangelical principles everywhere will heartily rejoice. It is due to the courage and perseverance of the Rev Joseph Ditcher, at whose instance the proceedings against Archdeacon Denison were commenced, that the case was not quashed some months ago. It was through his interposition that the Archbishop took the initial steps in the case, after the late and the present Bishop of Bath and Wells had refused to institute proceedings against Mr Denison; and when the Archbishop, "scared at the

sound himself had made," came to the resolution of abandoning the case, from a short-sighted regard to the peace of the Church, it was through Mr Ditcher's application to the Court of Queen's Bench, in January last, that a mandamus was issued requiring the Archbishop to resume the proceedings according to law. Archdeacon Denison, from the first, rather courted than shunned investigation, and was understood to have published the discourses in question by way of challenge to the evangelical party. It certainly argued no small degree of audacity on his part to venture into Court to maintain that the opinions on the Eucharist contained in the discourses, were consistent with the Thirty-nine Articles, which he subscribed at his ordination. The dogma upon which he took his stand, is that which forms the rallying ground of the Puseyite faction, and has been the stepping-stone to Rome of the numerous clergymen who, with a degree of honesty and consistency which Mr Denison has been somewhat slow to emulate, have preceded that gentleman thither. The opinions of Mr Denison, however he and his friends may contrive to disguise them by verbose and mystical interpretations, virtually involve the Popish dogma of transubstantiation. He endeavoured in Court to open up the whole question by appealing to Scripture and other authorities; but the Archbishop at once closed the door against this mode of defence, by holding Mr Denison amenable to the standards which he subscribed on his first receiving orders, and which subscription he renewed on his being appointed Archdeacon. It will not, therefore, serve Mr Denison, and the puseyites any purpose to allege that he has been condemned without an appeal to the paramount authority of Scripture. That is a matter which Mr Denison professed to have settled with his conscience when he became a minister of the English Establishment; and now that his soundness in the faith is called in question, his only competent appeal is to the articles of his faith and the formularies of his Church subscribed on that occasion.—Convicted of an heretical departure from these standards, Mr Denison, as we have stated, is allowed time to rocant his erroneous opinions. Should he decline to take advantage of this indulgence, which is extremely probable judging from his antecedents, then the sentence of the Archbishop will be made,

final, by involving the penalty of a privation. An appeal to the Privy Council is talked of by Denison's supporters; but no such appeal is competent till the present sentence shall take effect.—*English Paper.*

SCOTLAND.

LAYING THE FOUNDATION-STONE OF THE NEW FREE CHURCH COLLEGE GLASGOW.—This interesting ceremony took place upon Monday the 18th ult. Dr Clarke, who laid the foundation stone, dwelt upon the necessity of the church's having such an institution in a city containing a population of 400,000, and upon the advantages which might be expected to accrue from it. The foundation-stone of the College Church in which Mr Buchanan is to be stationed, was laid at the same time. Dr Buchanan referred to the immense increase made to the church accommodation of Glasgow within twenty years. When he first came to that city, in 1833, there were only twenty-one Established churches. A great stimulus had been given by the Disruption. These were now represented by thirty-three churches in the Establishment, and thirty-six in the Free Church, or sixty-nine congregations in all. Besides this the United Presbyterian had been vigorously occupying the field, especially of late. But still need, for all prepared to bring along with them the gospel of the pure grace of God, urgently existed in all quarters of the city.

ITALY.

PAPAL CONCESSION TO THE PRESS.—The Tufin Correspondent of the *Times* writes:—"The Pope has lately granted power to the Bishops of this kingdom to allow the faithful to read and retain the journals prohibited *a jure et ab homine*, 'for so long as the liberty of the Press exists in Piedmont,' or for so long as may seem convenient to His Holiness. The meaning of this move is, that, hitherto, priests who acted strictly in accordance with their instructions, refused to give absolution at the confessional to persons who acknowledged to have been guilty of reading certain newspapers which the Church authorities thought proper to proscribe, and the consequence was, that the people, instead of being frightened into submission to the Church by such threats, persisted in reading the papers, and gave up going to confession."

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

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NOVEMBER, 1856.

No. 11.

CONTENTS:—

HOME MISSIONS.	PAGE.	OTHER MISSIONS.	PAGE.
Halifax City Mission,	513	Departure of the Missionary Ship "John Williams",	Ib.
FOREIGN MISSIONS.		The Barmese and the Karens,	525
✱ Letter from Mr Geddie.	515	Conversion of Romanists in Belgium, <i>Ib.</i>	
Foreign Missions,	518	North American Indians—Choctaws and Cherokees,	526
THE BUXTON MISSION in connexion with F. Ch. near Chatham, C W., <i>Ib.</i>		NEWS OF THE CHURCH.	
A Wesleyan Missionary murdered, 519		Closing of the Hall,	Ib.
Christianity in the Chinese Revolution,	520	Presbyterian Church burnt,	527
Missions in Turkey,	522	Annual Meeting of the Students' Miss. Society, West River Pictou. <i>Ib.</i>	
The Death Penalty in Turkey,	524	Notices, Acknowledgments, &c.	528

Home Missions.

HALIFAX CITY MISSION.

It is a melancholy fact, only too easily proved, that there are many in this city who are utterly ignorant of the truths of the Gospel and utterly regardless of the law of God—living here as if there were no hereafter—poor and outcast—in connection with no Church and apparently beyond the reach of any Church. It was with a view to the amelioration of the spiritual condition of these that the HALIFAX CITY MISSION was formed in the spring of 1852. It was founded on a catholic, evangelical basis; and ministers and laymen belonging to the various Churches of this city united, with the utmost cordiality, to forward its interests.

The first Missionary, Mr GORDON, was engaged in May 1852, and continued to labour in connexion with the Mission for the space of two years. Mr Gordon was alike remarkable for devotedness and discretion; and there are facts to show that, abundant as were his labors, they were crowned with proportionate success. It was with much reluctance that the Committee of this Mission parted with him when he felt it his duty to enter on another sphere of usefulness. His success in the work of the Mission greatly encouraged the Committee to persevere, and made them feel that God

had smiled approvingly upon their undertaking. They therefore as soon as possible secured the services of Mr John Steel, as Mr Gordon's successor. Mr Steel showed himself a competent and useful labourer, and was in the Committee's employ for one year. Mr Morton, the present City Missionary, entered on his duties on the 15th May last, and has ever since laboured zealously and indefatigably.

The following extracts from the Reports of the Missionaries will, it is hoped, be read with interest by the christian public. They indicate the object of the Mission, while giving some instances of the success attending its operations and the obstacles retarding them.

Mr Gordon says, "I found not a few Protestant as well as Roman Catholic families very ignorant of the most important doctrines of Christianity, especially the doctrine of justification by faith.—The Bible is seldom if ever read in such families, and some of them have not one in their possession! Most of those young people who in various parts of the city make the hallowed silence of the Sabbath evening give place to their oaths and horrid blasphemies, are the children of parents who give them no religious instruction. I have done all in my power to awaken such to a sense of their duty, and to make them feel the sanctity of the Lord's-day." "I would call the spe-

cial attention of the Committee to what has come under my notice of the exceedingly demoralizing influence of *houses of ill-fame* on the youths of this city. I am sure that many parents are entirely ignorant of the sad facts of the case. I performed the disagreeable task of visiting every house in Barrack Street in the evening; and the result of my visits is to confirm the startling facts brought to light by the midnight visit of Mr Scott, the Alderman, to one of these dens of iniquity. I have found young lads assembling at these houses at dusk to take the first steps of a course which, no doubt, in most cases, ends in the destruction of the soul. An excellent school teacher in the neighbourhood tells me that the youngest children in his school are injuriously affected by these houses." "I have distributed in various parts of the city seven thousand Tracts, and seventy copies of the Bible." "In six months I visited *one thousand* families; and in many of these I read the Word of God and spoke of things pertaining to eternal life." I held a prayer-meeting at Gerish Street; and taught a Sabbath School, in connection with Mr Kenneth McKenzic, at Freshwater." "I met with most opposition, even to personal violence, at the Green Market. In my missionary visits I was often threatened with injury, sometimes cursed and turned out like a dog. I never was injured but once in Albermarle Street."

After telling of the caution he exercised in judging of conversions, Mr Gordon says, "The first-fruits of my labours were, neglected children attending Sabbath Schools, and careless parents going to places of public worship." I have to bless God for making me instrumental in the conversion of a coloured woman who lately died in the Poor Asylum. She brought forth fruits becoming her christian profession long before her death, and while suffering affliction. The most careless could mark the change in her. Her prayers to God on my behalf shortly before she died seem to be still ringing in my ears. I may next mention an aged man, ———, who acknowledged that he was brought to a right knowledge of God's method of saving sinners by your missionary. Another old man, ———, received me very coldly at first, but by subsequent visits he was awakened to deep concern for his soul." A young woman who was drawn away by the errors of Deatry, from the truth as it is in

Jesus, professed to receive benefit from my labours. I directed her, and lent her good books; and I have reason now to hope that she is in the right way."— Mr Gordon mentions five other cases of conversion; but space will not permit more extracts at present.

Mr Steel says that the irreligiousness of this community surpasses in proportion anything of the kind he had witnessed in English cities. During the months of September and October, 1855, he visited 167 families. Among these he found two hundred and two individuals who were "ignorant, idle, and vicious." He distributed among them 9 Bibles and Testaments, and 347 Tracts.— In his last Report Mr Steel says, "Many of the lower classes are steeped in irreligion and abandoned habits. Thousands are living in indifference as to past, present, and future *Tract distribution is a stubborn necessity in Halifax.*" "One other class I will refer to, and that is the poor, outcast, abandoned female. These poor immortal souls are daily growing less mindful of the past and reckless of the future." "Private drinking shops are an intolerable nuisance in this city. They are the handmaid to all other wickedness. To my knowledge, many an inexperienced youth, whom shame and fear deter from the public-house, finds in the private shops an opportunity to establish the odious and soul-destroying vice of drunkenness. Young girls too frequent these places."

Mr Morton in his Report dated 4th June says; "I have visited 125 families living in Barrack Street, Albermarle St. &c. I have conversed with most of these on spiritual and eternal things. I read the Scripture and offered up prayer with 70 families—distributed 100 tracts. I have read the Word of God and engaged in prayer on board several vessels. My labors there have been well received. I have been encouraged by deep attention and have frequently seen the falling tear."

In his Report for the month of July, Mr Morton says: "I have visited 156 families—and in most of these I have read the Word of God, offered up prayer, and conversed freely on personal religion. I have distributed 270 tracts." In August he says: "I repeat my visits frequently to those to whom I think they may be of service. The sick and the infirm have had my special attention. I have been much encouraged by what

I have seen of the grace of God in several instances. One was that of a poor man residing in——. I saw him for the first time early in June. He was then weakly, but able to walk. He appeared ignorant of himself and of the plan of Salvation; but by the blessing of God on the reading of His Word, conversation and prayer, the darkened mind became enlightened; he felt the sinfulness of his heart; and was enabled to embrace Jesus Christ as his only Saviour. He died on the 16th July. The last time I saw him I asked if he could praise his Redeemer? He answered "I can do nothing else." During this month I have visited 188 families—distributed 184 tracts." In the month of September the City Missionary visited 166 families and distributed 230 tracts.

There is now in connexion with the Mission a RAGGED SCHOOL, which is free to the children of the poor, and where they are supplied gratis with such books, writing materials, &c. as are necessary for the prosecution of their education. The average number of pupils in attendance is *forty*; and it is gratifying to be able to state that not only many children but parents also have been benefited by the instructions of the School. Simple and beautiful hymns learnt in the Ragged School are now frequently heard beside lowly hearths and at street corners, from mouths which once were more accustomed to what was worthless, obscene, and profane.

In July last a SEAMAN'S BETHEL was

opened in connexion with the City Mission—the Trustees of the Argyle Street Chapel having kindly permitted that building to be used for the object. The Missionary holds service in the Bethel every Sabbath afternoon at three o'clock. The attendance is increasing. Referring to the Bethel service in his last Report the Missionary says: "We have had very solemn seasons; the word of Life has been listened to with marked attention."

A Bible-class is held by the Missionary every Wednesday evening; and he reports that it is growing in interest and usefulness.

Heretofore the Missionary has been accustomed to pay frequent visits to the House of Refuge; but the service of a regular chaplain having been recently secured for that institution, the city Missionary devotes a larger proportion of time to the inmates of the poor Asylum, the work House, and the Penitentiary.

The Committee, in conclusion, beg to state that they will shortly have to appeal to the public for funds to sustain the Mission for the coming year. They feel confident that when the field which the Mission is intended to occupy—the results attending its operations hitherto, and the prospects of usefulness opening before it, are taken into consideration, the needed support will be given as cordially and liberally as on previous occasions.

By Order of Committee,
ROBERT MURRAY, *Secretary*.

Foreign Missions.

NEW HEBRIDES.

LETTER FROM MR GEDDIE.

The following letter is a few weeks later in date than those formerly published, and, though it does not contain much additional intelligence, we deem it proper to lay before our readers:—

*Aniuteum, New Hebrides,
Nov. 6th, 1855.*

MY DEAR BROTHER,—

Your welcome letter of date Nov. 23th, 1854, came to hand last week.—The information which it contains about the prosperity of our Church at home, and the increasing interest felt in the

evangelization of the heathen, is very cheering to us. We rejoice to learn that a reinforcement of one or more missionaries may be expected here at no distant period. I trust that they are now on their way to these islands. How it will gladden our hearts to welcome them on these distant shores.

I sent off a large package of letters about three weeks ago. They were entrusted to the captain of a Sandal-wood barque, bound to Sydney, who obligingly consented to take charge of them. I hope the vessel may reach her destination in safety. She left this island in a very leaky condition, and several of her crew were laid down with fever and

ague. But Providence is kind and the weather is fine, at this season of the year, so I hope she may have a safe and speedy voyage, and that my letters may in due time reach you.

PROGRESS OF WORK.

For details about the progress of the Mission on this island I refer you to the letters now on their way. It is enough to say here, that we meet with little to discourage, and much to encourage, us in our work. The Word of God spreads, and I hope that its enlightening and saving influence is felt by many souls.—Teachers are now stationed in almost every section of the island, and heathenism sinks to rise no more.

OTHER ISLANDS.

Now that the gospel has been received by the Aneiteumese we have begun to look to the "regions beyond." At present we are making efforts to open Tana for christian missionaries. You have already been informed that we stationed two teachers on the south side of that island last year. We are now on the eve of sending two more to occupy Port Resolution on the east side. Their names are Nimitwan and Abraham, both Church members and men of high standing on this island. The former speaks the Tana dialect fluently, and both, as far as we can judge, are suitable persons for the mission in which they are about to engage. Their wives will accompany them, and also a young man to assist them in erecting their house. They go to their destination in the brig "Hirondelle," which has called at this island on her way to China. The captain (Rees) has kindly offered to take our teachers and land them free of charge. We feel grateful to him for this generous act.

I have every reason to believe that our teachers will meet with a cordial reception at Port Resolution. We recently had a visit from Nanwar, one of the chiefs of that place. He came to see for himself what christianity has done for Aneiteum, and also to solicit teachers for his own dark island. He was glad when we told him that we had teachers in readiness to go, and that we were now waiting an opportunity to send them. He hurried home two weeks ago to make preparations for their reception. The Tana chief says that many on his island desire to know the Word of God; but they are afraid of the disease makers, who on all the islands have shown an inveterate opposition to the gospel.

Our teachers take a house with them, which they are instructed to build without delay. It will I trust be a home for missionaries going to Tana, until they can erect houses for themselves. In the confident expectation that missionaries will be out in the "John Williams" for these islands, I shall have one or two houses in readiness for them, which can be erected and made habitable in the space of a few weeks after they land at their destination. This is an important matter when viewed in relation to health. It would be a criminal neglect on our part to overlook any means that might conduce to preserve the health of our unacclimated brethren. When ministers are so scarce at home, and the reluctance to come to these islands so great, the health of missionaries becomes proportionably valuable. You may rest assured that we will do every thing in our power to promote the comfort and usefulness of those whom you send.

TANESE LANGUAGE.

I enclose along with this a small book in the Tana language printed on this island. It is compiled from two books prepared by Rev Messrs. Turner and Nisbet, who formerly resided on that island. I have also in my possession a brief grammar of the language prepared by the same brethren, which I transcribed when in Samoa. Moreover, I have written to them for a vocabulary of the language as prepared by them, which I doubt not will be sent. These aids will be invaluable to the new brethren, who will know as much of the language in a few weeks with them as they could acquire in many months without them.

C. A. GEDDIE.

I have mentioned in former letters that I have instructed my daughter Charlotte Ann to come to Aneiteum, instead of going to Nova Scotia, as was originally intended. The reasons for this change are unfavourable accounts received about her health, and her expressed wish to come here. The former reason, I feel thankful to say, does not now exist, but the latter remains in full force. I hope that the step which I have taken, in so far as the Board of Missions is concerned, will meet with your approbation. If our dear child should be spared to come here, she will find before her ample scope for usefulness. It will be gratifying to the friends who have so generously contributed to educate her, to learn that her education is likely to

be turned to some account in the best of causes.

MISSION GOODS.

I am sorry to inform you that the supplies sent by the "Sydney" to Melbourne have not reached us. I received a package from Sydney via Isle of Pines a few days ago, and, as Dr Ross makes no mention of them, I conclude that they have not come to him. It is quite possible that they are still safe, though their detention is inexplicable. There is regular steam communication between Melbourne and Sydney four times a week, so that goods can be transmitted at any time. A box which you sent in the "Aurora" to Melbourne reached us two years after it was shipped, and that in a very damaged condition. In time to come boxes sent to the Mission should be accompanied by a letter of advice to the Rev Dr Ross. I will write to Dr Ross on the subject, and also to the Rev R. Hamilton of Melbourne, to whom I have recently written about other matters, and I hope the result will be either the supplies or definite tidings about them. In the present instance the disappointment will be considerable. The time when our native teachers receive their annual supplies is near at hand, and I have nothing to give them. Their supply last year was limited, and for this reason they need clothing very much.— In as far as they are concerned there will not be any trouble, for they will be satisfied when I tell them my disappointment. I am glad to say that, through the kindness of Mr Inglis, I have been able to forward to our teachers on Tana and Futuna a liberal supply of clothing, and also to give those an outfit whom we are about to send away. The plan we have hitherto acted on, in relation to our teachers abroad, is, for each missionary to make provision for those who have gone from his district.

I cannot close my remarks on this subject without expressing my admiration of the liberality of the friends of the Mission, and my thankfulness for their generous tribute to the cause of God.— What has been done shows that our people have the spirit and ability to do much in any good cause. I trust that their interest in the Mission may not be without its influence on your unworthy agents abroad, and that we may feel it our duty to labour with more energy in a cause, which, thank God, has taken hold of so many hearts at home.

SUPPORT OF NATIVE TEACHERS.

In your letter you request information about the support of native teachers.— We have at present four Samoan teachers on this island, two of whom are stationed in Mr Inglis' district and two in my own. They have always received their annual supplies from the missionaries of the London Society. This arrangement was made at our request, to prevent all discontent. They are natives, and we feared that, if they did not receive things of precisely the same amount and quality as their countrymen on the neighbouring islands, dissatisfaction would be the result. The value of clothing given annually to each Samoan family is from £3 to £4 sterling. In addition to this we always give them presents from the supplies you send. I may mention that one of the Samoan teachers, perhaps more, will return to their own islands when the "John Williams" comes. Their places will not be supplied by others. Any thing, therefore, that the Board of Mission gives for the support of Samoan teachers should go as a donation to the London Missionary Society for this object.

As regards our teachers, who are natives of this island, the people among whom they reside provide them with food, and we supply them with clothing. I have never drawn on your funds for any thing for their support, as the supplies hitherto sent have enabled me to fulfil to some extent my engagements to them. As civilization advances their wants will increase, but I have no doubt but the contributions of friends at home will enable us to provide for them, for years to come, without drawing on the funds of the Mission. Our teachers have no stipulated salary, but we give them yearly the amount of clothing they need, and if they have additional wants they make them known, and these we meet as far as possible. I mentioned in my last letter that a limited supply of hatchets, knives, chest locks, hinges, and tools of any kind, would be an invaluable gift to our teachers. At this date I have nineteen teachers settled, natives of this island, and hope to station another in a few days. Mr Inglis has about the same number in his district.

MISSION TO ERROMANGA.

The Erromanga mission has suffered severely from sickness during the past year. Four Samoan families were landed on that island last November, of

whom six persons are now in their graves, five have gone to other islands, and one only remains. Two teachers and their wives found their way to this island in a very deplorable condition, but I am thankful to say that their health has been regained, and we sent them to *Mare* a few weeks ago.

MR GEDDIE'S HEALTH.

I am sorry to learn from your letter that my occasional attacks of fever and ague have caused you solicitude on my behalf. I thought it proper however to mention them, that missionaries coming might not be deceived about the climate. Had I known the climate better, and used more precaution, I might have suffered less, and I doubt not but our experience will be beneficial to others.— But you are mistaken if you suppose I am broken down with fever and fever and ague, or that my constitution has been seriously affected by them. I feel about as vigorous to-day as when I landed on this island. But I now begin to see the important bearing that health has on the cause of missions on these islands, and I shall henceforth regard it as a sacred duty to avoid unnecessary exposure, and use all proper means for its preservation.

CONCLUSION.

I must now bring my letters to a close. I feel thankful that additional labourers are likely to come to these islands from you. The increase of your agents will be followed by a great increase of interest in the cause, and cannot fail to entwine other hearts around this mission. I suppose you have parted with them before this time, and I hope that in due

season you may be cheered with tidings of their safe arrival and entrance on their work.

I remain, my dear brother,
Very sincerely yours, &c.,
JOHN GEDDIE.

Rev James Bayne, Sec. B. F. M.

From the Record of the Free Church of
Nova Scotia.

FOREIGN MISSIONS.

At New Glasgow, this 14th day of August, 1856, the Foreign Mission Committee met and was duly constituted. Sederunt with the Convener, the Revds. D. B. Blair, John Stewart, Junr., and M. Sutherland.

The Convener submitted a statement of the funds which was approved. The Committee regret that no funds have been sent them since the meeting of Synod and agree to request to write all the Missionary Associations in reference to this subject,

The Committee agreed to correspond without delay with the Convener of the Free Church of Scotland's Mission to Turkey, and with the Convener of Foreign Missions of that Church. Also with the Boards of Missions of the Presbyterian Church of the United States, and of the Presbyterian Church of Nova Scotia, with the view of obtaining information regarding Missions in general; and that said information be conveyed to the Church through the *Missionary Record*, with the view of awakening a deeper interest in the cause of Missions,

Closed with prayer.

JOHN STEWART, Convener,
M. SUTHERLAND, Clerk.

Other Missions.

THE BUXTON MISSION IN CONNECTION WITH FREE CHURCH NEAR CHATHAM, C. W.*

The settlement at Buxton in temporal matters, has been self-supporting since its beginning; in the early part of last year, they determined to do something in spiritual matters. It was resolved that the Church should contribute to all the schemes of the Synod, besides taking up

a collection every Sabbath; also, that the scholars attending the missionary schools, should pay a small sum towards the support of the teachers. The rate was graduated according to the branches taught. It was also mentioned that those, who could not pay, would be taught free. The result has been most gratifying, notwithstanding the pressure felt by the settlers during the past year. Of those families who have sent to both schools, more than one-half have paid something, one-fifth have paid the whole, rate charged, and only twenty-two have paid

* This is a mission to the negroes, most of whom are fugitive slaves from the United States.

nothing. The Synodical and Sabbath-day collections, have been regularly taken up in the Church. The whole amount raised, from both church and schools is about seventy pounds. There are two schools at the Mission, a male and female. The female school was established last year, for the purpose of teaching the girls plain sewing, and those who might be willing to pay for it, the higher branches of a female education. In this department, we hope soon, to have some well trained female teachers. In the male school besides the common branches of an English education, Latin, Greek and Mathematics are taught. In both, the Shorter Catechism is used, and the Bible is taught as a religious exercise. One of the difficulties, we have had to contend with, in this branch of the missionary operations, is the frequent change of teachers. It is only five years since the schools have been opened, yet the teachers have been changed ten times, and although all the teachers, with one or two exceptions have been good, yet the frequent changes has had a paralyzing effect on the efficiency of the schools. Pupils have not made the same progress, that they otherwise would have done. The teachers who have hitherto been employed, have mostly been students, who were under the necessity of leaving every six months, for the purpose of attending classes in the College. The number enrolled, in both schools, during the past year, has been one hundred and thirty, and the average attendance fifty-eight. There are two classes, —one in Latin and the other in Greek; those reading Greek will be ready to enter College next November. The Sabbath school has been well attended during the present year, there are at present one hundred and twelve on the roll, and the average attendance is fifty-two. We still feel the want of permanent teachers in this department, although we are beginning to supply the deficiency in some measures by the aid of scholars who have received instruction in the Sabbath School. The Juvenile Missionary Society, organized twelve months ago, by the scholars, has been regularly kept up. At the Anniversary in February last, on opening the missionary box, it was found to contain eighteen dollars, which was voted by the scholars to the Calabar Mission, on the Coast of Africa. The attendance at Church is about the same as last year, varying from

one hundred and fifty to two hundred according to the state of the roads and weather. The number of members on the communion roll is fifty. One of these was a young woman, who had been educated at the Mission School, and for many years was a pupil at the Sabbath school. She was the first that has been received into the Church, from the Mission School. Her knowledge of the scriptures was clear, and she gave satisfactory evidence of her having experienced a saving grace. This is only the first-fruits, but we trust it will be followed by an abundant harvest. The Mission is only in its infant state, still it is an object of peculiar interest, and well calculated to call forth the good wishes of our own Church, and of all who feel an interest in the social and moral improvement of a long neglected and deeply injured race. It is only the day of small things, but we have good reason to thank God and take courage, for the measure of success, which has already attended our efforts. The school connected with the mission is progressing; and we trust the voice of its pupils, will one day be heard to advantage, from one end of the Province to the other. Nay, the time we hope may not be far distant, when they will vie with other, and more highly favoured lands, in carrying the lamp of eternal truth, and planting the cross on the remotest shores of Africa. Although I do not pretend to lift the veil, which hides futurity from the eye of mortals, yet I do most solemnly believe that, when Ethiopia stretches forth her hands to God, her own sons will be the honoured instruments, in the hands of God, in carrying religion and civilization to their benighted countrymen. Encouraged by the past we would look for greater triumphs in future, but above all would look for the Divine blessing without which a solemn mockery awaits all our efforts.—*Condensed from Sixth Annual Report.*

A WESLEYAN MISSIONARY MURDERED.

“Never since the death of the Rev William Threlfall, who was killed by Hottentot robbers in the year 1825,” says the *London Watchman* of the 10th ult. have the Committee and the friends of Missions had so deplore a calamity of the character of that which they have now the sorrow to place on record. The Rev J. Stewart Thomas was killed by the as-

sagais of an assailing party of Amaconda Caffirs at Beecham Wood, on Saturday, 14th June last. Mr Thomas had arrived only one week previously at Beecham Wood, to commence the organisation of a mission at that station, (as being more advantageously situated than Clarke-bury, from which he removed,) for the benefit of the surrounding Kaffir population. Some of the people resident on the Morley station had joined Mr Thomas at Beecham Wood; but it so happened that the Morley people some time previously had been called out by the British resident to join in an attack on a division of the army of Damas, a son of Faku, returning from a tribal war with Amampandoms, in which attack two or three men were killed by the Morley people, and about one hundred and sixty head of cattle captured. This most unwarrantable departure from the general rule, that natives residing on Mission stations are not to take part in tribal disputes appears to have led to the fatal consequences we now deplore. Damas, it is said, remonstrated against Mr Thomas receiving the Morley people who had been engaged in this affair to Beecham Wood; and his followers were heard to say that they would not rest until they had taken the life of the native teacher who had led on the attack. The Government awarded compensation to the Chief Faku for the act of their agent; and advised the Umumbi, whom the Morley people had assisted, to pay a fine for their share of the outrage, which they refused to do. The Government officer finding his advice rejected, said he would leave it with Faku to settle with them. He had only left the neighbourhood three days when Faku's people made an attack on that part of Beecham Wood which was occupied by the Morley people and captured a number of cattle. In this attack one native was killed and five wounded; and a little girl unfortunately burnt to death. Mr White remonstrated with Damas on hearing the report of this affair; but Damas refused to return the captured cattle, giving as his reason the injury he had received from Umumbi, with whom the Morley people had identified themselves; stating at the same time that he had no quarrel with the other settlers at Beecham Wood and would not hurt them. One of his petty chiefs, however, not having the same knowledge or being influenced by the same views, conducted his men to

make an attack on the mission station. Damas hearing of it, sent a messenger desiring them to return but unfortunately the messenger arrived too late; the fight had begun by an attack on the mission cattle-kraal. Mr Thomas hearing the alarm, went to the cattle-fold, taking with him the artisan, hoping the assailing party would respect the character of a missionary. He discovered his mistake; but it was too late; he was struck in the back by an assagai, and receiving several other wounds was carried home, and died within two hours!" A correspondent of the *Graham's Town Journal* writes: "I gave you some particulars in my last of the death of the Rev J. Thomas. It appears that he had received information that an attack upon his station was contemplated, and it is now thought that the savages came with the full intention of killing him. When the first intimation of the attack reached him he hastened to the spot, and on being recognised, the attacking party cried out 'Kill him,' 'Destroy him,' & words to that effect. He then called out that he was their missionary, and ran towards home, when he was stabbed. The first blow brought him to the ground, and while prostrate, he received four more wounds. No attempt was made to kill any other person about him, nor can I hear that any more lives were lost. A tambookie chief on one of Mr Thomas' stations, when he heard of the event, went down with some of his people, and took the bereaved widow to his station in order to afford her protection. The only excuse that can be made for this sad event is, that the missionary had two men upon the station who had offended Faku in the late disturbance; but since that affair had already been settled to the expressed satisfaction of Amaconda chief, who had received ample remuneration, this excuse no longer existed."

CHRISTIANITY IN THE CHINESE REVOLUTION.

In our Sept. No. we inserted a short article from the Philadelphia Presbyterian giving an unfavourable account of the Insurgents. The following gives a more favourable view of them.

In the North Chinese Herald, published at Shanghai, June 7, 1856, we find a very extended and elaborate letter addressed by one of the Missionaries, Mr W. A. P. Martin, to the Attorney General of the United States, setting forth

the condition and principles of the great Chinese rebellion. He regards the movement as eminently *Christian* in its inception and progress, and on its success he founds strong hopes of the spread of true religion in China. Mr Martin says that "latterly it has been hinted that the Insurgents are laying aside their profession of Christianity." This is however a groundless conjecture, thrown out to disparage the revolution. Such an event is next to impossible in the nature of things. Christianity is so interwoven with the entire constitution of the party that they cannot exclude it without hazarding its dissolution. The chief claims the throne by virtue of a commission from the Heavenly Father, and publishes to his people that he has achieved his most splendid victories by the help of Jesus. And it is by the inspiration of the Holy Ghost that the Eastern King pretends to guide his counsels. They cannot therefore drop these pretensions without forfeiting the semi-idolatrous reverence, with which they are regarded by their followers—they cannot abjure Christianity without invalidating every decree issued since the commencement of the revolution, and abrogating their whole political system. Indeed so zealous have the Insurgent leaders been in diffusing a knowledge of the rudiments of Christianity among their own followers, and so successful in imparting their own zeal, that there is not now on the face of the earth any other military body, which is so fully pervaded with religious enthusiasm.

"Here on the borders of the contested region, we have frequent opportunities of meeting with those who have been among the rebels. One of my Missionary colleagues copied a hymn which contains a beautiful summary of Christian doctrine, from the recitation of a Ning-po man, who had been for a time detained among them; and I have myself obtained the same from two others, one a native of Nanking and the other a refugee from Chin-kiang. The account of the practices of the insurgents given by the latter, is so interesting that I shall relate a few particulars. Immediately on entering the city, religious tracts were put into his hands, after reading and approving of which he received the rite of baptism, by kneeling (in company with others) repeating the above mentioned hymn, with a doxology to the Trinity, renouncing his sins, swearing fidelity to

the cause, and then washing his bosom with a towel, which they call 'cleansing heart.' The Sabbath, though not strictly observed, owing to the interruptions incidental to a state of war, was still distinguished from other days. On the evening previous, a banner was hoisted bearing the inscription 'The morrow is the day for worship, beware of disregarding it.' At daybreak on Sabbath morning the troops were called together for prayer, and at a later hour they assembled in places called "Worshipping halls," to hear a discourse from some officer, on the righteousness of their course, the certainty of success, the wickedness of idolatry, and the oppression of the Tartars; or in lieu of such service which was always accompanied by prayer, to be examined as to their acquaintance with the religious manuals of the party. Those most esteemed were, the ten commandments with notes, the ode for Youth, commencing with a brief but correct statement of Christian doctrine, and concluding with the duties of social relations; the Trimetrical classic, which after giving an epitome of the book of Genesis, and a detailed account of the deliverance from Egypt, speaks of the coming of Jesus Christ to save the world, and then proceeds to describe the Mission of the 'Celestial king' to deliver China from the Tartars. Of these the narrator repeated from memory considerable portions: together with a hymn and prayers, which each soldier was expected to recite daily as a devotional exercise. Those whose hair had grown long in the service were generally the most devout and were often seen on their knees repeating their morning prayer, while putting on their clothes; but their later adherents, who had learned those forms by constraint, would slip away to their breakfast without prayer, unless they were observed by some officer. They were even required to say a separate grace before meat. In times of peculiar danger they were accustomed to fall down, at any time and in any place, and implore the Divine assistance."

The success of the insurrection, Mr Martin contends may be useful to the cause of Christianity, but its suppression cannot be otherwise than pernicious.

The bishop of Victoria has also publicly stated that "if foreign intervention shall restore the sinking fortunes of the Imperialists, then it may be confidently predicted that the civilization of this

vast empire will be hopelessly postponed; and the conversion to Christianity of this people, will (to human view) be indefinitely delayed. The pæans of Manchu triumph will be the melancholy dirge of a vast nation, having her liberties entombed among the dead, and sinking into the lowest depths of political annihilation."

Christianity in the eyes of many of this people is already identified with the Insurgent cause; and while it prejudices them against the revolution their animosity would in the event of its failure (as they mistake for its cause that which is only a concomitant,) recoil against foreigners, for causing them to "suffer so many things in vain, if it be yet in vain." Missionaries would be treated as political incendiaries, and the Bible be proscribed as a dangerous book. Certain papal Missionaries might perhaps exult in such a result, to what they regard as protestantism. But that would be the short-sighted folly of those Jewish partizans, who triumphed in the fall of a rival faction, while their city was besieged by a Roman army and their own doom sealed by that very event.

MISSIONS IN TURKEY.

The following account of the progress of Missionary operations in Turkey was made by Dr Hamlin of the Armenian Mission at a meeting held in New York.

When he went to Constantinople in 1838, it was difficult to hold any intercourse with the people. The Armenians thought if the Gospel were preached, their own religion would come to an end, and everywhere anathemas were heard against any who should listen to the preaching or show favor to the missionaries. His own house was often attacked, and it had sometimes been necessary to have a guard to protect it from the people. Now all is changed, and an affecting contrast was presented when he left last May, the people expressing the kindest feelings towards him, and wishing him a safe journey, and quick return. He could truly say, he had entered under showers of stones, and left under showers of tears. This is the effect of preaching the Gospel. He next noticed the progress in education. Eighteen years ago all the missionary schools were closed by anathemas; now there are 17 in Turkey, and he ventured to say that instruction imparted in them was

more strictly biblical, than in any 17 schools in the United States. Ten years ago the Armenian Patriarch anathematized the English language, so that no one could study it without coming under an anathema. But recently the great Armenian Patriarch himself inaugurated the study of the English in the female institutes. The Seminary at Bebek has sent forth 17 native preachers, whose influence alone is worth more than all the school has cost the Christian world. Besides, from the seminary have gone forth others who have been useful as workmen, proof-readers and interpreters. The latter were of much service in the late war, especially in removing prejudices to the English.

Till lately there has been great opposition against the Protestant Armenians, but, when he left, all of their number could find employment, so as to need no assistance from the mission.

There has been also great advance in the influence of the Press. Though it was formerly anathematized, they have now to learn the name of the town, where the issues of the mission at Constantinople are not to be found. Lately in the Holy Synod, there was a motion made that the Scriptures be translated into Turkish Armenian under the direction of the Patriarch himself. It was argued that if the people did not get the Bible from him, they would from the American Missionaries. Though the motion was lost by a slight majority, the fact of its being made in such a body and argued, speaks much.

In the direct preaching of the Gospel great advance has been made. When he first spoke to them in Armenia, he could get but five or six hearers. Now there were not buildings large enough to contain those who came. So it is throughout the empire. He narrated some incidents of his first experience in Turkey, showing how great were the difficulties and dangers passed through by those who sought to hear or to make known the Gospel. Entering Nicomedia quietly, for it would not have been safe to have it known that an American missionary was there, he stopped in the Greek quarter. He received a communication stating that some converts would meet him in the garden of a certain brother at 4 o'clock the next morning, Sunday, and at 3 A. M. one would come to guide him thither. Rising while the city was wrapt in sleep,

they passed beyond the city, and walked two miles through a street with a natural hedge on each side of various fruit trees, where the nightingales were sweetly singing, and arrived soon at the appointed spot where several were gathered. A careful watch was kept, and whenever any one was heard approaching they immediately stopped speaking, till they felt again safe. After four hours, they took breakfast, and then spent four hours more in communion with each other, and so through the day till the meeting closed, when it being dark again, they parted one by one by different paths. At another time hearing that a dying person wished to see him, he was told that if he would risk being found by the police and imprisoned, he might make the visit at midnight, going without a lantern as required by law. It would have been dangerous to have it known that a missionary visited the house. Yet he succeeded in going, and found the dying man in the triumphs of faith. At that time it was difficult to get passports from place to place, and the mail was examined. The converts at Adabazar wishing to communicate with their brethren at Nicomedia, found an opportunity to do so by a Jewish teamster. Arriving at the house in Nicomedia where they were assembled at midnight, his knock occasioned some alarm. But they soon found him the bearer of a letter from the brethren at Adabazar, which read: "We are fourteen men true and faithful. There is death, but no turning back." A noble letter.

There are 31 churches in different parts of the Turkish empire. Of some, all the members have been bastinadoed. These churches have opened the Mussulman mind to the gospel. Eight years ago, we had no access to the Mahomedan mind. This was greatly owing to their impressions of Christianity derived from what they saw in the Roman Catholic Church. The Mussulmen have a hatred to every form of idolatry, and this they see in the pictures, the mass, and especially in the doctrine of transubstantiation, which seems to them both wicked and ridiculous. Hence it is not strange they looked upon Christianity as absurd in morals and doctrine. The Mussulman's idea of Christianity being connected with idolatry, getting drunk, cheating, etc., they are surprised at the course of the Protestants, whose integrity is having an effect on their minds.

The colporteur in Constantinople sells 100 copies of the Scriptures a month. A colporteur who was interdicted by the governor of a province went to see him with a selection of his books, and being requested, read to him from the prophet Moses, the account of the creation, of Abraham, the testimony against idolatry, which delighted the governor; also from the Psalms and the words of the Messiah, till having read eight hours, his throat was so dry he could read no longer. The governor told him to continue his work, and that he would protect him in the sixty villages under his rule. It is hoped salvation has come to that house. He related an interview with an Armenian Catholic, who after several conversations was led to see his error, and was converted. For some time he was subject to persecution in his family, till four of his brothers were also converted. He went to Salonica, and has since been laboring as a colporteur with one of his brothers. A Mussulman and his family were there converted, and he preaches wherever he goes, often to the boatmen on the rivers. Thus the gospel is reaching the Mussulman mind, and prejudice is gradually passing away.

In closing, Mr Hamlin alluded to the influence of the late war in regard to the missionary work. The question of religious liberty has long been considered by the ambassadors of different powers at Constantinople. This war of the Crimea was needed. The Catholics had sought the protection of Turkish laws for Mussulmen who should embrace their religion, and now they have united with the power of England to secure religious liberty. How plainly do we see the hand of God in this. The Sultan has been obliged to disavow one of the plainest precepts of the Koran.

The British missionaries began the work by distributing the Scriptures among the Armenians before the American missionaries went there. Sir Stratford de Redeliff said to the American missionaries, "I can do for you what I cannot for British missionaries, as I would be suspected of political design, and you can do what British missionaries cannot, as they would be suspected of political motives."

Hitherto the Mohammedan population have possessed the greater part of the country, and a Mussulman could not sell to a Christian. Now a free tenure of property is asked for, liberty for one to

sell where and to whom he will. God's hand is in this. Yet remember how feebly the work has been commenced. There are thirty-one churches among thirty-two millions of people. There must be more men, more means. Let parents consecrate their children to the work, &c. Then we can go forward confident that the time will soon arrive when God will bring all nations into subjection to him."

THE DEATH PENALTY IN TURKEY.

The Rev Mr Lansing, American Missionary at Damascus, now on a visit to this country, delivered an address a few days since, which we had the opportunity of hearing, in which he stated that the firman of the Sultan, granting the free exercise of religion in his dominions, was very incorrectly understood in this country: that in the East it is well known that it does *not* grant to the Moslem the right to renounce his religion and become Christian, but on the contrary it has respect to the existing sects of Christians, while the old despotic law to prevent apostasy, with its death-penalty, still hangs in *terrorem* over the heads of the Mahometans.

This view is taken of it by others who are confident that the wishes of American and English Christians have led them to anticipate more from this new firman, than the facts of the case will justify. But the missionaries at Constantinople have publicly expressed their opinion that the new legislation is as great an advance upon the past, as is safe and desirable at the present, and we may hope that the work of reform now inaugurated will be pressed forward with as much expedition as is consistent with the safety of the cause itself.

It is not probable that the penalty of death will be inflicted again for the crime of Moslem apostasy. In whatever part of the empire the offence is committed, capital punishment cannot be inflicted for this or any other offence, until the sentence has been reviewed and approved by the Sultan's government at the capitol. The Sultan has now become so identified with Western politics, and the integrity of his empire made so dependent on the sympathies of Western powers, he will be slow to inflict such another outrage on public sentiment, as he did so lately as in 1853

when he put a subject to death for confessing Christ to be a greater prophet than Mahomet.

The great merit of that firman, of imperial indulgence, is the protection it secures to the protestant missionaries and their disciples in the Turkish Empire. The mass of Moslem mind is as yet unaffected by the gospel, but there is a mighty work now going on around this inert and sunken people, which will eventually act upon them for their elevation and conversion, if their existence as a nation is preserved. We must not anticipate Providence. God is working wonderfully in the East, but thus far the way into the Moslem heart has not been found. It will be, and the gate will be opened.—*New York Observer.*

DEPARTURE OF THE MISSIONARY SHIP 'JOHN WILLIAMS.'

The 'John Williams' has again left London for the islands of the Pacific. This is her fourth voyage thither; and, as on former occasions, she is expected to be absent from this country four years. The young people connected with the Congregational churches have done nobly in again subscribing and collecting more than enough money required for her repairs and outfit. An interesting farewell meeting for prayer and exhortation was held in the boardroom of the Mission House. Among those present were the Rev John Barff, who for some years has laboured in the Tahitian group, and, after recruiting his health, and that of his wife, has again gone out; and the Rev Wilberforce Philip, (third son of the well-known African missionary,) who is just entering upon ministerial work, and who is to labor in Africa. The missionary ship, after calling at the Cape of Good Hope, will sail to Melbourne, will thence proceed to Hobart Town, and next to Sydney, and, on leaving Australia, will go to the Tahitian isles. Having visited the different islands of this group, the ship will proceed to Mangaia, Rarotonga, and Aitutaki, which are between 600 and 700 miles from Tahiti. The Rev W. Wyatt Gill will there embark and proceed from Mangaia to Karotonga, to reinforce that station: and the six islands of the Hervey group will continue to have the labors of Mr Buzacott, who has already given thirty years' service; Mr George Gill, twelve years' service; and Mr Wyatt Gill, who has been there five years. The landing

of Isaiah on Karotonga, from his visit to England, will be an occasion of no small interest to the people of the island. The ship also takes out 5,000 copies of the Bible, and a large supply of other books, in the native language, which have been printed in this country. Sailing from the Hervey Islands, the ship will proceed to the Samoa group, which lie about 900 miles westward of Karotonga; and amidst their joy, disappointment will arise in the hearts of the brethren there, as they go on board, expecting to receive young missionaries from England, but finding none. From this group in Central Polynesia, a noble company of Karotonga and Samoan teachers will embark on board the ship for the Islands of Western Polynesia. These will be accompanied by one young missionary, (Mr Gordon,) to enter on the inviting field of Tanna, Lifu, or Erromanga. About this time next year the ship will have reached our extreme stations on these Western Islands, and then it will return through all the groups eastward, visiting every island occupied by missionaries or native teachers and thence back again through the groups, doing entirely missionary work, on its way to Sydney. Thus, during the ship's four years absence from England it makes about two visits a-year to each island, and an annual voyage to Sydney for supplies, which, besides the outward and homeward voyages, gives a working distance of many thousands of miles every year.

THE BURMESE AND THE KARENS.

A missionary who has just returned from Ava, brings some pleasing intelligence from Pegu. He considers the population rapidly reviving. The great emigration which occurred during the war has ceased, and the stream has set in for the south. Night after night Burmese families make their way over the frontier, and announce to the authorities their determination to settle. The Karens, always devoted to the British, are pressing in from all quarters. They are exceedingly well treated, and express their determination, not in units or tens, but in thousands, to become christians. Meanwhile, they are cultivating the jungle, taking contracts, setting up shops, starting fleets of trading boats, and generally enriching themselves and us. It is their industry which has so greatly improved the revenue. The delight of the

Karens at finding themselves equal to the Burmese, and their evidence in courts of law, is said to be most affecting.

CONVERSION OF ROMANISTS IN BELGIUM.

Montauban (Tarn and Garonne.)

July 26, 1856.

This country is distinguished for the efforts of Christians to promote the kingdom of Christ, and successfully. True, many Belgians are plunged in gross superstitions and listen to the priests as to angels from heaven. But others, and in great numbers, disgusted with the puerile practices of Popery, or revolted by the insatiable cupidity of the clergy, are eager to hear the Word of God; and when they have received it into their hearts, they join openly the Reformed communion.

The proof of this progress was furnished abundantly at the last annual Meeting of the Society for the Evangelization of Romanists in Belgium. I will quote, abridging some of the facts mentioned by the speakers.

M. Van Maesdyck, ex-Popish priest, converted to the faith of the Gospel for seventeen years, and pastor among the Flemish population of Brussels, has a flourishing congregation. "This flock," he said, "reckons now 1,300 members, most of whom were born in the errors of Romanism. At Vilvorde, near Brussels, a small congregation of Papists meet every Sunday, and an evangelist visits from house to house, during the week, those who dare not attend public service. So at Bruges—the stronghold of the Romish Church in Belgium—the work of the Lord begins to prosper.

A colporteur, ex-Papist, has there distributed, this year, more than 150 copies of the Scriptures, and 800 to 1,000 religious tracts. Further, he gathers every Sunday twenty to thirty hearers, eager to hear the truth. One of them has died in the faith, saying to the priest who exhorted him to confess, "I have found the only true Mediator, Jesus Christ, and I die in peace."

The Baron de Botzelaer next read the report on the Flemish school opened at Brussels two years ago. It has eighty pupils, of whom twenty belong to Romanist families.

M. Prader, pastor at Liege, gave some account of the state of religion in that great city. Liege contains about 80,000 inhabitants, of whom three-fourths are

infidels. The influence of the Popish clergy diminishes sensibly. Some Protestant chapels have been opened in the neighbourhood of Liege. The village of Cheence sent a delegation to the pastor, Mr Prader, inviting him to preach to them the Gospel, all the peasantry being indignant against the priest, who spoke only of the Virgin Mary, as if all christianity consisted in this idolatrous worship.

At Antwerp, a colporteur sold, in a short time, 1,779 copies of the Bible. At Bouxerie, a commune on the frontiers, is a flock of 240 persons who all without exception, have quitted Popery for the Protestant faith. Similar success has been obtained at Charleroy, at Jumet, and at other places, in spite of the perfidious efforts of priests, who stirred up the fanatical populace against the new converts.

NORTH AMERICAN INDIANS— CHOCTAWS AND CHEROKEES.

The number of Aboriginal Indians still occupying the wastes of North and South America is computed as high as 10,000,000, of whom it is estimated that there are 4,500,000 in North America, including Mexico and its dependencies. The Protestant missions among the tribes within the territory of the United States have afforded much encouragement. From recent communications as to the Presbyterian missions among the two above named tribes, we learn that no part of the country seems to have been more blessed with the outpouring of the Holy Spirit, than the Choctaw country, where the missiona-

ries are organized into a presbytery, including 12 members, 3 licentiates, and 15 churches. During the past year, there were received on examination 146 members, besides 24 on certificate. The total number of communicants is 1494, of whom 118 are coloured people; and the Sabbath scholars number 1134. A new field seems opening to the American Tract Society among these tribes for colportage. The nation of the Cherokees has had the benefits of missions for 30 years. They have schools, and 2 higher seminaries, annually sending out a larger number of qualified teachers than their schools require. The great mass of the nation can read, and a large proportion of the adults are members of the different churches, yet there are very few books in their families. The children have a taste for reading, but have no books, excepting the Bible and school books. Their education has been altogether religious, and it is mainly religious books which they want. Native Cherokees, well qualified for the work, are ready and anxious to engage in the work of distributing such publications; and not only missionaries of all denominations, but the chief of the tribe, with all their educated and leading men, welcome the proposal of sending colporteurs among them, as supplying a deficiency painfully felt by all. A general agent of the Tract Society recently visited them, and collected on one Sabbath at the capital, where he preached three times, about 200 dollars; the principal chief, with whom he stayed, gave 50 dollars. Two well qualified men are ready to engage as colporteurs, both of them sons of missionaries, born in the nation, and well acquainted with the language.

News of the Church.

CLOSING OF THE HALL.—The Theological Hall closed on Tuesday the 14th ult. Seven students were in attendance, who delivered a variety of exercises. Among these were essays for the Biblical Literature Class, Homilies, Lectures and Critical Exercises. They were also examined in Hebrew and Chaldee, in which they exhibited a proficiency highly creditable to Professor Smith.—Two of them also read portions of the

Syriac New Testament. This last has been introduced into our Hall this season for the first time, and the progress made by those who had devoted their attention to the subject was highly gratifying.—Altogether, though the number in attendance was smaller than on some former occasions, the examination was among the most satisfactory we have yet had.

On Thursday, the 2nd Oct., the new Presbyterian Church at New Langholm, Cascumpec, P. E. I., took fire about 12 o'clock, the carpenters and other workmen being on the spot at the time, but so rapid was the conflagration, that not even the Bible which was placed in the pulpit for Divine Service on the following Sunday, could be saved. As there was no insurance effected, and having cost £400 to £500, it is a severe loss to the settlement, besides the disappointment. Mr Henderson, the contractor, is a severe loser, having lost all his tools in the building.

We sincerely sympathize with the congregation of Cascumpec and their young pastor in this trial. We are happy to learn that though to some degree "cast down," they are not disheartened by it, and are taking active measures for the erection of another place of worship.—We trust that the other portions of the Church will assist them in the work, and thus illustrate the words of inspiration, "Whether one member suffer, all the members suffer with it."

One word as to the cause of this event. It is supposed that it originated from some persons smoking. Surely not without cause did our Synod warn its ministers and members against such a practice.

ANNUAL MEETING OF THE STUDENTS' MISSIONARY SOCIETY, WEST RIVER, PICTOU.—The Annual Meeting of this Society was held on the 11th inst., when the usual business of the Society was transacted. Very little, however, has been done during the past year in furtherance of the objects of the Society, and its efficiency appears to have been gradually declining for several years.—This circumstance was considered to be chiefly the result of the want of more systematic arrangements in carrying out the objects of the Society, and of insufficient information throughout the Church respecting its operations and design.—The members of the Society were, therefore, impressed with the necessity of adopting a more comprehensive and efficient scheme than heretofore, which might be productive of more desirable results. Taking also into serious consideration that, as the missionary operations of the Church are becoming greatly extended, both at home and abroad, additional funds will be required in or-

der to enable the Church effectually to carry out her schemes, they felt that their duty to the great Head of the Church required them to put forth vigorous efforts for the purpose of augmenting the funds referred to, and also of lending their humble services in awakening among the people a greater interest in missionary enterprises. In adopting such a course they are only following the example of the students of the parent Church in Scotland, almost all of whom hold missionary meetings with good effects both to themselves and to the people, by exciting an interest in missionary schemes and collecting funds. Some possibly may be disposed to think that the people in connection with the Presbyterian Church in this Province are already contributing liberally for missionary purposes, and that there is danger of enthusiasm on the subject; but no apprehension need be felt in this respect, while many of the human family are regardless of their eternal interests, and great numbers of them are entirely ignorant of the truth as it is in Jesus.

From such considerations the members of the Society unanimously resolved to adopt the following plan for the ensuing year; viz., that each individual visit the respective congregations annexed to his name for the purpose of delivering addresses on missionary subjects, and receiving contributions in aid of the missionary schemes of the Church; also with the view of awakening a greater interest in those important objects, always, however, co-operating with the pastors of the several congregations.—Mr Daniel Fraser,—the congregations of Mabou, Antigonish, and Merigonish;—Mr Isaac Patterson,—those of Pictou, Tatamagouche, River John, New Annan, and Primitive Church, New Glasgow;—Mr Samuel F. Johnston,—those of Parsboro, Economy, Lower Londonderry, and Upper Londonderry;—Mr Thomas Sedgewick,—those of Musquodoboit, Slubenacadie, Nine Mile River, and James' Church, New Glasgow;—Mr James Murray,—those of Halifax, Truro, Onslow, Stewiacke, and Green Hill;—Mr John D. McGilvray,—those of West River, and East and West Branches, East River. The other congregations to be visited, if practicable. Mr Robert Laird,—those of Prince Edward Island, as far as practicable.

ROBERT LAIRD, Secretary.

Notices, Acknowledgments, &c

J. & J. Yorston acknowledge receipt of the following for the Foreign Mission, viz:

A Table Cloth and Towels from John Gammell, senr.; 4 pair Stockings from Mrs Benjamin Tupper, Upper Stewiacke; and a few yards home-made Flannel from Mrs Flemming, Stewiacke—per the Rev James Smith.

A box of Cloth, &c., value £22 14s. 6d, from the Bedeque congregation—per the Rev Robert S. Patterson.

One dress home-made Cloth, 15s. from John Collie; Cash 2s 6d from Mrs Collie; Cash 2s 6d from a friend.

Pictou, Oct 20th, 1856.

Monies received by the Treasurer from 20th September to 20th October 1856.

Missionary Schr "John Knox."

Sept. 22. Children of Sab. School,			
Fisher's Grant	£0	17	6
Children of Sab. School,			
Prince Town, P. E. I.	19	0	
Mrs Dav. Stewart, Char-			
lottetown, P E I.	8	4	
17. Collected by Miss H. Mc-			
Coul & Miss C. Gra-			
ham, Durham, W. Riv-			
er, Pictou	3	13	4
18. Sab. School Children,			
Up. District, N. Annan	5	0	
<i>Home Mission.</i>			
6. Collection Prince Street			
Church, Pictou	7	2	6½
<i>Foreign Mission.</i>			
16. Students' Miss. Society,			
PEI, per R. Laud, Esq.	1	14	4½
18. Mr Benjamin Tupper,			
Upper Stewiacke	1	0	0

Rev J. L. Murdoch acknowledges receipt of £5 7s 6d from the Presbyterian congregation of Annapolis for Domestic Missions.

Rev S. Johnson, Harvey, N.B., acknowledges the receipt of the following sums for the missionary schooner "John Knox":—From the children of his Sabbath School, £6 11s; one gold sovereign, the donation of a lady connected with his congregation.

Mr Armstrong, of Kcempt, acknowledges receipt of the following sums for the new Presbyterian Church recently erected there:

Truro	£2	0	0
Pictou	2	0	0
Mrs Capt Cameron		5	0
Robert Grant, preacher	1	0	0
	5	5	0
Nine Mile River congregation	3	0	0
Rev J. Cameron	1	0	0
	4	0	0

Boards, Standing Committees, &c.

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

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

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

Seminary Board.—The Professors, ex officio. Rev Messrs McCulloch, Baxter, E. Ross, Wyllie, Cameron and McKay, and Messrs Robert Smith, David McCurdy and Isaac Fleming. Mr McCulloch, Convener.

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

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

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.

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 to the 22nd.

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