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THE
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“THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD.”—Prov xix. 1.

PLENARY INSPIRATION OF THE SCRIPTURES AND MODERN THEORIES OF PARTIAL INSPIRATION.

In the present article we design to review some recent theories of partial inspiration which are exercising a most vicious influence upon the Theology of the present day. These views have been maintained by men whom we are loath to class with the enemies of Christianity, nay, very imperfect views have been held by men whom we regard as in the main evangelical, and who have done some service to the cause of godliness. This is the great failing even of the Evangelical party of Germany. Even such men as Tholuck and Neander and others who have done good service to the cause of truth in the fatherland are here strangely astray, and their progress is proportionally hampered, while we have lately had theories of inspiration promulgated, which, while we are loath to class their authors with the enemies of revelation, are really infidel in their tendency.

Among those who hold the doctrine of Plenary Inspiration, there are been differences of statement on the subject. Calamy and Maldane contend for a theory of verbal dictation which would make the sacred writers mere amanuenses of the Holy Ghost (*Calami spiritus*). Gausson in his delightful little work on this subject seems to contend for the same view, but he has since disowned it and even pronounced it as mischievous. But the great body of Protestant theologians, Dick, Henderson, Chalmers, Tivestin and Smith, maintain that while we cannot regard the sacred writers as mere scribes, that such an influence was exerted over their minds, as infallibly direct them what to say, and what to omit, so that we should see the truth, the whole truth and nothing but the truth, so far as is necessary to the main object of the Bible; and that while we cannot say that the very words were dictated to them, yet such an influence extended to the words selected as would prevent the use of any that would convey untruth or sanction error. Notwithstanding the minor differences between these two classes they are united in the main. They both hold the grand principle of plenary inspiration.

But there are many who will agree that Christianity is a supernatural revelation—that that revelation is contained in the Bible, which thus possesses an authority peculiarly his own. Admitting this, they avow that there is not such an inspiration as to preserve them from error. It is lamentable that here the great body of the Evangelical party of Germany should miss the truth. Even such men as Tholuck and Neander and others who have done good service to the cause of truth in the fatherland are here strangely astray. The former of these has lately published on the subject, and he openly avows that in the Old and New Testament there are “numerous proofs of inaccuracy in matters of fact,” and from this and the alleged discrepancies between the Evangelists, the differences in the versions of the discourses recorded by them argues against the idea of any infallibility attaching to the sacred writers. Neander’s views as exhibited in his *Life of Christ* are little better, and a large portion of German Theologians are ranked under the same banner.

It is with deep sorrow that we behold such men in such a position. They give decided evidence that they hold their faith in the Bible, notwithstanding its credited errors. They are contending for the cause of God, and yet they have thrown away their most efficient weapon. They cannot with full earnestness insist on the surrender of human belief to the authority of God speaking in his word. Into the region of their personal religion it must introduce doubt and uncertainty which must leave the mind tossed upon the billows of anxiety. It has been beautifully said, “The voyage to heaven is trying enough with its shifting winds and treacherous tides without adding the presence of a leakage in the vessel and the frequent sound of starting timbers”—would it not have been better to have said, an error in our chart and a fault in our compass. We confess that for such men as the Middle School of Theologians in Germany we feel deep sympathy, and we think they should be judged charitably.

We see the errors that yet cling to them but we are apt to overlook the deeper errors from which they have emerged. And we should not judge them as we would judge an Englishman holding the same views. Though they may have reached the same point, they are travelling in opposite directions, the one is on his passage from darkness to light, the other is rejecting the light and sinking towards darkness. We therefore rejoice in indications of an approach among them to sounder views on this subject, which we believe is closely connected with the prospects of the cause of God in the fatherland.

Passing from the more Evangelical of the Middle School of German Theologians, we encounter a class of Theorists on the subject of Inspiration, some of whom we are loath to class with the enemies of Christianity, but who have enunciated principles which decidedly lead to infidelity. We allude to such men as Coleridge and Martineau in England, Professor Scherer, (who, a few years ago was obliged to return from the Theological Seminary of Geneva, where he had labored as the associate of Gaussen and Merle D’Aubigne,) all whose systems are based upon that of the German Shierermacher. All these writers have propounded views similar to the inward revelation of the Quakers which they make the judge of Scripture. The revelation they acknowledge is a revelation to each individual. D

reverence the Bible as coming from men under the influence of the Spirit, but only as Christian men are under his influence. Hence, according to Schleiermacher, not only in the interpretation of the Scriptures but in the settlement of what is canonical, a large place is due to the Christian consciousness. This is to distinguish what is divine and what is human in the scripture. According to his application of this principle, these portions of the New Testament which refer to Christ personally have most authority, the other portions less, and the Old Testament none at all.

The greatest writer in English on behalf of partial inspiration is Coleridge, who in his confessions of an enquiring Spirit, has assailed the common view with more vigor than judgement. The greater part of his attack however is but an onslaught upon some abuses which have been connected with the commonly received opinions, more especially against the idea that all that is contained in the Bible is of God, and is religion. Let us hear him for example regarding the book of Job—"Say that the book of Job is inspired throughout by an infallible Intelligence. Then re-peruse the book, and still as you proceed, try to apply the tenet; try if you can even attach any sense or semblance of meaning to the speeches which you are reading.—What! were the hollow truisms, the unsufficing half-truths, the false assumptions, and malignant insinuations of the supercilious bigots, who corruptly defended the truth, were the impressive facts, the piercing outcries, the pathetic appeals, and the close and powerful reasoning, which the poor sufferer—smarting at once from his wounds, and the oil of Vitriol which the orthodox *Liars for God* were dropping into them,—impatiently, but uprightly and holily controverted this truth, while in will and spirit he clung to it; were both dictated by an infallible intelligence."

Now there is nothing on this that the orthodox cannot assent to. None of us will say that if God saw fit to secure an infallible record of the unkind speeches of Job's friends, or of the suggestions of Satan to our Lord,—then they are holy, and a part of our religious standard; what we maintain is that if the Bible says they said so, they did say so. We believe that where God saw fit that such should be recorded, he directed the writers to give an infallible record.—Where they give a history it is an infallible record, and where they teach morality or Theology they are a perfect pattern of truth and duty. And this distinction of the scriptures being inspired as a record and as an authority is applied to the Book of Job in the ordinary treatises on inspiration. We cannot help then regarding the position which Coleridge has assailed, as a Quixotes windmill, and no real giant excepting in the fancy of some such champion for partial inspiration. But upon other grounds such as the Individuality of the sacred writers, their alleged errors as to matters of fact, and the defective morality of the Old Testament, particularly in such examples as the blessing of Deborah to Jael and the "cursings of David," he has argued that the whole scriptures cannot be an infallible rule, and he would separate them into two classes—the one really inspired, such as the law and the prophets, not one jot or one tittle of which shall pass away unfulfilled—and the Hagiographa, for which we are indebted to the ordinary influences of the Holy Spirit. For the separation between these two we are to be guided by what Schleier-

macher has called "the religious consciousness," as this is exhibited either in the body of the faithful, or the personal experience of every individual believer.

A new turn was given to the dispute on the inspiration of the scriptures, by the resignation of M. Scherer of his Professorship in the new Theological school of Geneva, in consequence of his aberration from the ancient faith of the church on this subject. We are indebted to a late No. of the Biblical Repertory for an account of his system and the arguments which he adduces in support of it. From this it appears that the theory which he propounds is similar to that of Shleiermacher, or the inward light of the quakers. Instead of the Scriptures being inspired of God and opened up by the illumination of the Spirit he maintains individual revelation to every Christian. The theory is ushered in with the most extravagant pretensions as to what is to result from it. The same views substantially were broached by Castellio in Geneva 300 years ago and with similar pretensions, but Calvin coolly replied, "that there was nothing in all these so-called discoveries that was not known and more than known a very long while before he was born."

Substantially the same views have been broached by Morrell, who gained no small reputation by his able work on the History of the Speculative Philosophy of Europe in the 19th century. In a work recently published, styled the Philosophy of Religion, he has propounded a theory of a similar kind, but with this material difference that he has plunged into the mist of German metaphysics, and upon it has based his views of the word of God. We are not going to enter into the fogs of German Metaphysical Philosophy. Our night glasses will not penetrate them; but when we see a monster emerging from them ready to strike at the foundations of our faith, we must gird on our armour. Without entering then into his scheme of Intellectual Philosophy, his views of inspiration may be described in terms sufficiently explicit. He adopts the division of mental operations into reason and understanding, or what he calls the Intuitive and the Logical Consciousness, and considers Inspiration to be an elevation of the Intuitive power to a clearer perception of truth than could ordinarily be attained. It is thus, as Mr. Morell expresses it, "only a higher potency of what every man possesses to some degree"—not generically different from that which poets and other men of genius, or persons of distinguished personal holiness. Of course, therefore, everybody is inspired to a greater or less degree. This is the same thing as to say that nobody is inspired, for in the common and ordinary sense of the word these two things differ, not in degree only but in kind. The system, therefore, identifies itself with the sceptical theory we have already considered. We thus see the close affinity between mysticism which claims a special inspiration for every man, and modern scepticism, that admits the inspiration of scripture but only in such a sense as is common to all authorship. However wide and vital may be the discrepancy in other respect between the mystic and the sceptic, in this principle they seem as one; and they are at one in the practical tendencies it engenders, such as the disparagement of Scripture as a rule of faith. The Scriptures, according to the Friends, are only a secondary rule subordinate to the Spirit, or the inward light.

These four theorists agree in the main in denying that the Bible is an infallible standard of appeal, and placing the ultimate standard in the human bosom. It is an instructive fact that in support the arguments they adduce are what have been the common stock of infidels since the days of Porphyry. So little addition has the lapse of time, and the progress of science made to the *materiel* of infidelity. This shows, if anything were needed for that purpose, that the Inspiration of the Books of the Old and New Testament is identical with Christianity itself, and that no man can attack it without going over to the camp of our enemies, and hurling their blunted weapons against the Christian faith. We may however hope that the weapons that fell blunted and pointless from it in the 2nd century will not inflict any more injury in the 19th.

To all these theories of partial inspiration, there lies one capital objection, viz., the want of a criterion to judge of what is religious truth. There can be no real authoritative declaration of heaven's will, if every man is to judge of the degree of truth in any passage by his own views of its suitability to his wants. We indeed hear much of a subjective revelation in every man—inward light of the quakers, or a manifestation of the Intuitional Consciousness, in the modern Philosophical Jargon. But how determine the source of these impressions.—How distinguish the voice of the divine Spirit from the vain thoughts which lodge within us. Where are we to get the criterion and who is to apply it? The word commands us "to believe not every Spirit, but to try the Spirits whether they be God," but in doing so it presents us with a test by which we may judge of their character. It commands us to bring all teachings to the criterion of the written word. But with the class of whom we are speaking the Bible is no longer an inspired rule of faith. Adopting the current formula in Germany that "God's word is in the Bible but that the Bible is not God's word," the Bible is with them no longer an authority. It contains "errors," "contradictions," "inaccurate statements," and "prophecies belied by facts." Who then is to distinguish between what is true and what is false in the scriptures themselves, between the Spirit of truth and the Spirit of error. Do they refer us to the individual sense.—The opinions of what is authoritative will be as various as the individual minds, and there is no error and almost no crime which this individual sense has not clasped with the Inspired word of God. Some of the advocates of the system here shift their ground, and refer us to the voice of the church, the collective body of the faithful, but in all these there is a mixture of truth with error and delusion, so that still all is uncertainty and confusion. "We are thus left to a Babel of confused tongues, a many voiced oracle, which has sanctioned every form of fanaticism and wickedness, that has ever scourged and troubled the world. The great truths which are most interesting to man lose every ground of certainty. The Bible may exhibit a state of things which is true, but we have no more proof of it than of the opinions of Confucius, Zowaster, Plato or Mahomet. Even if the writers of the Old and New Testament were inspired themselves, the inspiration of their works is, we are told, Psychologically impossible, and we have no certainty that the truth has been accurately conveyed to us, and in directing us to the individual consciousness, or the col-

lective consciousness of the faithful, we are launched upon a shoreless ocean without landmark or pilot, chart or compass, and where thick darkness is on the face of the deep."

But above all, these views are totally opposed to the distinct utterances of scripture. "All scripture is given by inspiration of God." And it is important to observe that the Theopneustia is affirmed of the writings and not of the writers, in opposition to the modern view, which refuses to allow any such authority to the writings. If it be asked what is meant by this Inspiration, we are answered in 1 Peter i. 21. "Holy men of old spake as they were moved by the Holy Ghost." The words of scripture then were the result of the Holy Spirit upon the mind of the writer. And what places this beyond question is the fact asserted by the same writer that they often did not know the meaning of their own writings, but searched into their meaning, as the words were intended for a later age of the church. This language is sanctioned by our Lord himself when he affirms, Matt. xxii. 43, That David spake by the Holy Ghost, and extended it to the whole Jewish canon, when he quotes it as a standard of appeal that cannot be broken. And that this is verbal inspiration is evident from his founding arguments on the use of a word, as in the case of the doctrine of the Resurrection, Matt. xxii. 32.—The same is implied in his command to Search the Scriptures, as a perfect standard of truth, not one jot or tittle of which should pass away. This high claim was extended by Peter, when he classed the Epistles of Paul with the other Scriptures. How far this divine superintendance and authority extended is evident from the language of Paul, when he says, 1 Cor. ii. 13, "Which things we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

The promises of Christ to his disciples imply the same truth. "The Holy Ghost shall teach you all things." "The Holy Ghost shall teach you all things. He shall guide you into all truth," "for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come," Luke xii. 12, John xiv. 26, 16, 13, 15, 26, 27. The same thing is evident from the authority these writers claimed for their writings. A clear and broad distinction is made between these writings and all others—the one being regarded as the word of men, and the other as the word of God. Sometimes they say, Thus saith the Lord, and demand an unconditional belief on this ground, 1 John iv. 6, 2 Thess. iii. 6, 1 Thess. ii. 13.

Did space permit we might present several arguments which though frequently advanced against the old opponents of Inspiration are equally efficacious against the new. We might appeal to the wonderful beauty of these books—to their mysterious power over the human spirit under all circumstances—we might appeal to the influence which they have exerted in the world. One view of them we cannot pass over, that is their remarkable freedom from the errors of their day, and their harmony with all other truth in every age, that every new discovery in science only tends to illumine the pages more brightly and every research into the monuments of the past affords a new buttress to our faith. This is the more remarkable when we consider the number of the writers; the difference of the

between them, and the great variety of mental culture which they enjoyed. "They were men," says an eloquent American writer, "of every grade, both of intellect and culture, from the sage who was versed in all the lore of Egypt, and the orator who studied at the feet of Gamaliel, to the lowly herdsmen of Tekoa, and the unlettered fishermen of Galilee. They were found in every part of the civilized world from the templed margin of the Solemn Nile, to the shady banks of the lordly Euphrates, from the lonely san 's of Arabia and the rocky deserts of Judea, to the Metropolitan splendours of Jerusalem, Ephesus, Corinth and Rome. They were trained under every school of belief from the dreamy Pantheism of Central Asia and the gigantic astrologies of Egypt, to the gorgeous polytheism of Greece and the godless Epicureanism of Rome. They run through fifty generations of the human race, from the sage who wrote and the bard who sung, six hundred years before Lycurgus gave his laws or Homer turned his lyre, to the lonely exile of Patmos, who saw the splendid sunset of the Augustan day of literature and art. They gave us every species of composition from those daring lyrics that seem written to the awful notes of the whirlwind, or the terrible crash of the thunder to the most jejune genealogies to the most ironjointed frame-work of argument. They allude to every department of nature from Arcturus and Orion to the lilies of the field."

Now why have we not from these writers, living in an obscure corner of the world, and among a people that modern criticism would have us to believe of ruder character, such errors and contradictions of science as in other writers? Why have we not such cosmogonies as those of Heriod and Ovid? Why have we not from them a system of Theology bound up with a system of natural Philosophy, which one view through the Telescope is sufficient to overthrow? Why have we not such incredible tales as in the Natural Histories of Aristotle and Pliny? Why have we not such wretched fables as are to be found in the Apocryphal gospels? Why have we not such silly conceits and such downright errors as are to be found in the writings of the Early Christian fathers? Why have we not such absurd views of the earth as are exhibited in the Koran of Mahomet, which represents mountains being made to hinder the earth from moving, and representing it as held by anchors and cords? Or to come to more modern times, why have we not such Cosmogonies as those of Buffon, Werner and Hutton, and such explanation of natural phenomena as the flippancy of Voltaire has given of the fossils of the earth? Why is it, in short, that while every other production exhibits error to the succeeding generations that would at once overthrow all claim to Inspiration, the Bible not only exhibits no such error in its 50 authors, its 66 books, its 1189 chapters and its 31,173 verses, but is found shining more brightly by every new addition to human knowledge.

TRICENTENNARY ADDRESSES.

INDICATIONS OF THE COMING CONFLICT.—By REV. DR. CLARKE.

"Coming events cast their shadows before."

The flood, the advent of Christ and the destruction of Jerusalem, were clear illustrations of this maxim: and justify us in expecting similar precursory indications of mystical Babylon's fall.

Believing, therefore, as I do, that there is an important crisis in the political and ecclesiastical world at hand, and that it will involve a mighty struggle with the "man of sin," I proceed to notice some of the precursory indications thereof. Should the coming conflict with Romanism prove to be the *last*, it will establish the position assumed by some writers on the Prophecies with respect to the "Witnesses," that is to say, that they are *already slain*. If so, then the coming, may be the *final struggle*. But upon this subject, there are different theories, and I shall not at present, commit myself to any of them. A crisis, whither the last or not, is certainly at hand, and it is both our duty and interest to notice the indications thereof.

To all men, "there is a time to be born and a time to die." This is true of the "man of sin" also. For whether he was helped into his authoritative existence by Justinian or Phocas of the East, or Pepin or Charlemagne. or some other of the West, his time to be thus born, was certainly fixed. "Ye know what withholdeth that he might be revealed *in his time*." The exact period of his existence is also given, 1260, and the very means and manner of his end are foretold. "The breath of the Lord and the brightness of his coming," are given as the means, and as to the manner of his end, it shall be with sudden destruction. "In one hour, the judgment of mystical Babylon shall come. In one hour shall she be made desolate." These terms signify that that there will be a mighty struggle connected with the *final* overthrow of mystical Babylon.

It is proper to state here that, Popery is the mystical Babylon of Scripture. The "man of sin" revealed in Scripture, can have no existence, if *Popery* is not that same man of the *bloodless sin offering* continually offered up for both the dead and the living. *Popery alone* answers to the description of the "Son of Perdition," as drawn by the pen of inspiration. Neither Paganism nor Protestantism, nor even Mahommedanism answers to that description. If Popery were not that *successive*—that *moral*—that *sin man*,—then, such a man—such a constitution and character, as Scripture describes the man of sin to be, could not be found. It is this same character that is doomed of God. This, and this alone, is "the son of perdition," who has so long and so often "led into captivity," who, himself is, at last, to "go into captivity" of perdition. It is, be it remembered, the precursory indications of this man's coming destruction, we are, at present, to notice.

One prominent *indication* of the approaching dissolution of the man of sin is, his advanced age. He is far, very far advanced, in his *sui generis* age. If it was Justinian who acted as *obstetrician* in helping "the mystery of iniquity" to bring forth *the man of sin*, then, it is more than time he were dead. 1260 years cover his whole age,

without allowing him any additional time for sickening unto death, 533, the year of Justinian's edict, added to 1260, produces 1793. We are now in 1860,—67 is too long a time for any one to be sick unto death. According to this nativity, the old *gent* should have been dead 67 years ago. Upon the other hand, if Pepin and Charlemagne helped him into his authoritative existence—his *man of sin* character, then we would not expect such symptoms of approaching mortality, as at present he manifests. Phocas, Emperor of the East—Phocas, of 606 celebrity, *you*, we think, have the highest claim to be regarded as the real *obstetrician* of the "Mother of Harlots." Born, as we believe the *man of sin* was in your *presence*, in 606, we now, when the last sands of his appointed time are running, of course, expect to see the diagnosis of his desperate and fatal disease, thoroughly developed. The fatal crisis is evidently approaching. Many of the infirmities common to old age, are rapidly creeping in upon the old man's frame. And a mighty and ponderous corporation it certainly has been. But, *it never was sound*. Hence it is now, at last, obliged to yield to the wear of time and the pressure of circumstances. The diagnoses of a fatal mortification are now, being fully developed. A singular nervous excitement shakes the whole system. A febrile inflammation rushes up to, and threatens to stop the very pulsations of the old man's *heart*. The thunder of *civil war* terrifies at this moment, the Antichristian Beast, and shakes to the very foundation the eternal city of the seven hills. The whole estate of the *man of sin* is involved in disorder, confusion and imminent danger. The spirit of alarm has seized upon his friends abroad, while the spirit of insubordination has seized upon his children around him at home. His sickness, in the opinion of some, is unto death. His case, indeed, is bad. Utterly unable to stand up of himself, with the threat of expulsion or death, hung over his devoted head by the subjects of his own rule—the children of his own household—the inheritors of his own *holy creed*, foreign aid is necessary to hold him up and save him alive for the sword of justice till the day of execution. Poor old man! Poor Pio!! Alas, alas for old Nono!!! How unpleasant is the light to thy singularly constituted vision! A *free Press* and an *open Bible*, loudly speaking and widely spreading, are anything but congenial to the life of thy remarkable constitution.

While however, such is the present condition of "the *man of Sin*," it must be granted that, the Apostle John's *two horned beast* is yet alive and kicking. But what of that? that beast dies fast that dies without a kick at all. The antichristian beast will not die without violent resistance. He will yet rally and give battle. No matter how dark his prospects may seem, he prepares for a violent struggle and expects the victory. The assiduous and extensive preparations, everywhere pushed forward by the Papacy, for that struggle, is another prominent indication of its near approach. From Rome no compromise will ever proceed. Rome's repentance will never be recorded. She has never reformed and never will. She will neither *retreat* nor *capitulate*. Fly the Pontiff may, but he will be overtaken; and die when and where he may, he will die hard; and perhaps when victory may seem within his grasp, and his heart may be swelled once more with the vain hopes of universal control. For, the expectation of an approaching great crisis involving a terrible con-

flict is not confined to Protestant communities. The expectation is common to both Protestant and Papist. Both parties expect a prophetic crisis;—but each party expects a very different result. Protestants expect that the coming conflict will issue in the overthrow of Popery; Papists confidently believe that it will bring with it the destruction of Protestantism. Each party confidently cherishes his own expectation and consequently is mustering forces for the momentous struggle. Both parties expect and are determined to carry their desired end; but by very different means. Coercive measures never effected *unity* of faith and uniformity of practice. The inquisition, the scaffold and the stake have failed to effect unity in the one and uniformity in the other. It is absurd to attempt, much more to expect persuasion by force. *Liberty* and *moral suasion* alone, according to the various applications under God, can effect uniformity and real unity of faith and feeling. These are, and ever have been the means of Protestants, unless when untrue to themselves and their cause, they have acted out of character and borrowed a leaf from Rome's book of discipline. But neither by these means nor by the usual force, does Rome now prepare for the conflict and endeavor to gain her end. She has shifted and modified her means, but has not, for one moment lost sight of her end. The ancient and literal Babylon must be captured. In no way could this be so well done as by turning aside the stream which watered the city. In like manner, the man of sin would capture the city of the Great King, by turning aside the streams of public and private instruction which water and fructify the beautiful *tree* of *Liberty* and strengthen the strongholds of the New Jerusalem which cometh down out of heaven from God. Hence in every empire, kingdom, state and commonwealth, all over Christendom, Popery stands up with all the power of Jesuitical craft and cunning, in direct antagonism to the *free use* of the Bible as a book of indispensable instruction for every schoolroom, from that of the rural village to that of the most hoary and renowned university. To set aside the Bible, the revelation of God's eternal grace, Romanists exert every energy, they strain every nerve. Standing in continual dread of the Scriptures, and terror stricken with the vast increase of benevolent and evangelical institutions and their influence for good, they exert themselves to the utmost, that they may monopolize the control of educational and Governmental measures, to both *man* and *back* the schools, to man and control the Legislature of every State, Protestant or Papal,—to hold, exclusively under Jesuitical training the executive of every government, be it whig or tory, be it conservative or liberal, and to have command of the ear of every president, prince and potentate all over Christendom. By cunning, by craft, by fair means and foul, for, with them, the end justifies the means,—they manifest their resolute determination to stop the progress of civil and religious liberty,—to caricature Christianity—to prevent the world's freedom and hold its entire population, enchained in intellectual and moral slavery. And although Popery is nothing now but what it always was, yet it may be justly questioned, whether its votaries have ever been so extensively assiduous in the use of Jesuitical opposition to the spread of the means of real enlightenment, as they are at the present time. But this, by no means, *indicates* its

long continuance. *Last efforts* generally carry in them the entire force of the body. Roused to a degree of madness, the animal will sometimes exert an energy, far beyond its real power, and break down under the force of its own effort. Doubtless, Popery is roused by opposite influences, and may be expected to make a final, but general and concentrated effort to gain ground, increase power, and extend influence, ere it will be hurled into everlasting destruction. The headship of Christ, as MEDIATOR, over the nations, and the free use and universal dissemination of the Scriptures, Antichrist never will and as Antichrist never can endorse. Inflexible and unyielding opposition to these, will, to the last moment of his existence, be the standpoint of his Antichristian character. Because by the latter, the universal sovereignty of the *Mediator* is asserted and the profane arrogance of the usurper detected and exposed. And moreover, because the Scriptures, that is, the Word and the Spirit of God speaking in it, is the appointed means of Antichrist's destruction. The time is come for the Word to spread; and that spread is identified with the destruction of "the man of sin and son of perdition." It is this which has provoked the "unclean spirits like frogs, coming out of the mouth of the dragon and out of the mouth of the Beast, even out of the mouth of the false Prophet," to "go forth unto the Kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Ah! Antichrist, Antichrist, what canst thou gain, by opposition to our Lord Christ? Ah! man of Sin, dost thou not know that thy sin system, which has no place for repentance, makes thee emphatically, "the Son of Perdition." Ah! "Mystery of iniquity, suppressing and setting aside the Word of God as the only and perfect obedience, it is long, very long, since thy system began to work. Satan taught the first woman to dispense with the Word of God, by which her obedience was to be tested. *There is the great I rototype of antiscripture purposes.* He sought and found the woman *alone*. For, although the Devil, like the priest, has no wife, yet it was necessary to have her *alone*, and while the husband was aside, to set aside also the Word of God, in order that he might institute "auricular confession."

That system of religion which, from its very nature, makes it necessary for its votaries to oppose the free use by the laity of the revelation of God's eternal grace, has small claim even to the name of a *Christian* system. Such opposition identifies with the opposition of Satan from the beginning, to the word and worship of God. It is ineffably astounding that any system bearing the Christian name, could be found to identify itself with diabolical opposition to the *untrammelled* use of the word of God's grace. Antichrist has not profited by the experience of even twelve hundred and sixty years. God has left him to "strong delusions that he may believe a lie." Hence, even when past the middle of the nineteenth century, we find him leaning upon a broken reed and cherishing the most visionary expectations. Had he made more use of the *book* and remembered better "the name of the Lord," and trusted less to political stalking-horses, it had been much better for him and the Christian world.— But he loves to *ride* into power. And although his stalking-horses, *Lib. and Con.* are said to possess very different constitutionalities and dispositions, and although he has no more real respect for the

one than the other, yet he always prefers to ride the one which, for the time being, is in best condition to serve the purpose of carrying him into greater power for Holy Mother's interests;—and the conversion of Mother Britain to the only true faith. How visionary is this expectation! and yet it is the expectation. It is believed that Cardinal Wiseman's mission in London had its origin in this same expectation—the Jesuitical visits to families and the *perversions* which often follow have much to do with this expectation of bringing heretical Britain back to the bosom of the true Church. How astounding is the infatuation of the Antichristian dotard to indulge, for a moment, in such expectation, especially in his present desperate circumstances, when the foot of one of his most prominent members (Sicily) has been actually amputated,—when, moreover, the disorder has run up into the leg of the same member, now under the operator's knife, yea, when the whole member is fast in the operator's vice,—when the oldest and strongest of the children of Rome's own raising have no confidence in one another—when they seem to care no more for “Holy Father” than what may suit their own political and intriguing purposes,—when in a word, all is in disorder at home and is uncertain abroad! Lo! is not this most manifestly an *indication* of his approaching dissolution, and that he will soon be in the paroxysms of his “*final struggle?*” “Whom God intends to destroy, He first infatuates.” What, then, though his schools, colleges and universities—though his churches, cathedrals, priests, nunneries and convents, should increase by the hundred, and they do marvellously increase even in free and Protestant countries, the battle is the Lord's and He will cause “one to chase a thousand”—He will take the field and keep it too. Antichrist's doom is sealed. He will surely soon be destroyed “by the breath of the Lord's mouth and by the brightness of his coming.” The *indications* of his certain, *sudden* downfall, are gathering thicker and thicker every day. France, Austria, Spain, and all the powers on earth, cannot save or even *respite* the Man of Sin from destruction a single day beyond his time.

But why dwell upon the *indications* of the approaching crisis so prominently exhibited by the Man of Sin himself? Let us lift up our heads, look around and see,—the world is full with very notable indications of great coming events. Nature has been multiplying her notices and warnings for thirty years past, all over the civilized world. The de-structive diseases—the pestilences and the plagues—foretold to come before the renovation of the world, have not failed to keep the inhabitants of the earth in dread. Wars and rumors of wars are the most prominent items of the news of the day. The breath of *blighting* has smitten the earth and blasted the husbandman's hopes for the last fifteen years. The spirit of disease still hovers over the face of the earth and steals its march upon both man and beast. Often “the fatted land is turned into barrenness for the sins of the people that dwell therein;—and yet the people turn not to the hand that smites, neither do they seek the Lord of Hosts.” The development of the power of *invention* in man furnishes remarkable *indications* of great changes about to take place in the state of general society and the constitutions, civil and religious, of the world. The steam-engine, the iron-horse and the electric

wire have much to do with the civil and religious freedom of the world—they have much to do with “casting up the highway of the Lord” for speeding the gospel to the very ends of the earth. The Lord, in his wise providence, introduced the art of printing, the mariner’s compass and other improvements just before the first Reformation, which were powerful means in forwarding that great work and in extending its effects. In like manner the language of the prophet Daniel seems to signify the *rapid* spread of evangelical knowledge at some distant future period. “Many shall run to and fro, and knowledge shall be increased.” I decidedly think that there is no event to which this language is so applicable as to that of the spread of the gospel, especially by missionary labours, such as our own age is so remarkable for. While these astonishing improvements are preparing the way for bringing, as it were, the ends of the earth together, and for concentrating its population as if into one family, behold, as another remarkable precursory indication of an approaching crisis, the Spirit-stirring movements which are going on in the ranks of the Evangelical host. See what enlarged divisions of devoted missionary veterans are standing upon their armour upon the plains of Continental Europe,—upon the high places of Heathendom and in the dominions of the “False Prophet.” Behold what of late they have suffered—how they have, in some places, been scattered and murdered, and yet how they increase in number, zeal and moral daring. Like the Israelites immediately before they were delivered from the bondage of Egypt, the more they were oppressed the more they increased. They seem to feel that a great crisis and general change draws near, and therefore stand *girded* “with their sword upon their thigh because of danger in the night.”—These, now increased almost to thousands, may be regarded as the advanced guard in the sacramental host of the Captain of Salvation, who, as “*the breaker*,” is at their head to lead them to victory, and thus furnish a tangible indication that Jehovah Jesus comes to take as his inheritance the nations all. These, with a mighty *Free Press*, scattering the word of God over the face of the earth in 260 languages, are a powerful force to do battle for the God of armies. God in his special providence, has raised up and concentrated the gigantic intellect of Christian nations, constituted into *Evangelical and Protestant Alliances*, to act as an army of observation to watch the movements of the common enemy at home. These associations have done much to encourage each others hearts—to strengthen each others hands—to remove obstructions—to level heights—fill up valleys and cast up the highways of the Lord for the Evangelical army. They have sounded the key-note of Evangelical Christianity throughout Christendom; have softened, in some instances, the rigour of governments, and have infused a milder spirit into the palaces of princes and sovereigns. They constitute a remarkable feature of her age, and have already been powerfully instrumental in turning the attention of the masses of the Christian people to the remarkable indications of an approaching crisis in the political and ecclesiastical state of the old world. In the meantime the Lord has been administering the baptism of the Holy Ghost to large masses of christian communities both in the old and new world. He reminds them that it is the peculiar business of the Holy Spirit to regener-

ate the world, and that the Word and Spirit must go together to effect this end. There are two things intimated by the Spirit's outpouring at the present time. First, that the religious element will enter largely into the coming conflict, and second, that it is the will of God that a cloud of witnesses shall be collected and thoroughly prepared for it.

If we turn our eyes to the present political state of Europe and Asia, we will find most prominent indications of important and extensive coming changes. Indications from these quarters are deeply interesting;—because these are the dominions of Eastern and Western Antichristianism. The voice of Providence seems to say that the kings of the earth who have made themselves drunk with the wine of mystical Babylon's fornications, must soon be made drunk with the wine of the wrath of God, and, in the madness of their rage, to dash each other to pieces. How remarkable is the fact, the *twin brothers*, Rome and Constantinople are both in deep trouble and alarming sickness at the same time. Russia, ready to pounce upon Constantinople, looks down upon the Southern and Western States of Europe, and watches her time when matters in France and England may stand in such condition as might make it safe to descend and execute her purpose. The execution of that purpose is a question of time and circumstance. It cannot be averted. France intrigues and plans and parcels out States adjoining her, with a depth that scarcely any created intellect can sound, is jealous of Russia, Austria, England, and other powers. Hungary and Poland watch for the day of reckoning. England, upon whose dominions, it is said, the sun never sets, and, in some respects, the mistress of the old world, continues to fortify her coasts and keep a sharp look out. A moral and political earthquake shakes the seat of the Antichristian Beast. The Sovereign Pontiff of Rome, once and long the *Ser*-*vice* of *Sovereigns*, trembles with fear, now talks of flying, now of keeping ground and dying a martyr, although all the while protected by French bayonets,—and the last dreg of the Bourbon Dynasty flies, pursued by the rod of justice in the hand of Garibaldi.

The last *indication* of the coming conflict which we notice, for the present, is THE REVIVAL OF THE SPIRIT OF THE REFORMERS. The spirit of Elijah must go before the face of the Lord at his coming. Fathers and brethren, this is a great day. It is fitting to say, upon this thrilling occasion, that the spirit of our Reforming Fathers,—the spirit of the Puritans, the Covenanters, and Martyrs, is indispensable for all who would “stand up for Jesus,” and fearlessly meet the foe in the final struggle. And most happy I am happy to observe that, like the mantle of Elijah falling upon Elisha, that spirit seems to be descending upon the living posterity of the renowned Reformers. The celebration of the Reformation effected by them three hundred years ago, is a most gratifying proof of this, upon this important occasion publicly declared upon the weather beaten coasts of British North America. This is, indeed, an important event. The celebration of the Reformation in North Britain and in this Colony is calculated to move the heart of Evangelical Protestantism throughout the Empire. Here we are, Fathers and brethren, on this solemn occasion, professing to endorse the *Covenant deeds* and Reforming transactions of our illustrious Fathers, the Martyrs of

Jesus. Here we are, by the grace of God, practically declaring, that we somehow feel the DESCENDING obligation to endorse the entire framework of the glorious Reformation, which they, under God, effected. Yes, sir, here we are, in the gracious providence of our *Covenant Head*, proclaiming to the world in our day, and sending down the declaration to the generations yet to come,—Land of Knox and the Melvilles—land of our Fathers, the Latimers, Ridleys and Cranmers—land of Hamilton, Wishart, Cameron, Cargill, Guthrie, Argyle and *Renwick*—land of the Covenants, graveyard of the Martyrs and cradle of the second Reformation. *God-honoured land*, if we forget thee or thy blood-bought principles, then let our right hand forget her cunning; if we do not remember thee and the deeds of noble daring to wrest the prey from the destroyer and secure the glorious right of civil and religious liberty, then let our tongue cleave to our mouth's roof.

Sir, be it remembered, we are not here to make exceptions to any part of the second Reformation, or to set aside any of its principles or attainments, but to record our hearty admiration and approbation of the whole Reformation Platform. I appeal, sir, to the significant motto on yonder flag which spreads to the breeze on your tent, got up for the occasion of your present meetings, if this is not our hearty purpose. Nor is our duty done when we have this day solemnly celebrated the Reformation achieved with the shedding of so much precious blood. Let us return to our homes with the determination that, by God's grace, we will act upon, defend, and to our last breath carry out the great principles of the Protestant Reformation, and thus hand them down to succeeding generations. It will not do to garnish the "*sepulchres*" of our fathers and repudiate the very name by which they were designated. It will not do to laud their memory and compromise their principles on any subject. This were to stultify ourselves; and were they to rise from the dead they might well be ashamed of us. I do not know that the "*Banner of the Covenant*," with the motto "*Christ's Crown and Covenant*," has so floated in the breeze, as it does to-day over the tent, for nearly two hundred years past. We know the extent of that motto's significance in the hand of our Reforming Fathers: I hail it to-day in the full extent of that significance. It is a matter of rejoicing to us to-day, that God is evidently baptizing with the spirit of the Reformers the descendants of the Martyrs, and is thus mustering a consecrated host to stand up and labour for the salvation of the world.

True, there are many in the ranks of nominal Protestantism who care for none of these things. They hold to it that there is not and cannot be any danger from *Papery*. Well, no thanks to them for that, even granting it were true. They have never examined the system in the light of the Scriptures, and they treat it as worse than silly, even as offensive, to be warned of any danger from that quarter. There were plenty of these in Noah's time, not a few before the advent and the destruction of Jerusalem, and there will be no lack of them before the day of Judgment. I cannot say how the seed of them got past Noah's time, but I am sure we have our share of them. They seem to be mere lodgers in this world, without any interest in it except what is local and temporal. Like the false mother in Solomon's time, because they are dead themselves

they wish others to act as dead also. But let them mock on if they will. "The Lord will laugh at their calamity, and mock when their fear cometh." Let us, in the meantime, continue to "cry aloud and spare not." Let us, with the trumpet to our mouth, continue to give a distinct and certain sound, that the tribes of *New Testament Israel* may know how to prepare for the battle.

Our motto is, "*Christ's Crown and Covenant*;"
 Our cause is good, tho' yet 'tis militant.
 Then, who for "*Christ's Crown*," right and law
 The gospel sword would strongly draw?
 Let him stand ready on his sword,
 And to the last defend the Word
 Against its foes: though on the field
 He's called to die, *he must not yield.*

—o—

CELEBRATION AT NEW GLASGOW.

ON THE GLORIOUS BENEFITS SECURED BY THE REFORMATION TO SCOTLAND.—By THE REV. J. WATSON.

The subject committed to my charge, is one of great importance. It opens up a wide field for illustration;—a field which, in our limited time, it will be impossible, effectually to compass. All, therefore, that I intend to do, and all, I hope, it is expected I can do, is, to give a brief outline of the benefits of the Reformation. Holding, then, to the words of the topic put into my hands, you will bear with me while I attempt, first, to point out a few of the more *prominent benefits* of the Reformation to Scotland; and then, if time permit, to show you in what respects these may be considered *glorious*.

A free and open Bible. This is the first benefit to which we solicit your attention. It requires not to be proved at this time of day, that it has been an abiding principle with the Church of Rome never to allow the Bible to be put into the hands of the people, to be read and studied without restraint. From the commencement of her history down to the present day, this is a principle which she has maintained and enforced. In proportion as Popish influence has prevailed, in the same proportion has the determination strengthened to keep the word of God from the people; so that it has become like an equation in Algebra,—“give me the amount of the influence of Popery, and I will give you the momentum of resistance to the word of God. No lengthened arguments are needed to prove these statements. But if any one requires proofs, these proofs are at hand. What was the enactment of the Council of Trent? Was it not—“Whosoever shall presume to read these Bibles, or have them in possession, shall not be capable of receiving the absolution of their sins?” What was the declaration of Pius IV., who was considered rather a liberal Pope? Was it not—“The people have no faculty for understanding the Bible, and therefore should not be permitted to read it.” In modern times have the opinions of that Church been altered or mitigated. Why, then, the Encyclical Letter of the present Pope denouncing the Bible Society? Why the imprisonment of the Madiai in Florence? Why the persecution of Protestants in Madagascar? Why the burning of Bibles in Ireland, with which without figure, heaven's canopy was made red and lurid? Or, to come nearer home, why the denunciation of that conclave of Bishops, a year or two ago in Halifax, who, because they could do no more, vented their spleen in pronouncing our Bible a *reprobate Bible*? Tell me not that in this respect, or in any other respect, the Church of Rome has changed. Tell me not, as some tell us, that she is advancing in liberality with an advancing age. Tell me not that light is dawning in on her dark orbs, or that she is beginning to see more clearly “that liberty wherewith Christ makes his people free.” No, no. “*Semper idem*,” *always the same*—is the motto stamped in letters red as blood upon her banner, and never, never will that motto be erased, till the banner itself be torn into shreds and given to the winds.

The Reformation made the Bible free. This was one of its prominent blessings. It broke the fetters with which it was enchained; it snapped asunder the cords with which it had too long been bound. It held out that Bible to every man, woman, and child, and said, Read it and read it for yourself. The proclamation it sent forth to all ranks and classes was the same. It said: "Read it ye kings and queens, for ye need, to be 'wise' and 'instructed,' and wisdom and instruction are here. Read it, ye rulers and statesmen, for ye need to rule 'in righteousness,' and righteousness is here. Read it, ye philosophers, for ye need the philosophy of heaven as well as of earth, and 'life and immortality are brought to light' here. Read it, ye servants of the most high God, who stand and minister at his altar, for it tells how God has been reconciled to man and man to God, and this is the burden of your mission to perishing souls on earth. Read it, O, read it, ye people—ye peasants and husbandmen, ye laborers and sons and daughters of toil; read it at your domestic altars and in your closets; for it brings peace to the troubled and rest to the weary." Such was the proclamation issued by the Reformation. To the east and to the west, to the north and to the south, its voice went forth ringing in every one's ear,—“Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Jesus.

To the people of Scotland, this was a most welcome and happy deliverance.—Already had they been reading their Bibles; but for this they were “hunted like partridges on the mountain;”—they had been reading them, but it was in secret; it was literally in dens and caves of the earth, and in clefts of the rock. But when this proclamation was made, they brought forth their Bibles and read them in the full glare of the noontide sun—in the great congregation; and till this day they have never ceased to read them and prize them. This was one of the most prominent benefits to Scotland.

The right of private judgment, or liberty of conscience: this was another of the benefits of the Reformation. It announced the all important doctrine, that every one was to be the judge of religion for himself. He was not only to read the Bible, but he was himself to gather his creed from it. He might call in what assistance he pleased; he might consult commentators and biblical critics; or he might listen to the expositions of learned and pious ministers of the gospel;—of assistance of this kind, or of any other kind, he might take advantage; but he himself was to be the ultimate judge. This principle was founded on the important fact, that as he had to answer to God, the judge of all for himself, so for giving that answer, he himself had a right to make what preparation. He deemed most consonant with the word and will of God. It is true that the first reformers failed in carrying out this principle to legitimate consequences. It cannot be denied that some of them brought with them a tinge of those compulsory principles which characterized the church they had left, but it was only a tinge. The doctrines they taught naturally led, and have led to their proper issues,

The Church of Rome everywhere prohibited liberty of conscience. The church was erected as a tribunal of judgment, and all were compelled to bow to her decisions. She formed her creed, and every article of that creed her members had to swallow. The worship of the virgin, transubstantiation, the intercession of the saints, and a hundred other crudities, were placed in her creed as essential doctrines of faith, and for which not an iota of evidence is to be found in the word of God; yet it was at the peril of his liberty, and sometimes of his life that man dared to question any one of these. Even in speculations of philosophy, the human mind was fettered and cramped and stringently bound up. Galileo presumed to affirm that the earth went round the sun, but for his presumption he was incarcerated; and all because mother church had decreed it should be otherwise. The same restrictions were laid on modes of worship and systems of church government. The fiat went forth from the Vatican, that every man must think what the church thinks, speak as the church speaks, and act as the church acts; and woe was to that man who dared to spurn her authority. Not the Bible, but she and she alone, was the standard of doctrine and discipline, of government and worship.

But this is not all. Not only did the church deny to man the right of private judgment, but she took the power of the state into her own hands, and enforced her decisions by pains and penalties. Hence the bloody scenes of persecution which she originated. And what were these penalties? Go to the lovely and romantic valleys of Piedmont, and the meek and humble Waldenses will tell you. Go to the classic plains of Italy, and the chivalrous cities of Spain, and and the groans and the moans, the sobs and the sighs, rising on the midnight wind from their lofty dungeons and inquisitions, will tell you what these penalties were. Go to England, and the fires of her Smithfield, and the torches blazing within the court of her Tower in London, will enlighten you as to what these penalties were. Go to Scotland—whose jubilee of emancipation we are this day commemorating—and the burning of her Wishart, and the scaffolds of her Grassmarket, and her purple heather mountains, dyed redder with the blood of her martyred ones, will convince you what a gorgon of iniquity the Covenanters had to struggle with, ere he could enjoy the privilege of thinking for himself, or worshipping his God according to the dictates of conscience. O how many of these martyred ones are even now lying under the altar of heaven and still crying for revenge on them that dwell on the earth!

The Reformation swept away this system of iniquity. It proclaimed liberty to every man to think for himself, and to worship God as his conscience dictated. It called upon Germany, through the immortal Luther, to cast aside her mental thralldom and vindicate the freedom of the human will; and Germany heard and obeyed. It called upon Italy to come out of that church, and in this respect to stand up and be free, but Italy would not listen. It called upon Spain to remember her dungeons and inquisitions, but Spain lent a deaf ear. It called upon England, and England heard its voice, and hence her triumphant march to domination among the kingdoms of the world. It called upon Scotland, and Scotland through the gruff, but strong, sonorous voice of John Knox, responded: "We will pull down the rook's nests, and the rooks will fly away." And America has walked forth majestically in the steps of her mother land; and British colonies and British settlements have joined in the shouts first raised to them by "that isle of the ocean; and that shout they are swelling louder and louder still; and their dense forests and their woody dells, and their broad and spacious rivers are sending back the echoes of that shout, in the somewhat modified language of Scripture;—"We know the truth; the truth has made us free; and by that truth we are determined to stand!"

We might select as another benefit of the Reformation *untrammelled civil government*. Previous to the Reformation all civil governments were to a less or greater degree under the dominion of the church. His Holiness took to himself the power of dethroning kings, and upsetting governments, when their acts did not tally with his pre-conceived opinions. No kingdom was more frequently annoyed with this intermeddling, than was the kingdom of Scotland. The intrigues of Mary of Guise and the Lorraines of France are not forgotten till this day. The Reformation put an end to this unhallowed usurpation. We might also show that *the Presbyterian form of church government*, and *popular education* founded on the Scriptures, were prominent benefits of the Reformation, especially to Scotland. But these we must pass over, that we may dwell for a little on one other benefit—one of transcendent importance, and magnificent in its results. The Reformation re-established *the Kingship of Christ*, and *the doctrines of salvation by the grace of God*. These two go together, and so inseparable are they, that they may be considered one. Amid the mass of corruption and imposition that crept into the church, salvation by Christ had been almost lost sight of. We would not go the length to affirm that Christ was shut out altogether from the Church of Rome; but we are not going too far when we say, He was placed under a dark cloud. To use the simile of an old divine, "He was like a ruby buried amid the rubbish of the ruins of a palace." He was shorn of almost all his glory. He was robbed of his government as head of the church, for the Pope had taken this and laid it on his own shoulders. He was robbed of his power to forgive sins, for this was given to the priests and the clergy. He was robbed of his right to hear prayer, particularly the contrite

breathings of the penitent sinner, for the confessional was erected for this purpose. He was robbed of his righteousness, for good words and especially liberality to the Church, took its place. He was robbed of his intercession, as our great High Priest at the right hand of God, and saints and angels were prayed to in his stead. He was robbed of that worship and honor due to his name as the Son of the Most High God and as God Himself, and they were ascribed to the Virgin. Of all these things the Saviour was robbed. The Sun of Righteousness was put under an eclipse, and his glory was given to the satellites that stand around his throne. He was "despised and rejected of men."

The Reformation restored the Kingship of Christ, and the doctrine of salvation by the grace of God. It proclaimed far and wide that Christ was the alone Saviour of the world and the only head of the church. Luther's aphorism was waited as on the wings of the wind, from nation to nation and from kingdom to kingdom:—"Justification by faith is the test of a standing or falling church." By the death of Christ, our sins are atoned for; by the righteousness of Christ, we secure a title to heaven. By faith we are justified; by the spirit we are sanctified. These were the doctrines which the Reformation revived and popularised.

In no country were these doctrines more cordially received, more clearly brought out, or more earnestly battled for, than in Scotland. Who has not heard of her "contendings" for Christ's crown and covenant? Who has not heard of her congregations and her covenants and her solemn leagues? Who has not heard of her "Marrow" controversy? Who has not heard of her Secessions and Disruptions? And what have all these been but so many croppings out of the old spirit of the Reformers? Of the Church of England it has been said, and perhaps with some degree of propriety, that she was only half reformed; but the Reformation in Scotland was thorough, complete, universal. Not so much as a vestige of Popery was left behind. Jenny Geddes and her cutty stool put the finishing touch to the whole.

Let me now in a few sentences show you how these benefits of the Reformation may be viewed as *glorious*.

These benefits were *glorious in their origin*. They were originated by the Holy Spirit. Revivals in religion have of late been numerous. In the United States "showers of blessings" have been poured out; in Ireland, in some places of England, and in many places of Scotland, the Spirit's influences have come down "like showers in the spring, or rain upon the mown grass." In these revivals we all rejoice, for we believe them to be the work of the Holy Spirit. But the Reformation was a revival of religion much more than any of these. It was far greater, far more magnificent in all its proportions. It was a revival of doctrine, discipline, government and worship—a revival of apostolic and primitive Christianity. It was not confined to one or two nations, but it quickened half the kingdoms of Europe; and now its influence reaches to half the world. But its origin was the same, it was the work of the same Holy Ghost. It wrought upon the hearts of men in the same manner, and it spread with the same mysterious lightning speed. Because then the origin of the Reformation was from the Holy Ghost, it was a glorious origin.

These benefits have been *glorious in their progress*. Lord Macaulay in one of his Essays endeavors to show, that the Reformation has made little or no progress since the days of Luther and Calvin. In one sense this statement may be correct, in another it is not so. In territorial acquisitions the Reformation made little progress in Europe. The same kingdoms are Popish now which were Popish at the death of Luther; and the same kingdoms are Protestant now that were Protestant then. But if from this circumstance it is affirmed that Protestantism is making no progress, then this is not true. The spirit of Protestantism is making rapid advances. Who will deny that France has caught much of this spirit? Who will affirm that Belgium is not affected by it? Who will not admit that Italy is full of it? In addition to this, there is America, there is Australia, there are the British Colonies, there are the islands of the South Sea. Surely in this sense, its progress is great; surely it must be confessed it is glorious.

These benefits will be *glorious in their end*. In this world we see some of the benefits of the Reformation. We behold a free Bible; we value liberty of conscience; we rejoice in Christ as King and Head of the Church; we glory in having the doctrine of salvation by grace. These are rich and precious benefits, and the amount of their results none can calculate. But never shall we see the number and preciousness of these benefits, till we appear before the judgment seat of Christ, till we reach the kingdom of heaven; and never shall we be able to estimate their worth till we survey the multitudes of those who have been emancipated from ignorance and superstition, been ransomed by the blood of Jesus and sanctified by his Holy Spirit, and made heirs with the saints in light.

We would now conclude by urging upon this audience and upon all Nova Scotians, to "stand fast in that liberty wherewith Christ has made us free."—Yours is a country with which, we may say without adulation, that you may be well satisfied. You have your pleasing mountains and your fertile valleys and your sweet meandering streams. You have your schools and your churches, your cemeteries and graveyards. But, it must be confessed, you have few touching memorials of the past; and it is not to be expected that you should have them. You have your undulating mountains, but no monument rises on their summit to tell that martyred ones sleep beneath. You have your fertile valleys, but in them you have no lowly groves indicating that they "of whom the world was not worthy" are buried there. You have your churches, but no marble slabs in them to commemorate the deeds of those who died for "the Lamb that was slain." You have your cemeteries and churchyards, but no mausoleum is seen there containing the ashes of those who were "witnesses for the truth."—You have no battlefields to which you can point,—no Drumlog, no Bothwell Bridge, no Magus-muir, no Pentland hills—places where the right arm of tyranny was broken and the victories of freedom won. These things you have not; but you have what is infinitely better; you have all the glorious benefits of the Reformation. You have a free Bible, liberty of conscience, the Kingship of Christ, the doctrine of salvation by grace, scriptural education, and an untrammelled civil government if you choose. These are grand, noble, invaluable blessings. Prize them, Nova Scotians, prize them as they ought to be prized. Rome is trying to make inroads upon you. She is busy at her old works of intrigue. But resist her to the death. Give place not for an inch, not for an hour. Keep by your watch-towers; leave them never, never. Watch and pray, and pray and watch; and if need be, buckle on your spiritual armor and as Christian volunteers fight as well as pray.

Now's the day and now's the hour,
See the front of battle lower,
See approach proud Popery's power,
Chains and slavery.

Lay the proud usurper low,
Tyrants fall in every foe,
Liberty's in every blow,
We shall—we shall be free.

—o—

WHAT HAS THE SCOTTISH REFORMATION DONE FOR THE WORLD?—
BY REV. P. G. MC GREGOR.

The interesting question which I am called to answer is, "what has the Scottish Reformation done for the World?" In presenting a reply, the first observation refers to the work of the Reformers generally; the others to the Scottish Reformation more particularly.

I. The Reformation gave the Bible to the World.

Although the Bible was in the world before the Reformation, and was the source of that great and joyous event, yet the world did not possess it. It had been given and was lost, and required to be given again. By the Prophets it

was given to the Children of Abraham to be kept for the world, and by Apostles to the Church to be given to the world. And although, when thus partially given by the early Christians to the nations, it saved them by its healing power from utter destruction, yet they knew not the agent of their preservation. Even the Church became oblivious of the source of her life and strength. She slept. *It was night*; and during that dismal night her ministry, no longer indeed a ministry, but a priesthood, concealed from the people the blessed Word of God. But though lost it was not destroyed. It lived to be found by Wickliffe and Luther, and to be given by the Reformers to the nations of Europe in their mother tongue.

But the work thus well begun soon languished, and the life giving Word was excluded from some countries by the jealous bigotry of the Papal power, the grand antagonist of the Book of God, and from others by inaccessibility and by the curse of Babel. And so formidable were the difficulties, social, political, linguistic and mechanical, that half a century ago it appeared improbable, if not impossible, that the world could receive that gift for several centuries.

The rapid disappearance of these difficulties in the 19th century, constitutes one of the most wonderful chapters in the history of Divine Providence. The social and political barriers passed away like a dissolving view. Many agents unite in removing the Babel curse by pushing on the work of translation; carriers stand ready to carry the leaves of the Tree of Life to the ends of the earth, when, lo, the Steam Press is provided with its 50,000 impressions per hour—and with its thews and sinews of iron presents to the astonished gaze of mankind the very instrumentality needful for giving the Bible to the million. It has been given in 160 languages, the languages and dialects of 600 millions of people. And we see now how the Bible is to be given to the world. The work is not yet done, but we see how it can be done, and we know it will be done.

II. The Scottish Reformation has given development and strength to Scottish intellect, and thus has given great men to the World.

The entrance of God's Word gives light, and therefore the reception of the Word, such a reception as is met with from the Scottish people, must have a mighty influence on their intellectual development. It was impossible that a nation could receive God's Word as they did without being mentally stimulated and elevated. When Sir Walter Scott with death approaching, said, "Read," and his kinsman said, "what book?" his answer was, "Do you ask? *There is but one.*" So in imparting enlargement and strength to the intellect there is but one Book which a people must have. Give that one—others will follow.—Deny that one—others *must* fail. Though regeneration neither gives genius nor talent nor knowledge, yet the soul born from above seems as if delivered from an incubus, free to think and act with new energy. Its mental vision is clearer and stronger, the man's judgment sounder and his views more truthful.

Nor is this influence to be confined to those who have so felt the influences of God's Spirit, that the truths of Revelation have been opened up to them in their mighty and overwhelming magnitude and force. There will the effect of truth be experienced in its greatest power. But only let the truths of the Bible become common topics of study, and especially of intense study, as in Scotland during the first and second Reformation, and they must stimulate and strengthen the intellect of the great body of the people. "Oh there is nothing so likely to elevate, (and I have used the words of a master) and endow with new vigor our faculties as the bringing them into contact with stupendous truths, and the settling them to grasp and measure those truths. If the human mind grow dwarfish and enfeebled, it is ordinarily because left to deal with common place facts, and never summoned to the effort of taking the span and altitude of broad and lofty disclosures. The understanding will gradually bring itself down to the dimensions of the matters with which alone it is familiarized, till having been long habituated to concentrating its powers it shall well nigh lose the ability of expounding them." And if for the enlargement of the mind and the strengthening of its faculties acquaintance must be made with truths great and high and soul stirring, it must be clear that the knowledge of the Bible far exceeds the knowledge not merely of any other, but of all other volumes. *It is full of God, of his works of Creation, Providence, Redemption.*

It discourses of angels, patriarchs, prophets, and it gathers all around the *throne of God*. It brings near that throne, presenting Godhead Himself coming down, and clothed in our humanity, working out eternal salvation for myriads of souls to be brought to glory, in whom God will for ever disclose and declare the exceeding riches of his grace.

Such are the truths which the Reformation, by means of the Pulpit and the Press, has sown broadcast in the national mind of Scotland, and which have awakened it and stimulated it to intense energy and power, accounting in part, at least, for the fact so glorious to Scotland and Scotchmen, that a country so small and a population so sparse in comparison, should have given so many and so great men to the world. Few countries, whatever may be their extent or the amount of their population, can point to an array of names equally illustrious with those which are enshrined in the annals of Scotland; and *no country on earth* of equal population has given such contributions in men to the world. I shall not undertake even to name her theologians and martyrs, her warriors, statesmen, historians, philosophers and poets. In the arts of war and peace, in science and philosophy, in law, medicine and divinity, in history and poetry, the sons of Old Scotia may challenge competition with the world. Produce an array of divines who will cast into the shade, if you can, a Wishart, a Knox, a Welsh and a Willison, the Hendersons, Melvilles and Gillespies, the Erskines and Browns, the Thomsons and Chalmerses, aye, the Wardlaws, Heughs, Cunninghams and Guthries of our own day. Where among historians shall we find the superiors of Hume, Henry, Robertson and Macaulay? Where in law, the superiors of those living men Brougham and Campbell, or in science, of those living cyclopaedias Brougham and Brewster? Where among physicians, the names that will take rank above the Abercrombys and Abernethys and Gregorys, Hunter and Alison, Christison and Simpson. I shall pass by the philosophers, Reid, Dugald Stewart, Dr. Thomas, Brown and Sir W. Hamilton, and the poets, even though Scott and Graham and Beattie and Burns be of the number, without note or comment. But who can hear the name of Adam Smith without thinking of the *wealth of nations*, and regarding him as the presiding genius now guiding the commerce of the first nations of the world.— And as for James Watt, does he not guide and control and supply the mighty motive power of every steamer which ploughs the deep—of every mill and factory where fabrics for the world's clothing are woven, and career through the earth on every locomotive which thunders over earth's plains and dashes through its mountains.

III. *The Scottish Reformation has raised up a moral and spiritual people who are giving character to the world and shaping its history.*

I say a *moral people*, and the late Sir James McIntosh comes to my aid, testifying that the "Calvanistic people of Scotland, of Holland, and of New England, have been *more moral* than the same classes among other nations," his comment on the fact being thus given, "Those who have preached faith, or in other words, a pure mind, have always produced more popular virtue than those who preached good works or the mere regulation of outward acts." So it is, my friends, as you may follow a running stream by the rich belt of verdure which marks its course, so you may follow the march of the Reformation by the superior morality, virtue, humanity and benevolence distinguishing the nations who have heartily welcomed it.

But I say farther a *spiritual, a religious people*. The Reformation found our forefathers with a religion of *form and ceremonial*, the religion of the priest commenced by Baptismal Regeneration and terminated by Sacramental Election. It gave me the religion of the heart, the religion not of penance, but of repentance, the religion not of man, but of God, not of the Missal, but of the Bible, which brings into direct communion with Christ our Righteousness, our Peace, our Strength, our Model, gazing on whom, not by the Crucifix, but by His own Word, we are transformed into the same image, from glory to glory.

Find that people where you will, in Old or New Scotia, and you find a people teaching their children the 23rd Psalm, reading the Bible and making their homes vocal with prayer and praise. To know them you must enter their homes, and there learn how they derive strength for duty and trial and sorrow

under affliction from that Book and that family altar. You must stand by their death beds to know how these old Psalms and great precious promises of the New Testament dispel the gloom of the grave, and fill the soul with the hope of being soon with Jesus in glory. Indeed we would need to follow that ransomed spirit to the full enjoyment of the promised inheritance to know how many, how great, and how precious are the blessings which the Scottish Reformation has conferred and is conferring upon the world.

Tes, upon the world! for where are not these Scotchmen found, not only with their Steam Engine, but with their *Bible*, their *Catechism*, their Confession of Faith, their *Willison* and *Boston* and *Erskine* and *Fisher*, *aye*, and with their pastor and their Sabbath. Is there any province or county of British America where they are not to be found? Is there any state of the American Union, any kingdom of Europe, any part of Australia, any coast of Africa, or any group of Islands, where the Scottish missionary or the Scottish Christian man is not found? But, wherever found, they are influential. Do they not mould the history of British America? Must not the *largest* denomination in the American Union mould the history of that vast and growing Republic, for surely the largest religious body is the Presbyterian family.

So it is that the amount of spiritual goo—of holiness and happiness which the Scottish Reformation has given and will give to the world, can never be known until God has laid open all secrets at the judgment day. Alas! we know well that many Scotchmen at home and abroad *may remain careless and unblest*, and die unsaved, yet God has his hidden ones rejoicing in his testimonies, and they are not few, either here in the *Lower Provinces*, or in *Canada*, or in *United States*, or in *Australia*, or in *Scotland*, for if there were seven thousand in *Israel* when none were visible to *Elijah*, how many will there be from all these lands during many ages who, through all eternity, blessed, shall be witnesses that an open Bible was the best boon which the Reformation could give to any land, witnesses by the wrath which they have escaped and the glory into which they have entered, of the vast, the unspeakable and glorious blessings which the Scottish Reformation bestowed on the world:—so widely and permanently influential in the production of the highest good, the conversion of souls to God in every part of the world, has been the Scottish Reformation. Is it not moulding the moral history of the earth and giving it a character!

IV. *The Scottish Reformation has given to the world the idea and example of National and Universal Education.*

Indifferent to the higher departments of knowledge were they? Mean ye *John Knox* and his fellow-laborers? Rather, if I may use the recently spoken words of *Professor Lortimer* of *London*, rather they were the *martyrs of knowledge*, the *light* of a whole nation, and the *propagators of civilization* in succeeding ages! The *London Professor* has brought out clearly the fact that the plans of Education of the Reformers of *Scotland* were most comprehensive in character, and that, in fact, they were so far in advance of the age, and even of many of the noble men of their party, that they were defeated by the nobles, who regarded many of their schemes as "*devout imagination*." The *Professor* remarks that it had been well for *Scotland* that these devout imaginations had been converted into realities, and then *Scotland* would have had not only her *Primary School* in every parish, but her *Gymnasium* or *High School* in every considerable town, the chairs of her *Colleges* fully endowed, and *Barsaries* sufficient to call forth the talents of hundreds who otherwise must pine and die without the intellectual culture after which they yearn. "Never in history was there so large and liberal a plan devised for the diffusion of knowledge throughout a nation." So spake the *London Professor*.

Even so far as it was carried out it made the people of *Scotland* the most generally educated in the world. Has *Scotland* now competitors in *New England*, *Holland* and *Prussia*, they derive the idea from *John Knox* and his compeers, and their systems differ from his only in their modern dress and their secular aspect, his being more decidedly religious in character.

The Scottish Reformers, I hold, gave this great idea of National and Universal Education to the world.

V. *The Scottish Reformation gave to the world the principles of Religious and Civil Liberty, and men to fight Freedom's battles.*

Prior to the Reformation two great powers controlled and kept in subjection the civilized world—the Throne and the Church, Royalty and the Priesthood, the King and the Pope. The King would rule in things temporal, and the Pope in things spiritual, and both by a Divine Right. Each supported the other, but fortunately they found it difficult to adjust the lines of their respective jurisdiction, and occasionally quarrelled when both courted the people, so that they were not entirely crushed beneath the feet of their merciless oppressors.

But when the people received the Bible and read there, "Ye are redeemed with a price, be ye not the servants of men," when they began to think over such a glorious truth, and to discover that Christ had made them free, and that they had but *one Master* who had a right to rule their conscience, they rose rapidly to a consciousness of their rights and of their power, and soon began to call both Popes and Kings to account.

They began with the Pope, because the first claim of the people to read God's Word and to obey it according to the dictates of their consciences was disallowed by the Pope, and punished with excommunication and death. They immediately brought the Pope to the standard of *the Book*—the long hidden, but now found and *open Book*, and found his supremacy to be an usurpation, which they therefore rejected.

From Popes they turned to Kings, for these either gave their power to the Beast and prepared to enforce the Pope's claims, or, as in the case of our Royal Tudors and Stuarts, rejected the Pope's supremacy only to claim and to exercise it themselves. I might here refer to Knox's interview with Mary of Scotland, in which that veteran Reformer reminds her that the obligations of Sovereign and people are mutual, and that there were limits to the Sovereign's right to claim obedience. But the most notable examples of the faithful and determined maintenance of the people's rights against the claims of arbitrary power, and especially of Royal supremacy in religious matters, are to be found in the Presbyterian and Puritan struggles with the tyrannical and self-doomed House of Stuart. The same parties, the Bible readers, the religious people, who achieved the first Reformation accomplished the second. Not that they were all religious men, but the leading spirits were, and the love of Christ's cause and the national Reformation and Covenant gave life to the movement. In one word, the Presbyterians were the constitutionalists of the day, (Guizot, the French Philosopher and Historian, being judge.) And warmly attached as they were to their own *ancient Royal line*, yet they loved their Redeemer and religious liberty so much more that they refused to yield obedience to the reigning Prince except under Covenant. After enduring many hardships they took the field in both Kingdoms and overthrew the Stuarts, but with them, contrary to their intention, the *Throne* itself. Anarchy was followed by the stern Protectorate of Cromwell, and in the revulsion of national feeling the Stuarts were restored. Then was their time for conceding gracefully the people's rights. Instead of acting on this wise policy, having learned nothing, and forgiven nothing, they set themselves by coercive measures to compel these obstinate Presbyterians in Scotland and Puritans in England to bow and to stoop in unresisting submission to the Royal supremacy in all matters, civil and spiritual. And it was when they found they had to deal with a people who would neither bow nor bend, who could neither be driven nor cajoled into submission, who could not be driven from their old Church, but continued to cry for Free Parliaments and Free Assemblies, that they actually devoted them to destruction.

Scotland glories in her martyrs, and for what were they martyrs? The Hamiltons and Wisharts died for the pure gospel, but the martyrs of the later age, Argyll, James Guthrie, the gentle Renwick, the Heroines of Wighton, for *Freedom, civil and religious*. We should, however, put *religious first*. It was uppermost in their hearts, and because they sought first the kingdom of God the other was added; for one of Britain's Parliamentary Orators has beautifully said (Drummond in 1829), "The jewel of pure religion could only be preserved in the casket of civil liberty, and God granted the latter to the people who risked and struggled for the former." "This political freedom," says the man

speaker, "the consequence of the struggle for religious principle, has often been idolized by foreign nations who, mistaking the effect for the cause, have, whilst unmindful of genuine religion and immersed in Popish idolatry, vainly endeavoured to get political freedom. In every quarter they have failed. Sicily, Naples, France, Prussia, Spain, Portugal, are following the shadow, have lost the substance, and Britain alone, he says, remains in possession of that which they have in vain attempted to retain, because she sought the *pearl* which is of the highest price."

Scotland's martyrs of that period died for Freedom, and not directly for the great truths of the Gospel. They could hold these and live in peace, but they could live in peace only by denying their own right to resist the Royal will dictating what they were to believe and to do. They must, too, deny their own right to meet arbitrary power by armed resistance. Thus persecuted and denied their rights, they openly declared that they were released from their allegiance, declared the throne of Britain vacant, and invited William, Prince of Orange, to occupy it. This was done by the Covenanters, with Richard Cameron at their head, some years in advance of England, and their standard on the mountains of Scotland indicated to the vigilant eye of William that the nation was ripening for a change. "They expressed what others thought. They gave utterance to the indignation and the groans of a spirited and oppressed people." They ushered in that bright day whose noon we now enjoy, and fought the battles of freedom for all coming time. True, the battle has to be repeated on other lands, but with no doubtful success. We know the end. Every yoke shall be broken.

VI. *The Scottish Reformation and English Puritanism together have given to the world the Great and Free American Republic.*

How? By furnishing a population for the early North American Colonies, mainly Puritan and Presbyterian, who had fled from oppression, who nurtured freedom, studied the examples and marked the success of the heroes of 1688, and who could not therefore be enslaved or subdued. They derived from their Protestant forefathers a love of liberty, and detestation of arbitrary power, which united them in defence of their inalienable rights and liberties, first against Popery and France while it was yet uncertain which was to rule North America—France or England, Popery or Protestantism, and next to resist the misguided councils of the Fatherland.

Allow some few quotations from documents and speeches of the times:—

December 1774—Address of Provincial Convention of Massachusetts to the people—"You are placed by Providence in a post of honour because it is a post of danger, and while struggling for the noble objects, the *liberties* of the country, the happiness of posterity, and the *rights* of human nature, the eyes not only of North America and of the whole of the British Empire, but of the whole of Europe, are turned on you."

Speech of John Adams of Quincy,—"*Be it remembered that Liberty must be supported at all hazards. We have a right to it derived from our Maker. But we had not, our fathers have earned it and bought it for us, at the expense of their estate, their pleasure and their lives.*"

Speech of Patrick Henry after the Revolution was achieved.—"*That country (Britain) is become a great and mighty and splendid nation, not because their government is strong and energetic, but because Liberty is its direct aim and foundation. We draw the spirit of Liberty from our British ancestors. By that spirit we have triumphed over every difficulty.*"

For eleven years, extending from his 11th year to his 22nd, embracing the entire period of his life, he lived beside President Davies, a Presbyterian minister and orator of whom he always spoke with enthusiasm, whose thrilling public addresses, delivered when Henry was a youth, first roused the Virginians to defend their country and Protestantism against the designs of France and Great Britain.

Perhaps no one circumstance will better display the animus of the Presbyterian in that great struggle for Liberty than the place and employment of their minister, Dr. Witherspoon, President of New Jersey College. His students were dispersed and the College closed. The able theologian and accomplished

philosopher was for seven years member of the Congress of United America, which in the face of innumerable difficulties and dangers secured American independence. He was then proving himself an ardent friend of Liberty and a profound Civilian and Publicist, aiding in the preparation of the most important Public Papers of the time, including the Declaration of Independence, of which he was a signer. This man was not only a Scotchman, but a *lineal descendant of John Knox*.

Need I say more? Can we not all see that the Constitution of the United States is essentially *Presbyterian* in character, having all its leading features of *parity, representation; and the subordination of the different parts to the whole*. When we look at this great and Free Republic, not one century old, and mark her present influence and think what she is destined to become and to do for the world; I think my hearers will agree with me that it is one of Scotland's glories, and one of the glories of her Reformation, to have been one of the Parents of this fair and most promising Daughter.

I might speak of the Sabbath which Scotland presents to the world, has preserved for the world as no other nation has preserved it. I might speak of an *unshackled Press*, of a *Religious Literature* issuing from her Free Press which is potent for good; but I haste to note

VII. *That the Scottish Reformation is operating in removing the Curse from the World.*

You may let your minds dwell on the Eden Curse, or the Babel Curse, as you please for it is true of either and of both. But I will refer only to the first.

The past fifty years. Beyond all others that have preceded them, may be characterized as the age of discovery. Scarcely a year has passed during the progress of this nineteenth century that has not astonished the world with some new invention. First in order came the discovery of the practical application of Steam, and what a revolution has this agent affected! What changes affecting the material interests first, but ultimately the moral and even spiritual interests of the world. How wonderfully has it lightened the labours of the human family and mitigated the curse, "By the sweat of thy brow thou shalt eat bread." In how many thousand ways has it tended to the comfort of man. It is indeed his mighty and faithful servant, with sinews that never weary, preparing his food, manufacturing his clothing, bearing him with speed to distant parts of the earth, and constantly ministering to his mental pleasure. What a mighty agent for publishing truth! How efficient for promoting intercommunication among distant nations, and thus while it removes the Eden Curse, removing also the Babel Curse.

All these powers of Nature, Steam, Electricity, and the last named, like the Wild Horse of the Desert, is being trained to go in harness and to serve the lord of this lower world, existed in nature through all the Antediluvian and Patriarchal, Prophetic and early Christian ages, yet man's eyes were covered with a film, and he saw them not. *The world was not ready for them*. They would have proved a curse. But now the Lord is revealing them, and to whom? To the Reformed nations. Is there a river on earth comparable to the Clyde for its production of Steam Engines and Steamers? Is there a people on earth who out of some three millions of people, furnish so many Engineers? If there be another they at least belong to the same Protestant and Anglo-Saxon stock. In a word, it is most evident that the *progressive nations of earth, the colonizing expanding races*—the races which hold the keys of the physical world, which hold the *great material treasures of the earth*—the races which have *unshackled Presses*, and are expanding and diffusing Constitutional Governments and Christian Civilization of the best type, are the *Protestant nations of the earth*.

They have sought first the kingdom of God, and faithful to His promise, He is adding thereto all other things. Oh that they and we may know our day! Oh that Great Britain may not sleep and let another take her crown! We rejoice and praise God that in recent and manifest outpourings of the Spirit He has not passed her by. Oh for more of that celestial rain which makes the best grow! God bless Great Britain and Ireland and make them blessings! May they not draw back from prosecuting the great work of our Fathers—

great work of the Church—the great work of Christ! May they not pause!—
 May they *hold fast* and hold forth the Word of Life!
 God be merciful to us and bless us, that thy way may be known to all the
 earth and thy saving health among all nations!

REVIEWS.

THE ROCK OF AGES; or, scripture testimony to the one eternal
 Godhead of the Father, and of the Son, and of the Holy Ghost.
 By Edward Henry Bickersteth, M. A. Philadelphia, Presby-
 terian Board of Publication. 12mo; 182 pages.

The above title sufficiently indicates the object of the writer. Referring to the precept, (Isa. xxvi. 4) "Trust ye in the Lord for ever, for in the Lord Jehovah is the Rock of Ages," the author remarks in his preface, "That the one Infinite God claims our supreme and individual confidence; that the same confidence is on the warrant of scripture, to be reposed in the Father and in the Son and in the Holy Ghost; and that therefore Father, Son and Spirit are equally God over all, blessed for ever, the Triune Jehovah, in whose name alone we trust, on whose arm we rely, and whose majesty alone we adore and love." From this he shows the falsehood of the Unitarian view, which makes the Saviour but a creature. On their hypothesis, if men trust in him for eternal salvation, reposing their entire confidence in him, they are trusting in a creature—which is idolatry (Jer. xvii. 5—8). Whereas if they do not so trust in him they are rejecting the only name "under heaven given among men whereby we must be saved," Acts iv. 12.

In the present work there is a full collection of scripture proofs on behalf of the Trinitarian scheme, arranged under the following propositions:

1. That scripture, in the Old and New Testament alike, detaches our ultimate confidence from man the creature, and attaches it to God the Creator.
2. That scripture, in the Old and New and New Testament alike, require us to repose our ultimate confidence in the Lord Jesus Christ.
3. That Scripture, in the Old and New Testament alike, proves the co-equal deity of Jesus Christ with that of the eternal Father.
4. That Scripture, in the Old and New Testament alike, presents to us the incarnation and the mission of the Saviour, as the extremity of condescension in Jehovah, that thereby he might exalt us to eternal life.
5. That the Scripture, in the Old and New Testament alike, proves the coequal Godhead of the Holy Spirit with that of the Father and the Son.
6. That Scripture, in the Old and New Testament alike, assures us that in the truthful knowledge of one God, the Father, the Son, and the Holy Ghost, is the spiritual life of man now and forever.

Under these propositions, the author gives a very full collection of proofs, admirably arranged. The comments and criticisms on the passages are short, but pointed and judicious. The whole work is marked by deep reverence for the Word of God and the most kindly spirit toward opponents. We have not a work in which the scriptural grounds of the supreme Godhead of the Son and the Holy

Spirit are so fully and so clearly set forth in the same compass, nor one that we would have more confidence in placing in the hands of an intelligent Unitarian. The present edition is published in the first style, and is issued in elegant antique binding.

LAW AND GOSPEL: Discourses on Primary Themes; to which is added, TRUE REVIVAL: By Rev'd G. C. Hutton, Paisley: Edinburgh, W. Oliphant & Co.

The Professor of any science, if he be a wise man, will seek above all things to have his students thoroughly grounded in "first principles." It is impossible "to go on unto perfection" unless we are established in the "rudiments." This elementary training is not always the most interesting. Very often it is tedious and irksome. We would gladly escape it; but we know it is essential to success. In Theology, viewed as a science, this difficulty might not be anticipated. Its "primary themes" are so grand and imposing that we should expect them at once to excite and interest. We should expect that all men would desire "to look into them." It cannot be concealed, however, that the present tendency, if not imminent danger, is to lose sight of first principles. To this tendency preachers are sometimes tempted to yield, and the grand questions of Law and Gospel are jostled aside for idle vagaries of human fancy. Mr Hutton's little work suggests these remarks by "the law of contrast." These discourses are plain, vigorous expositions of fundamental truth, and will, if studied as they deserve to be, go far to furnish an antidote for a growing evil. On such themes as Moral Law, Sin, Satisfaction of Justice, Justification, The Gospel Message, we have here the views of a more than ordinarily profound and earnest thinker. We hope the work will meet, what we are sure it deserves, extensive circulation and careful study.

EDITORIAL NOTICE.

We have occupied all our available space with the addresses delivered at the late Tricentenary celebration in Pictou and New Glasgow. They have been already published, and will have been read by many of our readers, but considering the importance of the subject, and believing that many of our readers would desire to have them in this form, we have published them even to the exclusion of other matter. We would remind our readers, that notwithstanding this general celebration, it was contemplated by the Synod that meetings should be held in each of the congregations on the 20th of December, the anniversary of the day on which the first General Assembly of the Church of Scotland met. Partly from a desire to give these speeches and partly from our correspondents' disappointing us, we have not had lately our usual amount either of original or selected matter.

With the present No. closes the Instructor. In issuing our last No. we have only to express our thanks to those who have aided us in our work, our sense of our deficiencies, and our best wishes for the success of the periodical in which the three periodicals of the late Presbyterian Church of Nova Scotia, and the late Free Church of Nova Scotia are to be merged, viz., "The Home & Foreign Record of the Presbyterian Church of the Lower Provinces."

THE MISSIONARY REGISTER

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. II.

DECEMBER, 1860.

No. 12

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FOREIGN MISSIONS.

DEPARTURE OF THE "JOHN WILLIAMS" FOR THE SOUTH PACIFIC ISLANDS.

The Directors are happy in being able to announce that the *Missionary ship* having undergone a course of thorough and complete repair, will be ready to leave the port of London on her fifth voyage, by the middle of the present month. From the most competent judges, the Directors have received the assurance that the vessel is now as strong and sea-worthy as when launched, sixteen years ago. The friends of Missions have had abundant evidence that the *Missionary ship* has been, under God, the instrument of surpassing good to multitudes of the benighted Islanders of Polynesia, and we may cherish the strongest conviction that, on her future voyages, the same blessed influence will attend her.

The members of the Society will rejoice to learn that FIVE NEW MISSIONARIES, with their wives, will sail in the "John Williams" to reinforce the Presbyterian Missions, and the Directors trust that thanksgiving will ascend to God, who has put it into the hearts of these young Brethren to go forth to this noble service, and earnest prayers be presented, that He may graciously

grant to them a long and prosperous course of labor.

The renewed appeal to the juvenile friends of the Society, for the funds necessary to meet the expenses of the repairs and outfit of the "John Williams," has been answered with promptitude and zeal, and there is reason to expect, that when their contributions are all received, they will prove equal to the large but unavoidable outlay.—*Miss. Magazine.*

SCOTTISH GUARDIAN.

We have great pleasure in appending the following leader from the *Guardian*, both because it is so admirably written, and because it affords such a noble contrast to the narrow-minded and sectarian spitefulness with which the *Mails*, and *Gazettes*, and *Heralds*, were pleased to comment on our Synod and its proceedings after its last meeting.

"WILLIAMU."

"Seldom, if ever, has Glasgow been visited by so interesting a stranger as the Polynesian who addressed a crowded meeting in Dr. Symington's Church, on Tuesday night, and who has just been brought to this country by Mr.

Inglis, the distinguished missionary of the Reformed Presbyterian Church in the New Hebrides. This group, as our readers are aware, is that including Erromango, on which John Williams was murdered twenty years ago. Various, for the most part unsuccessful, and occasionally disastrous, attempts were subsequently made to renew missionary operations on some of these islands; but in 1848 a Presbyterian mission was established in Aneiteum, at the instance of the London Missionary Society; and the Agent of that mission, Mr Geddie, sent out by the United Presbyterian Church of Nova Scotia, has been the fellow-laborer of Mr Inglis in that island during the last seven or eight years, with what success our readers may learn from the remarkable but evidently unvarnished statement of Mr Inglis, reported elsewhere in our columns. These two gentlemen, by their force of character, have virtually become rulers of the islands. They do not indeed interfere in any official or authoritative way with the civil government. They frankly accept the form of government which prevailed under heathenism; and are content to bring the motives of religion to bear alike upon governors and governed. When this is achieved, what signifies the particular form of government? When prince and people acknowledge the same law, and that law a law of love, what risk is there of conflicting claims or prerogatives? Observe, too, the manner in which the missions are adapting the civil system. It seems an admirable illustration of the combined wisdom of the serpent and harmlessness of the dove. The rulers of Aneiteum are persuaded to have no written laws, but to judge each case on its own merits in the light of God's Word; and on the recurrence of similar cases, to look back for precedents. Thus the constitution of Aneiteum has assumed the development by which British law has attained its comparative perfection, advancing like it from precedent to precedent, but on a far sounder basis of principle. The results in the way of leavening public policy with Bible morality have been most gratifying. Polygamy, but recently the universal practice, is now allowed no advocate in Aneiteum; while here in Glasgow we allow animals in the form of manhood, and wearing the garments of civilisation,

to advocate the abomination among crowds of Sabbath loiterers. In other respects, too, Aneiteum may put us to the blush.

"In Aneiteum parties may observe family worship morning and evening without being necessarily regarded as true Christians. In the 'Brigigate' the sound of family worship would call forth sneering at the 'saints' within.— In Aneiteum no head of a house can pretend to the repute of Christian discipleship unless he have family worship morning and evening. Here such a repute may be had on easier terms—shamefully easier. In Aneiteum great moral, social, and even civil problems have been solved with remarkable, and, in some respects, unparalleled success. It is wonderful enough to find among us a Hindu who, formerly the slave of idolatry and degrading superstitions, is now a preacher of the gospel of Christ. But the Hindu, notwithstanding the debasing character of his will-worship, is often a polished and educated gentleman. In the New Hebrides we have the naked savage in the lowest type; and that one of the most savage of these savages should be brought before us, clothed and in his right mind, is a fact which, merely as a fact, we commend to the *Westminster Review* school of thinkers. There are thousands more of similar virgin fields in Oceania; let the secularists choose one of them, and bring us over a specimen of their work like William. Let them produce by their scientific and political instruction what has here been produced by the gospel—for to the gospel alone is this great change attributable. Mr Inglis and his condjutor Mr Geddie make the Bible their Alpha and Omega—their elementary school-book and their sole code of public law. These gentlemen never had the instruction of any of our political prophets, yet they have gradually introduced in Aneiteum, and are working with perfect success, a complete political revolution. They have no theories of Government of their own, and they have never found occasion to lament the want. They belong to different denominations of Christians, yet they have never found denominational distinctions in their way. Are these men, then, seers and oracles of superhuman sagacity? No, they are simply two true-hearted, single-eyed men.— Their wisdom is simply that whose be-

ginning is God's fear—the highest wisdom, because the humblest—a wisdom of eagle-eye and inexhaustable resources, whose possessor becomes a tower of strength; yet a gentle and winning wisdom, which overcomes its enemies by destroying their enmity. The prayer of every true man will be that God may bless John Inglis, and raise up, for the advancement of His kingdom, at home and abroad, many such men.

"How remarkably, too, does the experiment of the Reformed Presbyterian Church at Aneiteum illustrate the truth that the best an Indifferentist civil Government can do for religion is to let it alone. What could Mr Inglis have done were his hands tied in the use of the Scriptures, as have been the hands of our missionaries in India? The Bible he has used as his ordinary school-book. The exclusive use of the sacred volume in this capacity would be objectionable in a country such as ours, where learning has to be drilled into unwilling scholars; but it is a peculiarly happy use to make of it in a country where the people seem thirsting for knowledge, and so remarkably appreciate and improve it when acquired. It is a great matter that their whole civilisation should be so absolutely and inseparably identified with its true source—that they should see in the Word the motive power and the security of their social regeneration, as well as the charter of the freedom with which the believer is made free—and that we should see the same Bible and Shorter Catechism, by means of which our forefathers sought to compass our temporal and eternal welfare, sufficient instruments to initiate and complete the highest work to which the philanthropist can aspire—that we should see those habitations of horrid cruelty amid which devoted men from our country have already perished as martyrs, transformed into Bethels by that truth which is to educate and uneducated heathens at home foolishness—that a moral soil, rank and foul as that of Cannibalism, should, under the light of Divine truth, the warmth of Divine love, and the dews of the Spirit, conveyed through the ordinary means of grace, become a garden of the Lord.

"If the preaching of the Word can imbue a mere savage with the modesty, the manliness, and the Christian graces that Williamu has exhibited during the

past seven or eight years, and that his appearance in Dr. Symington's Church so eloquently spoke, is it not a solemn reflection that in our own country human nature has been allowed to deteriorate below the level even of the Hebrides? Passing through one of the densely populated side streets of Bridgeton on Tuesday night, we saw in crowds specimens of humanity much below Williamu, even in point of physical development. May not the Aneiteans stand up in the day of judgment and condemn us? And there are considerations of encouragement as well as of warning. Mr. Inglis comes to us from the New Hebrides with testimony similar to that borne in our columns last week by a correspondent in the north of Scotland, and to that which has been borne by every one intimate with the present revival of religion—that the work, when heartily gone into, becomes self-acting, the first impulse of the convert being to help his fellow-men out of the slough from which he has himself escaped; and his first efforts manifesting all the fervency and vigour of first love. There is no reason why these two great works, home and foreign evangelization, should not go on together and be mutually helpful. No one could have listened to Williamu on Tuesday night without feeling more keenly his shortcomings in the work which a Polynesian islander could so affectingly advocate; and no one can reclaim victims of home heathenism without increasing the stock of working evangelical strength through which the Church may hope to "disciple the nations," and redeeming the character of our countrymen that has been so serious a stumblingblock before the heathen tribes of the world with which mere mercenary motives have brought us in contact. Had the conduct of our maritime countrymen been as pure, honourable, and beneficial everywhere as has been that of Mr. Inglis in the New Hebrides, the martyrdoms in the South Seas that have from time to time caused our ears to tingle might never have occurred. If in such a matter there could be room for envy, any Church might well envy the Reformed Presbyterians and our Presbyterian brethren of Nova Scotia their mission at Aneiteum. A more absolute wilderness never was brought under moral husbandry, yet more glorious success has

seldom attended missionary enterprise. In the peculiarly expressive language of William, we may say that the more we consider the results achieved the more we become 'weak to wonder:' and yet what more fitted to make us feel strong—strong in the strength of Him to whom all things are possible, and who perfects His strength in weakness?"

LETTERS FROM THE NATIVES OF ANEITEUM

The following letters to members of the Missionary Committee, and other benefactors of the mission, were written by a few of the young men and women who had lived for a longer or shorter time with us, and who were attending the Institution. They were written at our suggestion, in the hope that those who are doing so much for the good of the natives, would be interested in seeing specimens of the penmanship and composition of our young scholars.—And as a wish has been expressed in various quarters that they should be printed, in order that all the friends of the mission may also peruse them, this request has been complied with.

The letters were written without the most remote idea of their ever being published. They are not only the unaided productions of the natives, but they were mostly, if not all, written in haste, during the bustle and excitement occasioned by our leaving the island—They must, therefore, be judged of, not as the carefully prepared letters of practised writers, but as the first attempts at letter-writing by boys and girls at school.

To exhibit a specimen of the Aneiteum language, three of the letters are printed also in the original. In the Aneiteum language the vowels are sounded as in Latin or French: thus, *a* is sounded as *a* in *far*; *e* as *e* in *there*; *i* as *i* in *machine*; *o* as *o* in *so*; and *u* as *u* in *rule*, and also as *u* in *run*. The consonants are sounded as they are in English, except *c*, which sounds like *g* in *go*; *g* which sounds like *ng* in *ring*, and *d* which sounds like *th* in *path*.

JOHN INGLIS.

(*Nepat to the Rev. Dr. Symington.*)

"Aneiteum, 28th October 1859.

"AK DR SYMINGTON,—Ek asuptecnaig ainyak va nedo anpece unyak.—Kis wat adualep ainyak eris ham a ilpu

atimi esege um asuptecnaig intas o Ihova ehelema; jai eris leh intakuras is seven ara, um atau irara, par asuptecnaig ehele ilpu atini alupas im tup atimi. Jai is emda a Ihova par auahas nelcau o Tiapolo. Era ude akoro, im nedoa, im natgei atmas a ilpu atimi um tup eklim amen upene.

"Imlep ineig, is lep atahajeg intas alaigaheni unyimia a Ihova, ak nupu missionare anpece Beretani, um abrai missionaro imi cama. Eris ham ara um esege imi atimi et ahinag. Era apan nakalasia natimi et ahinag. Erus lep tas jipe arau, Mister Inglis im Mister Kete, um ikni ilpu tiakona im ilpu elter, mika eri atau ara vai nauritai o Ihova.

Ekpu lep asuptecnaig ainyak va nauritai o Mister Inglis. is wat ham aien um atupun um ago nauritai o Ihova um aged inbat, is abes anpece unyak a Paulo, um apan an nesego ineigki. Is ahodaig a Misi natimi ineig is merit aien par imtam ago. Is aniv nyak im WaiWai a Paulo. Erus ham aijumrau, um aged inbat. Is lep abrai a Misi nedo ineig is upene vai Ihova Natimarid uja; is lep tas aien, um ika, eeri ago neom esege, par aged inbat im peper. Ek merit ainyak, ak Dr Symington, mika an ato aiek nauritai o Ihova anpecceraneiteum; et mun eteuc, jam lep meig ache, ak Dr Symington, ek imtitaig ainyak vai yi jim yet pam nesego esaisa ehelema, eera auatalidi aijama, ek tup asaig ainyak, ak Misi, et emda ache a Ihova par aminjinaig nelcau o un, im Iesu Kristo natimarid uja, is alupai caija intas alep um h aien, um tak eris iraija; et asuptecnaig vai caija aien, im Iesu Kristo, im Nesgan Upene. Et munti nasuptecnaig unyak.

"NEPAT."

Translation.

"Aneiteum, 28th October 1859.

"DEAR DR SYMINGTON.—I write this to explain to you what has been done in my land. When I was a boy the (Samoan) teachers came here, and made known to us the word of Jehovah. They selected seven young men and kept them with them, to assist them in speaking to the chiefs, and also to the common people. And Jehovah was powerful to overturn the kingdom of the devil. The people gave over feasting and dancing: they also left off fighting and killing one another, and lived in peace.

"Moreover, Jehovah heard the pray-

ers of you ministers in Scotland, and He sent missionaries to us. They came here, and they taught the whole of the people. A great number are now joining the church. Mr Inglis and Mr Gaddie consulted together, and they first ordained deacons, and they afterwards ordained elders, that they might assist them in the work of the Lord.

"I will also explain to you what Mr. Inglis did. When he came here, and began to carry on the work of the Lord, he taught the people to write on slates. One Paulo went regularly from my district that he might learn to write. Mr. (Inglis) asked him if there were any others who wished to come and learn. Paulo named Waiwai and myself. So we two came and learned to write on slates. When Mr (Inglis) saw how we were getting on, and that the work of the Lord was advancing in this way, he exhorted us to build a schoolhouse, in which we should not only write on slates, but also on paper.

"Dear Dr Symington, I am desirous that you should know what Jehovah is doing in Aneiteum. His work is established, but this is all I can say about it. Dear Dr Symington, I am afraid, on account of the weakness of the people, lest false teachers (*i.e.*, the papists) should come among us. We are a weak people. O, sir, this is just my own opinion. But Jehovah and Jesus Christ our Lord are strong to protect their own kingdom. He has given us his living word, He is merciful to us and instructs us—He and Jesus Christ, and the Holy Spirit. I have no more to say at present.

"NEPAT."

(Marirang to the Rev. John McKay.)

"Aneiteum, 28th October 1859.

"DEAR MR MCKAY,—I wish all good to come to you. This land was heathen, but God sent us his good word.—His servants came over the sea where there is no path to explain to us the name of Jesus, and the work of the Holy Spirit, and to point out to us the good way and the bad way, and to tell us about the good land and the bad place. We did indeed listen to them; but our hearts are still dark, and we are weak to believe the word of Jesus Christ our Lord, whom God gave that he might save men of all nations.

"Moreover, we are thankful for Mr. Inglis and for Mrs Inglis. They have lived among us and taught us. We know a little of the word of the Lord, but it is outwardly, as to our bodies only. But truly Jehovah, and Jesus, and the Holy Spirit save us, and these three are indeed one; but we are sinners all of us.

"Moreover, O Mr Kay, I wish you well. Jehovah has made known to us that all men are of the same race on this earth. We did not know this in former times. When the (Samoan) teachers came and taught us, we were ignorant, and lived sinful lives before Jehovah and Jesus, and the Holy Spirit, and wickedly destroyed our souls. But we are thankful that the missionaries also came and fully instructed us. With my best wishes for you I end this letter of mine,

"MARIRANG."

OTHER MISSIONS.

THE PRESENT ASPECT OF THE REBEL MOVEMENT IN CHINA.

We take much pleasure in laying the following letter before our readers. It was written by an English missionary to an American merchant in China, and it is published by permission of a gentleman in this city, to whom it had been forwarded. It will be read with great interest.

SHANGHAI, July 31, 1860.

MY DEAR SIR —:—You ask me for a few notes in regard to the present aspect of the rebel movement in China, especially in its religious bearing. I send you these in

as brief a form as possible. You are aware how much public opinion was stirred at home by the tidings of the progress and professions of the insurgents several years ago. High hopes were entertained by many as to their future influence in China, and the beneficial changes that were likely to ensue on their attaining the object contemplated.—Much disappointment, however, has been felt, both at the small advance made by them in the onward course of years, and at various revelations that have appeared in regard to them. What these were are sufficiently patent and require no lengthened remark, only they seemed to make many apprehend that

no good could be expected at their hands.

As events rolled on we were taken by surprise lately, by news of great successes having been gained by them. Particularly it was said they had broken out of Nankin, destroyed the Imperial force that had long been arrayed against them, and had secured an earnestly coveted prize in the wealthy city of Soo-chow. From the proximity of this place to Shanghai, and the remembrance of the religious professions of the Insurgents, several missionaries resolved to pay them a visit of enquiry. This was done with perfect safety, and the disclosures they made of a religious character were very promising. They ascertained that the old profession was still retained, and that, in their own view, it was in obedience to the command of God they had commenced and carried on their operations so far. True, there were not a few things which required to be corrected, and it did not seem as if that were impossible. The Insurgents were evidently men of determined bearing, and resolute in the prosecution of their great object, but sincerely desirous of cultivating friendly relations with foreigners, and most of all on the ground of similar religious belief.

On the return of these missionaries the interest of others was awakened to the matter, and, with a view to gain more information on the point, a second expedition to Soo-chow was attempted successfully; this was specially useful by those connected with it being permitted to see the chief in command at that place, who bears the title of loyal or faithful king. There was a great appearance of state-display in his case, but on the whole a very favorable impression was produced on the minds of those present at the levee. The order, bearing, religious sentiments, faith in God as regards the rise and progress of the movement, were all remarkable features connected with them; but the crowning event was this:

Inquiry was made in regard to a native Christian, a cousin of the celebrated Tai-ping-wang, who went to Nankin two years ago. The missionaries were told at different places that he was second in command at the capital, and next to Tai-ping-wang himself. It was said that he was held in universal esteem from his religious qualities, and that he confined himself especially to the religious department. As he was well known to several members of the expedition, a letter was sent to him explaining the main articles of our faith, and exhorting him to continue in the profession and practice of them. Shortly after the missionaries returned home, but in a few days a merchant from Shanghai went to Soo chow. There, he had an audience in the official chamber of the faithful king, who said that the Kan-wang, the person above alluded to, had come down from Nankin especially to see the friends who had written to him. An interview was requested by the Kan-wang with the merchant in question, who states that his manner was very unpretending, and that

he wished the conversation to be particularly on religious subjects. Letters were written by this rebel leader to several of his former friends here, and in the South, which, on being opened, were found to be of a deeply interesting kind. He solemnly maintained his religious profession, and was most desirous both to see his missionary friends and have them engaged in proclaiming the gospel in the capital and all around. He invited me by name to come, with six or seven other laborers, and commence the work of evangelization in the country subject to the new government. In the inclosure he sent down there was a large MS. book drawn up by him, which describes the religious sentiments of the rising dynasty, and the programme of its future history. In the former part of it there is a full declaration of the great points of our holy faith—the Trinity, the Atonement, Resurrection and Ascension of Christ, the work of the Spirit, depravity of man, &c.

One point, questionable at least, is the belief of the writer in the alleged visions of Tai-ping-wang on different occasions, for which festival days are appointed, and which will require correction.

In the latter part of the volume the whole course of western civilization is proposed to be adopted. This is done in no slipshod manner, but described and laid down as much as any state programme at home.—There are railroads, steamers, post-offices, banks, insurances of fire and life, mitigation of criminal punishments, absolute and entire suppression of opium, medical and educational establishments, &c., all pointed out as in prospect in the new empire.

The heathen temples are to be converted into places of religious worship, the Bible to be the text-book, Sabbath observance to be maintained, and the most friendly relations with all foreigners to be kept up. There are several pages of geography in the volume, in which he speaks most and well of England and America. The Protestant aspect of Christianity is what he deliberately and strongly commends, while he speaks as decidedly against the Roman Catholic views.

Such in brief is the state of the case at present. You will, no doubt, say it is deeply interesting. True, but we will not trust man in the affair. We look to God, and pray that he may work out his deep designs by the whole movement.

It may be asked who this Kan wang the second in command, is? Many years ago he drew up, in concert with Mr Hamburg, a German missionary, a most important account of the rise of the rebellion, and shed a flood of light on the early aberrations of Tai-ping-wang. At that time he was a Christian. On the death of Mr Hamburg, if not before, he came into connection with Dr. Legge at Hongkong, with whom he remained until he went to Nankin two years ago. He came to Shanghai in 1854, with a view to proceed to Nankin, being anxious to correct the departures from the truth of his

cousin. At that time I became acquainted with him, and, as was the case with all who know him, was highly pleased with his consistent, humble, unassuming Christian bearing. By the last mail Dr. Legge wrote me in regard to him, that he knows the truth, is well versant with the errors of his associates, and that he (Dr. L.) felt for him a sincere Christian friendship, and that he was in every respect qualified to do those around him good.

The whole is wonderful at the present juncture of affairs. It appears that there is no Imperial army at all able to withstand the rebels in this quarter, while the Northern forces are sufficiently occupied by the Allies now in the field against them. So far as Christianity and progress are concerned, there seems to be every hope at the hands of the Insurgents, but none, none in the case of the reigning government. As missionaries are cordially invited to settle among them and preach as they like the words of life, so

the programme of Empire, and the expressed desire of the rebel chiefs, point to foreigners, especially English and American, as the object of hope to enable them to carry out their designs. The Imperialists, were it in their power, would banish every one of us from their soil.

In fine it behoves us to rejoice with trembling. The work before the Chinese, in any case, is a great one. It will demand immense labor. Oh! for a suitable supply of men and means to carry it on, and most of all, we need an effusion of the Spirit's might and grace to render the whole conducive to the salvation of this great people.

Another band of missionaries has proceeded to Soo-chow to meet the interesting person alluded to above. He is waiting there for a reply to his communication, and I have no doubt that the interview will be mutually a useful one. Accept these hurried lines for yourself and friends, and believe me to be

Yours, very sincerely,
WM. MUIRHEAD.

NEWS OF THE CHURCH.

A committee from the congregation of West Branch, on the 16th ult., presented the Rev. Mr. McKinnon, their pastor with an address in the name of the congregation, and a purse containing the handsome donation of £23 12s.

From the Witness.

PRESENTATION TO REV. J. SMITH, D. D.

MR. EDITOR,—You will greatly oblige me by inserting this and the accompanying Address in the *Witness*. It may excite others to similar acts of Christian generosity. Many similar favors from the congregation have passed unnoticed, this deserves a public acknowledgment. The present is very valuable—the robes are the best I ever saw, and elegantly trimmed; the address is highly complimentary, happily expressed, and eminently fitted to strengthen the feelings of mutual attachment between a pastor and his flock; and the class of persons from whom the present emanated greatly enhances its value. Ladies have been ever foremost in works of benevolence

and Christian kindness. Their good will is a sure index of public opinion. You may be sure I thanked them with all sincerity, but I forbear to trouble you with my reply. It is right to state that Mr. McNeil in Halifax, from whom the robes were bought, contributed 10s. to advance the object the ladies had in view.

J. SMITH.

To the Rev. James Smith, D. D., Pastor of the Presbyterian Congregation of Upper Stewiacke and Professor of Biblical Literature in the Presbyterian Church of the Lower Provinces.

REVEREND AND DEAR SIR,—

We, the Ladies of the Presbyterian congregation of Upper Stewiacke, beg leave to convey to you the expression of esteem and regard which we entertain for your person and character. A period extending over thirty years has elapsed since you first came to minister among us and to break the bread of life to us. Numerous are the changes, both civil and religious, which have taken place in the wide world during the above period, and, although we live

in a secluded spot, many changes have taken place amongst us. You have witnessed the dense forest give way before the axe of the settler to waving corn fields. You have seen scattered habitations grow to a flourishing settlement. Many other changes have you witnessed, not a few of which the grave has covered. "The fathers where are they? and the prophets do they live for ever?" Troubles and afflictions have overtaken you since you came to sojourn among us, but you have borne them with patience and resignation to the will of your Divine Master. But, dear sir, if you have, as is common to all the faithful servants of the Redeemer, met with discouragements, we trust that you have witnessed much that is calculated to cheer and encourage.— You have seen the moral wilderness, to some extent at least, "become glad and blossom as the rose"—"Instead of the thorn has come up the fir-tree, and instead of the brier has come up the myrtle-tree." The ardent love, the anxious care and the untiring diligence you have manifested for the souls under your charge, call for an expression of our appreciation and gratitude.— Neither would we forget that your labors are not limited to the duties of your pastorate. The estimation in which you were held, and the confidence placed in you by your brethren in the ministry, has led them to confer a great honor on you by entrusting you with the responsible office of aiding in training young men for the work of the ministry, the duties of which we have reason to believe you have discharged with fidelity and success. The affection, therefore, which we hereby express is not a cold formality, but the real feelings of our hearts, springing from the many associations by which you have been connected by all that is near and dear to you in every relation of life. We beg you, then, to accept of these *Buffalo Robes* as a small token of our affectionate respect and esteem which we have for you as our pastor.

We also ask you to accept from us for your amiable lady £4, to mark in a slight degree the estimation in which she is held by us. You will please convey to your family our best wishes for their welfare.

May you be long spared to watch for our souls and to fill the honorable sta-

tion in which it has pleased the Great Head of the Church to place you, and may you have many souls for a crown of rejoicing in the day of the Lord Jesus.

MARGARET COX,
MARY TUPPER,
ELIZABETH COX,
ISABELLA FULTON,
REBEKAH STEEL.

On behalf of the ladies of the congregation.

November 12th, 1960.

HALIFAX PRESBYTERY.

The Presbytery of Halifax in connexion with the Presbyterian Church of the Lower Provinces met in the College on Wednesday the 7th ult. at 11 o'clock. There were present Rev. Messrs Murdoch, King, Sedgewick, McGregor, Cameron, Murray, McKnight, Stuart, McLeod and Messrs. Robson, McNab, and Blanchard, Elders.

Rev. Mr. Sedgewick was appointed Moderator. The meeting having been constituted with prayer and the minutes having been read and approved of, the Presbytery proceeded to consider the requirements of the Home Mission Field within its bounds. It was agreed to appoint the Rev. Hugh McMillan for three months to Clyde River and Barrington. Messrs. Sedgewick and Stuart were directed to give some supply to the Sheet Harbor Church. It was agreed that fortnightly services should be held at Rawdon by the following ministers, Messrs. McLeod, Cameron, McGregor, Murdoch, R. Murray and McKnight; Mr. McLeod to inaugurate the services on the fourth Sabbath of this month.

Messrs. A. W. McKay, and Stuart were appointed to supply Dr. Smith's charge, Upper Stewiacke, in February. Mr. Murray being Mr. McKay's alternate.

A letter was read from Rev. H. D. Steele resigning his charge. The Presbytery resolved to appoint a meeting at Bridgewater on the 26th December to meet with Mr. Steele and his people. Messrs. Murray, McLeod and McKay were specially instructed to be at that meeting.

The following students in theology were examined by the Presbytery; Messrs. Garvie, D. McMillan, W. Sellar and W. Stuart; also Messrs. Cumming and E. McNab who were desirous

of entering on theology. All the examinations were deemed highly satisfactory and were cordially sustained by the Presbytery.

The next ordinary meeting of Presbytery is to be held at Bridgewater on the fourth Wednesday of December.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at New Glasgow on Tuesday 9th Oct.—Mr. Alexander McDonald, appeared before the Presbytery applying for admission as a licentiate of the united body, with a certificate of his license by the Free Presbytery of Dunkeld, and also a number of highly favorable certificates from ministers of the Free Church of Scotland. Mr. McD. having expressed his readiness to subscribe the formula of the united body, it was unanimously agreed that he be received as a probationer of the Presbyterian Church of the Lower Provinces. This is the first accession which the united body has received. After transacting some routine business, the Presbytery adjourned to meet at River John on the 30th of the same month. The Presbytery accordingly met with the congregation there on that day, and entered into minute enquiries regarding the state of the congregation, and gave such advice and direction as their circumstances seemed to require. Obstacles to the prosperity of the congregation are being removed, it is hoped that their trials are coming to an end, and that the time to favor that portion of our Zion will soon come.

PRESBYTERY OF PRINCETOWN.

This Presbytery met in accordance with the appointment of Synod, on the 24th inst., in Princetown Church. The meeting was the first held since the Presbytery was organized by the Synod of the Presbyterian Church of the Lower Provinces of British North America. Rev. Allen Fraser, Cascumpec, preached from Zech. vi. 13., first clause, "Ere he shall build the temple of the Lord: and he shall bear the glory."—Rev. R. S. Patterson was then chosen Moderator, and constituted the Presbytery by prayer. Rev. R. Laird was appointed Clerk, when the Roll of Presbytery was made up, consisting of three ministers and five elders. Of these, all the ministers and three el-

ders were present. Messrs McMillan and McKinnon, preachers of the Gospel, being present, gave verbal reports of their missionary labors within the bounds of the Presbytery. The reports were received and cordially approved. After the transaction of some business, chiefly relating to supply of preaching to the vacant congregations in connection with the Presbytery, and the appointment of Preachers, the Presbytery adjourned to meet in the Church at Lot 16, on the first Wednesday of December, at 11 o'clock, Rev. R. Laird to preach on the occasion. The Presbytery is indeed small; but the members may confidently expect that a petition in the constituting prayer of the Moderator, will be graciously answered, that though the beginning is small yet the latter end will greatly increase.—*Protestant.*

PRESBYTERY OF GEORGETOWN.

The ministers who had been appointed by the Synod of the United Presbyterian Church of the Lower Provinces to form the Presbytery of Georgetown met at Murray Harbor on the 24th of Oct. The Rev. Alexander Munro of Crown's Creek, being the eldest minister present constituted the Presbytery. Besides the Rev. Mr. Munro who was then elected Moderator of Presbytery, there were present the Rev. Henry Crawford of E. St. Peters and Bay Fortune, the Rev. Neil McKay of Murray Harbor, and the Rev. Donald McNeil of Woodville. The Presbytery appointed the Rev. Henry Crawford Presbytery Clerk; and having found that in addition to the congregations above mentioned with settled pastors, the Synod have placed under their jurisdiction the vacant congregation of West St. Peters, and the preaching station of Dundas, proceeded to make the following appointments;—the Rev. Neil McKay to supply Dundas on the 1st Sabbath of Nov. and to preach at West St. Peters on the Monday following at 11 o'clock A. M.; the Rev. Henry Crawford to supply Dundas, on the 1st Sabbath of January, and the Rev. Alexander Munro on the 1st Sabbath of Dec. The Presbytery instructed the Clerk to apply to the Home Mission Board for the services of a probationer.

The Presbytery appointed the 15th day of Nov. to be observed by the con-

gregations under their inspection as a day of thanksgiving for the abundant harvest, and enjoined them to observe the week of prayer in the beginning of Jan. which shall be greeted upon by the churches generally for that purpose.

Received the Report of Mr Allan McLean student in Divinity who had been laboring for the last six months as a catechist in the station of Dundas, and

statements from Alexander Matheson, Esq., who came to the Presbytery as a delegate from that station. The Presbytery were gratified to find that an exceedingly good impression seems to have been made in that station by the labors of Mr. McLean, and agreed to record their cordial approval of the liberality of the people of Dundas, who have contributed even more than the usual amount as remuneration for his services.—16.

ACCOUNTS.

Dr. The Board of Foreign Missions of Presb. Church of Nova Scotia in acc't with Abram Patterson, Treasurer, Cr.

1859.

May 31—By balance at date,	£183	5	3
June 4—Coll'n taken Prince street Church,	25	0	0
Mr Huffly, Cascoupee, £6 2s I. c.,	5	1	8
16—A friend, per Rev. John McCurdy, Miramichi,	3	0	0
18—Mr Jas Dawson, Montreal, C E,	1	0	0
25—Little Harbor section of Primitive Church,	0	15	2½
W. Fraser, Scotch Hill, 7s 6d;			
William Rae, 5s 2½d.,	0	12	8½
29—Am't from Windsor, £12 15s;			
W. Br. E. River, £5 13s 3d.,	18	8	3
Ladies' Penny-a-week Soc. W R,	3	2	3
Youg Ladies' Rel. and Ben. Soc., West River,	0	18	2
Ladies' Penny-a-week Society, Meadows, 35s 6d.; ditto Roger Hill, 20s.,	2	15	6
Young Ladies' Rel. and Ben. Soc. Roger Hill, 29s 7½d.,	1	0	7½
Maguire Arthur, senr. Green Hill, 10s.; Lower Londonderry, £11 1s 10d.,	11	11	10
Central Church, West River,	4	15	10½
Newport,	2	0	0
Annapolis,	2	8	3
Maitland, per Rev J Currie,	3	16	6
Parrsboro',	2	10	0
St Mary's,	23	13	6
Mr James Tate, Canso, per Rev. J. Campbell,	0	7	6
Upper Londonderry,	6	0	0
Harry congregation, N. B.,	1	9	1½
Mad Stewiake miss'y society,	14	8	7½
Brookfield,	4	14	7½
Nine mile river,	12	0	0
Ditto miss'y society,	4	0	0
Antigonishe,	18	10	9
Cape George,	2	5	6½
Rog. Hill Ladies' Penny-a-week society, Cent. ch., W R,	0	17	0
West St Peters, £6 15s 2d I. c.,	5	12	8
James' Church N G,	8	2	7½
Ladies' Rel. and Ben. soc., James' Church,	6	0	0

Riv. John—John Tattry, 5s;			
Mr Langille, 3-1½d.	0	8	1½
Collected at prayer meeting, Point Brule,	1	2	6
Mid sett Musquodoboit,	5	19	2
Upper do do	3	18	0
July 2—P Peebles, Esq. Quebec,	1	0	0
Poplar Grove church, Hx,	21	10	0
E Pr. E Riv., per Rev. A. McGilvray,	5	17	5½
Stewiacke, Rev. J. Smith's cong,	12	0	0
Davi. L. Geddes, do,	0	5	0
½ coll. at miss'y meeting,	1	2	5
Bedeque cong. P E I,	14	0	5½
Princeton do. I. c. £28 10s	23	15	0
St Eleanor's, lot 16, for 1858 9, £20 I. c.,	16	13	4
20—Up Noel miss'y soc.	4	0	0
Lower Salmah Juv miss. soc.	2	2	3
Do sewing do	0	7	6
Rockville juv miss'y soc.	3	0	5
Waugh's River, Tatunagouche, per Rev. J. Byers,	0	7	2
Aug. 2—Geo Pannington, C George, Cove Head, Rev J Allan's cong. £13 12 5d I. c.	11	7	1½
Eastern Church, Rev H Crawford, £3 17s 1½d I. c.	3	4	5½
Mrs Thomas, 20s.; Mrs McKenzie 5s; Mrs Arch bld. 5s.	1	10	0
18—West River, per Rev George Roddick,	3	1	5
31—Mr R Smith, Truro,	26	15	4
Sept 3—New London section of Mr Murray's cong., £8 12s I. c.	7	3	4
Cavendish and New Glasgow do £12 6s 3d I. c.	10	5	2½
14—Late John Arthur, Green Hill, deceased,	0	10	0
Salem Church cong.,	7	7	1
New Annan cong. per G B Johnston,	4	15	0
Maitland Juv miss'y society,	3	17	5½
Rockville, do do,	1	16	10
Lower Salmah do do,	1	6	3
Oct 1—A friend, 2s 3d; Alex McDonald, New Lairg, 3-1½d, 0 5 4½			
13—David Ramsay, M P P, P E I,	1	13	4
Rob't McDonald, C George, Antigonish cong.	2	5	4
25—Ladies' Penny-a-week society, Primitive Church,	3	0	0

Do do Central Church,	1 0 0	Princeton cong. for 1860,	23 6 8
James' Church, N. G.	3 2 6	Special appropriation for Mr	
Mr Samuel Fraser, Fish Pools,	0 5 0	Geddie, per <i>do.</i> for Mr	
Mr Robt' Leard,	1 0 0	Gordon, <i>do.</i> <i>do.</i>	0 16 8
Student's miss'y society,	10 0 0	New London session of Mr Mur-	
Nov. 25—Mr and Mrs Jas McDon-		ray's cong., £8 10 <i>do.</i>	6 4 0 1/2
ald, Barney's River, 5s each,	0 10 0	Presbyterian cong. Cascumpec,	
Thomas Hunter (buracoat), per		Mr Fraser's, £7 <i>do.</i>	14 3 4
Rev. J. Currie,	0 5 0	Master Jas Campbell, Tatmag.,	
Dec.—Merigomische Ladies' Relig.		for Jan. 1859,	0 3 1 1/2
and Ben so, 30s; James		Juv miss'y society, James' Chur.	
Wilkes, 10s,	2 0 0	N. G.	6 16 0
Am't returned by Rev. James		Mr Jas Fraser, Michigan Bluff,	
Murray,	20 0 0	per D. Roy,	1 5 0
New Annan cong.	2 0 0	Evang. soc. Fish Pools;	3 0 0
1860.		Mr R. McNaughton,	1 0 0
Jan'y 21—Juv. miss'y soc, Mait-		31—Mrs A Fraser, M Rivor,	0 4 4 1/2
laud, 42s 9 1/2; do do Rock-		Mrs Bentley,	0 4 4 1/2
ville, 49s 3 1/2,	4 12 0 1/2		
Ladies' Relig. and Ben. soc., St			£839 10 6
John's Church, Chatham,	3 0 0	1859. Dr.	
A friend at Chatham,	2 10 0	Aug. 2—To order to Mrs Johnson	
French River, Merigomische,		for expenses incurred building	
Rev A P Miller,	1 11 4	Mr Matheson's house, by Mr	
Yarmouth cong., per Rev Geo.		Geddie,	6 12 6
Christie,	4 0 0	8—E M McDonald, printing Report	6 7 6
Mrs Jacob Hatfield, per do,	1 0 0	Sterling Bill to remit £100 stg.,	126 2 3
Miss Mary C. Grant, 5s; Miss		Oct. 1—Paid Mrs Johnson £5	
Isabella Jackson, 3s,	0 8 0	stg. of Mr Geddie's salary,	6 5 0
Rel. society Salem Church,		3 of advances printing Oct No of	
additional 1859,	0 2 6	Register & Instructor,	6 13 4
Feb'y 3—John and Rankine Fer-		25—3 of do do Nov No do,	6 13 4
guson, Bathurst, N B,	0 10 0	Dec. 20—Paid James Patterson for	
One that the Lord hath blessed,		draht to pay expenses of mis-	
per Rev D Roy,	0 10 0	sion goods at Boston,	17 17 1
Children of Mr A Rainey, Bath-		Ditto do per acct. at Pictou,	0 7 6
urst. for the private use of Rev		31—3 printing Jan'y No, of Reg.	
Mr Matheson,	1 0 0	and Instructor,	5 0 0
Prince street sabbath school for		1860.	
mission schooner,	8 19 2	Jan. 9—To sett stg. Exchange,	433 3 2
Mr and Mrs James McDonald,		April 30—Paid C. D. Hunter's ac.	2 12 6
Barney's River,	0 10 0	May 31—Comm. on £656, at 1 1/2 p c.	8 4 0
Collection Primitive Church,		Balance at date,	213 13 4
N G,	29 15 4		
Merigomische cong. per Rev A.			£839 10 6
P Miller,	5 0 0	ABRAM PATTERSON, Treasurer.	
30—Toronto, C W, Rev Dr Jen-		Pictou, May 31-1, 1860.	
nings' cong.,	20 15 0	Examined and found correct,	
Sab school U Presbyterian cong.		GEORGE WALKER,	
Montreal. Dr Taylor's, for		ROD'K MCGREGOR,	
'John Knox,'	13 10 0	ALEX'R FRASER,	
For mission schools on the		Auditing Com.	
islands, 30s; educating mis-		New Glasgow, 19th June, 1860.	
sonary children,	3 0 0		
March 6—Mr J Dawson, Montreal,	4 0 0	Dr. The Theological Seminary of the P. C. of	
Ladies' miss'y soc., Tatamagouc,	7 6 6	N. S. in acc't with Abram Patterson, Tre'r Cr.	
Children of day school, Tatam.,	0 6 6	1859.	
Sharon Church sabbath school,	0 16 3	Aug. 12—To pay Rev'd J. Ross	
Maitland juv. miss'y society,	3 7 9	half year salary,	£100 0 0
Mr Arch'd Terric, sec'y to mis-		Tho's McCulloch, ditto,	87 10 0
sion com., U. P. Church,		Mar 3—Rev'd J Ross, do,	100 0 0
Montreal,	20 0 0	15—Rev'd Tho's McCulloch, do,	87 10 0
April 16—New Annan cong.	2 8 1 1/2	May 31—Com'n on £227, at 2 1/2 p c.	5 13 6
Lower Salmon juv. miss'y soc.	2 5 1 1/2		
30—Rockville juv. miss'y society,	2 5 1 1/2		£380 13 6
Mr Jas Murphy, Noel Shore,	0 3 9	1859, Cr.	
May 17—Richmond Bay, lot 14,		June 4—By proceeds of Solree at	
for 1858, £8 4 9 1/2 <i>do.</i>	6 17 4	St Peters,	10 8 4
Ditto per 1859, £4 10s <i>do.</i>	3 15 0	Mr Huntly, Cascumpec,	2 10 0
		25—Coll. Primit. Ch. N G,	28 11 1 1/2

Lit. harb. section of do,	0 15 2½
29—New London,	1 1 4½
W. Br E River,	8 0 0
Lower Londonderry,	5 12 11½
Cent'l Chur W R.	8 6 6
Parrs-boro,	1 15 0
St Mary's,	10 1 5
Upper Londonderry,	7 0 0
Rog Hill Ladies' Penny-a-week soc. Cent'l Chur.	1 0 0
Mid. sett. Musquodoboit,	3 1 6½
Rev'd D Roy.	5 0 0
West St Peter.	2 5 7
July 2—P. Peebles, Esq.	1 0 0
Poplar Grove Church, H'x.	12 0 0
E Br., Rev A McGilvray's cong.	4 13 9
Stewiacke, Rev'd J Smith's do.	5 0 0
Do. Mr Sam'l Johnston do	2 0 0
Bedouque.	2 5 0
Princeton,	3 15 0
½ coll'n at miss'y meeting,	1 2 5
20—Nine mile river,	7 2 6
Aug. 2—Covehead,	1 11 3
East Church, St Peters,	1 8 5½
Mr Rob't Smith, Truro,	17 0 0
Sept'r 6—Cascumpec and N. Glas. [?]	4 6 6½
Chatham, Miramichi.	31 17 6
Oct'r 1—Maitland juv. miss'y soc,	0 17 10½
Late John Arthur, Green Hill,	0 10 0
25—Ladies' Penny-a-week soc,	
Cent'l Church, W R,	1 14 0
Nov. 25—Evang. soc. Fish Pools,	1 10 0
Dec.—Jas McKay, Albion Mines,	0 12 6
Salem Ch. Relig. soc.	3 8 9
Subscrip. from Mr Laird,	8 0 0
Jan. 16—Juv. miss'y soc'y. Ma'ld,	0 5 6
Jan'y 16—A friend in Chatham,	1 10 0
20—Relig. society Salem Church, additional 1859.	0 14 0
Pictou Ladies' Seminary Society,	5 3 4
Maitland Juv. miss'y society,	0 6 0
Salem Church Ladies' miss'y s c. additional 1859.	0 11 3
May 17—Richmond Bay, lot 14,	2 10 0
Princeton, wn,	6 5 9
Cascumpec, Huntley,	2 10 0
31—By bal. charged educational Board,	153 13 2
	<hr/>
	1780 13 6

Pictou, 31st May, 1860.

ABR. PATTERSON, Treas.

New Glasgow, 19th June, 1860.

Examined and found correct.

GEORGE WALKER,
ROD'K MCGREGOR,
ALEX'N FRASER.

Auditing Com.

*Dr The Educational Board of the P. C. of
N. S. in acct with Abr. Patterson, Treas,
Cr.*

1860.

May 31—To John D. Murray's rec't for 50s,	L2 10 0
Paid J. McKinlay, as per acc't,	1 12 0
Balance of Seminary acc't,	153 13 2
Com'n on L87 17s, at 2½ per ct.	2 3 10
	<hr/>
	L159 19 0

1859. Cr.	
May 31—By balance at date,	L15 6 4
Aug. 31—Returned by J. McCurdy	
part of loan,	5 0 0
Interest col. 'or 1 y'r up to 15th June, 1859.	87 17 0
May 31—Balance,	51 14 11
	<hr/>
	L159 19 0

Pictou, 31st May, 1860.

ABR. PATTERSON, Treas.

Now Glasgow, 19th June, 1860.

Examined and found correct.

GEO WALKER,
ROD'K MCGREGOR,
ALEX'N FRASER.
Auditing Committee.

*Memo. of Monica loaned Educ. Board P. C.
of N. S., and interest due thereon :*

Ain't loaned,	L2,226 0 0
Interest due 15th June, to 15th July, 1860,	133 11 2
In't duo 15th June, 1859, not col.	9 13 6
	<hr/>
	2369 4 8

Less bal. of Educ. B. per acc't,
 51 14 11 |

L2319 9 9

ABR. PATTERSON, Treas.

*Dr. The Synod of the Presb. Church of N.
S. in acct. with Abrahm Patterson, Treasur-
er, Cr.*

1859.

July—To paid Prof. Smith,	L30 0 0
Paid Prof. Ross	45 0 0
And. Cameron, Light at Synod,	1 0 0
Ditto attendance at ditto,	2 0 0
Prof. Ross. 2 trips to Halifax, on Union,	4 8 9
Rev. James Bayne, ditto,	7 0 0
J. L. Murdoch,	1 0 0
J. Cameron,	0 12 6
T. Sedgewick,	0 12 6
Mr David McCurdy,	2 0 0
Rev'd P. G. McGregor, Synod Clerk,	10 0 0

Sept. 13—James Barnes, printing
800 copies of synod minutes
and statistical tables,
 11 2 6 |

May 30—Commission on L97 10s
at 2½ per cent,
 2 8 9 |

Balance,
 36 10 4 |

L153 15 4

1859.

Cr.

May 31—By balance at date,	56 4 4½
June 29—Cavendish, 28s 7½ d 1 c,	1 3 11½
Windsor,	1 16 3
West Branch E River,	3 0 0
James' Church, N. G.	3 0 0
Onslow and Beaver Brook,	2 10 0
Lower Londonderry,	4 0 0
Central Church, W R,	2 0 0
St Mary's,	2 16 3
Upper Londonderry,	2 0 0
McRigomisho, for 1858,	0 12 1
Do for 1859,	1 0 6
Tatamagouche,	1 1 3
Nine mile River,	2 15 0

Musquodoboit,	3 0 0
Primitive Church,	2 10 0
Mid. Stewiacke and Brookfield,	2 10 0
July 2—E. Br'h, per A McGilvray,	1 0 0
Stewiacke, Rev. James Smith,	6 0 0
Bedeque, 35s 6d 1c,	1 8 0
Prince street church, Pictou,	3 12 6
20—Musquodoboit,	2 10 0.
Cascumpee, Rev'd A. Fraser,	1 4 7½
Aug. 18—W. River, Mr Roddick,	2 0 7½
31—Mr R. Smith, Truro,	8 0 0
Interest from Theological money,	
1 year to 15th June, 1859,	36 0 0
	<hr/>
	L153 15 4

Pictou, 31st May, 1860.

ABR. PATTERSON, Treas.

N. Glasgow, 19th June, 1860.

Examined and found correct,

Geo. WALKER,
 Ron'k MCGREGOR,
 ALEX'R FRASER,
 Auditing Committee.

Dr. The Board of Home Missions of P. C.
 of N. S., in Acc't with Abr. Patterson,
 Treasurer, Cr.

1859.	
May 31—To balance at date,	L3 3 11½
July 1—Paid Rev. J. Waddell, suppl'g R J cong. 1857-8,	20 0 0
Ditto, services Hx. Presbytery,	7 7 5
Mr Laird, order Mr Bayne,	8 0 0
Mr Tho's Sedgewick, miss.	
Truro Presbytery,	1 10 0
Ditto do. P E Island,	16 0 0
Rev. Geo. Patterson, expenses,	3 0 0
Aug. 31 - Rev. S. Johnston, sup- plying Harvey, 1858,	10 0 0
Ditto do. do. 1859,	10 0 0
Mr Tho's Sedgewick, mission Cape Breton,	10 10 0
Rev. J. Waddell, St Peters cong. P E I,	6 0 0
Oct. 1—½ of adv. printing Oct. No Register and Inst'r,	3 6 8
2—Paid Rev. J. Murray,	25 0 0
5½—½ of advance for printing Nov. No. of Reg. and Inst'r,	3 6 8
Dec'—Paid Mr R. Laird Mission P E Island,	8 0 0
31—½ printing Dec. No. Reg. and Instructor,	2 10 0
1860.	
Feb'y 18—Lent Rev. J. McG. McKay,	12 10 0
Rev J Downie, bal. Mission to Sheet Harbor, and 40s. for expenses for do,	3 5 0
Ditto, supplying Wallace Riv.	0 15 0
Mr & Cameron, expense on mission to Harvey,	5 5 0
3—J Brers, expense to Charlott'n,	1 10 0
30—Rev Geo Patterson, do	1 10 0
Mr McLellan, do	1 10 0
30—Loan to Mr J. D. McGilvray,	5 0 0
Rev J Allan supplying Ch'Tn,	8 2 6
Rev J Watson, July last.	5 1 3

31—Commis'n on L237 11s, at 2½ per cent,	5 18 9
Balance at date,	49 0 1
	<hr/>
	L237 11 0½

1859.	
June 16—By a friend per Rev J. McCurdy,	L2 0
25—Little Harb. sec. of Primitive Church,	0 15 2½
29—Windsor,	12 5 0
W Br. E River,	4 6 9
Ladies' Penny-a-week soc. W R,	3 2 3
Y'ng Lad. Rel. and Ben soc. do.	0 18 2
Ladies' Penny-a-week soc. R Hill,	1 1 8
Magnus Arthur. G. Hill,	0 10 0
Lower Londonderry,	12 1 3
Cent. Chur. West River, Newport,	4 5 7½
Bridgetown,	6 5 7½
D.D. from Mr R Randolph,	1 10 0
Parrabero, 50s. St Mary's, S9s,	0 12 6
Mr Jas Tate, Canso,	6 19 0
Upper Londonderry,	0 7 6
Harvey cong. N B,	5 6 3
Mid. Stewiacke miss soc.	1 12 4½
Brookfield,	8 12 3
Antigonishe,	4 14 7½
Nino Milo River,	3 3 8
Miss'y soc, head of Kennetcook,	8 5 4½
Cape George,	1 14 7½
Rog. hill Penny-a-week soc., Cent Chur W R.	2 3 1½
James Church Ladies' P. and Ben. society,	0 17 0
Mid. set Musquodoboit, Upper do	2 10 0
July 2—P. Peebles, Esq, Quebec,	3 12 0
Add'l from Pop Grove Ch. H'x	1 0 0
A lady in Harvey, per Rev J Ross	6 10 0
E B E Riv., Rev A McGilv.,	0 5 0
Stewiacke, per Rev Jas Smith,	3 13 5½
½ coll'n miss'y mt'ng.	10 6 7½
St Eleanor's. lot 16, 1858 9.	1 2 5
Covehead,	1 17 9
East St Peter's,	6 10 10
Bay Fortune,	1 12 7½
20—A friend,	3 11 8
Mr R Smith, Truro,	0 10 0
Sept. 3—From Mabou, Baddeck.	21 7 4½
Late J. Arthur, Green Hill.	10 0 0
Maitland juv. miss'y society.	2 10 0
Oct 1—Maitland section of 2d cong. Maitland,	1 9 0
Noel sect. of 2d cong. Mait'd,	0 16 8
Rockville do do	2 2 6
25—Ladies' Penny-a-week society, Prim. Church, N Glasgow,	1 13 0½
Ditto Central Church, W R,	1 2 3½
Mr Rob't Laird,	4 0 0
Students' miss'y society,	1 0 0
1860.	5 0 0
Jan'y 16—Ladies' Rel. and Ben soc. in conn. with St John's Church, Chatham, N. B.,	3 0 0
James Wilkes,	0 10 0
Juv. miss'y society, Maitland,	0 7 5
Fed'y 18—One that the Lord hath blessed, per Rev D Roy.	0 10 0

Jas Churob, N G,	4 14 6
Rob t McDonald, C George,	0 10 0
Maitland juv. miss'y soc'y,	0 11 3
May 17—Coll'n taken Primit. Ch.	20 16 4
Ditto Prince St Church.	6 12 11
W R cong. per Rev G. Roddick,	2 3 0
St Peter's loan returned,	6 0 0
	<hr/>
	£237 11 04

Pictou, 31st May, 1860.

ABR. PATTERSON, Treas.

New Glasgow, 10th June, 1860.

Examined and found correct.

GEORGE WALKER,
ALEX. FRASER,
ROB'T MCGREGOR,
Auditing Committee.

Special Effort for Seminary of P. C. of N. S. in
acc't with Abram Patterson, Treas.,
1859.

June 29—To paid R Grant, sup. Mr Fraser's public, when engaged with Sp'l Eff.	£6 0 0
July 1—Rev'd J. Ross,	14 0 0
May 31—To balance,	189 0 7
	<hr/>
	£209 0 7

1859.

Cr.

May 31—By bal. at date,	158 5 7
June 29—From Rev J. Currie,	4 0 0
St Mary's, Mr McLean,	4 0 0
Yarmouth,	4 10 0
Mr Johnston, Harvey,	1 5 0
July 2—Rev P G McGregor,	5 0 0

Stewincke, Rev J Smith,	2 10 0
20—Alex Grant, Nine M River,	1 0 0
Jas Caldwell, do,	2 10 0
Alex'r Thompson do	2 0 0
Alex Thompson, Esq. do.	2 0 0
Jas McDonald, Gore,	0 5 0
Wm Grant, do,	1 0 0
Geo Grant, do	0 10 0
W A Scott, do	1 5 0
Hugh Thompson, Kennetcook,	1 0 0
Jas Forbes, do,	0 7 6
John McDougald, do,	1 10 0
Dec'r 10—From Musquodoboit cong. per Rev. J Currie,	3 7 6
Windsor cong. per do,	10 0 0
Capt. Richard Douglas, Maitland, per ditto,	0 10 0
Arch'd Cox, do, per do,	0 5 0
1860.	
Jan'y 16—Mr A Roy, Maitland, in 2 instalments,	0 10 0
A friend in do,	0 10 0
Mar 14—Peter Ogilvy, first set- tlement Musquodob.,	1 0 0
	<hr/>
	£209 0 7

Pictou, 31st May, 1860.

ABR. PATTERSON, Treas.

New Glasgow, June 1860

Examined and found correct.

GEORGE WALKER,
ROB'T MCGREGOR,
ALEX'R FRASER,
Auditing Committee.

NOTICES, ACKNOWLEDGEMENTS, &c.

NOTICE REGARDING PERIODICALS.

The Publication Committee of the Synod of the Presbyterian Church of the Lower Provinces have now to announce their arrangements for 1861. Instead of the Instructor and Register of the Presbyterian Church of Nova Scotia and the Ecclesiastical and Missionary Record of the Free Church, one monthly periodical will be issued after the first of January, to be called

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES."

This publication will be in octavo form, containing 32 pages—just double the size of the Register or Record. It will be the medium through which the various Boards and Committees will communicate with the Church. Monies received for missionary or educational purposes will be acknowledged in it; but the feature that must render it peculiarly attractive and important will be the correspondence of our foreign mission-aries.

The *Home and Foreign Record* will be under the control of the Committee; the editorial management will be entrusted to Mr Robert Murray, and it will be published at Halifax, by Mr James Barnes.

TERMS.

Single copies, 60 cents (2s) each. Any one remitting One Dollar will be entitled to a single copy for two years.

Five copies and upwards to one address, 50 cents (2s 6d) per copy.

For every Ten Copies order'd to one address, an additional copy will be sent free.

These terms are so low that the Committee must insist on payment in advance. The January No. of the *Home and Foreign Record* will be sent to all the agents for the Register and Record; but after that number none will be sent unless the money is forwarded, or the agent becomes personally responsible for its payment within three months if in Nova Scotia Proper, or within six months if in Cape Breton, P. E. Island, New Brunswick or Newfoundland.

All ministers of the Presbyterian Church of the Lower Provinces and others who have acted as agents for either of the late publi-

ations, are requested to continue their services and to forward their orders without delay that we may know how many copies it may be necessary to print. As the Church is deeply interested in the extensive circulation of the Record, we trust that no effort will be spared to introduce it into every household in our connexion. There is none so poor but can pay for it, and none so well informed but may be benefited by reading it. *The prosperity of the Church will depend on no small measure on the circulation of her official organ.*

Orders may be addressed either to the Editor or the Publisher. Owing to recent postal regulations it is necessary that all correspondence should be prepaid; but agents ordering and sending payment for a number of copies may deduct the postage from their remittance.

(Signed) P. G. McGRAGOR,
A. McKNIGHT,
C. ROBSON.

Halifax, Nov. 28, 1860.

With the present No. the present Editor relinquishes his charge as conductor of the periodicals of the Church. For the last eleven years with the exception of a single year, he has had either the chief or the entire management of them. With the duties of a rural pastoral charge pressing upon him, as well as many other engagements of a public nature claiming his attention, and at a distance from the press, the charge has, particularly during the last five years, involved an amount of labor, of which few were aware, and which at times seriously interfered with his other duties. These labors were not without their enjoyments, and he has toiled in the hope (especially since the negotiations for union commenced) that a time would come when these duties would be entrusted to one without a pastoral charge, and now that this has been accomplished by the synod's appointment of Mr. Robert Murray as Editor, he cheerfully relinquishes the work into his hands, with the hope that the new periodical may under his management be more extensively useful than either of the periodicals hitherto conducted by the churches in their separate state.

With one present No. we forward accounts to agents and subscribers in arrears, and we are to request that the amounts be immediately forwarded to Mr James Patterson, at Pictou, as the amounts are needed for the payment of outstanding engagements.

The Annual meeting of the Pictou Protestant Alliance will be held in Knox Church, New Glasgow, on Tuesday, 25th December, at 3 p m, when a report of last year's proceedings will be submitted, and the bearers appointed for the ensuing year. At 7 p m, same day and place, Rev'd George Patterson will lecture before the Alliance, on the Early History of the British Church.

JAMES BAYNE, Sec.

A meeting of the Foreign Mission Board will be held same day and place as above, at 11 o'clock.

JAMES BAYNE, Sec.

The chairman of the Board of Foreign Missions thankfully acknowledges the receipt of the following amounts:

Cong'n of Rev M Wilson, Sydney Mines, £20 0 0

For buildngs at Demirdesh:

Professor King, Halifax, 5 0 0
A lady, per Mrs King, 1 5 0
A Friend through Prof. King, 0 0 0

The undersigned gratefully acknowledges the receipt of the following sums. From the associate meeting of Sabbath scholars held in James Church, New Glasgow: for the voyage expenses of Mr G.'s children, £10 14s 6d; for their future support, £10 15s 9d. From a clerical friend in Nova Scotia, 6s 3d; do. New Brunswick, 10s; from Wm Hogg, Pictou Island, 10s;—all for the children, as above. Also, 10s from Wm Hogg for the foreign mission general fund. From the congregation of Hopewell, W Br E River, public collection, £2 12s 6d, for voyage expenses. JAMES BAYNE.

We should have inserted in the present No., the Report of the late Board of Home Missions of the Presbyterian Church of Nova Scotia presented at the meeting in October last, but unfortunately it has been mislaid, and we have not been able to recover it.

THE Treasurer of Synod begs leave to intimate that monies for any of the funds of the church will be received by Mr Howard Primrose, in Pictou, who will also pay drafts drawn by the Secretaries of the various Boards.

Received from Princetown, P E I. per Rev'd J. Byers, £3. N S currency.

The agent acknowledges receipt of the following sums for Register and Instructor:

From Anthony Peppard,	£0 7 6
" John Murray,	1 15 0
" Thos. B. Gould,	2 5 0
" Robert Stewart, bal. in full,	1 17 6
" William Graham.	3 4 6

James Patterson acknowledges receipt of the following Goods for Foreign Mission: 30 yds. Flannel, from Ladies of Rev. John McKinnon's congregation, W. Branch, for Mr. Matheson; 1 web Flannel from Springville, Ladies Penny-a-Week Society, for Mr Matheson; a parcel from River John congregation for Mr. Geddie, value £4 2s 11d.

For the Foreign Mission Fund, collection at a missionary meeting at Durham, 23s 9d, per K J Grant.

West River cong., per Rev'd G. Roddick, £7 13s 11d.

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JAN. TO DEC.,

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