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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

 JULY, 1858.

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 HALIFAX, NOVA SCOTIA:

PRINTED BY JAMES BARNES.

1858.

THE CHRISTIAN INSTRUCTOR.

July, 1858.

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

LIFE AND LABOURS OF JOHN KITTO, D. D.

ARTICLE II.

IN our former article on Kitto, in the May number of the *Instructor*, we brought up the history of this extraordinary man to the period of his engagement with Mr C. Knight of London. Before proceeding to deduce a few of the most important practical lessons from such a life, we shall endeavour, in the present communication, to give a brief account of the various events which occurred during the latter, and what may be denominated, the *sunshine* years of his existence. This we must attempt to do, however briefly; otherwise the picture of the man will not be complete. Passing over a number of minor circumstances, we consider the following the most prominent.

I. HIS ENGAGEMENT WITH MR. C. KNIGHT.

Mr C. Knight, as every one knows, was, for a long time, one of the most eminent booksellers in London. He was an intelligent, generous, and liberal-minded man, and of the most active business habits. A distinguished feature in his character was, the love he had to encourage young and popular writers. By this means he published a vast number of useful, cheap and acceptable works,—the greater part of which maintain their standing to the present day. After Kitto had returned from the Continent and settled down at Islington, he was introduced by some of his Plymouth friends to Mr Knight, who at this time had the charge of publishing the works of the Society for the diffusion of useful knowledge. Kitto was immediately engaged by Mr Knight. At first he was employed on the “Penny Magazine;” he was required to contribute two or three columns of original matter every week, and was to be remunerated at the rate of £1 11s. per page. But he did not continue long making such small contributions. His work so pleased his employer that he was raised from one step higher to another, till he might be said to be the editor both of the “Penny Magazine” and the “Penny Cyclopaedia.” This was not to be wondered at, for several of his papers for the Magazine were very popular; and it was no small gratification to Kitto himself when he learned that one or two of these papers were taken by the pub-

lic for the production of Brougham, Lord Chancellor of England. In the prosecution of such works as these, he continued for three or four months, much pleased with his situation, and highly delighted with the bland and courteous manner of his employer. We make not any remarks respecting these labours, or the several articles which he produced for these publications. All that we say is that he had now found a situation congenial to his mind,—that he had not yet reached the true field of his crowning labours, but that he was now nearing them,—and that he had to take but another step when he would enter upon that species of work for which the Providence of God had all along been training him; and from which ultimately, he reaped such a harvest of fame, usefulness, and glory. But an important event occurred about this time which we must not overlook; as it had not a small, but a powerful influence over the future destinies of this great and good man.

II. HIS MARRIAGE.

Kitto was evidently a man of keen feelings and of the tenderest sensibility. He was easily hurt himself by any slight, either real or fancied; and as a necessary concomitant, he was most careful against giving offence to others. He was very fond of the company of ladies; and wherever he associated with them for some time, he was sure to secure their respect and esteem in return. Some ladies who moved in the highest ranks and the best educated circles, were his correspondents till the day of his death, and proved to be among his best and most influential friends in the time of need. About his love affairs in general, and his marriage in particular, as about almost every thing connected with Kitto, there was much that was strange and even romantic. As it will bring out prominently one interesting feature of his character—his keen and deep sensibility—and as the circumstances themselves are full of interest,—we must give a short account both of his first love-affair and of his marriage. Kitto is seen in both.

It happened that on some not very particular occasion, Kitto accidentally saw a young lady whose appearance greatly attracted his attention. Quite in accordance with the constitution of the man, the impression once made, was rivetted on his heart. He knew not her name, nor her residence, nor the family with whom she was connected; in short, he literally knew nothing about her. But he thought of her and dreamed of her, and, we suppose, wondered who or what she could be. Sometime afterwards, while strolling along the street in one of the environs of Plymouth, he chanced to step into a shop to make some small purchase. An elderly lady was at the counter and served him. As was his wont, occasionally, he entered into conversation with the lady, who, among other things, spoke in the highest commendatory terms of her daughter. The curiosity of Kitto was excited, and in due time means were employed to have them introduced to each other.—They met, and whom did the young lady prove to be, but the selfsame one whom Kitto had formerly seen, and who had attracted his attention so much. The young lady was respectable, and mutual attachment sprung up, notwithstanding Kitto's deafness, and finally, on the eve of his departure for Malta, 1827, all arrangements were entered into and completed for their marriage. But just at this time another wooer appeared, succeeded in ousting poor Kitto, and left him like some others to mourn over the frailty and fickleness of poor humanity. It was a sad, sad blow to Kitto. It seemed to cast a cloud, dark as midnight, over his now brightening horizon. He not only mourned over it, but wept and moaned. What a melancholy tinge does the very mention of this event cast upon some of his letters written on the Mediterranean

and from Malta! It is generally supposed that it was to this young lady that the touching verses were addressed by Kitto :

“ But as the snows which long have lain
 On the cold tops of Lebanon,
 Melt in the glances of the sun,
 And, with wild rush, into the plain
 Haste down, with blessings in their train :
 So, Mary, gilded by thine eye,
 Grievs melt away, and fall in streams
 Of hope into the land of dreams,
 And life's inanities pass by
 Unheeded, without tear or sigh.”

But if this event proved to be so sad and mournful in its consequences to Kitto, it did not leave the fair and faithless one unscathed. She did not enjoy her married life long. Shortly she sickened and died, and on her death-bed she expressed the deepest sorrow and the most poignant regrets for the manner in which she had acted throughout this unhappy transaction. Oh how cautious should young persons be in forming such attachments and making such engagements! It should be after much prayer to the God of heaven for the guidance and direction of his Holy Spirit. But when once formed, how firmly and resolutely should they hold by them! There is a God in heaven who marks all. Such was the first love affair in which Kitto was engaged.

If there was something of the romantic connected with this first attempt at marriage, no less of it was connected with the second and the more successful. On his passage home from Bagdad, by way of Constantinople, Kitto took a deep interest in Mr Shepherd, a fellow traveller and passenger.—It was on December 1st, 1832, that Kitto left Tabreez “in company with Mr Shepherd, who had been connected with the embassy, and was returning to England to engage in mercantile pursuits.” Mr Shepherd was engaged to a young lady in England—Miss Fenwick—and the union was to be completed immediately after the arrival of Mr Shepherd from the embassy to Persia. On the passage home, however, Mr Shepherd sickened, and while on quarantine, died at Sangate Creek. The mournful task was assigned Kitto, to communicate to Miss Fenwick, the melancholy tidings of the death of Mr Shepherd. He immediately called upon her, and faithfully discharged this painful duty. What followed we must give in the words of Kitto himself:—“The lady to whom he (Shepherd) was engaged I have several times seen—a very interesting person, with much information, and more understanding. The loss she takes more sadly than I should have expected, and, of course, she will henceforth wither on the virgin thorn for ever. So she thinks—not I, knowing, as I do, that no intense feelings can be lasting, or any resolutions permanent, which are formed under their influence. I believe our minds are wisely and well thus constituted. I remember the time when I had firmly made up my mind to die an old bachelor; but now, if I can find any one who will have me, I know nothing farther from my intention.”—In another letter he says: “My wife was engaged to my fellow traveller from Persia. He died on board of the ship, and it became my duty to call and communicate with Miss Fenwick. My sympathy made my company pleasant to her; and though I did not, for some time, think of her in any particular way, she won upon me by her modes of thinking, her correct feelings, and strong and accomplished mind. She was ultimately led to think that she might find happiness with me. She now thinks she has found, and I hope to give her no cause to think otherwise. For me, it is much the

happier and the better. I have now my own fireside to sit down by, and on the other side is my wife darning stockings."—After consulting Mr Knight as to whether he could calculate now on an income that would support himself and a family, and receiving the most unqualified assurance and encouragement from him, he was united in marriage to Miss Fenwick on September 21st, 1833, at Christ Church, Newgate Street. Speaking of Kitto's domestic happiness, Dr Eadie says: "We have been with him in the height of his fame, and when his family were round them. How heartily he was one with them! He was a happy and playful father, and his young ones were full of innocent freedom in his presence, each anxious to say a word to him—that is, to present it in visible form to the paternal eye—even the infant imitating in its own way, and with "infinite seriousness," the finger-talk going on so busily around it, and crowing in ecstasy at its success in obtaining a nod or a smile. In allusion to his deafness, and the loss it entailed upon him, he says, with the true heart of a father, and in a tone of subdued and hopeless anguish—that among many privations, this was the most awful, not to hear "the prattle" of his own children."—We have referred to these circumstances, to prevent any mistake respecting the character of Kitto. From his enthusiastic devotion to literature and his isolated situation produced by his deafness, some might be led to suppose that he must have been a recluse, or one in whom the genial currents of sympathy and affection had been dried up. But he was not so. He was a man of the most tender sensibility. In him the sympathies flowed forth freely and copiously. The exchanges of social intercourse were sunshine to his soul. He was no bookworm, no anchorite, no recluse. He had a man's head and a *great* man's head; but he had also a man's heart and a *great* man's heart—with its thousand tendrils of feeling and emotion, the slightest touch given to any one of which made it vibrate freely. He loved to be happy himself, and to see and make others happy also. There was no make-believe about him.

III. THE PICTORIAL BIBLE.

When Kitto entered upon this work, he entered on the grand work of his life. He had now reached the ground on which he could build with safety, honour and profit. Into this work, he threw all his heart and soul. Nothing could be more congenial. His early studies, his natural taste, and especially his travels, all contributed to aid him in its prosecution. They almost impelled him to it. The idea originated with Kitto himself. Mr Knight proposed to publish an illustrated Bible, but the plan which he proposed was something of the old style. It was to contain notes expository, critical and practical; and in addition, it was to have a series of remarks explanatory of Eastern customs and manners, and illustrated pictorially. The working up of the plan was to be accomplished, by dividing the whole into several departments. Unto Kitto was assigned the department of Eastern customs and manners; but he entered so fully into his subject, and carved out a course so completely novel, that Mr Knight resolved to commit to him alone, the whole management of the work. With this charge Kitto was highly pleased. He set about the work with all his energy, and in three years or thereabout finished it to the complete satisfaction of all concerned. As this book first led him into the line of study which he afterwards so successfully pursued, and as it contains the leading characteristics of all his other popular works, it may not be improper to point out distinctly its peculiarities. The idea was altogether original. In three things its originality was evident. First, it was a commentary on the *externalities* of the Bible. We have many excellent commentaries on the Bible, but they deal with its *internalities*; they

deal with its theology—its revelations—its doctrines—its principles—its duties—its practical lessons. But it is with the language the Pictorial deals—and the customs and manners referred to, and the figures employed, and the allusions made to the outward things of the Word of God. These alone were to form the matter of comment. Hence it is that some, mistaking the object of the work, complained that there was too little of the doctrinal and practical. But the author never intended and never promised to make it either doctrinal or practical, and it was inconsiderate to quarrel with a writer for not doing what he distinctly made known he did not wish to do.—One source of originality, therefore, was confining the commentary to this class of subjects, and this class only. Second. Making a *continuous* commentary on this principle, was another source of originality. A goodly number of authors had written on the manners and customs, and antiquities of the Jews and other Oriental nations. Good old Harmer was the first, or among the first, who hit upon this rich vein of Scripture illustration: Burder improved upon Harmer, and Paxton upon them both. Others made their contributions, till the material collected had become a vast heap. But all these writers had fixed upon detached and isolated passages. One custom illustrated a text here, and another rite illustrated a text there; and in a few cases passages were classified, illustrated by certain customs, and regularly divided into chapters and sections. But there was no continuous illustration of the whole Bible. This was the deficiency Kitto supplied. Beginning with Genesis and ending with Revelation, to every passage he applied his illustrations which, he conceived, were capable of such application. The *continuousness* of the commentary was, therefore, an important part of the originality of the scheme. Third. The *pictorial* illustrations. These did through the eye, what the remarks in the commentary did through the understanding. They fixed upon the mind the rite, custom, or manner alluded to, by a clear and simple sensible representation. But the original purpose of the commentary was not forgotten even in these pictorial representations. None of them were drawn from the imagination; if they did not exhibit some rite or ceremony, or natural or artificial object, mentioned in the Bible or connected with the Bible, and which exists now, or has existed in time past, they were denied admittance. In this department the travels of Kitto came in to his assistance; and the keen, piercing eye, with which he looked upon everything and engraved it in his mind, told powerfully upon his labours now; and clothed with sinews and flesh what were only naked bones, breathing into all, actual life—conscious vitality. Such was the Pictorial Bible; a work which has given an onward impulse to Biblical studies—which has gathered into one focus rays of theological light lying scattered over a thousand volumes—and which has especially opened up an interesting field of investigation to other classes of Christians besides theological students and professors of divinity. No sooner was it published than it secured a wide range of popularity. It burst upon the public like a meteor, with a strange, uncommon, but welcome light. It was hailed by merchants and men of business, and even by tradesmen and mechanics, as well as by divines and philosophers. It established upon an immovable basis, the reputation of its author; and now, he could take rank among the most popular of writers, and a high stand among the learned, not only in England and Germany, but in the wide world—a position after which his heart had been yearning for many long and dreary years, even, as we have seen, from the days of boyhood. The same features which characterise the Pictorial Bible, characterise the greater part of his other works, so that it

will not be necessary to make any more direct allusion to them. He made a track for himself, and wisely did he keep to that track till the end.

IV. LITERARY HONOURS.

In 1844, Kitto had numerous communications with literary men in Germany. At this time he was collecting material for his *Cyclopedia*, and endeavouring to secure the services of contributors to that work. On this account his name became well known, and even famous in that country. To testify their regard for him, the professors of the University of Giessen, quite unsolicited on his part, gave him the diploma of D. D. In this country and in Britain, this is considered an ecclesiastical title; it is confined to ministers of the gospel. In Germany it is given to laymen as well as clergymen, when they distinguish themselves in any branch of Biblical literature. The German plan appears to us to be quite consistent. The diploma is given for excellence in Biblical science; if, then, a layman distinguish himself in this department, why should he not receive a diploma as well as a clergyman? During the following year, Kitto was likewise elected a Fellow of the Royal Society of Antiquaries. It does not appear, however, that he ever took part in their transactions. He was long in reaping his reward, but he was reaping it abundantly now.

V. ROYAL PENSION.

Dr Kitto received a note from Lord John Russell, dated December 17th, 1850, intimating a Government pension to him of £100 annually. It was as follows: "Sir, I have much pleasure in informing you, that the Queen has directed that a grant of £100 a year should be made to you from Her Majesty's Civil List, on account of your useful and meritorious literary works.—I am, &c., your obedient servant, J. Russell."—This leads us to enquire why this pension was given, and how it was secured. In 1841, when Dr Kitto had commenced a work called "*The Christian Traveller*," the pecuniary affairs of C. Knight, became embarrassed. Kitto was involved to a great extent with them; and several unfortunate circumstances took place in rapid succession, which reduced him almost to poverty. His *Cyclopedia* did not more than pay, and his *Journal* became a dead weight. To save himself and family, he had to sell the house, in which they resided, at a heavy loss. A subscription was raised among his friends to relieve him at the time; but as this could only be temporary, memorials were got up to be forwarded to Government with the view of securing a pension. Names of the highest standing and influence, were attached to these memorials—Principals of several Universities; the Moderators of the Assemblies of the Established and Free Churches, and United Presbyterian and Reformed Synods; Theological Professors, and leading ministers of all denominations. Testimonials were also sent by the Duke of Manchester, Earl of Morley, Sir John McNeill, Bishops of London, Winchester, and St Davids; Rev Dr J. Pye-Smith, Dr S. Davidson, Dr F. A. Cox, T. H. Horne and others—all proving the high estimation in which Kitto was held. The pension was secured. As a token of gratitude a splendid copy of his "*Daily Bible Illustrations*" and one of his "*Lost Senses*" were presented to the Queen and were duly acknowledged in the usual style—"which Her Majesty was graciously pleased to accept." This incident, though productive of no pecuniary benefit to Dr Kitto, was peculiarly pleasing to him; and for a season, it cheered and buoyed up his spirits.

VI. HIS ILLNESS AND DEATH.

Many circumstances combined to bring down Kitto to the grave, notwith-

standing his comparative youth and noble spirit. The stoppage of Knight—the pecuniary difficulties resulting from his *Cyclopedia* and *Journal*—the long intervals that sometimes elapsed in which he had no employment—the pressure of a numerous and interesting family for the common necessaries of life—the overtaken efforts which he put forth when he did obtain employment—and the loss of his children by death—all these had a tendency to rack his mind and shake his constitution. They must, at the very least, have kept a perpetual strain upon his spirit. But we can do no more than give these minor details this passing notice, and hasten to the closing scenes of the life of Kitto himself.—It was in the autumn of 1852, that Kitto was seized with the first attack. It presented itself in the form of neuralgia, or nervous pains throughout the head. At first these pains were dull and heavy, occurring, for the most part, in the back of the head; but it was not long till they became very acute and excruciating. Medical aid was called in, and all remedies were tried which medical skill could suggest; but the complaint, instead of abating, continued to increase. It threw him sometimes into fits, one or two of which were so prolonged and severe, that those around him began to think he could not live. He walked six miles a day, and used electric chains; occasional bleeding, cessation from labour, and other means, were resorted to, but they were of no benefit; or if they were, it was only temporary. As these attacks were repeated and were now threatening to be frequent, if not periodical, it was resolved by his friends that he should cease from all mental labour for two or three years to come. According to the opinion of Dr Golding Bird, nothing but this would save him. Subscriptions were raised for carrying this resolution into effect, and for enabling him to spend that time along with his family on the Continent. After completing his arrangements, he set out with Mrs Kitto, who at all times seemed as his guardian angel, and with seven of his children, leaving two in England. They went to Germany and took up their residence at Cannstatt, a lovely watering place, in the sweet valley through which the Neckar flows. Had his health permitted, this was a place which Kitto would have highly enjoyed; but instead of improving, it was daily getting worse. Family sorrows also, came with their sadness, to press down his already too burdened soul. His last and his first born were torn from him by the unsparing hand of death. O bitter were the tears which he shed over his lovely daughter Shireen. It was only his strong faith in the gospel, that bore him up under this double woe. But the last hour arrived. “A short interval only elapsed, before the anticipated summons came. A fresh attack supervened, with symptoms which too distinctly indicated its final nature, and, on the morning of November 25th, 1854, the trials of earth were terminated.” The closing scenes are mournfully and graphically described by the pen of Mrs Kitto, but the extract is too long to be transcribed to our pages.

“Sleep on, thou child of God, sleep on;
 Hard was thy task, but now 'tis done.
 Keen as the strife mid battle's roar,
 Rich is the glory when 't is o'er.
 Since thou mad'st many good and wise,
 Shine in thy brightness in the skies.
 Low as thy grave on earth is traced,
 High shall thy throne in heaven be placed.
 God's resurrection comes with power;
 It comes, it comes, winged by each hour;
 Thy soul and body shall, set free,
 Triumph in heaven's long jubilee.”

DR. LIVINGSTONE'S TRAVELS IN AFRICA.*

WE doubt ere this many of the readers of the *Instructor* are personally acquainted with the merits of Dr Livingstone's work. But as there are others, who may not have had an opportunity of examining it for themselves, some notice of it may not be unacceptable to them.

It is unnecessary that we should offer any remarks in recommendation of this volume. Many high encomiums have already been justly pronounced upon it. We would mention, however, that it is a book, which, though particularly interesting, to those upon whose minds the claims of the heathen have made an impression, will, on account of its sketches, incidents, and valuable information, prove very acceptable to the general reader. And if any further commendation were required, we might refer to the rapid and immense sale which it has everywhere met. It is said that no expensive volume, published of late years in England, has attracted such public attention; even Macaulay's *History of England* not excepted, notwithstanding the many advantages which it possessed over the work before us. Nor do booksellers in Nova Scotia find it to be dead-stock upon their hands.

By the suggestion of friends, Dr Livingstone has prefixed to his work a short account of his own early history. This advice has been wisely given, as the want of some such notice of the author's origin, has often been felt as a defect in books of travel. From this account we learn that Dr Livingstone was of humble descent. His great-grandfather fell upon the famous field of Culloden, fighting in behalf of the old line of kings. His grandfather lived for some time on a small farm in Ulva, one of the Hebrides, in the West of Scotland; from which at length he was forced to remove, it becoming insufficient for the support of his family. Having left Ulva, he removed to the large cotton manufactory of Blantyre, situated on the Clyde, some six or seven miles above Glasgow. Here his sons, who had obtained the best education which the Hebrides afforded, readily obtained employment, in the capacity of clerks; but during the last French war they all entered His Majesty's service, excepting the father of our author. He followed the occupation of a tea-dealer on a small scale, and died but a few months previous to Dr Livingstone's return from Africa. Regarding his mother Dr Livingstone remarks, "The earliest recollection of my mother recalls a picture so often seen among the Scottish poor—that of the anxious housewife striving to make both ends meet. At the age of ten I was put into the factory as a "piecer" to aid by my earnings in lessening her anxiety." A portion of his first week's wages at this factory was devoted to the purchase of "Ruddiman's Rudiments of Latin." For many years he perseveringly pursued the study of the Classics, at the evening school which met at eight o'clock, (the hour at which he left his work,) and continued till ten. But though dismissed from school at ten, his labors for the night were by no means ended; for midnight saw him poring over his books, "if," says he, "my mother did not interfere by jumping up and snatching the books out of my hands." While at his work, during the day, he pursued his studies by placing his book upon part of the spinning-jenny, that he might glance at it as he passed by. In this laborious manner he passed his time until he attained to his nineteenth year, when he was promoted to "the toil of cotton-spinning," which, being more remunerative, he was enabled, during the summer, to obtain sufficient means to support himself at the Glasgow University during the winter months.

* *Missionary Travels and Researches in South Africa, &c.* By David Livingstone LL.D., D.C.L., &c. New York: Harper & Brothers.

By this continued course of toil Dr Livingstone was fitted for encountering the many difficulties with which he afterwards met. Probably, had he not been thus inured to hardships in early life his courage would often have failed him, while travelling the dismal swamps and parched deserts of Africa,—when called upon to brave ferocious beasts, and savage men, even still more ferocious. The advantage and pleasure which he experienced from this toilsome course may be gathered from the following sentence, “Looking back now,” he says, “on that life of toil I cannot but feel thankful that it formed such a material part of my early education; and, were it possible, I should like to begin life over again in the same lowly style, and to pass through the same hardy training.”

Having finished the Medical course of studies at the University, he was admitted a licentiate of the Faculty of Physicians and Surgeons in Glasgow. He did not, however, purpose to practice in this profession. The spread of the gospel, among the heathen, was his chief aim, and, with this view, he placed himself under the London Missionary Society. His original intention was to proceed to China, where he expected his medical knowledge would be of most service; but the opium war then raging led him to turn his thoughts to Africa. But here his medical attainments were of much service in furthering his object. For as he remarks, “English medicines were eagerly asked for, and accepted by all; and we always found medical knowledge an important aid in convincing the people that we were really anxious for their welfare.”

He accordingly embarked for Africa in 1840. Having arrived at Kuru-man, the farthest inland missionary station, he remained there for three months. His first object was to obtain an accurate knowledge of the language, laws and customs of the people, and for this purpose he cut himself off from all European society for about six months. War having then broken out between the tribes he was prevented from selecting a site of a missionary station till 1843, when he chose the valley of Mabotsa. Here occurred an incident which well-nigh cut short the days of our traveller. Being desirous to assist the people in getting rid of the lions that were committing dreadful havoc among their cattle, he took his gun and accompanied them, in order to encourage them. They in a short time discovered the lions, when the following occurrence took place, as recorded by our author:—

“Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it. The men then called out, ‘He is shot, he is shot!’ Others cried, ‘He has been shot by another man too; let us go to him!’ I did not see any one else shoot at him, but I saw the lion’s tail erected in anger behind the bush, and turning to the people said, ‘Stop a little, till I load again.’ When in the act of ramming down the bullets, I heard a shout. Starting and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growing horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe, who see all the operation, but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state is probably produced in all animals killed by the carnivora; and if so is a merciful provision by our benevolent Creator for lessening the pain of death. Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe, who was trying to shoot him at a distance of ten or fifteen yards. His

gun, a flint one, missed fire in both barrels; the lion immediately left me, and, attacking Mebalwe, bit his thigh. Another man whose life I had saved before, after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must have been his paroxysms of dying rage. In order to take out the charm from him, the Bakatla on the following day made a huge bonfire over the carcass, which was declared to be that of the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arm.

"A wound from this animal's tooth resembles a gun-shot wound; it is generally followed by a great deal of sloughing and discharge, and pains are felt in the part periodically ever afterwards. I had on a tartan jacket on the occasion, and I believe that it wiped off all the virus from the teeth that pierced the flesh, for my two companions in this affray have both suffered from the peculiar pains, while I have escaped with only the inconvenience of a false joint in my limb. The man whose shoulder was wounded showed me his wound actually burst forth afresh on the same month of the following year. This curious point deserves the attention of inquirers."

Here we have an example of the minor incidents into which Dr Livingstone enters, and which greatly increases the interest of his work. We have also in his experience, when under the paw of the lion, a striking argument for removing the objection raised by Atheists against an all-wise Providence, viz., the apparent torment inflicted by carnivorous animals upon their victims.

After having selected his mission station, Dr Livingstone attached himself to the tribe called Bakuena or Bakwains, of which Sechele was chief. This chief is one of the most interesting characters of the book, not only on account of his having embraced Christianity, but also on account of the remarkable intelligence which he exhibits. Regarding him Dr Livingstone thus remarks:—

"On the first occasion in which I ever attempted to hold a public religious service, he remarked that it was the custom of his nation when any new subject was brought before them, to put questions on it; and he begged me to allow him to do the same in this case. On expressing my entire willingness to answer his questions, he inquired if my forefathers knew of a future judgment. I replied in the affirmative, and began to describe the scene of the 'great white throne, and Him who shall sit on it, from whose face the heavens and earth shall flee away,' &c.—He said, 'You startle me: these words make all my bones to shake; I have no more strength in me; but my forefathers were living at the same time yours were, and how is it that they did not send them word about these terrible things sooner?—They all passed away into darkness without knowing whither they were going.' I got out of the difficulty by explaining the geographical barriers in the North, and the gradual spread of knowledge from the South, to which we first had access by means of ships; and I expressed my belief that, as Christ had said, the whole world would yet be enlightened by the gospel. Pointing to the great Kalahari desert, he said, 'You never can cross that country to the tribes beyond; it is utterly impossible even for us black men, except in certain seasons, when more than the usual supply of rain falls, and an extraordinary growth of watermelons follows. Even we who know the country would certainly perish without them.' Reasserting my belief in the words of Christ, we parted; and it will be seen farther on that Sechele himself assisted me in crossing that desert which had, previously proved an insurmountable barrier to so many adventurers."

Sechele, as soon as he had an opportunity, commenced learning to read, which, from close application and remarkable abilities, he soon accomplished. He experienced a difficulty in embracing Christianity, from being compelled to abandon all his wives except one, as he could not dismiss them without

appearing to be ungrateful to their parents, who had formerly assisted him in adversity. In his perplexity he often exclaimed to Dr Livingstone, "Oh I wish you had come to this country before I became entangled in the meshes of our customs." He however overcame the difficulty. On his application for baptism Dr Livingstone merely asked him, how having the Bible, with ability to read it, he himself thought he should act regarding them. He went home, gave each of his superfluous wives new clothing and all his property, and sent them to their parents, telling them that he had no fault to find with them, but desired to follow the will of God. As might partly be expected, the friends of the wives whom he dismissed became enemies to Christianity. Respecting the Bakwains, he remarks :—

"In general they were slow, like all the African people hereafter to be described, in coming to a decision on religious subjects; but in questions affecting their worldly affairs they were keenly alive to their own interests. They might be called stupid in matters which had not come within the sphere of their observation, but in other things they showed more intelligence than is to be met with in our own uneducated peasantry. They are remarkably accurate in their knowledge of cattle, sheep, and goats, knowing exactly the kind of pasturage suited to each; and they select with great judgment the varieties of soil best suited to different kinds of grain. They are also familiar with the habits of wild animals, and in general are well up in the maxims which embody their ideas of political wisdom."

This account of the Bakwains may perhaps raise our opinions of the character of the Africans. They seem to have been generally looked upon as a repulsive, unintellectual people. But Dr Livingstone has discovered among them many whose abilities were of no mean order, and whose characters have won his admiration.

Few, however, of the Bakwains embraced Christianity, as they supposed that it was the cause of the distressing droughts with which they had been visited. They yet invariably treated him with kindness and respect. "We like you," they said, "as well as if you had been born among us; you are the only white man we can become familiar with (thoaela); but we wish you to give up that everlasting preaching and praying; we cannot become familiar with that at all. You see we never get rain, while those tribes who never pray as we do obtain abundance." This, he said, was a fact, as it was often raining on the hills ten miles off, while not a drop fell in their midst.

The vicinity of their settlement to the Boers, who in this part of the country are strongly opposed to the improvement of the natives, caused a disturbance. The Boers demanded of Sechele that he should prevent English traders from proceeding into the country with firearms for sale. This he refused to do. They accordingly made war upon the Bakwains, and carried off two hundred of their children into slavery. They also plundered Dr Livingstone's house, of which he remarks :—

"The books of a good library—my solace in our solitude—were not taken away, but handfuls of the leaves were torn out and scattered over the place. My stock of medicines was smashed, and all our furniture and clothing carried off and sold at public auction to pay the expenses of the foray."

Having been joined by Messrs. Oswell and Murray, the former of whom was travelling with the view of extending the boundaries of geographical knowledge, he set out in quest of Lake Ngami, which he had heard was farther North, beyond the Kalahari desert, which Sechele had considered impassable to white men. This desert he found by no means destitute of vegetation and inhabitants. It has been called a desert merely because it con-

tains no running water, and very little water in wells. Of its inhabitants he says:—

“The human inhabitants of this tract of country consist of Bushmen and Bakalahari. The former are probably the aborigines of the Southern portion of the Continent, the latter the remnants of the first emigration of Bechuanas. The Bushmen live in the desert from choice, the Bakalahari from compulsion, and both possess an intense love of liberty. The Bushmen are exceptions in language, race, habits, and appearance. They are the only real nomades in the country; they never cultivate the soil, nor rear any domestic animal save wretched dogs. They are so intimately acquainted with the habits of the game that they follow them in their migrations, and prey upon them from place to place, and thus prove as complete a check upon their inordinate increase as the other carnivora. The chief subsistence of the Bushmen is the flesh of game; but that is eked out by what the women collect of roots and beans, and fruits of the desert. Those who inhabit the hot, sandy plains of the desert possess generally thin, wiry forms, capable of great exertion and severe privations. Many are of low stature, though not dwarfish; the specimens brought to Europe have been selected, like costermongers' dogs, on account of their extreme ugliness; consequently, English ideas of the whole tribe are formed in the same way as if the ugliest specimens of the English were exhibited in Africa as characteristic of the entire British nation. That they are like baboons is in some degree true, just as these and other sinicæ are in some points frightfully human.”

Having crossed the Kalahari desert, over which no European had ever trod, we next behold them gazing upon the desired Lake Ngami. This lake he describes as a fine-looking sheet of water, lying N.N.E. and S.S.W. Its extent he estimates, from the reports of the inhabitants, who professed to travel round it in three days, to be between seventy and one hundred miles in circumference. It is too shallow ever to become of much service as a commercial highway. It appears to be the reservoir of a large river system beyond, by which a great extent of country is annually inundated by tropical rains.

The grand object which Dr Livingstone had in view in coming to this lake, was to visit Sebituane, the chief of the Mokololo tribe, who was reported to live two hundred miles beyond it. This, after one or two vain attempts, he accomplished. Sebituane seems to have been altogether a superior chief, and whose history shows us that in the dusky races of Africa there are some of the highest elements of character, offering good results, as the fruit of efforts for their evangelization. He, however, was not permitted to enjoy Dr Livingstone's presence long, having died shortly after his arrival. Respecting him he says:—

“Poor Sebituane, however, just after realizing what he had so long ardently desired, fell sick of inflammation of the lungs, which originated in and extended from an old wound, got at Melita. I saw his danger, but, being a stranger, I feared to treat him medically, lest in the event of his death, I should be blamed by his people. I mentioned this to one of his doctors, who said, ‘Your fear is prudent and wise; this people would blame you.’ He had been cured of this complaint during the year before, by the Barotse making a large number of free incisions in the chest. The Makololo doctors, on the other hand, now scarcely cut the skin. On the Sunday afternoon in which he died, when our usual religious service was over, I visited him with my little boy Robert. ‘Come near,’ said Sebituane, ‘and see if I am any longer a man; I am done.’ He was thus sensible of the dangerous nature of his disease; so I ventured to assert, and added a single sentence regarding hope after death. ‘Why do you speak of death?’ said one of a relay of fresh doctors; ‘Sebituane shall never die.’ If I had persisted, the impression would have been produced that, by speaking about it, I wished him to die. After sitting with him some time, and commending him to the mercy of God, I rose to depart, when

the dying chieftain rising himself up a little from his prone position called a servant, and said, 'Take Robert to Maunku (one of his wives), and tell her to give him some milk.' These were the last words of Sebituane.

"We were not informed of his death until the next day. The burial of a Bechuana chief takes place in his cattle-pen, and all the cattle are driven, for an hour or two, around and over the grave, so that it may be quite obliterated. We went and spoke to the people, advising them to keep together and support the heir.—They took this kindly; and, in turn, told us not to be alarmed, for they would not think of ascribing the death of their chief to us; that Sebituane has just gone the way of his fathers; and, though the father had gone, he had left children, and they hoped that we would be as friendly to his children as we intended to have been to himself.

"He was decidedly the best specimen of a native chief I ever met. I never felt so much grieved by the loss of a black man before; and it was impossible not to follow him in thought into the world of which he had just heard before he was called away, and to realize somewhat of the feelings of those who pray for the dead. The deep, dark question of what is to become of such as he, must, however, be left where we find it, believing that, assuredly, the Judge of all the earth will do right."

After the death of Sebituane they proceeded one hundred and thirty miles to the northeast, where they discovered the river Zambesi, near the centre of the Continent. It was previously considered to take its rise far to the east of where they now were. The time at which they visited it was about the end of the dry season, when the water is at its lowest, and yet its breadth was then from three hundred to six hundred yards. At its periodical inundation it rises twenty feet and floods fifteen or twenty miles of land along its banks.

After this discovery, he returned to the Cape and sent his family to England, that he might be enabled the better to explore the country in search of a healthy district, which might prove a centre of civilization and open up a pathway to the interior. In the route which he then took he passed through the districts inhabited by the Griquas and Bechuanas. The former of these are a mixed race, descended from natives and Europeans. Many of both these tribes have become Christians, and to some extent civilized through the teaching of English missionaries. Though a very high degree of Christian character did not exist among them, yet, when compared with the real heathen in the countries beyond the sphere of missionary influence, there appeared a decided improvement in their favour. The following are Dr Livingstone's remarks of the effects of this mission:—

"We cannot fairly compare these poor people with ourselves, who have an atmosphere of Christianity and enlightened public opinion, the growth of centuries, around us, to influence our deportment; but let any one, from the natural and proper point of view, behold the public morality of Griqua Town, Kuruman, Silatlong, and other villages, and remember what even London was a century ago, and he must confess that the Christian mode of treating aborigines is incomparably the best.

"Sunday is well observed; and, even in localities where no missionary lives, religious meetings are regularly held, and children and adults taught to read, by the more advanced of their fellow-countrymen; and no one is allowed to make a profession of faith by baptism unless he knows how to read, and understands the nature of the Christian religion.

"The Bechuana Mission had been so far successful, that when coming from the interior, we always felt, on reaching Kuruman, that we had returned to civilized life. But I would not give any one to understand by this that they are model Christians—we cannot claim to be model Christians ourselves—or even in any degree superior to the members of our own country Churches. They are more stingy and greedy than the poor at home; but in many respects the two are exactly alike. On asking an intelligent chief what he thought of them, he replied, 'You white

men have no idea of how wicked we are ; we know each other better than you ; some feign belief to ingratiate themselves with the missionaries ; some profess Christianity because they like the new system which gives so much more importance to the poor, and desire that the old system may pass away ; and the rest—a pretty large number—profess because they are really true believers.' This testimony may be considered as very nearly correct."

We must defer further notice of this volume for another number. It is a work containing many interesting facts, whether viewed as regards the extension of commerce, the suppression of slavery, or the spread of Christianity.

Religious Miscellany.

MIND OF JESUS.

MEEKNESS.

"I am meek and lowly in heart."—*Matt. xi. 29.*

There is often a beautiful blending of majesty and humility, magnanimity and lowliness, in great minds. The mightiest and holiest of all Beings that ever trod our world was the meekest of all. The Ancient of Days was as the "infant of days." He who had listened to nothing but angel-melodies from all eternity, found, while on earth, melody in the lisping of an infant's voice, or in an out-casts tears! No wonder an innocent lamb was His emblem, or that the anointing Spirit came down upon Him in the form of the gentle dove. He had the wealth of worlds at His feet. The hosts of heaven had only to be summoned as His retinue. But all the pageantry of the world; all its dreams of carnal glory, had, for Him, no fascination. The Tempter, from a mountain-summit, showed Him a wide scene of "splendid misery;" but He spurned alike the thought and the adversary away! John and James would call down fire from heaven on a Samaritan village; He rebukes the vengeful suggestion! Peter, on the night of the betrayal, cuts off the ear of an assassin; the intended Victim, again only challenges His disciple, and heals His enemy!

Arraigned before Pilate's judgment-seat, how meekly He bears nameless wrongs and indignities! Suspended on the cross—the execrations of the multitude are rising around, but He hears as though He heard them not; they extract no angry look, no bitter word—"Behold the Lamb of God!" Need we wonder that "meekness" and "poverty of spirit" should stand foremost in His own cluster of beatitudes; that He

should select *this* among all His other qualities for the peculiar study and imitation of His disciples, "Learn of Me, for I am meek;" or that an apostle should exhort "by the meekness and gentleness of Christ!"

How different the world's maxims, and His! The world's—"Resent the affront, vindicate honor! His—"Overcome evil with good!" The world's—"Only let it be when for your faults ye are buffeted take it patiently." His—"When ye do well, and suffer for it, ye take it patiently; *this* is acceptable with God." (1 Pet. ii. 20.)

Reader! strive to obtain, like your adorable Lord, this "ornament of a meek and quiet spirit, which, in the sight of God, is of great price." Be "clothed" with gentleness and humility. Follow not the world's fleeting shadows that mock you as you grasp them. If always aspiring—ever soaring on the wing—you are likely to become discontented, proud, selfish, time-serving. In whatever position of life God has placed you, be satisfied. What, ambitious to be on a pinnacle of the temple—a higher place in the Church, or in the world?—Satan might hurl you down! "Be not high-minded, but fear." And with respect to others, honor their gifts, contemplate their excellencies only to imitate them. Speak kindly, act gently, "condescend to men of low estate."

Be assured, no happiness is equal to that enjoyed by the "meek Christian." He has within him a perpetual inner sunshine, a perennial well-spring of peace. Never ruffled and fretted by real or imagined injuries, he puts the best construction on motives and actions, and by a gentle answer, to unmerited reproach often disarms wrath.

"ARM YOURSELVES LIKEWISE WITH THE SAME MIND."

THE DESTRUCTION OF DEATH.

One of the most remarkable sermons in "the New York Pulpit," is by the Rev William R. Williams, D. D., from the text, "And there is no discharge in that war." Having shown that death is the doom of all, and no age, sex, condition, or circumstance is exempt, he concludes in these words:—

Is this carnage, then, to reign pitilessly, and hopelessly, and universally for evermore? Has the great destroyer received a commission to ride on his pale horse, with bell following hard after him, and leading our race in his train as his captivity and his prey, down through age upon age, without pause and without bound? Are men to go on, rolling from one rocky shelf to another and a lower, in the cavernous pit of Tophet and "the second death," dropping and plunging to a deeper perdition for evermore?

The smoke of the torment of the willfully impenitent will go up, we answer, day and night, by the purpose of a just and justly incensed Jehovah. But, in this the day of opportunity and of repentance, there is proclaimed to us who yet survive One mightier than is either death or hell. It is the Prince of Life and the Lord of Glory. He came to destroy him that had the power of death, that is the devil. But Jesus, the Captain of our salvation, in bringing rescue, must himself "taste of death"—must not only meet the common lot, but must bear upon himself the common and concentrated guilt of our race. Doing it, he tore from death its sting; and to them that believe he is become the author of life everlasting. In Heaven, upon the throne, he is seen yet, as the Lamb that had been slain; the fresh and gory marks of conflict upon Him enchanting and irradiating his divine and proper glory. His people are forgiven all their sin, and receive the Holy Spirit to renew and to sanctify them, and to fit them for a land which death cannot invade, and where sorrow is unknown.

To them that receive this Christ, the war, though fierce, has lost its main terror, and is now stript of its real though not of all its apparent evils. Its dungeon is but a tunnelled entrance to the palace home; its cavern leads up, by a passage brief though dark, to galleries of more than imperial splendor, and terraces where summer never fades, and winter never blights. Some of Christ's servants

have met death in forms of appalling cruelty and startling suddenness. Some have perished by inches under the corroding cancer: and others died on the torturing rack, or amid the stifling flames and smoke of the Auto-da-fe. On the ears of some, as they took leave of earth, came the taunt and the curse of the persecutor and the scoffer. The yells of hate, from a throng mad for his blood, have drowned the prayers of the meek sufferer, as in love and forgiveness he interceded for his murderers. But over all this "bitterness of death" faith in Jesus has triumphed. Death has been transmitted into gain. The soldier of Christ, asking no discharge, and "not accepting deliverance" by apostasy, went into the struggle and committed himself to the death grapple, not only firm, but calm; not only calm, but cheerful: not only cheerful, but exulting, jubilant, and radiant; for he knew in whom he had believed; like Paul, he had fought a good fight, and he looked for a crown of righteousness; like Job, knew well that his Redeemer liveth; and like Stephen, saw the Master awaiting his follower's ascent. This blessed Lord has brought life and immortality to light—has become the resurrection and the life, and the first fruits of them that slept. And to all his true people, death, in this their Master's right, has become the gate of life. The war, now and to them, puts down the last enemy. Its struggles to them are the last contortions of the crushed tempter. Out of the corruption and carnage the believer emerges, to sin no more, to sigh no more.—He joins the worship of a holier church, and enters on the felicities of a better country, where the inhabitant shall say no more, "I am sick." Out of the very grave he gets again a new and glorified body in the resurrection morn. And though it does not yet appear what this shall be; yet he shall be like Jesus for he shall see him as he is; and so be forever with the Lord. As the daguerreotype stamps on itself what it sees, so is the believer transformed, in the flashing and potent vision of his Lord, into the permanent likeness of what he beholds. To see Christ as he is, makes like unto Christ.

To him, then, mortality loses its ghastliness, and puts on already hopefulness and promise. The grave is like the wet and cold March day now brooding over our heads and miring our streets. Of

darker hue, and moister, chiller air, indeed, than he might have chosen; but behind all this gloom, and behind all this damp, lie the treasures of bursting spring, and the glories of refulgent summer. The light afflictions, that are but for a moment, work out for us a far more exceeding and eternal weight of glory. To the saint, Death changes many of his offices. Does Pain walk at his side? But is he not also the queller of Strife and the calmer of Care? The aching head throbs no more; the swollen heart fetches no more sighs. The weary are at rest. He is, in one sense, the Destroyer; but he is also the Restorer. He brings back, through Christ's victorious grace, the lost innocence and peace of Eden. Is he the Divider, sundering the nearest ties and riving asunder the household bands? But he is also the Re-uniter, gathering me to my dead who sleep in Jesus, and to "the general assembly of the first born." Is he the curse of the law? Is he not also, through our blessed Master, who magnified and satisfied that law, become to us who believe the end of sin, the gate of paradise—and the guerdon of a new, a better, and an unending life?

Such is the hope that the Christian earns from his Saviour's care and bounty, and clothed in which he takes his place in the ranks to meet the onset and shock of this war which is before us all. And such is the hope that the trifler, and the caviller, and the worldling, and the loiterer neglect to secure, or even affect to despise. But to those who amongst you thus refuse Christ, the first death is the sharp prelude to the second death, that terrible and remediless ruin which is to cast both body and soul into the fire that is never quenched. As men of feeling and of sense, as those who shrink from slighter pains, and dread much more trivial woes, "can you dwell with everlasting burnings?" For "OUR GOD," as prophets and apostles testified, "IS A CONSUMING FIRE." Is it safe neglecting for one moment more, the only preparation, until the call of death startles us, and we are, with the wicked, driven away in our wickedness? Or will you here and now, enlist, a grateful penitent, under that Redeemer who died once, but now liveth to die no more; and who is to his people the Render of the tomb, and the Way to the Father?—the

"Death of death, and hell's Destruction."

MINISTERS' SONS.

Dr Sprague's late work is calculated to dispel an illusion which the world has so long delighted in, with regard to the character and destiny of ministers' sons. The sons of ministers, we have been told, are proverbially bad; and the stricter the doctrine and discipline of the parent, the more marked the aberrations of the child. Now in the minute and elaborate details which Dr Sprague has brought before us, of the lives of several hundred American ministers, we have the opportunity of putting this assumption to a decisive test. These ministers, let it be recollected, belong exclusively to that very school of doctrine which has been selected by the world, under the title of "Calvinistic," as the especial object of its censure and dislike. Now, how did the bringing up of these families by these men prosper? We can only answer by taking the first hundred, of whose families we have any account, and whose lives are given in one of Dr Sprague's volumes which we refer to at random. Of the sons of these hundred, over one hundred and ten became ministers. Of the remainder, by far the larger proportion rose to eminence as honorable and successful men in business, or in the learned professions. Is there any body of one hundred men, taken at random from any other pursuit of life, of whom the same can be said?

MINCED OATHS.

A certain kind of profanity is thus called, because, although deviating from the plain "yea, yea; nay, nay," principles, does not amount to gross and vulgar swearing. A correspondent, who is grieved by the use of such language from the lips of professing Christians, calls our attention to it. Such expressions as "darn it," "dang it," are but a supposed softening of "damn it," and are uttered with the same spirit and intent, and are not a whit more innocent. Persons who would shrink from swearing by the name of God, do not mend the matter or excuse themselves from guilt in using the expressions, "by George," "by thunder," "by jing," "by Jupiter," and "by heavens." The common expressions on occasions of surprise, "good heavens," or "good Lord," are irreverent and profane. The use of such language, and more especially when it is habitual, is, to all intents and purposes, profane swear-

ing, and being used as a substitute, for it shows the real temper, and hence is wholly indefensible in any, and odious in a Christian. If it is said no harm is meant, that is precisely the excuse of the profane; if it is pleaded such expressions have no intelligible meaning, then why use them at all? Such exclamations are the first steps to a more unequal kind of swearing, and he that can thus mince his oaths may soon feel it easy to make an advance in the use of stronger and still grosser forms of speech. We earnestly hope if any of our readers have

fallen into this habit, they will amend their speech and no longer shock the sense of propriety of those who reverence the Divine precept, "swear not at all." The profane swearer is a marked character, whose speech is pollution; why then should any, who profess to be guided by higher principles, approach so near to his level in the use of modified oaths, as to be in danger of being involved in the same condemnation? A hint on this subject should be sufficient.—*Presbyterian.*

Children's Corner.

THE CHILD ANGEL.

The Nelson Hotel was the largest and most fashionable house of resort in a town on the sea-shore, a popular watering-place, famous in the annals of the wealthy. It stood not far from the brink of the sounding sea, and commanded a prospect of surpassing beauty.

Among the very select few who came here for the purpose of invigorating and improving health, were a young couple by the name of Hayden. Harriet, the wife, was an interesting woman, not yet 30, with a quiet, gentle manner, and a voice whose every tone was music. She was a New England woman, of Puritan extraction, and a sweet, practical Christian. But the sweetest creature in this beautiful group was Antoinette Hayden, a child of three years. She was not in flounces, or laces, or ribbons. Her little limbs were unfettered by fashion, and had the freest play; her ways were all natural; her walk and talk and play were as a child's walk and talk and play should be.

Loose Ben was an uncouth caricature of a human being, of some 16 years of age, slouching in his dress, dirty, sometimes ragged, bearing all the gibes put upon him with sullen mien and stoical silence. Loose Ben shuffled, looked suspiciously at everybody from under his eyebrows, shrunk from every human voice, never seemed to care whether they called him fool or knave, and only cared to gather his loose limbs together in some sunny place after his services were over for the day, and think—what could the poor outcast think? He was a German, and possibly never knew his

parentage; he would not say whether he had any father or mother. It was his duty to make fires in the rooms of those who were invalids, in the early morning, and for this purpose the father of little Antoinette employed him; for though it was summer time, yet the chill air of the sea made the early morning raw and cold.

So, with an armful of wood, Loose Ben wended his way to No. 56, a large room on the second floor. As he entered, Mr Hayden glanced up from his dressing table, and followed his lazy motions with his eye for a moment. Little Antoinette sat on the floor by the bedside, half covered with the lace curtains that fell like spray over her spiritual face and figure. She too, looked on earnestly, suspending her play for a moment, and then as his labour progressed, she stood by his side. He gazed toward her, and seemed paralyzed into greater stupidity at her sweet smile. She did not mock him, scream out or spring from him, as other children did, nor call him unfeeling names; but as she stood there with a saintly light on her brow, she laid one white, dimpled hand on his ragged sleeve, and with winning voice asked, "Does you love God?"

He was too much startled for the moment to speak, but the great shining eyes beamed into his lacklustre orbs, and again that voice of surpassing beauty asked, "Does you love God?" He looked up, he looked down awkwardly, and in his broad Dutch dialect said half-sheepishly, "Ya-as."

"Do you pray to God in the morning?" persisted the little one, still keeping her

hand upon him—and he in the same voice answered, “Ya as.”

Then the little one seemed satisfied; she danced and capered about—chatted with this coarse, boorish boy—watched the curling flame as it ascended, and built, all unconsciously a fire of love and gratitude on the altar of that uncultivated heart.

The season went on, and Nettie’s mother improved in health. The thin figure rounded out, the pale cheeks grew flushed, and she took long walks and drives along the quiet beach. Every morning when Loose Ben came up to build the fire, that dear little voice would say, “Does you love God?” and when he had answered with his stereotyped “Ya-as,” she would add in precisely the same words as before, “Does you pray to God in the morning?” and again with that stupid, wondering look, he would say “Ya-as.” But there was a change in this semi-barbarian. Gradually, the rough, heavy locks were trained to fall back from his low, but full brow; his wood-coloured face grew clean, and his hands evinced some mark of attention. By some mysterious process his clothes were mended, and little by little Loose Ben seemed to emerge from his loutish shell into a region of more thought and freer scope. The hotel loungers still jeered him, still called him all kinds of strange and original names, but he did not mind them; and had one seen him going up to his daily duty to room 56, a smile might have been detected lighting up his homely face, till it was almost handsome. And as he entered day after day, came the same questions about love and prayer.

One Sabbath morning, a never to be forgotten day, for I am telling no story of fiction, dear reader, the rap came as usual at room 56, and when the door was opened, in walked Loose Ben, worthy of the name no longer. He brought the wood, not in his usual way, but in a basket, and, wonder of wonders! he was attired in a neat gray suit, from head to foot, and under his left arm he carried a straw hat, bound with black ribbon. Leisurely he went up to the hearthstone, and leisurely he set the kindlings and the wood in their place. Then he turned round and looked for Antoinette. A little voice came from under the curtains—“Billy, does you love God? Does you pray in the morning?”

The boy drew his hands before his eyes

and as Nettie made herself visible, he went toward her and fell upon his knees at her feet.

“You dear little angel,” he sobbed, taking her dimpled hand, and covering it with kisses; “every morning you ask me that, and every morning I lie to you. Yes, I lie to you; for I love no God as you say. Then you ask me if I pray every morning, and I lie to you again, and keep lying to you, because I didn’t know no better; because I poor Dutch boy. But this morning, you dear little angel, I tell you I love God. I tell you I pray to God—yes, I love—I pray,” he added, the tears running down his coarse cheeks while Mr and Mrs Hayden stood looking on full of astonishment. “You make me go to God, you little angel you—you make me pray to God, and I tell you no lie any longer.”

Tears choked his utterance. Antoinette, scarcely knowing what it all meant stood looking gravely towards him, a childish wonder in her face, until John Hayden snatched her from the floor and folded her with many kisses to his bosom.

The scene changes to a handsome dwelling in the city. Snow lies on all the streets, white and glistening—the naked trees, the gray caps of the houses, the iron railings, all are robed in the shroud of the autumn days. Ah! some cold wind, some snow has entered that house; the white drapery is unlifted; children go in and come out again with sorrowful faces—the passing traveller looks mournfully up as he wanders by—there must be gloom in that house—yes, the white snow of death lays upon the forehead of an only child.

She is in her coffin now, with roses above her pale bosom, and the little silver plate says, “Antoinette Hayden, aged seven.” What! is her mission done so soon? Does the angel bathe her wings in the light of heaven? Even so!

In a darkened chamber sat the mother of this lovely flower, bearing her grief alone with God. No sigh broke from her bosom—no tear fell from her eye; she looked calm—she was calm; but resigned as she evidently was, the stern immobility of her features told that grief, deeper than could find any outlet, lay heavy at her heart.

Rising up after her long vigil, she went noiselessly down stairs towards the room where her child slept the last long sleep. As she was entering, a voice struck her ear, as if some long-remembered music

had just sounded; the chord vibrated against her heart. She paused; the voice asked for Antoinette—little Antoinette Hayden—and another voice mournfully murmured the sad truth.

“Dead!” exclaimed the stranger—“little angel! dead!”

And then came feet along the passage—and a tall dark man stood before her.

“You do not know me, Mrs Hayden,” he said, as, after a moment, striving to possess his self command he spoke.

“I do not, indeed, replied the bereaved mother, in low tones.

“Ah! my dear madam, I am he whom your child’s artless questions, morning after morning, pierced to the heart; I am poor Loose Ben. Day and night have the lovely features of that angel babe been before my vision. Every morning the clear sweet tones have sounded on my ear—“Does: you love God?”—and O! I have come to find her in heaven.” He bowed his head and wept, then softly followed the mourning mother into the shaded parlor.—Death had not even kissed the freshness from the lips of the sweet child. Death, as if he had no power to mar such loveliness, had not drawn one blue tint along the marble temples, or under the closed eyes. Death had not stolen one line of beauty from that heavenly face—it smiled in spite of death.

“O! Antoinette—dear little Antoinette,” sobbed the strong man—“you found me in ignorance, and blessed me with those holy hands—they were the first pure fingers that touched me with the touch of love, and made my buried heart throb with new life. O! little Antoinette, you were the first one to lead me to my Saviour—on your infant breath my name was first carried up to Christ. O! my lamb, canst thou not look down upon me, and see me bend over thee, blessing even thy inanimate clay? But the tomb cannot hold thee, my darling, thank God!—the tomb cannot hold thee, infant disciple. Already is she up there!” he cried, lifting his streaming eyes. “The brightness of thy glory, O! Lord God of hosts, falls upon her temples. She hath led souls to thee, mighty Redeemer, and thou wilt give her a crown of life.”

He ceased, and bowed his head upon the coffin. What oration before crowned monarchs ever reached the sublimity of this man’s suffering over the dead form of a little child! He had been con-

verted through her ministrations, and since his entrance into the gospel ministry, he counted those who believed on Jesus through his faith and his ministry, by hundreds; and he laid his trophies in the name of Jesus beside the gentle child who had taught him Christ.

Reader, I have not written fiction. The dust of the child has slept in the green graveyard, where the flowers are springing to-day, 23 years. Twenty-three years she has been a seraph in glory. Twenty-three years she has looked upon Jesus, her Saviour and her Redeemer. O! what do you and I seem beside this beautiful seraph? Though we drink of the fountains of earthly wisdom we cannot attain to a tithe of that divine knowledge that fills her cup of bliss this day. Twenty-three years in the presence of the Lord of life, going up and down the steps of light—walking and talking with angels—pure—consecrate—holy!

And may not you and I win some stars to our crowns of eternal rejoicings?—*Mother’s Journal.*

HUNCHBACK THE CRIPPLE.

Silence keep, and listen well,

While a pleasant tale I tell.

Caleb Miles lived at Naresby. Poor boy, he was very short, and walked on crutches, for he was a cripple, and besides this he had a hump on his back. When he first came to the village, the young people there, instead of treating him kindly, acted a shameful part. One walked behind him with two sticks, as if he were lame. Another stuffed a wisp of straw under his jacket behind, to imitate the lump on Caleb’s back; and a crowd often gathered round him, waving their caps and crying out, “Hunchback, the cripple! Hunchback, the cripple!”

Among the foremost of those who used to torment Caleb Miles, was Fred Owen, a boy full of life and spirits, but very thoughtless. He was a leader among his playmates, and often used to say to them, “Come! let us have a cut at Caleb,” or, “Now, let us go and hunt the hunchback!” Many a time, when the other boys were going away, he led them on again to pelt the cripple with clods of earth. Perhaps you will think that poor Caleb on these occasions broke into a passion, called those about him ugly names, and tried to hit them with his crutches; but no! Caleb had been taught

better, for he had been brought up in a Sunday-school.

How sweet to learn in love to live,
To calm our passions and forgive!

When it was found out that Caleb bore all with patience, there was no longer any fun in trying to provoke him, so they gave over mocking and pelting him, and a very rare thing it was for any one to cry after him, "Hunchback, the cripple!"

Young people soon find out their friends, and there was one in the village who was kind to them all. He gave them marbles, helped them in making their kites, told them pleasant stories, lent them now and then, a little book, and taught them many things which they did not know. I dare say you have guessed who it was! It was Caleb Miles. Yes! he whom they used to mock and call names, was their friend, and hardly was there a boy in Naresby, that did not love him.

Fred Owen, who was always getting into some scrape or other, met with a sad accident, for in trying to climb a steep rock, he fell, and was carried home with a broken leg. Week after week he had to lie in bed, with wooden splints bound round his shattered limb. During this time, Caleb Miles called upon him almost every day, talking kindly, and cheering him up, reading to him, and taking him little presents, so that the sound of Caleb's crutches was music in his ears.

One day when Caleb called on Fred Owen, he told him he had met a boy as active as a hare, who sometime before had broken his leg in a worse way than he had. "Cheer up, friend Fred," said he, "for you will soon be well again." And then he took from his coat pocket five or six mellow pears that he had brought him.

Fred Owen looked at the pears and at

Calab, and then his lip began to quiver. He gave a little sob or two, turning his face away, but it was of no use trying to hide his feelings; he burst into tears.

"I cannot bear it," said he, "when I was well, I used to mock you, and pelt you, and call you Hunchback the cripple; and, now I am a cripple myself; instead of mocking me, you come and cheer me up, and bring me pears, and call me friend. I cannot bear it."

"Oh," replied Caleb, "your calling me names did not hurt me; and your pelting me did not break my bones. Besides, we must forgive one another, or the Bible says, our heavenly Father will not forgive us."

It was not a long time before Fred Owen was once more upright and active, but though he was still the leader among his playmates, he never led them into mischief. No one ever heard him again crying out as he used to do, "Hunchback, the cripple!" for Caleb Miles had not a warmer friend than he was. We have now seen, how a poor lad, a cripple with a hump on his back, despised, mocked, and pelted, may become a favourite and be beloved by those around him. Caleb had borne ill usage patiently, he had returned good for evil, and he had conquered those who had treated him unkindly, and made them friends. How was it that he was able to do these things? The reason was this, God had softened his heart; Caleb loved the Saviour, and they that truly love him cannot live without acting kindly, and trying to do good.

Seek the Saviour, love the Saviour,
trust the Saviour, and persuade others
to seek him, and love him, and trust him.

Oh, read his word and seek his grace,
With willing heart and mind;
For he who truly loves the Lord,
Is sure to love mankind.

Temperance.

SIGN THE PLEDGE.

The temperance reform being the most simple of all reforms requires, but a simple constitution, and this constitution is the "pledge." Other reforms require many provisions and regulations to meet all manner of contingencies; but for intemperance there is but one cause, and for temperance but one requirement,

"Drink not." He that drinks from the intoxicating cup is in constant peril—he who drinks not is in constant safety.—There is the broad, straight, smooth, safe road of temperance, already thronged with myriads, and beside it a slippery inclined plane on which myriads will trample themselves. But see how they trip and fail. There goes the young man to

pride of the family; there the father of a family with wife and children weeping around; there an old man and people cover their eyes not to witness the disgrace. As they fall, they sink lower and lower, down to the bottomless pit of drunkenness at the bottom. Yet the others warned not by the example, instead of springing down to the safe road beside, imagine they can keep their foot-cold till one after another pays the consequences of his temerity.

There is a sure entrance from the road of ruin to the road of safety, and to sign the pledge removes the only barrier. The highway of intemperance runs through every land; on every side there are tracks leading into it; and it is the duty of every Temperance man, to open the gate to the right road, and direct his neighbours to it.

There is to be exhibited here a panorama of the "Pilgrim's Progress." Could there not be got up a panorama of the "drunkard's progress?" Let it commence with the child in its mother's arms, gratified with a "sup" from the glass the mother is drinking; then the boy watching his father, and having his "sup" from the tumbler, to create an appetite that carries the young man into haunts of debauchery. Then show the gradual advance of intemperance on the young married man, bringing ruin upon a wife and children. See him then an outcast, dirty and drunken upon the street, till his race ends with death upon a dunghill. A terrible drama is this; and those still using strong drink in their houses, would only see a tragedy that is constantly being enacted in their own circles.

Sign then the pledge, to secure for yourself and those dear to you, a certain guarantee against these evils to come.—Reader, whether ranged on the side of temperance or not, have you signed it. If not, lose not an hour. Let not the boy or girl say, I being the child of temperance parents who have followed their precepts, never have drunk intoxicating drinks, and never shall. Let not the young man or the young woman say, we are decided in a temperance course, and do not, like the drunkard, require a bond to compel enforcement. Let not the middle aged, or aged say "the world has long had the benefit of our example, and requires not a signature."

We tell you, you are all wrong. It is the duty of every son and daughter of

Adam, to do for their fellow-beings all the good they can, consistent with the stern requirements of individual necessities. To sign the pledge is necessary in a small degree for your own protection; and in a greater degree for the regeneration of the human race. If you really never intend to drink, the act can infringe no liberty; and if you have misgivings that strong drink may be some day pleasant, shut yourself off from the possibility while you have yet strength.

We who are such great benefitters by our Temperance lives, owe to the world an example; and how can we ask others to sign a pledge which we have not signed ourselves. It is an insult to a brother to say, "it is unnecessary for me, because I am stronger and mightier than him." No, no. We are all weak vessels. Up then and sign. Let there be in every quarter an examination of the temperance records, and whenever the name of any temperance person above the age of 15 years is not found, let that person be sought, and his name obtained; or rather, instead of waiting to be called upon, let all temperance people who have not yet signed, go up and sign. The effect of this general movement would secure the flock now within the fold, and draw to the path of safety thousands who still linger hesitatingly outside, and were a return of all the numbers of pledged people afterwards made to some central office, the array of figures would do much to support our annual petitions for prohibitory legislation.—*Canada Temperance Advocate.*

AN ARTICLE ON BANDS OF HOPE.

(Prepared for the *Visitor*, by Nathaniel Noyes.

WHAT ARE BANDS OF HOPE?

They are simply juvenile temperance societies, formed for the purpose of promoting the early training of the young in the practice of total abstinence from all intoxicating drinks, tobacco, and profanity. Now perhaps some will ask you why they are called Bands of Hope? I will tell you. A few years ago, Mrs Carlisle, a warm-hearted and benevolent Irish lady, who had visited prisons much with the celebrated Elizabeth Fry, and who saw that intemperance sent a large proportion of the inmates to prison, asked if something could not be done to prevent the young from becoming intemper-

ate? She said, "Let us form the boys and girls into juvenile temperance societies." "What name shall we give these societies?" inquired a friend. "Why, as our hope is in the young, and we wish to band them together, suppose we call them Bands of Hope?" replied Mrs Carlisle.

HOW TO FORM BANDS OF HOPE.

I will give you a brief account of the formation of the first one ever formed. One Monday night, about a dozen years ago, seven little Sunday School scholars were assembled around their teacher in a small room in one of the ancient cities of England. The teacher had witnessed sorrows caused in many families through intoxicating liquors. He had heard of Mrs Carlisle's suggestion, and felt desirous that scholars should not only be trained up in the practice of total abstinence, but that they should also be induced to sympathize with and seek to reclaim, the poor drunkards who abounded in that city.

The object of the meeting was one upon which the teacher felt God's blessing could be solicited, and therefore after reading a portion of scripture, the little group knelt down, and prayer was offered that He who seeth in secret, and rewardeth openly, would graciously smile upon this feeble effort to do good. Several temperance songs were then sung, after which the teacher endeavoured to bring before his youthful audience, the evils of intemperance, that the prisons are crowded with those who are sent there from the results of liquor, and that drunkenness is the most fertile source of crime. After addressing them a short time, and reading several short and interesting pieces upon temperance, they closed the meeting with singing.

The seven members soon increased to twenty-one and the twenty-one to a hundred. Several warm-hearted Sunday School teachers readily came forward to lend their aid to the hopeful movement.

A Quaker lady one day came up to the teacher, and handing him a five pound note said, "My husband thinks that thee must be at considerable expense out of thy own pocket in this matter, and he has sent thee this to help thee a little."

On a beautiful afternoon in the summer of 18—, the sound of music was heard in the streets of the city in which the boys had been assembled a short time previously. Banners were seen waving in the air. Superintendants and teach-

ers of various Sabbath Schools were at the head of a joyful looking procession of boys and girls, wearing their Band of Hope medals. People stood at their doors and windows, greeting the Cold Water Army as it passed along. It was not the work of a moment thus to pass, for banner after banner came on. The procession was upwards of half a mile in length! The old teacher who enrolled the first seven youths, was far away in other fields of labor, but "one of the seven" was now the leader of this great gathering. It was the Band of Hope, which began with seven, but which now numbers seventeen hundred and eleven members!

This is a brief account of the formation of the first Band of Hope, and we can see what great things sometimes spring from little things. Then let us be sure not to do any little wrong things.

But now I will hasten to tell you how to form Bands of Hope in connection with Sabbath Schools, which is the way they are being formed at the present time in various parts of our State.

If the Superintendent or any teacher in the Sabbath School is desirous of having one formed, let the Superintendent give notice in the Sabbath School that upon a certain afternoon or evening just which it is thought best, all the children, both boys and girls, who wish to join a Band of Hope will meet to form one. Let the meeting be opened with the reading of a suitable portion of Scripture and prayer, after which a temperance song should be sung by all the children who can sing. The meeting should be held as often as once a month, and twice a month would be better. The exercises should consist of declamation, composition, dialogues, and short speeches, interspersed with singing. The meetings, if held in the evenings should begin and end early, so that the children may get home in good time. At each meeting let all new names be added to the pledge roll, and as the roll gets longer and longer, the interest of the children will be found to increase. Each member should have a pledge card, which is handsomely engraved, and on which is printed the pledge, and should sign it, and have it witnessed by the superintendent of the Sabbath School. These cards are intended to be preserved and hung up in the homes of the members. The officers should be selected from the girls as well as the boys, and while the organi-

zation should be under the control of the superintendent, or a teacher in the school, the officers should be taught to transact their own business. One or more adults should be present at every meeting, to see that perfect order is sustained, and the exercises conducted in a proper manner. The meetings should be held on a week day, and be entirely disconnected with Sabbath School services. The pieces selected to recite at the meetings, should be shown to the superintendent, that he may examine them and see if they are suitable. Every member who can sing should have a song book, that all may unite in singing the beautiful

temperance hymns prepared for children. Now if there is a boy or girl who reads these lines, and you desire to have a Band of Hope formed in your Sabbath School, or village, just show this piece to your superintendent or teacher, and ask them if they will please form a Band of Hope immediately. Tell them there are several already in operation in Boston, Salem, Lynn, Beverly, Marlboro', Haverhill, Amesbury, and other towns, and if they wish for more information, tell them to write to the Temperance Room, 11 Cornhill, where pledge cards, constitutions, catechisms, song books, &c., can be found.

Religious Intelligence.

UNITED PRESBYTERIAN SYNOD.

The Synod of the United Presbyterian Church met in the Synod Hall, Edinburgh, on the evening of Monday, 31 May. The Rev Professor Eadie, the Moderator for the previous session, delivered the opening sermon, from Rev. xxi. 10-27, "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem," etc.

CORRESPONDING MEMBERS.

The following ministers being present were invited to sit as corresponding members:—Rev Clement De Fave from the Association of Churches in Lyons; Rev M. Charbonnier, from Genoa; Rev M. De Leifde, from Amsterdam; Rev M. Fische, from Paris; Rev M. Jaccard, from Belgium; Rev W. Anderson, Missionary at Old Calabar; Rev H. Calderwood, Missionary in Caffraria.

The Rev Dr Wm. Peddie of Edinburgh was chosen Moderator. The first business of importance was the election of a Home Mission Secretary. The Rev Mr Ker of Glasgow was unanimously chosen to the office, but declined; and the Rev H. M. McGill of Glasgow was afterwards chosen.

BETTER SUPPORT OF THE GOSPEL MINISTRY.

Mr MILLAN, Convener of that Committee, reported its operations during the past year. It had visited upwards of fifty congregations, and made arrangements for supplement with ten of these,

and other five are in course of arrangement. Four congregations have recently declined further aid, being now self-supporting at £120 a-year and a manse. During the past year, 58 congregations had received supplement, having an aggregate membership of 9619. The accessions during the year have been 952, the removals 765—showing a gain of 187.

These 58 congregations raise, for ordinary purposes, £7493 6s. 9½d., and for synodical, missionary, and benevolent objects, £925 8s. 4½d., making in all the sum of £8418 15s. 2d., which gives an average contribution for each member of 17s. 6d. This average shows a slight decrease as compared with last year; but this is not surprising, when the unprecedented commercial distress, and the scarcity of employment during the year, are considered. There are in these congregations 80 Sabbath Schools, where religious instruction is imparted to 7647 scholars by 549 teachers; there are 54 Bible classes, attended by 920 young persons.

The aggregate amount paid as supplement in these 58 congregations is £806, or an average of £14 to each. The additional amount raised for stipend by the congregations to meet this supplement is £516, or an average of about £9 by each congregation. It appears, therefore, that £1316 of stipend is yearly paid in these 58 congregations above what was paid at the time they entered into arrangements with the Committee, or an average of nearly £23 in each congregation; while £1500 has been raised in augmen-

tation of their stipends by 84 congregations who receive no aid, making in all a sum of £2816 of additional stipend paid yearly by 142 congregations above what was paid in 1853.

The annual Missionary Meeting was held on Wednesday evening in the Music Hall—the Moderator in the chair.—The Rev Dr Somerville gave a full account of the state of the Missions, of which we shall endeavor to give an account in the *Register*. James Peddie, Esq., gave a statement of the accounts, after which, addresses were delivered by Dr A. Thomson, on the “Lessons which recent events in India teach with regard to Christian Missions”; by Mr Dubie of Bristol, on the “Claims of the Jews upon the Gentile Churches”; by the Rev J. Jaccard of Belgium, the Rev G. Fisch of Paris, and the Rev Dr McGavin of Dandee.

THE ORGAN QUESTION.

A memorial was presented from the session of Claremont Church, Glasgow, craving the Synod to leave individual churches to regulate their own psalmody as they see fit, by the use of the organ, or otherwise, and to enjoin that in this matter the churches exercise mutual forbearance, brotherly kindness, and charity. Memorials to the same effect were read from the sessions of John Street, Glasgow; Renfield Street, Glasgow; Cambridge Street, Glasgow; and Erskine Church, Glasgow.

The subject had been discussed two years previously, when the Synod issued an injunction against the use of the Organ in public worship. The congregation of Claremont Street, however, had had an Organ in the room under their Church, and used it at prayer meetings and week day services. The question now turned on the point whether the prohibition of Synod extended to such services, or only referred to Sabbath services; but the discussion turned on the whole question of the use of the organ in the public worship of God. The debate was very ably conducted, and many of the leading men in the Synod, taking part on both sides of the question, scarcely argued for the use of the organ itself, but a number pled for forbearance to those who might desire to use it. Ultimately, a resolution, moved by the Rev H. M. McGill, was carried by a large majority. It is as follows:—“That the Synod reaffirm its decision of 1856, and

declare that decision to be applicable to those particular meetings to which there is reference in the note of the Presbytery.” From this decision a number of members dissented.

THE ASSOCIATE PRESBYTERY OF IRELAND.

This is a small body consisting of seven ministers. It was formed through the late Dr Bryce, who, when the Secession Synod received the Regium Donum, and afterward joined with what is now the Irish General Assembly, stood aloof and refused all endowments. A deputation was appointed to visit them, who gave in their report at this meeting. In terms of their recommendation, the Synod agreed, by a large majority, to receive them as a Presbytery of the Church. On the day following this decision, they were received in the following manner:

The Moderator intimated that the time had now arrived for the reception into the Synod of the brethren from the Associate Presbytery of Ireland. The representatives of the Presbytery were accordingly summoned to the bar, when the Rev Mr Thomas read the resolution of Synod relative to the union, and the Rev Dr Bryce (Belfast) read a corresponding minute on the part of the Associate Presbytery.

The Moderator then said that in terms of the minute of the Synod just read, it was now his duty to receive the ministers and elders of the Associate Presbytery of Ireland as a constituent part of the United Presbyterian Church. He had therefore, as Moderator, to extend to these brethren the right hand of fellowship. (Loud applause.)

The Rev John Cooper (Fala) then offered up prayer for the divine blessing to rest upon the union now consummated.

DEBT LIQUIDATING SCHEME.

Mr DAVID ANDERSON, Glasgow, Convener of the Debt Liquidating Board, gave in the following report on the above scheme:—

“It will be remembered that the Synod, at its last meeting, adopted a resolution of the Board to raise the sum of from £6000 to £8000 to stimulate the extinction of the burdensome debt resting upon the Church. It was remitted to the Board to take measures for raising this sum, but that calls for subscriptions should not be made until the beginning of the present year, lest it should interfere with the interests of the Aged Mi-

nisters' Scheme, in aid of which subscriptions were until that time to be taken up. The Board therefore did not devise measures for raising funds until February last. At the meeting which then took place, it was intimated by a letter from the trustees of the late Mr Ferguson, that in answer to the application of the Board for aid from the funds at their disposal, they had granted them £3000 to aid in the liquidation of burdensome debt, provided the Church should raise a sum double that amount. The Board gratefully accepted this proposal, and agreed to its condition. They appointed a sub-committee for raising the funds, and agreed that a circular should be drawn up for insertion in the *Record*, explaining the object and enforcing its claims. The sub-committee delayed soliciting subscriptions until very lately, in consequence of the state of the times, believing that a little delay would be advantageous rather than otherwise. They have addressed circulars to a partial extent soliciting subscriptions, and have succeeded in making a beginning which has greatly encouraged them to prosecute the object aimed at, and they would fain hope it will be attained during the course of the present year. The subscriptions obtained from a few comparatively amount to about £1700, and these are given upon condition that the £6000 are raised, and payable when this sum is subscribed. The whole sum, therefore, must be raised before the funds are available for allocation."

The Rev HENRY RENTON moved the reception and approval of the report, and the best thanks of the Synod to Mr Anderson for his devoted efforts in relation to the Debt Liquidating Schemes. The motion was unanimously agreed to.

The MODERATOR then formally conveyed the thanks of the Synod to Mr Anderson. He considered him one of the greatest benefactors of the United Presbyterian Church. His pecuniary liberality was very great, as they all knew; but in addition to this, he gave to the Church what was even more valuable than his money—no small amount of his precious time.

ANNUAL STATISTICS.

Mr PEDDIE gave in the annual report on the above subject, stating that of the 520 congregations of the Church, 450 had given in returns; and, from the data which these afforded for making an esti-

mate for the whole Church, the Committee reported that the membership of the whole Church amounted to 153,622, or an average of 293.50 for each congregation. The accessions during the year amounted to 16,577, or an average for each congregation of 31.92; the removals by death, or otherwise, 12,311, or an average for each congregation of 23.65; the attendance, 181,779, or an average of 349.57 for each congregation. The congregational and missionary expenditure was £122,889, and the missionary and benevolent expenditure £39,310—making together £162,200, or a general average for each congregation of £311 18s. 5d.; and for each member of £1 1s. 3d. 1.6th. The number of the young attending 1350 schools and Bible classes amounted to 76,942 pupils.

The report was approved of, and thanks returned to the Convener and Committee.

MISSION TO INDIA.

The Rev Dr Somerville read the minutes of a meeting of the Mission Board, of date Feb. 6th, 1858, when John Henderson, Esq. of Park, laid on the table a statement relative to the recent events in India as constituting a strong reason why all the friends of the Redeemer should come forward and take measures for the evangelization of that great country, and the commencement of a mission there by the United Presbyterian Church at the earliest possible period. The Mission Board again met in the month of March, when they found that the expenditure of the year 1857 had exceeded the income by a large amount, and that so far as they could judge the expenditure of the year 1858 would exceed the income by upwards of £1300. Taking these facts into consideration, the Mission Board, while deeply impressed with the conviction of sending out a special mission to India, and thinking it greatly to be desired that the United Presbyterian Church should unite with other Christian denominations in the land in giving the Gospel to that vast country, and thus promoting its peace, contentment, and prosperity—felt that the only obstacle in their way was the statement already laid before them, viz.: that the expenditure of the Foreign Mission Fund would probably exceed the income during the year 1858 to the extent of upwards of £1300. The Mission Board, however, recommended the subject to

the approval of the Synod, provided that funds could be obtained and guaranteed for sending out and maintaining four missionaries for five years. This would entail the following costs—outfit of the missionaries to India, £1000; besides dwelling houses and yearly salaries, £1200. Thus it would be necessary that a sum of £2000 a-year for five years should be guaranteed before they proceeded one step with the sending out of a mission to India, or thought of ascertaining in what part of the country the mission itself would be most advantageously situated.

The Rev Dr Thomson wished to state, in reference to the proposed mission to India, that the following sums had been already guaranteed in its behalf:—One benevolent member of the Church had promised £1000 for the first of the five years, and £600 for each of the four following years; the Messrs. J. & T. Parlor of Tillicoultry had promised a sum of £250 by way of outfit for one year; while eighteen members of the Church had promised a sum, the greater part of which was guarantee for five years, which would be sufficient to provide for the support of a fourth missionary. The sum subscribed by these eighteen members amounted in all to £312. Another benevolent member of the Church, Mr Watson of Lillithgow, had promised a liberal support to the Indian Mission if undertaken. Mr Peddie had, besides, promised of support to the extent of £130. The whole sum already guaranteed for the Indian Mission amounted in all to £2592. (Loud applause.)

The Rev Mr Marshall (Coupar-Angrus) moved the thanks of the Synod to the liberal donors, and expressed the hope that their zeal would provoke very many (Applause.)

It was accordingly resolved to send four missionaries to India without delay.

COMMITTEE ON CORRESPONDENCE WITH FOREIGN CHURCHES.

The Rev. Dr. TROMPSON, as convener of the above committee, gave in the following report:—

“The Committee on Correspondence with Foreign Churches are saved the necessity of reporting at any length by the presence of deputies from all the Churches with which they are in correspondence. The information laid before the Synod on Wednesday evening by Mr Fisch, and that which yet remains to

be spoken of by M. De Fave from Lyons, will together put us in possession of the present state of the Evangelical cause in France, and will do it with all the advantage of the living voice, and with all the double impression of men who have been eye-witnesses of very much that they relate. The Synod will miss from the midst of them one who had almost become as one of themselves by his regular and welcome visits from year to year—Dr Frederick Monod. He is now on his return from America, the design of his visit to that country having been very much marred by the commercial crisis, which has swept and for the time at least, crippled the pecuniary resources and dried up the benevolent contributions of the Churches. He returns to France to find the efforts of evangelical pastors more restrained and Protestantism more watched and hemmed in than during any period since the last revolution in France.

“The invitation conveyed by M. Jacquard in reference to the cause of the gospel in Belgium, reveals an activity and energy among the evangelical pastors in that country, where liberty of preaching and worship is much less restricted, and the friends of Protestantism are subjected to no other persecution than that which, even under a free constitution, the majority always has it in its power to inflict on the minority.

“The committee are happy to add that we see in the midst of us for the first time a representative from the ancient Church of the Waldenses. It is impossible to note the fact, without rejoicing in the invocation which it gives of the revived strength and enlarged liberty of that long oppressed but ever faithful Church, not Protestant merely but primitive and apostolic, which ‘kept the truth so pure of old, when all our fathers worshipped stocks and stones.’ No Church on the Continent awakens more Christian interest. For taking advantage of its new liberality it is breaking forth from the narrow boundaries of its own valleys, and paying back by the gospel to the community that persecuted it the oppression of centuries. M. Charbonnier himself is a Waldensian pastor without the valleys, having the sphere of his labour at Genoa.

“The Committee have only further to add the suggestion that a deputation be sent from this Synod to visit Holland

some time during the present season, and inquire into the state of religion and into the state of religious parties in that country. The repeated addresses of M. De Leifde to this Synod have revived an interest in that country, with which the relations of the Church in this country were at one period so intimate, and it is known that considerable sums have gone and are going from our congregations to assist M. D. Leifde's evangelical efforts. The impression, however, has grown in your committee that before much more is contributed in that direction, inquiry be made in reference to evangelical movements generally in Holland, and correspondence, if found advisable, entered on, that shall embrace a wider circuit of Christian men and Churches."

The report having been read,

The Rev CLEMENT DE FAYE, from the Association of Churches in Lyons, first addressed the Court. He said that, like the Patriarch Jacob, he was a plain man, and though he did not dwell in tents, he dealt in facts. The general characteristic of the Church of God in Lyons was favourable. They had there what they termed a "free meeting" every Sabbath afternoon—an elder or minister presiding over them—and any member being allowed to speak. These meetings were very well attended, and a spirit of forbearance, love, and patience was manifested in the case of all who attended them. In the month of November they had aggregate meetings of all denominations, in the spirit of the Evangelical Alliance, which were very successful. At these meetings, essays on theological subjects were read by various brethren, and great edification was the result. There was a large increase in communicants in the Protestant Church of Lyons, so much so, that last year fully 200 had been added to the church, two-thirds of whom were formerly Romanists. (Applause.) Several very interesting cases of conversion had come under his notice, which M. De Faye here adduced. There was an increase also of the missionary spirit among them. They were bred and born, as it were, missionaries, for when they had received the gospel themselves they went round to all their neighbours and induced them to become members of one of the Protestant congregations in the city. (Cheers.) The Church of Lyons had considerable influence upon the people around. They made frequent use of out-door preaching, for which, however,

they were indebted not to the living but to the dead. (Laughter.) In other words, they were in the habit of preaching at funerals, where they were always sure of an excellent audience, as the French were so polite that they attended such solemn services in large numbers. The Romish priests did all they could to obstruct the good work, but still the progress of the gospel in the city of Lyons was very great. (Applause.) The financial crisis had, however, impeded their efforts, so much so that at the present moment they were in debt to the extent of £1000. M. de Faye after making a forcible appeal to the Synod to aid the Associated Churches in Lyons in their exertions to disseminate the Word of God throughout the southern portion of France, resumed his seat amid loud applause.

The Rev M. CHARBONNIER, from Genoa, representative of the Waldensian Table, next addressed the Court, in French, the Rev G. Fisch, from Paris, acted as interpreter. M. Charbonnier said that of late years many hundreds of the Waldenses had emigrated to South America, and many hundreds were about to follow—all of whom were anxious to disseminate the gospel wherever they went. He proposed to direct the attention of the Court to the work of God in Italy. After their attention had already been directed to India and other countries, had they a place in their hearts for poor Italy? (Loud applause.) He believed they had; for they had received many tokens of their interest in that country. Their attention had been directed to Hindooism, and they called it heathenism; but he would ask, what was Romanism but a new heathenism? (Hear, hear.) Those who wished to study it aright must go to Italy, where they could see it in all its dreadful realities—(hear, hear)—for in order to conquer an enemy the war must be carried into his own land. The weapon with which they had fought was the Word of God, and no other; and by God's blessing already, their efforts had not been altogether unsuccessful. The church of the Vaudois had six principal stations, and around some of them there were some minor stations. These stations were situated at Nice, Genoa, Turin, Alexandria, and other two places. They employed about twenty labourers in these stations, and the work was still prospering, for the labourers were very active. In re-

ference to Genoa, he might say that it was the great Catholic city of Piedmont. It was dedicated to the Virgin Mary, whose statue might be seen at every door in the city. It was the native place of many cardinals; and the population was so thoroughly imbued with Popery, that even their pleasures and habits were associated with it. It was difficult for an evangelist to meet the Genoese; and this circumstance accounted for the slow progress of the Gospel there. They had two schools—one for boys and one for girls—numbering about 35 children, and even Roman Catholic parents asked them to admit their children into them. They had three services every Lord's day, and other religious meetings throughout the week. The services of the Sabbath day were well attended, and each Sabbath they saw new faces, though many, he must confess, did not persevere in their endeavour after Divine truth. After appealing to the Synod to continue its expressions of fraternal regard to the Church whom he represented, M. Charbonnier resumed his seat amid loud applause.

Rev M. De LEIFDE, from Amsterdam, next addressed the Synod. He said it was true that in every house in Holland you might find a Bible, but it was quite a different thing if you would find a Bible reader, or if you did so, whether he was not reading with Unitarian or Rationalistic spectacles. The Dutch Government in August last issued an Education Bill by which 2000 children in the schools were forbidden to use the name of the Lord Jesus in their prayers, so as not to offend their Jewish fellow-scholars. In Holland they were allowed to form as many free schools as they chose, but the great difficulty was where to find the Christian schoolmaster. (Hear.) What was the use of a school if they had not a teacher who did not revere the Lord Jesus Christ? There were many vicious young men in the country, however, and a seminary was about to be opened for them with the view of training them as Christian schoolmasters. Viewing Holland in a religious aspect, he might tell the Synod that the University of Leyden had declared that they call very much in question the birth of the Lord Jesus Christ from a virgin, and that they consider him merely as the son of Joseph and Mary. Two-thirds of the young men training for the ministry were compelled to attend this University, and the Synod might there-

fore judge of the pernicious influence exerted upon them as students. Even the Established ministers in the country were so timid that he (M. De Leifde) was very doubtful if they would commence a religious mission in Holland. Their opposition to Popery was only negative, and out of 1500 Established ministers in the land no fewer than 1400 were more or less Unitarians and Rationalists. The people, however, were disgusted with Unitarianism, and were growing more anxious about pure gospel preaching. (Hear, hear.) As a specimen of their Established ministers, he might mention that one of the greatest recommendations one of them possessed was that he was deeply proficient in crotchet work—(laughter)—and could teach it successfully to little girls. (Renewed laughter.) From this circumstance the Synod might judge of the religious influence likely to be wielded by many of the Established clergy of Holland. M. De Leifde concluded like the other speakers, by pressing the claims of the Dissenting churches of Holland upon the liberality of the Synod.

The Rev HENRY RENTON (Kelso) moved the best thanks of the Synod to the foreign deputies for their visit and addresses. (Loud applause.)

The Rev Dr SMITH seconded the motion, which was unanimously agreed to.

The MODERATOR then formally conveyed the thanks of the Synod to the members of the deputation, assuring them that the Synod deeply sympathise with them in their efforts to maintain a pure gospel amid so much abounding infidelity. They could not but feel a deep interest in the Secession Churches of Holland, nor in the land which had produced such goodly theologians as Beaumaris and Vitringa, Witzius and Venema. In regard to the Associated Churches of France, the Synod felt itself bound by many tender recollections. The capital of that country might be said to be the heart of Europe, and a powerful centre of influence either for or against civil or religious liberty. The Synod had heard with deep regret of the efforts now put forth in that country to curtail the religious liberty of those who were desirous to become the true followers of Jesus, but trusted that a better day was still in store for them. (Applause.)

The MODERATOR having concluded his address to the collected deputies, then said, If the Synod would allow him, he

should like to say a few words to M. Charbonnier in his native tongue, as that gentleman did not understand English and as he might thereby be better enabled to appreciate the warm sentiments of esteem cherished by the Synod towards him and his brethren. The proposition being received with loud applause, Dr Peddie addressed M. Charbonnier for about ten minutes in excellent French and with an exceedingly pure accent, expressing the affectionate regard with which the Synod looked upon him as the representative of the old Waldenses, and urging him and his devoted *confreres* to renewed fidelity in the work of the Lord, that they might thereby become what he believed they are well fitted to be—the regenerators of their own beloved Italy. The Moderator concluded his admirable and novel address amid the hearty plaudits of the rev. court.)

The Synod therefore unanimously agreed to send during the summer a deputation consisting of the Moderator and other brethren, to visit the foreign churches, whose representatives they had just heard.

INTEMPERANCE.

An overture was read from the Glasgow Presbytery, on the subject of intemperance:—"Whereas, it is a melancholy fact that many of the inhabitants of our beloved country, especially in large towns, have unhappily become estranged from the public ordinances of religion, and are deeply sinking lower in their social and moral condition: Whereas, much of this unhappy state of things may be traced to the wide-spread prevalence of the sin of drunkenness: Whereas, it has been ascertained, by the experience of those who are engaged in mission work, that intemperance is not only the main cause of the prevailing demoralisation, but that it also constitutes the chief barrier to all evangelistic efforts in reclaiming the rapidly increasing outcast population: It is hereby humbly overtured, that the Synod devise and carry into operation such scriptural measures as in its wisdom may seem best fitted to arrest the evils thus deplored, and to promote a revival of vital religion throughout the land."

Mr BLYTH (Glasgow), who appeared in support of the overture, said it had been unanimously adopted and transmitted by the Glasgow Presbytery. He (Mr Blyth), however, complained that it had been left over to the very end of the Synod business, and, of course, its dis-

cussion was now rendered impossible.—He hoped that the subject would have the precedence of everything else at next meeting of Synod.

Mr COOPER (Fala) remarked, that the subject was in itself so very important, that he thought it would be very unwise to discuss it at this stage, and in so thin a Court. He moved that the overture lie on the table till next meeting of Synod.

After some conversation, the motion was agreed to.

THE RELIGIOUS ANNIVERSARIES OF 1858.

The Religious Anniversaries of the present year have been among the most important that have ever taken place. The agitation of Indian questions especially had led the public to look forward to them with considerable expectation. The Christian churches had been gradually attaining a more definite view of the measures which ought to be pursued, and looked forward to this great gathering of Christian men, many of them intimately connected with India, for a clear and vigorous exposition of those measures which might be deemed advisable. The past year has also been one in which an extraordinary interest has been manifested by various classes of the population in religious services, and in questions connected with the progress of Christianity. Though no such visible movement has taken place as in America, special services, open-air services, and other religious meetings, have been multiplied in every part of the kingdom, and have met with a success which, if foretold some years ago, would have been esteemed impossible. It might, therefore, have been expected that the strong current of religious feeling abroad, and the special interest in India, would have rendered the meetings of the various Societies more interesting and successful than in ordinary years.

Such an expectation has been fully realized. Never before were the great meetings in Exeter Hall attended by more numerous or interested audiences. In several instances, a second meeting had to be held at the same hour to gather in those who had failed to obtain admission. Even the Reports of the Societies were eagerly listened to, as they announced the opening up of new channels for home missionary effort; the willingness of the masses to attend upon open-air and special services; the successful

labours of the city missionaries in checking vice in its own haunts;—or as they told of the rapid increase of Bible circulation in Germany, Italy, or in the distant provinces of China;—or as they announced the preparations for greatly enlarged missionary effort in India, or detailed new schemes for the evangelization of Africa, or described the opening up of the interior of China, or the wonderful successes with which missions continued to be crowned in the South Seas. It was felt by all that a great work of God was going on in the world; that we lived in no ordinary times; that while the Evil one was seeking to assert an arbitrary power over many of the nations, the Spirit of God was in many places accomplishing his own work. The principal subject treated of in the speeches, was the duty of the Church and of the Government in regard to India. Some of the speakers exhibited more knowledge and intelligent discrimination on this subject than has been shown in almost any other assemblies, since the Indian discussions began. Among those who took the most prominent part in dealing with Indian questions, were the Earl of Shaftesbury at the Bible Society meeting; Mr John Marshman, at the Tract Society meeting; Mr Layard, at the Turkish Missions' Aid Society meeting; the Bishop of London upon several occasions; Mr Samuel Waddy and others at the Wesleyan meeting, and Mr Baptist Noel;—and (from India), Mr Mullens, of Calcutta, at the London Missionary Society, Mr J. Murray Mitchell, Free Church Missionary at Bombay, on the same occasion; Mr Smith, Baptist missionary from Agra, at the Baptist and Wesleyan meetings; and Mr Knox, chaplain, from the Madras Presidency, at the Church Missionary meeting.

The funds of the Societies show not only an increase, but an amazingly rapid advance upon former years, mounting up, in some instances, as in the Church Missionary and Bible Societies, by tens of thousands. This is partly to be accounted for by the special funds raised for India;—but the liberal response of the Christian public to this extra demand at a time of great financial difficulty, together with a positive increase of the ordinary sources of revenue, is a proof that the interest in missions is not declining. The Church Missionary Society has to report an aggregate income, from home sources alone, of £155,000.

There can be little doubt that the in-

fluence of these meetings will tell, and is already telling, upon the Government policy in India. The Government cannot afford to slight the publicly recorded opinions of the great Christian communities of this country. The Petition laid on the table of the two Houses of Parliament, and signed by the Secretaries of the Societies, constitutes a charter of privileges, which will be the basis of future action. The *Times* is astonished at the moderation of its demands, and hints, most unwarrantably, that its supporters desire larger concessions, which they fear yet to claim; that they wish for Government aid in propagating Christianity, and desire that the Government may not even grant full toleration to heathenism, but may bribe over its votaries by giving special favours to Christians. The Petition, however, so faithfully represents the sentiments of the Christian communities, that not, even in the heat of argument, did any one of the speakers in Exeter Hall contradict its principles. All were unanimous in scouting the policy of seeking to win over doubtful converts by the bribery of office, while they were also unanimous in demanding that Christian natives should enjoy the same privileges and advantages as others, which has notoriously not been the case hitherto. They have been systematically excluded from the opportunities of Government employ, whether in the army or elsewhere, enjoyed by the heathen. There have been exceptions, but the rule has been almost universal. Another movement of great importance connected with India, besides the presenting of this charter of claims, is the constitution of a Christian Vernacular Education Society. We have not been able to report the proceedings of the important meeting held late in the month, by which this Society was inaugurated; we shall return to them in our next Number. The Society has begun under most favourable auspices; has undertaken a most important work, and will, we doubt not, assist materially in spreading Christian education in India.

The Churches have, in every respect, good reason to rejoice in the spirit manifested at the anniversaries, in the amount of work done, and in the effect produced. It is now becoming dangerous to sneer at the meetings of Exeter Hall. They make, and must continue to make, their influence more and more felt upon the whole policy of the country, whether at home, in Turkey, India, or any other

part of the world to which British influence extends.—*News of the Churches.*

BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary meeting of the British and Foreign Bible Society, which was held on May 5th, was most numerous and influentially attended. The chair was occupied by Lord Shaftesbury, who was surrounded by the Marquis of Cholmondeley, Earl Ducie, the Earl of Chichester, Lord Henry Cholmondeley, Lord Charles Russel, the Bishops of London, Ripon, Carlisle, and Cashel, the Hon. and Rev B. W. Noel, and a number of other distinguished clergymen and laymen of different denominations.

The meeting was, for the first time, opened with prayer. The Rev S. Bergne, one of the secretaries, led this devotional exercise.

The opening address of Lord Shaftesbury was occupied entirely with the aspect of the Indian Question, and was one of peculiar power and effectiveness. He began by referring to the effects of the convulsion in India, which had begun within a week of the anniversary of the previous year; to the attitude of all the great evangelical societies, and especially to the petition which had been presented by a number of their officials, a few days previously, to the Houses of Parliament:—

“This petition will henceforward be taken as our profession of faith, as exhibiting the principles on which we act, the mode in which our operations are conducted, and the end we have in view. Henceforth, my friends, when we read in pamphlets, or hear from platforms, or in the course of private conversations, that the great evangelical Societies of this country are animated by feelings of bigotry, and that they desire to propagate Christianity in India by means of Government force, or by some other illegitimate means, we shall be able to point to that document which I have just mentioned—our Confession of Augsburg—and to say, ‘*In hoc signo vincamus.*’—These are the principles on which we proceed, these are the objects which we have in view, these are the means by which we seek to promote these objects.”

After speaking of the freer access enjoyed to the natives of the other Presidencies by Christian agencies, Lord Shaftesbury thus referred to the convulsion in Bengal:—

“No; it was not in the Presidency of Madras, nor in the Presidency of Bom-

bay that those atrocities occurred, the recital of which has caused our hearts to shudder, and the victims of which in India are as thick as leaves in autumn; it was in the petted, favoured Presidency of Bengal, in that Presidency where the Scriptures are never allowed to approach the cantonment, or to be offered to a single native soldier, where the missionary is forbidden to show his face within the limits of the space allotted to the troops, where even the chaplain is debarred from giving instruction to the natives in the Word of God, where the most fulsome and ridiculous homage has been paid to caste, and where encouragement has been given to the most contemptible dandyism, because the authorities wished to have tall and well-grown men in the ranks, paying great attention to the outside, while the inside was full of iniquity. There it was that the petted, coaxed, and pampered soldiery arose in rebellion; there it was that the mutiny broke out, and the most frightful atrocities were perpetrated; there it was that Christian mission-stations were destroyed, and everything was thrown into confusion and disorder, because men, who did not know in the least what Christianity is, having been kept entirely ignorant of the one true God, were led to believe that it was intended to overturn their religion by the introduction among them of hogs’ lard and other articles of this kind.”

The following is an abstract of the Report:—

“In FRANCE the circulation of the year was 85,886 copies—In BELGIUM the issues exceeded those of previous years by 8028 volumes.—In HOLLAND the issues amounted to 23,233, exceeding those of the previous year by 2500.—The rapid extension of the circulation was most remarkable in GERMANY. No fewer than 295,607 of the Scriptures had been received at the three great centres of action, Berlin, Cologne, and Frankfort, being an excess of 101,245 over the circulation of the previous year.—In DENMARK there had been an increase.—In SWEDEN the Bible continued to be eagerly sought after by all classes, from the baron to the peasant, from the general to the soldier, and from the bishop to the village schoolmaster. The circulation of the year had amounted to 86,562.—In NORWAY 19,416 copies had been circulated.—RUSSIA still occupied only a brief place in the report. During the year 12,290 co-

pies had been circulated at St. Petersburg. At Odessa the restrictions imposed during the war had not been relaxed.—SPAIN still remained inaccessible.—SWITZERLAND and NORTHERN ITALY had received 35,369 volumes.—SARDINIA continued to be a most promising field of labour. The circulation had exceeded that of the previous year by 2000, and had amounted to 13,607 copies. M. Madaia gave most encouraging reports from Nice.—The issues in MALTA and GREECE had been 8398.—in TURKEY, the issues from the depot of Constantinople, inclusive of 2761 copies circulated by colportage in Bulgaria, had amounted to 25,280, being an increase of 7768. The lesson of the day was now read in many of the churches of Bulgaria from the Testaments distributed by the Society's agents.—In regard to INDIA, the raising of a special fund, rendered necessary by the extraordinary efforts about to be put forth by the missionary societies, was referred to. The issues of the year at Calcutta had been 39,528. At Agra the depot had been destroyed. At Madras the issues of the year had amounted to 68,679.—As regarded CHINA, though little scope had,

during the past year, been afforded for the circulation of the Scriptures at Canton and Hongkong, the work had prospered at Shanghai and Amoy.—From AUSTRALIA, £5144 had been transmitted during the year, £1130 of which was a free contribution. 15,000 copies had been despatched thither from London.—The issues in BRITISH AMERICA had amounted within the year to 60,000.

"A most gratifying view was given of the income of the year. Exclusive of the special funds, it far exceeded that of any previous year. The amount applicable to the general purposes of the Society was £79,040, 16s 2d., and the amount received for Bibles and Testaments, £70,267, 10s. 11d., making the total receipts from their ordinary sources of income, £149,308, 7s. 1d., being £11,551, 12s. 2d more than in any former year. To this, there is to be added £1379 13s. 7d. for the Chinese New Testament Fund, and £1886 2s. 10d. for the Special Fund for India, making a grand total of £152,574 3s. 6d.

"The issues of the Society for the year had been 1,602,187 copies, 976,563 from the depots abroad. This was an increase of 84,329 over the circulation of the previous year."

ERRATA.—We give the following from the author of the life of Kitto in our May No. We extremely regret that he has had such reason to complain. We have also received a note from the author of the article on "The six days of Creation, natural days," published in our March and April Nos., complaining of similar occurrences. Thus *your* is substituted for the Hebrew word *yom*, "fifty-four" for "six," and by omitting the figure 3 before the paragraph commencing "It is a violent," &c., in the portion published in the March No., the whole was thrown into confusion. We sincerely regret such mistakes, and hope that for the future our contributors will have no reason to complain.

To the Editor of the Christian Instructor :

I have read my article in the *Christian Instructor* on "Kitto." The type and general appearance of the article is remarkably good. I am also quite prepared to make all allowance for the difficulty of correcting the press, without submitting proof sheets to the author. But after making all these allowances, I cannot help thinking they have greatly obscured some portions of my article. About a small typographical error or two I would say nothing. This occurs almost in every article. But as many of these errors are serious, I think I am bound to insist on some corrections being given in your next No. Take, for example, the following:—Page 200—over position, for, over *his* position; page 201—Mr E. Knight, for Mr C. Knight; page 201—fire blaze deeper, for, blaze *keener*. Such as these, I would not mind much; they do not affect the sense much. But the paragraph on page 203, beginning—"In July 1823"—is bungled to all intents and purposes. In the *first* line of the paragraph it is printed, "Kitto was removed to the Poor's House", for, "*from* the Poor's House"—quite opposite in signification. At the 15th line of the same paragraph, the sentence occurs—"He tells himself that he could never cross the asses' bridge without falling into the water." This is followed by the sentence—"He read all the best writers on this subject"—which is the most marvellous thing in Kitto's life, had it been true. But a sentence between these two sentences has been omitted altogether. The three sentences run thus: "He tells us himself that he could never cross the asses' bridge without falling into the water. *It was to the science of Met physics that he chiefly directed his attention.* He read all the best books on this subject." The sentence in italic has been wholly omitted in the printing. There are several other little slips; but I must pass over these to point out a most egregious blunder, or, rather, a complete series of blunders. In page 205, line 35—"June 1853", for, "June 1833" occurs, and then at line 39, the sentence quoted from Lady McNeill has the following mistakes: "*Mary*" for "*many*"—"striking down" for "sinking down"—"gentleman" for "gentlemen"; and, to complete the metamorphosis with the climax of ridiculousness, Kitto is represented as addressing Lady McNeill by the endearing epithet—"Mary, dear"—a comma being placed where none was in the manuscript, which ran thus: "Many dear plans of my own," &c.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 9.

JULY, 1858.

No. 7.

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LETTER FROM MR. GEDDIE.

ANEITEUM, Dec. 25th, 1858.

MY DEAR BROTHER,

I take my pen briefly to address you. This letter goes by a vessel bound to China. I have written within the last three months several letters to the Board which are now on their way both by the Sydney and Indian routes.

I have again to record the favour of Providence in the matter of health. The mission families are well. Mrs Geddie was for some time delicate, but she has again been able to resume all her duties. Among the natives there has been more sickness and mortality during the past year than at any former period of the mission. The districts which have suffered most are those in which the people depend chiefly on the bread fruit for a subsistence. There has been a failure in the crop during the past season and this no doubt has been the cause of the prevailing sickness. In this climate scarcity of food and bad living are the sure forerunner of fevers remittent and unremitment which lay so many of the natives in their graves. In the taro districts the result has been different and a fair measure of health has been enjoyed.

I have little to record about our labours in addition to what I have already writ-

ten to you. We have much cause for thankfulness and little reason for discouragement. The natives with few exceptions seem to value the means of grace and many I trust are in earnest about the salvation of their souls. When Christ comes to make up his jewels at the last day may we not cherish a hope that some of the degraded Aneiteumese may be among the number.

This island is now much visited by vessels. There were about forty arrivals during the past year. Many of the men who sail in these vessels came to the island under the impression that they may indulge in vice without restraint. But when they find it otherwise on Aneiteum the missionaries are marked out as the objects of their rage. We have many enemies around us here, but our concern is not for ourselves but for the natives. May God who has hitherto blessed his own work preserve the natives from the temptations to which they are exposed.

These islands have lately been visited by H. M. S. *Iris*, Capt Loring. The object of the visit was to make enquiry about the murder of two white men on the west side of Tana, about three months ago, and if possible to punish the natives. The vessel to which the men belonged is a sandal-wood barque connected with one of the establishments on this island.—Capt. Loring called at this island on his way and I furnished him with an inter-

preter. After proceeding to the spot where the massacre took place, the interpreter succeeding in getting two Tana men to go on board of the ship. The account that they gave was, that the vessel in question called at their island last year and took away seven natives one of whom was the chief's son. The same vessel returned about fourteen months after without the natives. To revenge the supposed loss of their countrymen, two white men who had landed from a boat were killed, and the remainder of the boat's crew had a narrow escape. One of the Tana natives was killed in the encounter which took place. The vessel came to this island, altered her painting, and in less than a fortnight went back to the same place. The natives were deceived by her altered appearance and some canoes went off to trade with yams, &c. They were fired on and five of their number killed. Capt. Loring came to punish the natives, but he returns simply with a report of the murderous doings of all parties, which he will present to the government of New South Wales. Mr Inglis and I have incurred no small degree of odium by acting as interpreters at the request of Capt. Loring between him and the natives.

The seven natives about whose absence there has been so much loss of life were brought to this island about the close of last year. They left the vessel that brought them as they said that they had been deceived, and taken away with the promise of being soon brought home. They remained here for some months, awaiting the arrival of the *John Williams*, hoping to be taken home in her.— They were much impressed with what they saw of Christianity on this island and begged for teachers to accompany them. We were glad at the prospect of introducing the gospel into a part of Tana never yet visited by missionaries, and we appointed two teachers to go along with them. About four weeks before the *John Williams* arrived, a whaler called at this island short of hands, and the sandal-wood Captain, who brought the poor Tanese, sent them on board of the whaler with the promise that they were to be taken home. They were so anxious to return to their friends that they left the island without coming to see me, fearing that I would offer any objections to their return before the arrival of the missionary ship. But alas they have ne-

ver been taken home and probably never will. These men have parents, and wives, and brothers, and sisters, and children, and hearts to feel for them also.

The *John Knox* has been laid up for the season. She has been actively employed since she reached us. During the sailing months she has been five times at Erromanga, eight times at Tana, and five at Fotuna. She has been invaluable to us in extending the gospel to other islands. We can do more in opening up other islands in one year with her, than we could do in many years without her.

We have had accounts lately from the neighbouring islands of the most encouraging nature. We endeavour to enter every favourable opening on them.— There are now sixteen Aneiteum teachers on the heathen islands around us: one on Erromanga, eleven on Tana, and four on Fotuna. They are all married men. Their attainments are limited, but they are good men, and they have done much to prepare the way for missionaries.

I have already written to you that we are making an effort to complete the translation and printing of the New Testament in about 20 months hence. It will then be necessary for one of the members of this mission to go home with it and superintend the printing of a new edition by the British and Foreign Bible Society. But in the present state of the island, neither Mr Inglis nor I could leave unless our stations were temporarily supplied. I have therefore to request you to instruct any of the younger brethren who come out, to hold themselves in readiness for such an arrangement, if they are required here. Mr Inglis makes a similar application to his Church. A residence on Aneiteum would be very beneficial to any missionary who comes to labour on these islands.

I hope to send my two children Elizabeth and John in the *John Williams*.— She will arrive in London about May 1860. Their sister Lucretia will join them there and all proceed to Nova Scotia.— As you are sending other missionaries to the field now, it is our wish to relieve you as much as possible from expense.

The time allowed me for writing this letter is now up so I must close. Your deep interest in the missionary cause, and kind attention to us, is very encouraging

to us. Let me ask a continued interest in your sympathies and prayers.

I remain,
Ever yours, &c.,
JOHN GEDDIE.

Rev. J. Bayne.

LETTER FROM MRS. MATHESON.

SYDNEY, March 8th, 1856.

MY DEAR MR. BAYNE,—

I do not think that I promised to write you from Sydney, but know you will rejoice to hear of our safe arrival, and I think there is no probability of Mr Matheson writing by this mail which leaves on the 10th. I fully expected to have had letters awaiting me here, and you can imagine my disappointment on finding there were none. And if none come by next mail, it may be a year before I shall hear a word from home.

We had an exceedingly pleasant passage of eighty-six days, and met with a very warm reception from friends here. We had scarcely anchored in the harbour when we heard that the "John Williams" was here, and friends were expecting us.

The Captain thinks he will be ready to sail in about three weeks. We are to have as fellow passengers, Rev Mr. Murray, who is returning to Upolu, having brought Mrs Murray to remain here some time on account of ill health, also Mr Creagh and lady, who is not *Charlotte*, but *Miss Busacott*, I have only just seen them, they are staying with Dr Ross who lives out of town, Mrs. Gill and family and Mrs Howe from Tahiti.

I have seen Rev Mr Mills and lady from whom we received some valuable information, respecting the manners and customs of the natives of the South Sea Islands. They are now residing in Sydney, having returned some time ago from Upolu, where they spent the greater part of twenty-two years, but were obliged to abandon their labours there, Mr Mill's health not permitting him to remain here longer.

Persons here think I look very young to engage in the arduous duties incumbent upon the wife of a missionary, and

a clergyman said to me to day, that "my Mama should have kept me at home a little longer." However the missionaries with whom we have met think differently, as the languages are much more readily acquired by young persons.

You are doubtless aware that Mr Gordon has settled on Erromanga, Tana not being open to the reception of the gospel as formerly. We are to visit the different Islands on our way and shall likely have an opportunity of seeing him, and it will probably be five months before we shall reach our destination.

We dined to-day with the venerable Dr McKay, who is about to return to Scotland in order to be present at the General Assembly. He wishes to urge upon them the immediate necessity of sending out more missionaries to this Colony. Mr Matheson has consented to supply his pulpit while in Sydney, though he has been forbidden to preach by doctor's whom he consulted here, owing to a continual pain in his chest and side, accompanied with a cough, which I fear was brought on by over exertion while visiting the different churches in Nova Scotia.

We met to-day Rev Mr Darling, who informed us that he was formerly a pupil of yours. He is the only minister in Sydney in connection with the "Secession."

I think Sydney a lovely place. The harbour is magnificent. We are boarding at a quiet little place in the suburbs, and have met with many kind friends. I have not yet seen Dr Ross. Mr Matheson has met him several times. I understand that Cousin Charlotte stayed with him while she was in Sydney. I must now draw to a close, our letters require to be posted immediately.

Will you remember me to Mr and Mrs Archibald, and give my love to Arthur and Eliza.

Mr M. unites with me in kind regards to yourself and Mrs Bayne, and will write by next mail. And now permit me to remain,

Your attached young friend,

MARY.

Rev James Bayne.

Other Missions.

SYNODICAL MISSIONARY MEETING.

The Annual Synodical Missionary Meeting was held on Wednesday evening in the Music Hall. The Moderator (Rev. Dr. Peddie) took the chair at 6 o'clock, and opened the meeting by reading a portion of Scripture, and conducting devotional exercises. A portion of the 67th psalm was then sung, after which the Rev. David Duncan, Howgate, offered up prayer for the success of missions.

The Rev. Dr. Somerville, the Mission Secretary, read the following abstract of the Annual Report of the Home and Foreign Missionary operations of the Church for 1857-8.

HOME OPERATIONS.

The Committee on Home Missions have, during the year which ended on 31st March, given aid in the way of supplement of stipend to eighty-six congregations. From these we have had complete returns; and it appears that they have a membership of 8683; that the accessions during the year were 961, and the deaths and removals 816, leaving a gain of 145. These eighty-six congregations have raised for ordinary purposes, £6542, 6s. 10d., and for synodical, missionary, and benevolent objects, £947, 0s. 7½, or together, the sum of £7489, 7s. 5½d., which makes the average contribution of each member 16s. 8d. The ministers report 99 Sabbath schools, attended by 4429 scholars, who are instructed by 561 teachers, and 66 advanced or bible classes, attended by 942 young persons.

The Home Committee have also, during the year which terminated on 31st March, granted aid in supplement of stipend to fifty-eight congregations, handed over to them by the Committee on the Better Support of the Gospel Ministry. These fifty-eight congregations have also sent in complete returns, from which we learn that they have a membership of 9819; that the accessions during the year were 952, and the removals by death or otherwise 765, leaving a gain of 187. These fifty-eight congregations have raised for ordinary purposes, £7493, 6s. 9d., and for synodical, missionary, and benevolent objects, £925, 8s. 4½d., or together, the sum of £8418, 15s. 2½,

which makes the average contribution for each member 17s. 6d. The ministers report 80 Sabbath schools, with an attendance of 4647 scholars, taught by 519 teachers, and 54 bible classes, attended by 920 young persons.

We shall now put these two classes together, and state some of the combined results. It appears then, that we have given aid in supplement of stipend to 144 congregations; that these have a membership of 18,602; that their accessions were 1916, and their removals 1581, showing a gain of 335 members. It is a valuable and encouraging fact, that notwithstanding the severe drain which the towns, the central localities, and emigration, are perpetually exercising upon these supplemented congregations, we have had each year, taking them as a whole, to report an increase of membership. This proves, we apprehend, both that the ministers of these congregations are zealous in the discharge of their duties, and that the principles of our church are popular in the rural districts of Scotland. It appears also, that these 144 congregations have 179 Sabbath schools, where 9076 children are being trained in scriptural truth by 110 teachers, and that they have 120 advanced bible classes, where 1862 young persons are, at the most critical period of their lives, being directed to give their young hearts to Christ, and to choose that path which leads unto eternal life. There are thus connected with our supplemented churches about 30,000 persons, juvenile and adult, who are being prepared by careful instruction for the service and the enjoyment of God; and surely the ministerial agency which is moulding so great a number of immortal minds, is of high value, and is deserving of even more aid and encouragement than it has yet received. May the Spirit of the Lord more and more vivify and bless it, and render its success rich, progressive and glorious.

We have in addition to these 144 supplemented congregations, given aid in the form of grants to 16 congregations and stations, and from a report sent to us, we see that the Home Mission Board of the presbytery of Lancashire, have granted help to the extent of £185 to four congregations; consequently the number of congregations and stations that

have received assistance from the Home Mission funds, amounts to 164.

FOREIGN OPERATIONS.

1. CANADA.—The church in Canada has now 64 ordained ministers, and more than 100 organized congregations. It is divided into nine presbyteries. The last statistical report states, that the eight presbyteries in Canada West have 6929 members, and an average attendance of 13,905; and that the accessions during the year were 1135, and the removals 116, showing an increase of 718. The Theological Hall was last session attended by 14 students. Five preachers have been sent out during the year: namely—Messrs. David Allison, Robert Hamilton, William Robertson, Thomas J. Scott, and George Riddell; but the calls for additional help are still warm and urgent. There are thirty-two vacancies and only ten preachers to supply them; and were there more missionaries, it would be easy to form new stations, which would ere long grow into flourishing congregations. The ministers hold the same views and have the same modes of acting as those at home; and the minutes of the Synod, the reports contained in “the Canadian United Presbyterian Magazine,” and the letters that reach us from time to time, indicate that they are faithfully using those Christian instrumentalities which are fitted to instruct, to convert, and to improve all classes of the people. And it is extremely gratifying to observe, that in recent years a growing spirit of liberality has been displayed by the congregations, both in augmenting the stipends of their ministers and in contributing for missionary and benevolent purposes. The worldly circumstances of the people have been improved: The Gospel is producing its appropriate effect in opening their hearts and their hands; and the result is, that the Synod is contemplating not only being independent of all foreign pecuniary aid, but even of engaging in a foreign mission. It is thus cheering to think that this mission, which scarcely twenty-six years ago was begun with only two agents, has grown into a hundred congregations, and is now equipping itself, as a portion of the Lord’s host, to go forth for the subjugation of the heathen world. Considering these things, the Mission Board have come to the conclusion, that the time has arrived for altering the terms on which they have been sending out missionaries to Canada,

and they have decided that for the future they will defray merely the expenses of the passage and journey thither, leaving to the Synod there the responsibility of their support after they have reached the province.

2. JAMAICA.—This mission contains 25 congregations, divided into four presbyteries. In the report, the facts stated are arranged under the heads of congregations, schools, and academy. 1. *Congregations*—A table of very full congregational statistics is given. This table shows that the membership is 3995 and the average attendance 7810; that 273 persons have been admitted to communion for the first time, that 99 have died, and that there are 571 candidates for fellowship: That the missionaries have 29 week-day district meetings, attended by 1277; 37 week-day classes, with an attendance of 327; that there are 113 prayer meetings conducted by the elders or others, with an attendance of 1771: that besides the public services on Sabbath, there are 168 classes for adults, attended by 1876, 220 classes for young persons, attended by 2652, which classes are conducted by 319 Sabbath school teachers; that 2308 are reading either in the Old or New Testament, and that the money raised at all the stations during the year amounts, exclusive of school fees, to £2518, of which £1473 were expended on stipends, and £124, 13s. 5½d. on missions. These figures intimate, that the number of members admitted is greater than on the preceding year, the candidates more numerous, and the fund somewhat improved. The report gives detailed accounts of the state of each congregation. These are on the whole specially gratifying, more so indeed than any reports that we have ever received from this mission. There is one very hopeful feature; namely, that the people in various places are acquiring habits of reading, and are getting books, small periodicals, and even newspapers. A club has been formed in the congregation of New Broughton, which gets “the London Illustrated Times,” the members of which form, Mr Hogg says, “their own ideas of the wisdom with which the world is governed” At the meeting of the Synod in the beginning of March, the missionaries were all, with two exceptions, present, and they gave reports from their various stations even more particularly than usual; and a letter of the Rev John Campbell, the Sy-

nod clerk, says, that "several of the missionaries stated that they had received more encouragement in their labours during the past year than during any former year of their engagements in this land. So much was the Synod impressed with this fact that they framed the following minute—"The Synod was gratified and grateful to find that the reports of the stations were on the whole so satisfactory, and that the brethren generally had been so much encouraged during the past year, and now feel stimulated to prosecute with still greater earnestness and devotedness the great work to which they have here been called." 2. *Week-day Schools*—There are 45 day schools connected with the mission, where religious instruction is carefully given. Forty-three of these have on the roll, 3059 scholars, and an average attendance of 1925. The sum raised for school fees was £474 17s. These schools are said to be very vigorously and successfully conducted; and it is an important fact, that no fewer than 39 out of the 43 teachers are black or coloured persons, and are to a large extent the fruit of the mission 3 *The Academy at Montego Bay*—The literary department of the academy, conducted by Mr George Millar, and which maintains its high character, was attended by a large number of public scholars and by 11 missionary students. And the Hall, taught by the Rev A Renton, had only four students, who were instructed in the sacred languages, in Scripture exegesis, in criticism, and in the making of discourses. One cheering fact is, that during the year, three students have been licensed, one an American and two persons of colour. These are the first fruits of the Hall; and they are, we trust, the precursors of a native ministry that, endowed with suitable gifts, will wisely and faithfully preach to their coloured brethren the truth as it is in Jesus. Thus the operations of this mission are carried on by 20 ordained missionaries, 5 catechists, and 45 teachers; and if we add the wives of the missionaries, whose services are extremely valuable, we have 90 agents labouring to promote the spiritual good of nearly 12,000 persons.

3. *TRINIDAD*.—We have two congregations on this island. The first is Port of Spain, with a membership of about 100, and the second Aroonca, with a membership of 51. Both ministers

are very faithful and devoted, and the progress of the work is encouraging.

4. *OLD CALABAR, WESTERN AFRICA*.—This mission consists of four stations, and has at present six ordained missionaries, a medical missionary, one male and ten European female teachers, a carpenter, a printer and a printing-press. We shall say a few words with regard to each station. 1. *Creek Town*. All the meetings and services here have been quietly and carefully conducted. The Rev Mr Waddell says—"Our work in the Town has proceeded regularly and quietly, and been making, I hope, steady progress. The members of the church and candidates for baptism have increased in number, and been generally steadfast and making improvement. On the whole, last year is one that I can review with pleasure, as affording increased evidence that the Lord is among us." Four converts have been baptized, making the number of baptized natives 20, and of these there is only one that has seriously disappointed the expectation of the missionary. There are 24 on the list of catechumens, and the day school had on the roll 205 names. 2. *Duke Town*. The operations here, which in the absence of the Rev W. Anderson, have been conducted by the Rev Mr Baillie, have proceeded steadily. Two converts have been baptized, so that the number of natives that have been baptized at this station is 16. There are eight catechumens. Mr Baillie states that he has been useful in a medical way, that he has a number of diseased persons waiting for him every morning, and that he has now among the people a considerable number of old patients, who manifest in their own way as much kindness towards him as he could expect in Scotland. 3. *Old Town and Qua*. Mrs Sutherland holds meetings at Old Town and at Qua during the week, and carries on the work with great energy and zeal. She is much respected, and has great influence with the people; and as the natives are beginning again to build their houses at Old Town, there is the prospect that this field of labour will ere long be greatly enlarged. And 4. *Kumetu*. This station, which is rather more than 20 miles up the Cross River, was begun two years ago. A church built in the native style was opened in August last, and has generally on the Sabbath been well filled

both forenoon and evening. The day school had as many as 100, and sometimes 200 children in attendance. There have not yet been any conversions, but the people generally observe the rest of the Sabbath. Mr Goldie mentions two favourable circumstances of his position—namely, that all the people consider themselves as connected with the church as hearers, and that the wives of the great men, who are not so strictly secluded as those in the coast towns, attend public service on the Lord's day. The services of the medical missionary have been very useful, not only to the mission families, but to the natives. Numbers of persons come from considerable distances, and even from other tribes, to Old Town and Ikunetu, in order to obtain the benefit of his skill, and are thus brought into contact with the teaching of the missionaries. The Rev Samuel Edgerley, who conducted the printing, had printed a grammar of the Efik language, prepared by Mr Goldie, and was proceeding with a dictionary of that language, also compiled by Mr Goldie, when on the 28th of May 1857, he was called away from his earthly labours. His son, Mr Samuel Edgerly, has since January taken charge of the printing, and will help to meet the demand which is growing in Calabar for books in the native language. Mr Goldie has translated into Efik the whole of the New Testament, and Mr Waddell has during last year translated more than the half of Exodus, the Psalms, the half of the Book of Daniel, the first Epistle of John, and re-written the history of Joseph. The Rev Alexander Robb, who reached Calabar on the 25th February, has gone out for the important purpose of superintending the work of translation, and of training for public usefulness. Any promising young men that may be found suitable for the work of the mission. And the Rev W. C. Thomson, who taught four years at Creek Town, and who already possesses the language, has, after completing his literary and theological studies, just gone as an ordained missionary. The detailed reports show, that in this region, where twelve years ago unbroken heathenism reigned, there are now about 40 native members; from 300 to 1000 persons listening every Sabbath to the preaching of the Gospel, now generally addressed to them in their own tongue; fully 400 young persons of both sexes attending

the day and Sabbath schools, and that many are now reading in their own language the precious truths of God's own word. It appears also that the chiefs are now beginning to feel that the school is the way to the church, and that the influence of the mission is threatening the total subversion of their old habits and customs; that persons from distant parts are not unfrequently present in the Sabbath assemblies, ready to report to their countrymen the strange things which they have heard; and that the power of education is slowly but surely making itself felt in the towns of Calabar and in the regions beyond. Hence Mr Baillie mentions, that when lately he visited the public market at Guinea Company, more than twenty miles up the Calabar River, "the first sight that met his eye was a native Christian, a steward of King Eyo, standing doing business in a business-like way, marking, with pen and ink, in a book which he held in his hand, all that he paid away and all that he received, and a number of the natives looking with amazement at one of their own people able 'to use the white man's juju'" as they call a book. These things are all preparing the way for the extension of the mission, and the Home church must be prepared for that too.

5 CAFFRARIA.—We have two missionary stations in South Africa. 1st, *Glenthorn* within the colony, where the Rev J. F. Cumming has a congregation of twelve white and fifty native members, and has access to a large surrounding native population. Fifteen converts were last year added to this church. 2d, *Emgwali*, in *British Caffraria*. The Rev Messrs. Soga and Johnston, who reached Algoa Bay on 6th July, arrived in the month of September at the *Emgwali*, the station which some time before had been marked out by Sandili, the chief of the Gaiikas, as the site of the new mission. They were accompanied or speedily followed by the converts, who, since the close of 1850, have resided near *Pelton*, who welcomed them with peculiar gladness, and who at once resolved to remove to the mission station, and to aid in helping forwards evangelistic labours. The two brethren, who had for a short time the presence of Dr Cumming, speak in very favourable terms of the *Emgwali* as a good agricultural district, and as affording excellent facilities for mission work. They found the country almost destitute of inhabitants, as the

Caffres had, by the pressure of famine, been, to the number of 28,000, driven into the colony; but in the expectation that many of them would, when the calamity ceased, return to their own country, they began to erect mission premises. The latest intelligence informs us, that two sod-houses and a church of the same material have been built; that about 200 persons were connected with the station, and that the crops were approaching maturity. The missionaries have, by giving work and food, been instrumental in saving from death the converts and a number of the natives. The circumstances in which this mission to the Gaika Caffres has been resumed are peculiar but hopeful. Our agents arrived at a time when a dire famine prevailed, and when many were perishing of want; but they came as the friends of the native, and they were so regarded. Sandili received them in the most frank and friendly manner, and asked them to take and educate his four sons, a trust which they gladly expressed their willingness to accept. The spirit of the Caffres has been broken, and their confidence in their own prophets shaken; and it is the conviction of all parties, that the probability of the success of missions among them is greater than it ever was. Let us pray that it may be so, and that in that blessed gospel, which our agents have brought to them, they may find the truth, which will save their souls, remove their miseries, and displace their turbulent passions by the gentle and loving graces of the Christian life.

6. AUSTRALIA. 1. *Victoria*. We regret to say, that the resolution which was passed at the last meeting of Synod, recommending the three parties existing in this colony to form themselves into a church on the ground of the Westminster standards, has not accomplished the end desired. In the first place, the Rev James Ballantyne, John Ballantyne, and John Cooper, formed themselves, on the 29th September 1857, into a synod, called, "The United Presbyterian Synod of Australia," and adopted the same standards and forms of procedure as the home church holds. In the second place, "The United Presbyterian Synod of Victoria" met on the 28th October, there being present, the Rev Messrs. Ramsay, Hamilton, M'Nicol, Sherlock, and Ridley, and "enacted and declared, that the standards of the United Presbyterian Church in Scotland are the standards of

this church, and the sole doctrinal basis of ministerial fellowship in this synod, and that the rules and forms of procedure used by the United Presbyterian Church in Scotland, are recognized by this synod as our rules and forms of procedure, as far as they are applicable to the circumstances of the church in this colony." And in the third place, the Rev Messrs. Kinnimount and Chipman, who in October 1856 formed themselves into a Presbytery in connection with the Home Church, say, in a communication addressed to Dr Eadie, the late Moderator, that "regard for the honour of their parent Church, and for their own ministerial influence, prevents them from complying with the recommendation contained in said resolution." Thus, there are now in that colony three parties holding the same standards and forms of procedure as the Home Church, and claiming to be in ministerial fellowship with us, but still kept apart by the influence of those feelings of unbrotherly alienation which have unhappily arisen during the conflicts of these two last years.

2. *Adelaide, South Australia*. The Rev James Lyall, who reached Adelaide on the 24th September last, met with a very cordial welcome by the congregation, and has entered on his labours with encouraging prospects of success.

3. *Sydney, New South Wales*. The congregation here, which has been formed under the ministry of the Rev Hugh Darling, appears to be in a very prosperous state. "The Second Annual Report," which has been sent to us, and which breathes an excellent spirit, states, that they raised last year for congregational purposes £450, and for a building fund £530; or together, the sum of £980.

7. SOUTHERN INDIA.—Mr John Murdoch, secretary of the Singhalese Tract Society, and of the South India Christian School Book Society, says that these societies, which employ about fifty translators, printers, book binders, and colporteurs, printed last year 193,750 books and tracts, containing nearly ten millions of pages, which would form eight large cart loads, and that these have been distributed by the agents of eleven missionary societies in the Presidencies of Madras and Bombay, and in Ceylon, containing about fifty millions of inhabitants; and that arrangements have been made to publish books and tracts during this year, in ten languages, one of which, the Bengali, is spoken by thirty millions

of people in India. These Societies, the indefatigable secretary of which is our agent, are eminently deserving of the encouragement and the aid of our Church.

8. THE JEWS—This mission was formally assumed by us on the 1st July last. "The Scottish Society for the Conversion of Israel" which previously carried it on, had not any property in buildings, nor any converts formed into congregations at any of its stations. All therefore that it could transfer, were its agents labouring in certain localities. Our first step was to open correspondence with those agents, and to ascertain the present condition, wants, and prospects, of each station. We shall name these stations, and indicate in a few words what has happened at each. 1. *Alexandria in Egypt*—The Rev Dr Philip who was stationed there, informed us in his very first letter that his health had failed, and that he must be removed to a colder and more bracing northern climate—Dr Philip's request was granted. Lengthened correspondence, and much and anxious deliberation led to the conclusion, that considering the comparatively few Jews that are to be found in that city, the vast expense which a fully equipped mission with suitable premises would occasion, the exhausting nature of the climate, and the fact that missionaries from Berlin, from the Reformed Presbyterian Church of America, and from the church of Scotland, had gone to Alexandria, and fully occupied the field, it was not in the meantime dutiful for us to obtain a successor to Dr Philip. It has not yet been decided to what place Dr Philip will go. 2. *Algiers in Northern Africa*—The Rev Benjamin Weiss, who has laboured there with much energy for six years, expressed very earnest desires to have a colleague associated with him, proper mission premises in a central locality, a book store, and subordinate agents, to assist in carrying on the work. These requests were felt to be reasonable; and after full inquiry and especially after ascertaining that there are 6000 Jews in Algiers, and 60,000 in the provinces, it was agreed to strengthen this mission, and to employ there such a staff of agents as may, by the blessing of God, produce an adequate impression on the minds of the Jews. Measures are accordingly now being taken for carrying this resolution ly into effect. 3. *Hamburg in*

Germany—There are two agents here, Messrs. Elvin and Salkinson. Mr Elvin prosecutes his labours in a quiet way; and seems to have been blessed in year's past, in bringing several Jews to the faith of Christ. And Mr Salkinson has, since his return from the Theological Hall in October, taken up his residence in Altona, where he appears to have met with an encouraging measure of success. He is also engaged in getting printed, a Hebrew translation of the book called "The Philosophy of the Plan of Salvation," the expenses of which, the Theological Students, who are this year, zealously directing their energies to raise funds in behalf of the Jewish Mission, have engaged to defray. And 4. *Aleppo in Syria*—As the Rev R. G. Brown was without a station, it was agreed with his own consent, to send him to Aleppo in Syria, where there are said to be six or seven thousand Jews. He reached this city with his family on the 11th December, but we have not obtained any information as to the openings for usefulness which he has found there. A mission to the Jews, which gathers around it so many of the warmest and the most cherished feelings of the Christian's heart, is encompassed with special difficulties. The Jews are actuated by strong and bitter feelings of prejudice against Christianity; they are keenly attached to their own distorted views of the religion of the Old Testament; they are deeply engaged in secular pursuits, and they are associated in every city in a social community of their own: and it becomes us to bear these difficulties in mind, when we think of the labours of our agents, or when we are disappointed with the scanty measure of success which they are able to report; and remembering that it is the Divine prerogative to turn away ungodliness from Jacob, let our prayers for His gracious presence be agonising, and in that case the great fact which the inspired historian records, will be repeated "And the hand of the Lord was with them; and a great number believed and turned to the Lord" And,

9. CONTINENTAL EVANGELISATION—We have given £200 to the Belgian Missionary Church, whose operations are exceedingly prosperous; but we have not yet allocated grants either to the Evangelical Society of Geneva, from which we have had very gratifying reports of their missions in Saintonge and

in St Sauvant, nor to the union of Evangelical churches in France.

It thus appears, that irrespective of our missions in Canada and in Australia, we are aiding by our funds more than 150 ministers at home, a considerable number of faithful and devoted men of God on the Continent, and in the strictly foreign field thirty-four ordained missionaries and above sixty catechists and teachers. We have missionaries in India, in Syria, in Europe, in North, South, and Western Africa, in Australia, in America, and in the islands of the West Indies. Indeed it may now be said of our mission fields, which is said of the British dominion, that on them the sun never sets. There is no period in the twenty-four hours of the day during which some of our agents are not awake

and working. The sound of praise, of prayer, or of instruction never ceases. The reports that have been received from all these fields during the year are generally of a favourable and encouraging character, and are such as to call for most devout thankfulness to God, from whom all success comes. Our past experience as a missionary church, and the social events that during last year have occurred, both at home and abroad, should prompt us to be still more active, liberal, and devoted, and should induce us to exert ourselves during our brief stay on earth to take as large a share as is possible in the great, the glorious, and the profitable enterprise of subduing the heathen world to the benign dominion of the Son of God, to whom be glory now and for ever. Amen.

News of the Church.

MEETING OF SYNOD.

The Synod met in Prince Street Church, Picton, on Wednesday evening, June 16th. This was its forty-second session, the first having been held at its formation in Truro in 1817. Gradually the original members have disappeared, until at this last meeting there was not one present who took part in the meeting of 1817. Two members of that Synod remain and their names are on the roll, Dr Keir and Rev Mr Crowe, but the former was not present at the meeting of 1817 and the other was absent from the meeting of 1858.

The changes in the roll during the year past were confined to the Presbyteries of Truro and Picton, the former having received accession of two members, Rev A. Cameron, of Middle Stewiacke and Brookfield, and Rev J. Currie, of Maitland, and the latter having lost by death Rev Robert Blackwood, of Tatamagouche, and by demission of charge Rev James Watson, and having ordained and inducted the Rev Messrs. Roddick and Thomson to the two contiguous congregations of West River. The Halifax Presbytery had licensed Mr John McKinnon, and the Prince Edward Island Presbytery Mr Jas. A. Murray, to be preachers of the gospel.

Ordained clergymen present	34
Ruling elders	19

In actual attendance in all	53
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Number of ordained clergymen on the roll of Synod	38
Ordained ministers and missionaries not on do.	7
Whole number	45

The Rev George Patterson the retiring Moderator, preached a very able and appropriate discourse on "THE PRESENT TRUTH." (1 Peter i. 12). It was emphatically a seasonable sermon. Probably it will be published either in the *Instructor* or in a separate form, so as to be available for extensive circulation among Presbyterians generally, as well as among other Churches.—The prevalent errors of the day were ably dealt with, and the entire tone of the discourse was healthful and thoroughly scriptural and evangelical.

He stated five points which must be prominently kept in view by the Church in this age, and that must be regarded in a special manner as *the present truth* :

1. The inspiration of the Scriptures and the divine authority of the entire Bible. Under this head he showed the dangerous effects of the teachings not of infidels merely, but of such men in the Church of England as Maurice, Kingsley, McNaught and Jowitt, and Dr Wayland, among the Baptists.

2. The Trinity and the eternal Sonship of Christ. Here he exposed the departures from scriptural truth of the Mor-

risonians and showed their system to be verging towards Unitarianism.

3. Sovereign and efficacious grace. Under this head also Morrisonianism came under the lash—also the New Presbyterian theology in the United States, and Dr Finney.

4. The Roman Catholic question. On this matter he dilated eloquently and earnestly. He showed that the Romanists now aim at influencing governments as well as mobs. He instanced the Concordats, &c.

5. The spiritual independence of the Church. He believed this to be the special question of the age.

In conclusion he showed that the signs of the times pointed out *Union* as the great question of the coming age. We are entering on it now—we are paving the way for its being fully grappled with by our successors.

The Synod having been constituted, the Rev Mr ALLAN of Cove Head, P. E. Island, was elected Moderator for this year.

THURSDAY 17TH.

During the second sederunt, which was held on Thursday forenoon, 17th ult., devotional exercises were conducted by the Moderator and Rev Messrs. Baxter and Roddick, after which the Reports of the *three Boards* of Home Missions, Foreign Missions, and Seminary, were read, and arrangements made for the annual Missionary Meeting to be held in the evening.

In the afternoon a somewhat protracted discussion took place on a motion that in future the claims of the Seminary on the affections and contributions of the Church should receive notice and advocacy at the public meeting, held annually where Synod meets, in connection with Missions. After this motion had been disposed of affirmatively, the details of the Home Mission business were disposed of and the Synod sanctioned the grant of a supplement to *Baddeck* for a time.

In the evening the Missionary Meeting was held. The audience was small for the occasion. The facts laid before the meeting by the Secretaries of the Mission Boards were interesting to all present. In addition to the intelligence already published in the *Missionary Register* from the Foreign field it appeared that Mr and Mrs Matheson had reached Sydney after a favourable passage, that they there had met the "John Williams"

and had sailed in her on her return from that port to visit the missionary stations of Eastern Polynesia, after which (D. V.) they will be landed at Aneiteum. The accounts from Mr Geddie were favourable—from Mr Gordon, similar to those already before the Church—and the expenditure of the Board during the year not less than £900, still leaving however a considerably large sum in fund. The expenditure of the two Mission Boards amounted to more than £1100.

The statements of the Secretaries were followed by addresses, delivered by the Rev Messrs. Roddick and Roy, which were appropriate, instructive and impressive. The singing was equal, if not superior, to any we have heard, and tended greatly to add to the effect and to deepen the impressions of the evening.

FRIDAY.

On Friday the Memorial of the Committee of the Grand Division of the Sons of Temperance was read and remitted to the committee already appointed to examine and condense reports of Sessions on Temperance.

The remainder of the sederunt was occupied with the details of Home Mission business, more especially in reference to the Charlottetown Church, and the measures to be adopted to obtain support to the building fund from all the congregations of the body.

The afternoon of Friday was occupied with Foreign Mission business and the affairs of the Seminary. The state of the periodicals was taken into consideration. It appeared that they were not self-sustaining, and that Rev G. Patterson, the Editor, felt the demands upon his time to interfere with his pastoral duties and had tendered his resignation. The Board were instructed to continue both publications, making the best arrangements they can, for their publication and management either in Pictou or Halifax, according to circumstances.

It was unanimously agreed that Mr Geddie should be authorized to leave Mr Matheson, or any missionary from the Church, in his place, and visit Britain to superintend the printing of the New Testament in the language of Aneiteum. Should Mr Geddie come to Britain for this purpose he will be joyfully welcomed to Nova Scotia by the friends of the Lord Jesus without exception.

At the suggestion of the Board of Su-

penitence of Seminary, agents were appointed to prosecute the special effort to raise money for Building, Apparatus, Library, and support of that Institution. Rev Professor Ross was appointed to visit Prince Edward Island, also Harvey, Miramichi, and returning by St John to visit the congregations of Halifax Presbytery to the West of Windsor.

Rev A. L. Wyllie was appointed to visit the Presbytery of Pictou, with the exception of Miramichi and the places named in the next appointment.

Rev James McLean was appointed to visit Cape Breton, Antigonishe and St Mary's.

Rev Ailan Fraser was appointed to visit the Presbytery of Truro.

Rev John Currie was appointed to visit Presbytery of Halifax East of Windsor, including Windsor.

These appointments are to be fulfilled during the summer months or early in autumn.

The Report of the Committee on Colportage was next read by Rev John I. Baxter, the convener, from which it appeared that upwards of 5000 volumes had been circulated during the year, amounting in all to 50,000 put into circulation during the last six years, the receipts and disbursements of the committee during that time amounting to about four thousand pounds.

During the past year the whole responsibility of the Colportage movement, pecuniary and otherwise, has rested on the Synod, and not as formerly on the American Presbyterian Board of Publication. Some works from other publishers have been circulated to add to the variety. Objections to this pecuniary responsibility having been made on the one hand, and some exception having been taken to works received from other publishers, on the other, the following resolution was unanimously agreed to, "That the committee be authorized to continue for another year the system adopted during the past year; but direct them to use great care in the selection of books circulated, and to report at next meeting of Synod, in order that the Synod may then adopt such a course as may seem best fitted to secure the advantages of the system without its disadvantages."

The accounts of the Board were ordered to be audited and a committee appointed for that purpose.

FRIDAY EVENING.

The Report of the Committee of Co-

operation having been called for, the Rev G. Patterson, the convener, stated that no meeting had been held, as circumstances rendered this impracticable, notwithstanding the earnest desire of the conveners of both Committees that such a meeting should take place. Mr Patterson farther stated, as the committees could not meet, a friendly conference had been held between the Free Church Presbytery of Pictou and the Pictou Presbytery in connection with this Synod, and that the result of the interview was that each Presbytery had agreed to petition the Synod with which it was connected to resume negotiations for union. The diligence of the convener was approved and the explanations given deemed satisfactory.

The overture from the Pictou Presbytery was read to the effect that this Synod should "take measures to resume negotiations for union with the Free Synod of Nova Scotia, provided that Synod should be prepared for similar action."

The overture, after careful consideration, was adopted unanimously.

On motion it was agreed that a deputation be appointed to wait upon the Synod of the Free Church, at their meeting in New Glasgow, to express the fraternal feelings of this Synod toward the Synod of the Free Church and to state the measures adopted by us anent the promotion of union.

The following committee was then appointed—Rev Professors Keir and Ross, Rev Messrs. Bayne, McCulloch and Christie, and Mr David McCurdy, Ruling Elder.

The Clerk was directed to communicate this to the Free Church Synod, and to inquire when it would be convenient to receive them.

SATURDAY.

The Committee of Inquiry appointed at last Synod to ascertain how far the Synod's recommendation to the office-bearers of the Church to discountenance the use of Tobacco had been attended to, submitted a short statement of facts showing instances in which the use of tobacco had been relinquished with advantage to health by members of Synod and others. After considerable discussion a motion "that no student be admitted to the Divinity Hall who is in the habit of using tobacco except under medical advice" was thrown out by an amendment, which expressed satisfaction that the evil was decreasing among the spiritual of-

free-bearers of the Church, and *strongly recommended* the rising ministry to avoid habits which are of injurious tendency, to the *young* more especially, who are likely to be influenced by their example.

MONDAY.

Several subjects of minor interest to the public were disposed of at the morning sederunt, during which the deputation to the Free Synod and some other members were absent.

In the afternoon the Committees on Presbytery Minutes and Statistical Returns gave in their reports. On these some time was taken up. The Statistical Table was not so complete as last year. Some Sessions had made no returns and some of those made were incomplete, owing to the collections in such congregations not having been yet made. It was agreed that the table should not be printed till August 1st, and during the month of July Sessions which have not complied with the order of Synod to send up answers to the statistical questions are earnestly requested to do so, sending them to the Clerk of Synod. It was agreed that hereafter the Treasurer's accounts shall be closed on the 31st May, that they may be audited and be on the Synod's table at their meeting.

At this sederunt, a letter from the Secretaries of the Protestant Alliance was read, requesting the Synod to recognize and to countenance its objects and measures. The Synod expressed approval and appointed a committee to consider what steps it may be proper for this Synod to take to encourage those who are engaged in the maintenance and defence of Protestant principles, and to report at a future sederunt.

MONDAY EVENING

was devoted to the subject of Temperance. It was thought that only that evening could be devoted to it. Some members had leave of absence on the day following. The discussion consequently was limited. The paper from the committee of the Grand Division was read. The returns from Sessions on the different phases of the subject, as remitted to them by the Synod of last year, were then laid before the Synod by the committee, and several recommendations.

The discussion and decisions of Synod turned almost exclusively on one point: Shall those who continue in the liquor traffic be continued in the communion

of the Church? Two resolutions were brought forward on the subject, the one being for exclusion, the other for issuing a solemn warning to all the members of the Church against the use as a beverage of intoxicating liquors, and enjoining upon Sessions the use of means to *convince* those dealing in them of the impropriety of their conduct. The first of these passed, there being 21 for the first and 19 for the second. On the day following a motion to rescind was negatived, but it was agreed that the resolution passed be held in suspense for a year during which all Sessions will have an opportunity of reporting their views, and the matter will come up for final adjustment at next meeting of Synod.

These remarks *do not give a full view* of the Synod's procedure, as the recommendations of the committee and the resolutions, if given in detail, would swell these outlines to dimensions which would exclude them from the columns of this journal. For full and more distinct intelligence on the subject, reference must be made to the Synod Minutes, which will be published in a week or ten days.

TUESDAY, 23rd June.

The Revised questions for Presbyterial visitations were passed in detail, after which the Rev Professor Keir's resignation of his Professorship of Systematic Theology was taken up. The Rev Dr being present and in his usual state of health and activity, it was unanimously agreed that he be requested to withdraw his resignation. The Moderator having informed the Rev Dr of this resolution of Synod, he withdrew his resignation accordingly, and provision was made for supplying the Professors' pulpits during the time of the Theological course.

In the evening a Deputation from the Free Church, consisting of Rev Professor King, Rev Messrs. Murray, McKay, and J. Stewart Junr., was introduced to the Moderator by the Clerk who read their commission. Addresses, brief but appropriate and affectionate, were delivered by these gentlemen and responded to by Rev D. Roy, Rev Professor Ross, and Rev Mr Bayne. These responses were all most friendly and felicitous in sentiment and expression. The allusions of Mr Bayne to the absence of Rev Murdoch Sutherland called away by the Great Master above, and to the loss sustained not only by the Free Church but by us all in his removal,

struck a chord in every heart. All felt that a valiant soldier had just put off his armour to rest from the conflict; and that the cause of Union, the cause of the Sabbath, the cause of Protestantism and of evangelical truth had lost in him a true and tried and valued friend.

The Synod having by resolution expressed their gratification at the presence of the brethren and at the intelligence communicated, viz., the appointment of a Committee to consider the subject of Union, the Moderator delivered a suitable address and the Deputies retired receiving as they went the cordial greetings of the members of Synod generally.

The Committee to whom the letter of the Secretaries of the Protestant Alliance was referred, submitted their report which will be found in the Synod minutes.

Any farther business transacted on that evening and on the following morning was of a routine character. Many members had retired. The ruling eldership had nearly all withdrawn.

One of the most pleasing features of the meeting remains to be mentioned, the attendance and part acted by the ruling Eldership. The attendance was good, a larger number than usual took part in conducting the business and speaking on the subjects under consideration, and the practice of holding devotional meetings in the morning was continued with very good effect. All members of Synod cannot attend them, as the business of the Committees must often be attended to in the morning hours, but we hope to see ere long a large attendance of Ministers with the Ruling Elders at these morning devotional meetings.

The Synod adjourned on the morning of Wednesday the 23rd, to meet at New Glasgow in James' Church on the 4th Tuesday of June 1859.—closing with praise, prayer, and the Apostolic Benediction.

PRESBYTERY OF PICTOU. — The Presbytery of Pictou met at New Glasgow on Wednesday, 2nd June.

The Rev George Walker reported that in consequence of a severe accident which had happened to the Rev Angus McGillivray, he had moderated in a call in the congregation of Central Church, West River, and that the said call had come out unanimously in favor of the

Rev James Thomson. The said call was then laid upon the table of Presbytery.

A report was read from the Rev David Honeyman stating that he had moderated in a call in the congregation of Mabou, which had come out unanimously in favor of the Rev James Thomson. The said call was laid upon the table of Presbytery and sustained.

Mr Thomson being present, both calls were put into his hands and he intimated his acceptance of the call from the congregation of Central Church, West River. His induction was appointed to take place on Tuesday, 15th June, the Rev James Byers to preside, the Rev A. David Honeyman to preach, the Rev A. P. Miller to address the minister, and the Rev Professor Ross the people.

The Clerk was instructed to write to the congregation of Mabou informing them of Mr Thomson's decision in the call, and expressing the sympathy of the Presbytery with them in their disappointment.

The Rev James Watson being present the call from the congregation of Baddeck was presented to him, when he intimated that he was not prepared at present to give a favorable answer. The matter was therefore delayed till the meeting of Synod, in the hope that by that time his difficulties might be obviated.

The Rev George Patterson submitted the draft of an overture to Synod anent resuming negotiations for union with the Free Church, which he had been appointed to prepare. The Presbytery approved of the draft and ordered it to be transmitted to Synod; and Messrs. Patterson and Bayne were appointed to support it.

After appointing supply of preaching for the vacancies under its charge the Presbytery adjourned.

The Presbytery again met in Central Church, West River, on Tuesday, 15th June, for the purpose of inducting the Rev James Thomson into the pastoral charge of that congregation. The edict having been returned duly served, a member of Presbytery was appointed to read it to the assembled congregation, which being done and no objection appearing, the Presbytery proceeded in their constituted capacity to the Church. The Rev David Honeyman preached from Deut. xxxii. 4, first clause, "He is the rock, his work is perfect." The Rev

James Byers, the Moderator of Presbytery, then narrated the steps, and put to Mr Thomson the questions of the formula, which were satisfactorily answered. He then called upon the congregation to express their adherence to their call by showing their right hand. This being cordially responded to, the Moderator by prayer inducted him into the pastoral charge of the congregation. Mr Thomson then received the right hand of fellowship from the members of Presbytery present, after which he was addressed on the duties of his office by the Rev A. P. Miller, and the congregation was addressed by the Rev Geo. Walker. As the congregation retired, they welcomed their newly inducted pastor in the usual manner.

The Presbytery again meet during Synod. The Rev James Waddell was appointed to dispense the Sacrament of the Supper at New Annan on the 2nd Sabbath of July, to be assisted by Mr Byers in week-day services.

The commissioner from West Branch intimated that the congregation had resolved to raise the stipend promised to the sum of £150. Mr McKinnon being present the call was presented to him, and he intimated his acceptance of it.—As Mr McKinnon is to remain a few months longer on the Home Mission field arrangements for his ordination were deferred.

Messrs. James A. Murray and Wm. Keir were both appointed to Cape Breton for some weeks.

The next meeting was appointed to be held at River John on the 2nd Tuesday of July, the Rev George Roddick to preach.

Notices, Acknowledgments, &c

Monies received by the Treasurer from 20th May to 20th June, 1858:—

Foreign Mission.

June 15. Shubenacadie, Gay's River & Lower Stewiacke	£16	9	9
Poplar Grove Church, Hx	9	0	0
Sherbrooke, 185s, Glenelg, 185s, Caledonia, 140s	25	10	0
James Tate, Canso, per Rev J. Campbell	6	3	
Jno. W. Barss, Esq, Horton	1	0	0
M. Stewiacke & Brookfield	4	21	2
Missionary Society, South Side, Middle Stewiacke	3	9	9
Missionary Society United Presbyterian congregation (Rev W. Barrie), Eramosa, C.W., per Rev W. Fraser	2	10	0
Upper Settlement, East Ri-			

ver, Pictou	6	13	21-2
Windsor, 65s, Mrs Johnston Harvey, 10s	3	15	0
River John 86s, Bayfield Branch of do, 34s	6	0	0
Half of collection Missionary Meeting at Synod	1	17	61-2
Lower Londonderry, 274s 11d; do for Miss Schr 20-	14	14	11
West River cong'n Ladies' Penny-a-week Society	3	0	0
Yarmouth, 15s, Dr G. J. Farish, do, per Rev G. Christie, 20s	1	15	0
Stewiacke, L8 8s, Noel, first cong'n Maitland, L2 8s	10	16	0
2nd cong'n Maitland—Noel, 60s, Maitland, 55s, Rook, 39s 2 1-2d, Tenecap, 8s 2 1-2d	8	2	5
Musquodoboit, Middle Settlement, L6 1s 9 1-2d, Upper do, L2 9s 9d	8	11	61-2
Truro Bible Class, 25s, Robert Smith, Truro, 170s 6d	9	15	6
Col. taken at Little Harbor	18	8	
Mr Samuel Johnston, Upper Stewiacke	2	0	0
Mrs Samuel Johnston, do	2	0	0

Home Mission.

Mabou, L7 10s, Baddeck, L5, per Rev J. Thompson	12	10	0
Shubenacadie, Gay's River and Lower Stewiacke	6	0	3
Poplar Grove Church, Hx	15	0	0
Sand River, 52s 6d, Maccan, 16s, Munudie, 18s, per Mr R. Grant	4	7	3
James Tate, Canso, per Rev J. Campbell	6	3	
M. Stewiacke & Brookfield	2	10	51-2
Missionary Society, South Side, Middle Stewiacke	3	9	8
Upper Settlement, East River, Pictou	4	12	1
Windsor L10, Mrs Johnston Harvey, 10s	10	10	0
Half of collection Missionary Meeting	1	17	61-2
Lower Londonderry	14	0	51-2
Yarmouth, L3 8s 9d, Stewiacke, L8 8s	11	16	9
West River Ladies' Penny-a-week Society, W.R. sec.3	0	0	0
Do Young Ladies' do, Roger Hill section	1	5	0
River John	3	15	0
Musquodoboit, Middle Settlement, L2 1s 3 1-2, Upper do, L2 6s 3d	4	7	61-2
19. Truro Bible Class, 25s, R. Smith, Truro, L1 2s 6d	5	7	6
Col'n taken at Lit. Harbor	18	8	
<i>Synod Fund.</i>			
15. St Peters, L1 13s 4d, Salem Church, G Hill, L2 10s	4	3	4
16. Shubenacadie, Gay's River and Lower Stewiacke	2	10	0
Sherbrooke, 30s, Glenelg, 25s, Caledonia, 20s	3	15	0
Onslow and Beaver Brook,			

50s, Primitive Church, N			
G, 60s	5	10	0
Cavendish, " E I, L1 4s			
4 1-2d, Bedeque.do, 22s 6d	6	10	1-2
M Stewiacke & Brookfield	2	10	0
U Settlement, E R, Pictou	1	12	6
Windsor, 50s, R John, 40s	1	10	0
Lower Londonderry, 80s, N			
Nile River, 50s	6	10	0
Chatham, Miramichi, 35s,			
Stewiacke, 120s	7	15	0
1st cong'n Maitland—Mait-			
land, 15s, Noel, 20s, Five			
Mile River, 15s	2	10	0
2nd do, do—Maitland, 50s,			
Noel, 21s	3	11	0
Musquodoboit congregat'n	3	0	0
19. Tatamagouche, 13s 6d, Jas			
Church, N G, 60s	3	13	6
Truro congregation	6	0	0
<i>Seminary.</i>			
15. Shubenacadie, Gay's River			
and Lower Stewiacke	25	9	4 1-2
St Mary's congreg'n, 200s,			
Truro do, 800s 10 1-2d	50	6	10 1-2
W Chisholm, Wallace Riv	1	0	0
Legacy by the Executors of			
the late C McKay, R Hill	10	0	0
Ladies' Penny-a-week So-			
ciety, Central Church, W R	5	0	0
M Stewiacke & Brookfield	11	0	0
U Settlement, E R, Pictou	3	19	6
19. Windsor, 65s, Newp't, 60s	3	46	5 3
St Peters, P E I	2	17	3 1-2
Lower Londonderry, 281s			
9d, U Londonderry, 33s 6d	15	3	
Rev S Johnston, Harvey	15	0	
Stewiacke, L9 11s 8d, Tru-			
ro Bible Class, L1 5s	10	16	8
Musquodoboit, M Settlem't,			
15s 11d, Upper do, 21s 2d	17	1	
Robert Smith, Truro	21	0	0
Collection taken in Primi-			
tive Church, N Glasgow	31	15	3
Do Little Harbour	18	8	
Samuel Johnston, U Stew	1	0	0

SPECIAL EFFORT.

Received from Nine Mile River congregation			
William Fisher (2nd)	£1	0	0
John McDonald, senr.	1	0	0
James Grant, 2nd, Gore	2	0	0
James Forbes	7	6	
Donald Grant, senr., Gore	5	0	
Donald Grant, 2nd	12	6	
John Grant, 3rd	12	6	
Isaac Scott	7	6	
Joseph McLearn	1	0	0
James McLearn	10	0	
Donald Fitzpatrick	1	0	0
Columbus Wier	1	0	0
John Caldwell	1	5	0
	11	0	0

JOHN CAMERON.

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

John Adamson	£0	10	0
William Graham	15	0	

Robert Hunter	12	6
Hon. Joseph Howe	5	0
J. W. P. Chisholm	1	6
James Patterson	8	10 0
John Creelman	5	0
Andrew Davidson	10	0
Alexander James	15	0
John Miller	7	7 6
Rev Dr Keir	1	15 6
Robert Stewart	3	15 0
Rev James McE. McKay	17	6
Donald McLeod	1	15 5
Rev Isaac Murray	5	0
George Bell	5	0
Rev George Chriscie	1	3

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