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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

OCTOBER, 1857.

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1857.

THE
CHRISTIAN INSTRUCTOR.

OCTOBER, 1857.

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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—PROV. XIX. 2.  
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SERMON TO YOUNG MEN,

PREACHED IN POPLAR GROVE CHURCH, JULY 19TH, 1857, BY REV. P. G.
M'GREGOR.

PROV. I. 10—" *My Son, if sinners entice thee, consent thou not.*"

THAT the young are peculiarly in danger from temptation is a received fact; not indeed universally received by the class most deeply interested, for they sometimes regard it as a fancy of their seniors, but received without exception by those who have acquired wisdom from age and experience. Intelligent fathers know it. Pious mothers feel it; and while they anxiously watch the effect of society on their rising families, they display peculiar solicitude respecting the future of their sons. Tempters are equally aware of the proclivities of youth, and make their calculations accordingly. Ready to live by the follies and vices of others, they anticipate their chief harvest from seed sown among this class. Besides we all know that this is the age when character is taking its form and mould from impressions, associations, acts and habits. It is in fact the crisis of human life. He who then takes his proper stand for God, for truth and for right, and defines his position decidedly, will probably retain it permanently. By giving his talents to God, he will serve his generation, be blessed in life and for evermore; whereas by indecision, by yielding to the enticements of pleasure and fashion, he will lead, an aimless, useless, if not a dissipated life, die without peace, and be rejected at last, for "the ungodly will not stand in the judgment, nor sinners in the congregation of the righteous."

The verses preceding the text confirm these views. They inform us that the warnings of this book were written "to give the young man knowledge and discretion." They assume the form of parental advice, and thus our Father in heaven charges us all, and the young man particularly, "My son, if sinners entice thee consent thou not."

You have set out, my young friends, on a journey which, in your opinion, stretches out over some threescore and ten years; but whether it shall extend so far, or only over so many days, it can never be retraced. Your present brief and uncertain life will lead to glory or to shame. A Royal highway has been prepared to lead you to dignity and felicity, and a Father's voice says, "This is the way, walk ye in it." Any departure from the straight

line may lead eternally astray, and, remembering that you will be solicited to turn aside, hearken diligently to this authoritative, yet affectionate charge of your best friend. If sinners entice consent not.

Safety lies in keeping the straight way and in resisting every temptation to deviate, therefore watch.

First. *There is enticement from within.*

We have a native dislike for the straight road, and a love for the serpentine or winding way. We love the broad way, not the narrow path.— Having no original relish for the beauties of holiness we are in danger of turning aside even if left entirely to ourselves. Are all pure or safe who are brought up in pious families? On the contrary our hearts, notwithstanding such advantages, are wicked, our passions strong, and our evil inclinations like weeds which grow without any attention or culture, while the good in principle, act or habit, requires the utmost care and cultivation.

If then such is the state of our hearts when *no enemy from without* watches our steps, how much more perilous must our condition be when crafty tempters lie in wait to deceive, and line our pathway through life.

Secondly. *There is also danger from without.* "If sinners entice thee."

Be it known then, O young man, upon the authority of God, who knows human nature, human life and human society, that sinners will entice thee. The word "sinners" here does not mean honest but imperfect men; but bold, bad men, who, having themselves ceased to regard God, try to bring others to their own level. So selfish, cruel, and even devilish, is their address (v. 11, 14) that you cannot read it without horror. But is not this address unnatural? Was such a proposal ever made to any of us? Certainly not in this undisguised form. The invitation as it strikes the ear or meets the eye in actual life is disguised and varnished. It is, "Come let us eat and drink and be merry. Let us enjoy youth and drive dull care away. Let us live freely and not be afraid of bugbears conjured up by religionists." But, in the words which the wise man puts into the mouth of the tempter, we have the *real course* to which the young are invited by the ungodly, and from which they would recoil if exhibited fully to their view. It is to produce such a recoil that the curtain is here drawn, and that a course of self-indulgence is shown to be the road to crime. Alas, we have before us a delineation of the path of many a youth once his father's pride and his mother's joy.

I will now proceed to specify some of the enticements from without against which young men require to be guarded.

1. *The influence of example and of numbers.*

Everywhere and on all subjects this influence is felt. In the school and in the college it is a stimulus to progress. But even in these seminaries it sometimes becomes a mighty incentive to mischief and insubordination.

To get rid of this influence in the perpetuation of all evil, as well as in holy displeasure at crime, the human race was reduced to a single family; and the most amazing feature in the faith of Noah was its power of resistance to the mighty torrent of ungodliness which swept all before it save this good man and his family. Even Abraham was isolated from those who "on the other side of the flood" served other gods when he was called to be the founder of a "holy nation;" and when the Israelites were to be planted in Canaan their safety demanded the removal of ungodly and vicious men, lest the former should be utterly corrupted by the influence of example and of numbers. It is difficult to breast a stream. 'Tis hard to fight against numbers. The three youths in the plain of Dura had to resist more than the

King's command and the fear of death. They stood firm against a nation's voice.

What though none may have ever said to you, "Come let us follow our own inclination, neglect religion, break the Sabbath, and banish all serious thought while we are young," there are voices in the air whispering such proposals in your ear and to your heart continually. The world is against God and your young companions are averse to piety, and from many sources come inducements to walk in the light of your own eyes and in the way of your own hearts.

The influence of numbers acts powerfully *in the city*. The young man here has, or may have, a larger number of companions, and the temptations to become the associate of the irreligious, are vastly greater. Here association acts with its greatest intensity. Depart from the straight path, under its influence even for a short time, and your recovery is doubtful. Conform to the ungodly for a longer period and your salvation is all but impossible. If you thus yield to the enticements of sinners you may, like others whom we know, feel constrained to leave this place, wholly or partially wrecked, and go to other communities to escape from the fatal spell by which you have bound yourself. Hearken then to a father's advice, "If sinners entice thee consent not." Follow not a multitude to do evil, for "he that walketh with wise men shall be wise, but a companion of fools shall be destroyed."

2. *Temptations to throw off parental authority.* If sinners entice thee to dishonour or disregard the desires of thy parents consent not.

Reminding you again that God inspired his servant to write this book for the special benefit of young men, it is a significant fact that its *first charge* is to hear the instruction of a father and to forsake not the law of a mother (verses 8th and 9th). The family is God's school; and when both parents teach together by instruction, authority and pious example, that school will do more for the welfare of the world than all others. "Train up a child in the way in which he should go and when he is old he will not depart from it." But they must *teach together* and show themselves *united* in watering the seed sown by their tears and prayers.

Some among the young find such parental authority distasteful, and all will who are bent on yielding to the enticements of sinners and walking in the counsel of the ungodly. Our first parents threw off *divine* authority.—Our Saviour, in exhibiting the erring tendencies of human nature, presents to us a young man desiring independence, and pertly saying to his father without any proper regard to parental feeling, "Give me the portion of goods which falleth to me." I have remained long enough with you and under your authority. Surely I am now competent to take care of myself. I am resolved to try. Give me my portion. Alas, he soon wasted his money in riotous living, but he long lay in abject wretchedness before his pride was sufficiently humbled to induce him to return.

Is it *manly* to disregard parental authority and love? When cruelty and ingratitude become worthy of men then, and not sooner, will contempt of parents be manly. It is essentially mean, vulgar, and savage; and supremely unworthy of a man. Respect for parents lies at the foundation of high moral excellence, disregard fits the ingrate for any course however dishonourable. For an example of the first, the American writer or preacher would select Washington, and of the second, Benedict Arnold. The one was truly the Father of his country, the other a Judas who betrayed her for pieces of silver. Each had a suitable preparation for his career. The first scrupu-

lously followed the instructions of parents whom he tenderly loved; and, when he was raised to the highest honours which a grateful and free people could confer, wept on his mother's neck, and ascribed to her instruction, example and influence, under the Divine blessing, all the good which he had done. The other, by disobedience and unfeeling conduct, broke his mother's heart and sent her to an early grave. The sequel was appropriate. Such a man must be just fit to sell his country, being bound by no law human or divine, the slave of the most unmitigated selfishness.

Let it be well remembered that it is not merely in childhood and *early* youth that we are privileged and commanded to honour our parents. There is no part of the Bible which says, "Honour thy father and thy mother whilst thou art in childhood." The commandment with promise is obligatory on you who are men and women, and the neglect of the obligation is one of the phases of American life, and threatens appalling evils to families and Churches in this yet happy land. It is said by those educated in the land of our fathers that there is a perceptible want of respect for the authority and feelings of parents among the rising youth of Nova Scotia. Alas, that such a charge should be well founded! From "the hand of strange children whose mouth speaketh vanity and their right hand a right hand of falsehood" may the good Lord deliver our Church and country. "O my soul come not thou into their secret; unto their assembly, mine honour, be not thou united."

I can testify with sorrow that this precocious demand for independence has proved itself the grand enemy and chief hindrance to all our Sabbath classes. Children leave them, contrary to the well understood wishes both of parents and pastor, simply *because they will*. This has been for a lamentation, and it will be for a lamentation. It *has* produced evil. It *will* produce evil, only evil, and evil continually. How often have I seen it lead to the separation of the young from the Church and from all religious ordinances!—Such in fact is the general result when parents, contrary to Scripture and all experience, proceed upon the principle that children are to *choose and act independently in childhood and early youth*, instead of being *guided*, as well as taught, by their proper guardians. How fallacious, how ruinous the principle of *advising* children to attend the means of moral improvement and then leaving them the option of choosing the opposite. This is to teach the principle and encourage the practice of disobedience to the will, first of parents, and secondly of God. I could give facts on this subject which would cause parental ears to tingle, but as I am addressing the young let me simply place before them the first commandment of the second table as one in all respects worthy of its author and of the place which it occupies, one which has a special promise annexed, obedience to which brings much happiness and adds no sorrow, "Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." Happy are the children who are taught obedience. Happy are the young men who have learned obedience in early life.

3. *Enticements to Sabbath breaking.* If sinners entice thee to violate the rest or sanctity of the Lord's day consent not.

Is the family God's school, the Sabbath is the Lord's day. Both are bright manifestations of divine wisdom and goodness. In attaining the great ends of life we can no more dispense with the rest of the Sabbath than with the order of the family. The perversion of either will react most injuriously.—If employed during the week in calculations, or in deep thought, or in any employment exhausting or exciting to your mental powers, your intellect demands the rest and grateful change of employment which the Sabbath fur-

nishes. If your body is exhausted by toil it requires rest and relaxation.— If your mind is anxious or your feelings tried during the week the Lord's day, calling your affections Christward and heavenward, will come to you with healing in its wings. Improve it and it will in return give you communion with God and point you to a better land.

In all departments of life and labour *it has been proved* that the men of conscience, who work six days and rest on the seventh, as God requires, can wear out the men of dissipation, and also the temperate but unbelieving violators of the Lord's day. The accumulating evidence of this has been gathered from the mines of California and the factories of New England, from the testimonies of physicians in the old world and the new.

Let the following facts serve as specimens :—

BRITISH HOUSE OF COMMONS.

In the year 1832, the British House of Commons appointed a committee to investigate the effects of labouring seven days in a week, compared with those of labouring only six, and resting one. They examined a great number of witnesses, of various professions and employments. Among them was John Richard Farre, M. D., of London; of whom they speak as "an acute and experienced physician." The following is the testimony :—

"I have practised as a physician between thirty and forty years; and during the early part of my life, as the physician of a public medical institution. I had charge of the poor in one of the most populous districts of London. I have had occasion to observe the effect of the observance and non-observance of the seventh day of rest during this time. I have been in the habit, during a great many years, of considering the *uses* of the Sabbath, and of observing its *abuses*. The abuses are chiefly manifested in labour and dissipation. Its use, medically speaking, is that of a day of rest.

"As a day of rest, I view it as a day of *compensation* for the inadequate restorative power of the body under *continued* labour and excitement. A physician always has respect to the preservation of the restorative power; because, if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But, although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system."

"I consider, therefore, that, in the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the *natural* duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act."

NEW HAVEN MEDICAL ASSOCIATION.

At a regular meeting of the New Haven Medical Association, composed of twenty-five physicians, among whom were the professors of the Medical College, the following questions were considered :—

1. Is the position taken by Dr Farre in his testimony before the committee of the British House of Commons, in your view, correct?
2. Will men who labour but six days in a week be more healthy and live longer, other things being equal, than those who labour seven?
3. Will they do more work, and do it in a better manner?

The vote on the above was *unanimously* in the affirmative; signed by Elv Ives, chairman, and Pliny A. Jewett, clerk.

SIR MATTHEW HALE'S TESTIMONY.

The testimony of Sir Matthew Hale, the Chief Justice of England, ought to be

written in letters of gold, and hung up in the chamber of every young man in the great city. He says, "that of all the persons who were convicted of capital crimes while he was on the bench, he found few only who would not confess on inquiry that they began their career of wickedness by a neglect of the duties of the Sabbath, and vicious conduct on that day." The same distinguished judge, after years of experience, gives the following testimony in regard to himself: "I have found, by a strict and diligent observation, that a due observing the duty of this day, hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me. And, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been so unsuccessful and unhappy to my secular employments; so that I could easily make an estimate of my success in my own secular employments the week following, by the manner of observing this day; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

EXPERIMENT IN THE LAST WAR.

An experiment was tried on the northern frontier of the United States, during the last war. When building vessels, making roads, and performing other laborious services, the commander stated that it was not profitable to employ the men on the Sabbath, for it was found that they could not, in the course of the week, do as much work.

PHYSICIANS OF ROCHESTER.

Dr F. Backus and seven other respectable physicians of Rochester, New York, have given the following testimony: "Having most of us lived on the Erie Canal since its completion, we have uniformly witnessed the same deteriorating effects of seven days' working upon the physical constitution, both of man and beast, as have been so ably depicted by Dr Farre." They are more sickly than others, bring upon themselves, in great numbers, a premature old age, and sink to an untimely grave."

RESULT OF EXPERIENCE.

In the year 1839 a committee was appointed in the legislature of Pennsylvania, who made a report with regard to the employment of labourers on their canals. In that report, they say, in reference to those who had petitioned against the employment of the workmen on the Sabbath, "They assert, as the result of their experience, that both man and beast can do more work by resting one day in seven, than by working on the whole seven." They then add, "Your committee feel free to confess, that their own experience as business men, farmers, or legislators, corresponds with the assertion."

EXPERIMENT IN A MILL.

The experiment was tried in a large flouring establishment. For a number of years they worked the mills seven days in a week. The superintendent was then changed. He ordered all the works to be stopped at eleven o'clock on Saturday night, and to start none of them till one o'clock on Monday morning, thus allowing a full Sabbath every week. And the same men, during the year, actually ground thousands of bushels more than had ever been ground, in a single year, in that establishment before. The men, having been permitted to cleanse themselves, put on their best apparel, rest from worldly business, go with their families to the house of God, and devote the Sabbath to its appropriate duties, were more healthy, moral, punctual, and diligent. They lost less time in drinking, dissipation, and quarrels. They were more clear-headed and whole-hearted, knew better how to do things, and were more disposed to do them in the right way."

The temptation to forsake the sanctuary is greatest in the city. In the country there is generally no other attractive resort. There are no companies of young persons, with their regular Sabbath day resorts, making appointments at the close of each day for an agreeable place and mode of spending the next. Fewer parents in the country or persons of respectability—are absent during any part of divine service, giving an indirect sanction to the strolling of the young; and consequently direct solicitations to Sabbath amusements are rare, at least in the Eastern counties. Alas, that such en-

ticements are here so common ! Thus young persons, solicited by a class who are in advance of them in Satan's service, are led to spend part of the day in idle recreation and sinful amusement. Soon they are prepared thus to spend the whole day. They walk with the ungodly. They stand in the way of sinners. They do not say that there is no God, but they act as though there were none. They must either change their course or else wish in their heart that there was no God, or at least no retribution. Thoughts of the holiness, justice and truth of God are soon among the most painful and disturbing which find a place in their minds. They begin to seek a far land where they will see nothing, and hear nothing of the Great Father who made and still sustains them. "The fool hath said in his heart there is no God."

If enticed then, O young man, to break the fourth commandment consent not. If you contemn the authority of God in reference to that command what will restrain you from swearing and becoming the victims of strong drink. Thus the foundation of character will be destroyed. "*Remember the Sabbath day to keep it holy.*" When solicited to ignore its existence remember that God is its author. When invited to spend it in amusement remember that God pronounced it holy. Remember that so long as you keep the Sabbath you are under the shield of Omnipotence, and the fiery darts of the adversary will fall harmless at your feet; but when you have laid that aside you have publicly said to your God that you are ready and willing to take your own eternal destiny out of his hands. Honour God by using this institution, as it was designed to be your Palladium, your hiding place from danger and from storms, and the strength of Israel will honour you and defend you from all evil; but, if you despise this ancient and attested sign by which his presence and authority are manifested, then you shall be lightly esteemed.

4. *Enticements from false principles and vain excuses.* If sinners entice you by alluring representations and bold statements, consent not, without inquiring into their truth. "Prove all things. Hold fast that which is good."

Probably no tempter ever sought to lead you astray without presenting some apology for the course recommended; and probably none ever yielded without, on being arraigned, pleading some excuse. "Yea hath God said ye shall not eat of every tree of the garden" and "ye shall not surely die" are the originals after which all subsequent flatteries and delusions are modelled, to entice the young heart to disobedience: and "the serpent beguiled me and I did eat"—"the woman whom thou gavest to be with me, she gave me of the tree and I did eat" are the originals of all the long list of excuses by which the seduced strive to excuse themselves from condemnation.

Thus speak your tempters:

"You are young. It is yet the morning of life with you. You can therefore afford to live some time longer without religion." The premises are true but the conclusion false. Reply accordingly. Say you *cannot afford* to live a day without the favor of God. Say: My work is great and my time limited; I must work the work given me while it is day. The night cometh when no man can work. I cannot afford any delay. Like Absalom, I may die young, but I cannot afford to be cut off in rebellion against my Father. Amid the hundreds who perished in the burning *Montreal*, I do not find that the young were an exception. If they thought *they could afford* in youth to live without religion, they made a great mistake. The Lord preserve me from such a fatal error!

"Others follow the world, and why should not you?" Because *I know better*, and cannot, without sinning against the decisions of my own better judgment. I cannot, without being more criminal than a great many. I cannot imitate the world without being involved in its condemnation. The world lies in the Wicked One, it is Satan's kingdom. I would choose another resting place. I would serve another Master.

"Come with us, for these religionists will make you melancholy." The affirmation is false, being contradicted by the Bible and by human testimony. I see none more truly cheerful, none so happy. Songs of praise express their feelings in the domestic circle, and when congregated in hundreds or in thousands. I see them live in contentment and die in peace, yea even in triumph.

"Come with us or you will lose, in pocket and in case, and in worldly honour. You will lose the world's friendship." Such a loss is gain. What is the worth of the money, or honour, or friendship, won by neglecting my soul and the claims of my God? The friendship of God is more *to me*, and will at the judgment day appear more precious *to you*, than all else that the world or the universe contains.

"But you will not lose the friendship of God by following your own inclinations in early life. I never can believe that a God of boundless mercy will condemn to an eternal hell for the sins of a short life." What we know of God's character and purposes we learn from himself. It is written in his own words. "Without holiness no man shall see the Lord. Nothing unclean shall enter therein. He will by no means clear the guilty. To the wicked he will say, Depart ye cursed into everlasting fire prepared for the Devil and his angels. How shall ye escape if ye neglect so great salvation? Depart from me then ye evil doers, I will keep the commandments of my God. The ungodly will not stand in the judgment."

I will avoid any farther statement of prevalent temptations that I may direct attention, in conclusion, to the most effectual method of resisting the enticements of sinners. Here I might urge the propriety of *avoiding some* of the forms of seduction and of promptly *resisting* others. It would be quite proper to charge the young earnestly to *avoid besetting* sins, to *guard* against *small* sins, to *conform* not to *common* sins, and to *beware* of *first* sins; but I apprehend that the main direction must be of a *positive* character. Resistance is essential to safety, but it is not by mere resistance that we are to be saved. What are all these temptations but enticements to come down from the elevation of working for God, and of walking by God's holy law, to the littleness of living for pleasure and of walking according to the course of this world. If I say, Flee from temptation, and you ask, Whither? I answer at once, To the Lord Jesus Christ your Saviour. When I say, Resist temptation, and you inquire, By what power or influence? I answer, Not in your own name or strength, not by the mere dint of resolutions, promises or pledges, but by engaging in the work of God and trusting to the divine promises of grace and strength.

All these temptations are enticements to neglect the grand object of life. This subject calls upon you earnestly to consider that end. It is to serve God, to glorify him by faith and love, and prayer and praise and active service—by attaining personal excellency of character and by bringing others to love and to serve him. You are *now* called above all things to such religious services as will prepare you for a glorious eternity of activity as well as of joy. Now you are called to the honourable work of preparation, by storing your minds with knowledge and by cultivating truth, righteousness,

love and purity. You are called to avoid idleness, to seek usefulness, and to make amusement a relaxation for sterner duties. The sum of the matter is that we are to resist all enticements to turn aside from the grand object, and to seek our safety, honour and felicity in a *cordial reception of the Saviour*, a *profession of his name*, and in *devotion of heart and life to his cause*.

But you may inquire, Can we not find safety in resisting vice and evil companions without aiming for the present at decided piety? *You cannot*, and I entreat you to ponder well that truth. It is in taking up with something *less than this*, something *lower than this*, that thousands of moral and amiable persons of all ages and ranks commit the grand mistake. There is then, you may be assured, no safety for your soul in mere freedom from vice, or in temperance, morality, Church attendance, or in any of those externals. "If any man love not the Lord Jesus he is accursed." If he love Him he will keep his commandments. To be content with any thing less than decided piety is to ignore the command to believe on the Son, to condemn the great salvation, and to put scorn upon the Great Redeemer. It is an attempt to rob the Lord God of his rights, an attempt in which you may succeed, *but not with impunity*. Be not slothful then, but followers of them who through faith and patience inherit the promises. They who live for God will overcome the Wicked One.

How then are you to be fortified? Let your minds be filled with the truth of Christ, your hearts with the love of Christ, and your hands occupied about the work of Christ, and you may bid defiance to all enemies. In this way you will follow the Redeemer and conquer in his strength. You will baffle Satan and all his aids even as He did. You will do more by coming to the Lamb as exhibited in the word, in the sacraments, and in the gospel preached according to Christ's appointment, than by a thousand resolutions formed in your own strength. Come then to Jesus as the only way to safety and to heaven. "I am the way, the truth and the life; no man cometh to the Father but by me. By me if any man enter in he shall be saved." Choose wisely, decidedly and at once. "If thou art wise thou shalt be wise for thyself, but if thou scornest thou alone shalt bear it."

REVIEWS.

TESTIMONY OF THE ROCKS; or, Geology in its bearing on the two Theologies, natural and revealed. By Hugh Miller.

SECOND NOTICE.

In entering upon the examination of the 3rd lecture, entitled "The Two Records, Mosaic and Geological," which is devoted to the reconciliation of the discoveries of Geology with Revelation, we have thought it better to give at some length the author's view of the different theories that have been formed for this purpose and his reasons for adopting the one which he has preferred, and rejecting others. This lecture has been already published otherwise, but we are persuaded that the majority of our readers have not seen it.

"It is now exactly fifty years since a clergyman of the Scottish Church, engaged in lecturing at St. Andrews, took occasion in enumerating the various earths of the chemist, to allude to the science, then in its infancy, that specially deals with the rocks and soils which these earths compose. "There is a prejudice," he remarked, "against the speculations of the geologist, which I am anxious to remove. It has been said that they nurture infidel propensities. It has been alleged that geology,

by referring the origin of the globe to a higher antiquity than is assigned to it by the writings of Moses, undermines our faith in the inspiration of the Bible, and in all the animating prospects of the immortality which it unfolds. This is a false alarm. *The writings of Moses do not fix the antiquity of the globe.*"

In 1814, ten years after the date of the St Andrews' lectures, Dr Chalmers produced his more elaborate scheme of reconciliation between the Divine and the Geologic Records, in a "Review of Cuvier's Theory of the Earth;" and that scheme, perfectly adequate to bring the Mosaic narrative into harmony with what was known at the time of geologic history, has been very extensively received and adopted. It may, indeed, still be regarded as the most popular of the various existing schemes. It teaches, and teaches truly, that between the first act of creation, which evoked out of the previous nothing the *matter* of the heavens and earth, and the first day's work recorded in Genesis, periods of vast duration may have intervened; but further, it insists that the days themselves were but natural days of twenty-four hours each; and that, ere they began, the earth, though mayhap in the previous period a fair residence of life had become void and formless, and the sun, moon, and stars, though mayhap before they had given light, had been, at least in relation to our planet, temporally extinguished. In short, while it teaches that the successive creations of the geologist may all have found ample room in the period preceding that creation to which man belongs, it teaches also that the record in Genesis bears reference to but the existing creation, and that there lay between it and the preceding ones a chaotic period of death and darkness. The scheme propounded by the late Dr Pye Smith, and since adopted by several writers, differs from that of Chalmers in but one circumstance, though an important one. Dr Smith held, with the great northern divine, that the Mosaic days were natural days; that they were preceded by a chaotic period; and that the work done in them related to but that last of the creations to which the human species belongs. Further, however, he held in addition, that the chaos of darkness and confusion out of which that creation was called was of but limited extent, and that outside its area, and during the period of its existence, many of our present lands and seas may have enjoyed the light of the sun, and been tenanted by animals and occupied by plants, the descendants of which still continue to exist. The treatise of Dr Pye Smith was published exactly a quarter of a century posterior to the promulgation, through the press, of the argument of Dr Chalmers; and this important addition,—elaborated by its author between the years 1838 and 1839,—seems to have been made to suit the more advanced state of geological science at the time. The scheme of reconciliation perfectly adequate in 1814 was found in 1839 to be no longer so.

The view of Dr Chalmers here exhibited, has for several years been held by many of the most distinguished Theologians and friends of science, and has been generally considered sufficient to reconcile the two records. We have never been satisfied with it. Independent of other objections we have always felt that the description in Gen. i. 2, of the chaotic state of earth, previous to the commencement of the six days of creation, was upon this theory quite incompatible with the view which Geology gives of its condition. Later discoveries in Geology, and particularly the investigations of Mr Miller himself, have tended to render Geologists dissatisfied with it. We therefore give Mr Miller's reasons for rejecting it.

"It is a great fact, now fully established in the course of geological discovery, that between the plants which in the present time cover the earth, and the animals which inhabit it, and the animals and plants of the later extinct creations, there occurred no break or blank, but that on the contrary, many of the existing organisms were contemporary during the morning of their being, with many of the extinct ones during the evening of theirs. We know further, that not a few of the shells which now live on our coasts, and several of even the wild animals which continue to survive amid our tracts of hill and forest, were in existence many ages ere the human age began. Instead of dating their beginning only a single natural day, or at most two natural days, in advance of man, they must have preceded him by many thousands of years. In fine, in consequence of that comparatively recent extension of geological fact in direction of the later systems and formations, through which we are led to know

that the present creation was not cut off abruptly from the preceding one, but that, on the contrary, it dovetailed into it at a thousand different points, we are led also to know, that any scheme of reconciliation which would separate between the recent and the extinct existences by a chaotic gulf of death and darkness, is a scheme which no longer meets the necessities of the race. Though perfectly adequate forty years ago, it has been greatly outgrown by the progress of geological discovery, and is as I have said, adequate no longer; and it becomes a not unimportant matter to determine the special scheme that would bring into completest harmony the course of creation, as now ascertained by the geologist, and that brief but sublime narrative of its progress which forms a meet introduction in Holy Writ to the human family."

From the present time up to the times represented by the earliest Eocene formations of the Tertiary division, day has succeeded day, and season has followed season, and that no chasm or hiatus—no age of general chaos, darkness, and death—has occurred, to break the line of succession, or check the course of life. All the evidence runs counter to the supposition that immediately before the appearance of man upon earth, there existed a chaotic period which separated the previous from the present creation. Up till the commencement of the Eocene ages, if even then, there was no such chaotic period, in at least what is now Britain and the European continent; the persistency from a high antiquity of some of the existing races, of not only plants and shells, but of even some of the mammiferous animals, such as the badger, the goat, and the wild cat, prove there was not; and any scheme of reconciliation which takes such a period for granted must be deemed as unsuited to the present state of geologic knowledge, as any scheme would have been forty years ago which took it for granted that the writings of Moses do "fix the antiquity of the globe."

He next disposes of Pye Smith's view, one which however has never received much countenance either among Theologians or Geologists.

The scheme of reconciliation adopted by the late Dr Pye Smith, though, save in one particular, identical, as I have said, with that of Dr Chalmers is made, in virtue of its single point of difference, to steer clear of the difficulty. Both schemes exhibit the creation recorded in Genesis as an event which took place about six thousand years ago; both describe it as begun and completed in six natural days; and both represent it as cut off from a previously existing creation by a chaotic period of death and darkness. But while, according to the scheme of Chalmers, both the Biblical creation and the previous period of death are represented as coextensive with the globe, they are represented, according to that of Dr Smith, as limited and local. They may have extended, it is said, over only a few provinces of Central Asia, in which, when all was life and light in other parts of the globe, there reigned for a time only death and darkness amid the welterings of a chaotic sea; which, at the Divine command, was penetrated by light, and occupied by dry land, and ultimately ere the end of the creative week, became a centre in which certain plants and animals, and finally man himself, were created. And this scheme, by leaving to the geologist in this country and elsewhere, save mayhap in some unknown Asiatic district, his unbroken series, certainly does not conflict with the facts deduced by geologic discovery. It virtually removes scripture altogether out of the field. I must confess, however, that on this, and some other accounts, it has failed to satisfy me. I have stumbled, too, at the conception of a merely local and limited chaos, in which the darkness would be so complete, that when first penetrated by the light, that penetration could be described as actually a *making* or creating of light; and that, while life obtained all around its precincts, could yet be thoroughly void of life. A local darkness so profound as to admit no ray of light seems to have fallen for a time on Egypt, as one of the ten plagues; but the event was evidently miraculous; and no student of natural science is entitled to have recourse in order to extricate himself out of a difficulty, to supposititious, unrecorded miracle. Creation cannot take place without miracle; but it would be a strange reversal of all our previous conclusions on the subject, should we have to hold that the dead, dark, blank out of which creation arose was miraculous also. And if, rejecting miracle, we cast ourselves on the purely natural, we find that the local darknesses dependent on known causes, of which we have any record in history, were

always either very temporary, like the darkness described by Pliny as occasioned by a cloud of volcanic ashes; and so, altogether inadequate to meet the demands of a hypothesis such as that of Dr Smith. And yet further, I am disposed, I must add, to look for a broader and more general meaning in that grand description of the creation of all things with which the Divine record so appropriately opens, than I could recognize it as forming, were I assured it referred to but one of many existing creations,—a creation restricted to mayhap a few hundred square miles of country, and to mayhap a few scores of animals and plants."

The author then unfolds his own view,—a view, however, which is not new, but which had been already advocated by men of the first attainments in science, such as Jameson, Cuvier, and Silliman, viz.: that the days of the first chapter of Genesis denote long periods of time. In his exposition of this view, we shall allow the author to speak at length:—

"Premising, then, that I make no pretensions to even the slightest skill in philology, I remark further, that it has been held by accomplished philologists, that the days of the Mosaic creation may be regarded, without doing violence to the genius of the Hebrew language, as successive periods of great extent. And certainly, in looking at my *English Bible*, I find that the portion of time spoken of in the first chapter of Genesis as *six days*, is spoken of in the second chapter as *one day*."

* * "Waiving, however, the question as a philological one, and simply holding with Cuvier, Parkinson, and Silliman, that each of the *six days* of the Mosaic narrative in the first chapter were what is assuredly meant by the *day* referred to in the second,—not natural days, but lengthened periods,—I find myself called on, as a geologist, to account for but three of the six. Of the period during which light was created,—of the period during which a firmament was made to separate the waters from the waters,—or of the period during which the two great lights of the earth, with the other heavenly bodies, became visible from the earth's surface,—we need expect to find no record in the rocks. Let me, however, pause for a moment, to remark the peculiar character of the language in which we are first introduced in the Mosaic narrative to the heavenly bodies,—sun, moon, and stars. The moon, though absolutely one of the smallest lights of our system, is described as secondary and subordinate to only its greatest light, the sun. It is the apparent, then, not the actual, which we find in the passage,—what *seemed* to be, not what *was*; and as it was merely what appeared to be greatest that was described as greatest, on what grounds are we to hold that it may not also have been what *appeared* at the time to be made that has been described as made? The sun, moon, and stars may have been created long before, though it was not until this fourth period of creation that they became visible from the earth's surface."

"The geologist, in his attempts to coliate the Divine with the geologic record, has, I repeat, only three of the six periods of creation to account for,—the period of plants, the period of great sea monsters and creeping things, and the period of cattle and beasts of the earth. He is called on to question his systems and formations regarding the remains of these three great periods, and of these only. And the question once fairly stated, what, I ask, is the reply? All geologists agree in holding that the vast geological scale naturally divides into *three* great parts. There are many *lesse*. divisions,—divisions into systems, formations, deposits, beds, strata; but the master divisions, in each of which we find a type of life so unlike that of the others, that even the unpractised eye can detect the difference, are simply three,—the Palæozoic, or oldest fossiliferous division; the Secondary, or middle fossiliferous division; and the Tertiary, or latest fossiliferous division.

"In the first, or Palæozoic division, we find corals, crustaceans, molluscs, fishes, and, in its later formations, a few reptiles. But none of these classes of organisms give its leading character to the Palæozoic; they do not constitute its prominent feature, or render it more remarkable as a scene of life than any of the divisions which followed. That which chiefly distinguished the Palæozoic from the Secondary and Tertiary periods was its gorgeous flora. It was emphatically the period of plants,—“of herbs yielding seed after their kind.” In no other age did the world ever witness such a flora: the youth of the earth was peculiarly a green and unbrageous youth,—a youth of dusk and tangled forest, of huge pines and stately

araucarians, of the reed-like calamite, the tall tree-fern, the sculptured sagillaria, and the hirsute lepidodendron. Wherever dry land, or shallow lake, or running stream appeared, from where Melville Island now spreads out its ice wastes under the star of the pole, to where the arid plains of Australia lie solitary beneath the bright cross of the south, a rank and luxuriant herbage cumbered every footbreadth of the dank and steaming soil; and even to distant planets our earth must have shone through the enveloping cloud with a green and delicate ray. Of this extraordinary age of plants we have our cheerful remembrancers and witnesses in the flames that roar in our chimneys when we pile up the winter fire,—in the brilliant gas that now casts its light on this great assemblage, and that lightens up the streets and lanes of this vast city,—in the glowing furnaces that smelt our metals, and give moving power to our ponderous engines,—in the long dusky trains that, with shriek and snort, speed dart-like athwart our landscapes,—and in the great cloud-enveloped vessels that darken the lower reaches of your noble river, and rush in foam over ocean and sea. The geologic evidence is so complete as to be patent to all, that the first great period of organized being was, as described in the Mosaic record, peculiarly a period of herbs and trees, ‘yielding seed after their kind.’

“The middle great period of the geologist—that of the Secondary division—possessed, like the earlier one, its herbs and plants, but they were of a greatly less luxuriant and conspicuous character than their predecessors, and no longer formed the prominent trait or feature of the creation to which they belonged. The period had also its corals, its crustaceans, its molluscs, its fishes, and in some one or two exceptional instances its dwarf mammals. But the grand existences of the age,—the existences in which it excelled every other creation, earlier or later, were its huge creeping things,—its enormous monsters of the deep,—and, as shown by the impressions of their footprints stamped upon the rocks, its gigantic birds. It was peculiarly the age of egg-bearing animals, winged and wingless. Its wonderful whales, no, however, as now, of the mammalian, but of the reptilian class,—ichthyosaurs, plesiosaurs, and cetosaurs,—must have tempested the deep; its creeping lizards and crocodiles, such as the teliosaurus, megalosaurus, and iguanodon,—creatures some of which more than rivalled the existing elephant in height, and greatly more than rivalled him in bulk,—must have crowded the plains or haunted by myriads the rivers of the period; and we know that the footprints of at least one of its many birds are fully twice the size of those made by the horse or camel. We are thus prepared to demonstrate, that the second period of the geologist was peculiarly and characteristically a period of whale-like reptiles of the sea, of enormous creeping reptiles of the land, and of numerous birds, some of them of gigantic size; and, in meet accordance with the fact, we find that the second Mosaic period with which the geologist is called on to deal was a period in which God created the fowl that flieth above the earth, with moving [or creeping] creatures, both in the waters and on the land, and what our translation renders great whales, but that I find rendered, in the margin, great sea monsters.

“The Tertiary period has also its prominent class of existences. Its flora seems to have been no more conspicuous than that of the present time; its reptiles occupy a very subordinate place; but its beasts of the field were by far the most wonderfully developed, both in size and numbers, that ever appeared upon earth. Its mammoths and its mastodons, its rhinoceri and its hippopotami, its enormous dinothereum and colossal megatherium, greatly more than equalled in bulk the largest mammals of the present time, and vastly exceeded them in number. The remains of one of its elephants (*Elephas primigenius*) are still so abundant amid the frozen wastes of Siberia, that what have been not inappropriately termed “ivory quarries” have been wrought among their bones for more than a hundred years. Even in our own country, of which, as I have already shown, this elephant was for long ages a native, so abundant are the skeletons and tusks, that there is scarcely a local museum in the kingdom that has not its specimens, dug out of the Pleistocene deposits of the neighborhood. And with this ancient elephant there were meetly associated in Britain, as on the northern continents generally all around the world, many other mammals of corresponding magnitude. “Grand indeed,” says an English naturalist, “was the fauna of the British islands in those early days. Tigers as large again as the biggest Asiatic species lurked in the ancient thickets; elephants of nearly twice the bulk of the largest individuals that now exist in Af-

rica or Ceylon roamed in herds; at least two specimens of rhinoceros forced their way through the primeval forest; and the lakes and rivers were tenanted by hippopotami as bulky, and with as great tusks, as those of Africa." The massive cave-bear and large cave-hyæna belonged to the same formidable group, with at least two species of great oxen (*Bos longifrons* and *Bos primigenius*), with a horse of smaller size, and an elk (*Megaceros Hibernicus*) that stood ten feet four inches in height. Truly this Tertiary age—this third and last of the great geologic periods—was peculiarly the age of great 'beasts of the earth after their kind, and of cattle after their kind.'

"Let me yet further remark, that in each of these three great periods we find, with respect to the class of existences, vegetable or animal, by which they were most prominently characterized, certain well marked culminating points together, if I may so express myself,—twilig't periods of morning dawn and evening decline."

One obvious objection to this view is that it is opposed to the view given for observance of the Sabbath. This objection Mr M. disposes of as follows:

"I have failed to see any force in the objection. God the Creator, who wrought during six periods, rested during the seventh period; and as we have no evidence whatever that he recommenced his work of creation,—as, on the contrary, man seems to be the last formed of creatures,—God may be resting still. The presumption is strong that his Sabbath is an extended period, not a natural day, and that the work of Redemption is his Sabbath day's work. And so I cannot see that it in the least interferes with the integrity of the reason rendered to read it as follows:—Work during six periods, and rest on the seventh; for in six periods the Lord created the heavens and the earth, and on the seventh period *He* rested. The Divine periods may have been very great,—the human periods very small; just as a vast continent or the huge earth itself is very great, and a map or geographical globe very small. But if in the map or globe the proportions be faithfully maintained, and the scale, though a minute one, be true in all its parts and applications, we pronounce the map or globe, notwithstanding the smallness of its size, a faithful copy. Were man's Sabbaths to be kept as enjoined, and in the Divine proportions, it would scarcely interfere with the logic of the "reason annexed to the fourth commandment," though in this matter, as in all others in which man can be an imitator of God, the imitation should be a miniature one.

The work of Redemption may, I repeat, be the work of God's Sabbath day. What, I ask, viewed as a whole, is the prominent characteristic of geologic history, or of that corresponding history of creation which forms the grandly fashioned vestibule of the sacred volume? Of both alike the leading characteristic is progress. In both alike do we find an upward progress from dead matter to the humbler forms of vitality, and from thence to the higher. And after great cattle and beasts of the earth had, in due order, succeeded inanimate plants, sea monsters, and moving creatures that had life, the moral agent, man, enters upon the scene. Previous to his appearance on earth, each succeeding elevation in the long upward march had been a result of creation. The creative fiat went forth, and dead matter came into existence. The creative fiat went fourth, and plants, with the lower animal forms, came into existence. The creative fiat went forth, and the oviparous animals,—birds and reptiles,—came into existence. The creative fiat went fourth, and the mammiferous animals,—cattle and beasts of the earth,—came into existence. And, finally, last in the series, the creative fiat went forth, and responsible, immortal man, came into existence. But has the course of progress come, in consequence, to a close? No. God's work of elevating, raising, heightening,—of making the high in due progression succeed the low,—still goes on. But man's responsibility, his immortality, his God-implanted instincts respecting an eternal future, forbid that that work of elevation and progress should be, as in all the other instances, a work of creation. To create would be to supersede. God's work of elevation *now* is the work of fitting and preparing peccable, imperfect man for a perfect, impeccable, future state. God's seventh day's work is the work of Redemption. And, read in this light, his reason vouchsafed to man for the institution of the Sabbath is found to yield a meaning of peculiar breadth and emphasis. God, it seems to say, rests on his Sabbath from his creative labors, in order that by

his Sabbath day's work he may save and elevate you. Rest ye also on your Sabbaths, that through your co-operation with him in this great work ye may be elevated and saved. Made originally in the image of God, let God be your pattern and example. Engaged in your material and temporal employments, labor in the proportions in which he laboured; but, in order that you may enjoy an eternal future with him, rest also in the proportions in which he rests."

So far from regarding the statement of "God's resting on the seventh day" as establishing the conclusion that "the days" of the first chapter of Genesis were natural days, we humbly think that it favors a contrary conclusion.—It will be agreed that God's resting meant merely his *ceasing to create*.—Now we ask for how long a period did God cease from his work of creation? Was it merely for a period of twenty-four hours or was it during the whole of the present era? The teachings of Geology as well as of Scripture alike lead to the conclusion that there have been no creations on the earth since the formation of man. The resting of God we think then lasts through the present era, in which he is carrying on the work of redemption, which, compared with the work in which he was engaged during previous periods, may well be regarded as his Sabbath day work. Besides the fact that, in the description of the work of the seventh day, the sacred writer omits the formula used regarding the other days. "The evening and the morning were the first, &c., day" seems to indicate that it is a period not yet closed.

The farther exposition of the author's view we must reserve for another No.

ELLA CLINTON, or by their fruits ye shall know them. By Cousin Martha. Philadelphia Presbyterian Board of Publication.

This is an interesting narrative designed to lead the young to the Saviour. It represents an orphan child, of strong passions, but through the influence of a pious schoolmistress taught to yield her heart to Jesus and thus to obtain the victory over herself. It thus affords valuable instruction for the young in divine things, but is also valuable to teachers and those who have the charge of children, by showing the most effectual means of training the young in the fear of God. It particularly exemplifies what may be accomplished by the faithful week-day teacher in promoting the religious interests of the young under their care. We subjoin an extract:—

One evening, Mary Young lingered behind her young companions, and when Miss Layton kindly inquired if she wished to speak to her, she burst into tears, exclaiming, "O Miss Layton, I am such a sinner! what shall I do?"

"'If any man sin, we have an Advocate with the Father Jesus Christ the righteous.' 'Who his own self bare our sins in his own body on the tree.' 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' 'Believe on the Lord Jesus Christ, and thou shalt be saved.' These are the answers given you in God's own word, Mary."

"But are they meant for *me*, Miss Layton?"

"Surely, Mary; why not for you as well as for another?"

"Because I am so very wicked, and have put off repentance so long?"

"Jesus said, 'I came not to call the righteous but sinners to repentance,' and, 'Him that cometh unto me I will in no wise cast out.'"

"But, O Miss Layton, I am *so* vile, *so* wicked, I've sinned against him so long and so often, that I'm not *fit* to come to him, I don't *dare* to come."

"I would not have you think any better of yourself, Mary. You are just as vile and sinful as you have said—yes, even far *more* wicked than you think—but it was just such as you that Jesus came to call. Just such ruined, helpless, undone sinners; and the more you feel your sinfulness, the more conscious you are of your

lost and ruined condition, the more you feel your need of him, the more willing he is to receive you."

"But I am so wicked, my heart is so hard, and when I kneel down to pray, and remember what a holy God I am going to speak to, and that he sees my heart and knows how hard and full of sin it is, I am afraid to say one word. I don't *dare* to pray, for it seems like mocking him."

"You might well be afraid to come, if you had to come in your own name, Mary, but even you may dare to come in the name of Jesus, since he tells us that it was just such sinners he came to seek and to save; and you need not fear to come, weak and helpless as you are, for does he not say, 'Let him take hold of my strength that he may make peace with me, and he *shall* make peace with me? You have no strength to help yourself, you must just look to Jesus. Take hold of Christ."

"O Miss Layton, *dare* I come just as I am—with such a hard heart? Must I not wait till I feel my sinfulness more? I don't feel half so sorry for my sins as I ought to."

"Come just as you are, Mary; you will never grow any better by staying away; and do you expect to make yourself more acceptable to God by continuing longer in rebellion against him—by continuing to refuse to obey his command, 'My son, give me thine heart?'"

"But my heart is so *very* hard, so unfeeling; it seems to me that I ought to feel more sorry for my sins."

"I don't deny, Mary, that you ought indeed to feel more sorrow on account of your sins, but that need not keep you from Christ; if you wait for more feeling, you will never get it. Come *now*, just as you are. '*Now* is the accepted time, *now* is the day of salvation.'"

"But it seems to me there never was such a sinner; will Jesus receive me?"

"He says, 'Look unto me and be ye saved, all ye ends of the earth. He says, 'I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.' And again, 'Him that cometh unto me I will in no wise cast out.' Do you doubt his word?"

"O Miss Layton, what must I do?"

"Just go and tell God what you have been telling me, that you are a lost, ruined, helpless, undone sinner, utterly unable to help yourself, or make yourself any better; cast yourself entirely upon his mercy, pleading for salvation only through the blood and merits of Jesus Christ. He will not reject you; you need not fear, for none ever came to him in the appointed way and was refused. 'I will in *no wise* cast out.' You have the word of him who cannot lie."

"When shall I do it, Miss Layton?"

"Now; this moment; the present only is yours."

They knelt down, and most earnestly did Miss Layton plead with God for her young friend, that he would pardon her sins, that he would wash them all away in the blood of the Saviour, that he would enable her to lay hold by faith upon Christ, and trust in him alone for salvation. And Mary prayed for herself, confessing in broken words, and with many sighs and tears, her great sinfulness, her entire helplessness, and pleading for mercy only for the sake of Christ.

From that day there was a marked change in Mary Young. An amiable girl she had always been, but now much more so; so willing to do a kindness to any one, ever ready to deny herself that she might give pleasure to others, and so conscientious, so afraid to do wrong, seeming ever to feel herself in the presence of God, so meek and humble, and with a heart so full of love to Jesus, ever striving to lead her young friends to a like precious faith. The language of her heart was,

"Now will I tell to sinners round,

What a dear Saviour I have found,"

CHILDREN OF ABRAHAM, or sketches of Jewish converts, being in part a sequel to Leila Ada. Philadelphia, Presbyterian Board of Publication.

Though the Jews as a body have for the present been cast off, yet in every

age since the days of the Apostles, there has been "a remnant according to the election of grace." There have always been some from among the "children of Abraham" to embrace Him whom their fathers crucified. Some of these have been in life and death beautiful examples of the power of Divine grace. The present little volume contains a number of deeply interesting sketches of such converts, some of them relations of Leila Ada. We commend the volume to all. Sympathies are enlisted on behalf of God's ancient people. Among the sketches is one of a different character. It exhibits the death of a young girl, a relation of Leila Ada's, and of similarly amiable character, enlightened to see her need as a sinner before God, and earnestly enquiring after the truth—"feeling for God if haply she might find him" but still unacquainted with the true character and work of Jesus of Nazareth. The narrative is peculiarly interesting as showing the difficulties of many candid and enquiring minds among the Jews, as also the insufficiency of Judaism to meet the claims of an enlightened conscience in view of the realities of eternity. We have therefore transferred it to our Religious Miscellany for this month.

DOMESTIC DUTIES: or, the family a nursery for earth and heaven. By Rev R. W. Bailey. Presbyterian Board of Publication. Pp. 120.

The subject of this little treatise is one of paramount importance. The right discharge of the duties of the family circle lies at the very foundation of the welfare of men, either as individuals or in Society. The present volume treats in a clear and simple way the relative duties of the members of the family, and contains valuable instruction for husbands and wives, parents and children.

Religious Miscellany.

LYDIA.

In painful contrast with the preceding death-bed scene, is the following account of the dying exercises of a lovely and intelligent young Jewess, an aunt of Leila Ada, who had no knowledge of salvation by Jesus Christ. How sad to read her expressions of doubt and uncertainty, and her painful apprehensions as to her future being! How thankful should we be for the gospel by which life and immortality are brought to light; and how deeply should we feel, and how earnestly should we pray for the children of Abraham, who know not Abraham's Saviour!

Judaism, in its highest developments, is a weak, unsatisfying thing. It offers no rational means for a sinner's acceptance with God. And when the body fails, and the spirit stands with spreading wings upon the outmost portals of earth, ready to take its flight into that eternity which is seen so dim and dark before it, it can hardly look onward

without an anxious shudder;—for what fear may lie beyond it? The dying may repeat the appointed prayers;—she may linger amidst hope and despair on the poor expectation, "My death must be an atonement for my sins;"—she may plead the "merits of her ancestors; of Abraham, and Isaac, and Jacob; of Sarah, and Rebekah, and Rachel, and the rest of the holy mothers;"—she may plead the merit of her own charities, and even of the books she has read;—but all will produce small comfort. Even at the best, by her own creed, her soul is not to expect rest. A purification by fire awaits her, from which hell, the prayers and alms of her family are necessary to free her spirit.

Surrounded with every comfort that money could procure, lay Lydia upon her sick-bed. Pallor sat upon her young face; she was but eighteen; a brilliant hectic glowed on her cheek; her eyes were bright with a fire that was fast consuming her; her long hair, which would

break free from the little cap that seemed too fragile to confine it, was damp with the dews of death. She was alone. For the physician had just gone, and the nurse had left the room to consult with him and Lydia's mother. Her white hands were crossed on her bosom; her eyes were closed; her lips moved as if in silent prayer.

Her brother, the father of Leila Ada, stepped lightly into the room, and laid his hand lovingly on the young sufferer's head and stroked back the hair from her forehead. Her eyes softly opened. Folding her arms around him fondly, as he stooped to kiss her she strained him to her bosom, while affectionate tears fell like rain from her eyes.

"How are you now, Lydia?" said her brother, striving to check the warm tears.

"I shall die! I always knew it. Now I am quite sure of it."

"God forbid! I can never let you go. You must not die!"

"Hush! dear Abraham. The doctor has just left with mamma. They thought me asleep; but I heard all. There is no hope whatever. He can only give me ease, and lengthen my life for a little while. But I knew it from the first," she pursued sadly.

Her brother could answer nothing. He loved Lydia so dearly, and to lose her was very dreadful. He would not believe such a sorrow could menace him.

"Oh! Abraham," she said, again pressing him, "I wish I had never been born! Dying is a horrid thing."

"But we must submit to it, Lydia. It is a way through which we must pass to heaven."

"Ah! to heaven! I shouldn't care if I knew I was going there directly. It is not the pain of dying that I mind. I don't mind that, worth speaking of—though I suffer a great deal sometimes—because it will end."

"But I believe you will go to heaven, as soon as your spirit leaves us, Lydia. I feel quite sure of that. If you should not be taken there, who of us all could hope for it? Your life has been entirely pure and holy, as God commands."

"I have tried to serve Him and be good. Oh! if Messiah would but come to set us right, and reign over us for ever! Why, why, Abraham, should those things which are of the most importance for us to know, be the most secret and mysterious! Even to go to hell, as the Rabbins say, and be judged there eleven

months—Oh! what suffering! I cannot bear it! And as Rabbi Albali said to his disciples, 'How do I know how I may feel while I am there? May not the agony arouse me to rebellion, cause me to curse God, and thus be lost forever?'"

"For my own part, I believe nothing of the kind," replied her brother. "I believe the soul goes at once to heaven."

"I am so unhappy. I know not what to do," and she tossed restlessly. "Lead me out in the snow," she pursued in a mournful voice that her brother never forgot, and directing her eyes to the window; "I think I shall feel better in the cold!"

He tried to soothe her. He was not very religious, and Judaism supplies few comfortable suggestions; but he said the best he could think of.

"Oh!" she exclaimed, "it is very beautiful! very! But the reality is dreadful. It's of no use to think these lovely thoughts about God, when you cannot feel any rest notwithstanding." She ceased for a moment. "Oh, this fever!—my head!—do press my head!—I have hurt myself thinking." And with a flood of tears she buried her face in the white pillows. Just at this time her mother returned to the room.

"Speak to her; I cannot," said her brother.

"My own dear Lydia!" said her mother, bending over her.

Slowly she raised her eyes and smiled. "My sweet mamma! How good you are! I am glad you have come!"

"I wish I could do something to make you better."

"Oh, if you could!" she said, quickly. But after a moment she resumed sadly, "Death would yet come at last. I wonder any one can be happy when they know this."

"My dear! why will you kill us all by exciting yourself this way! It is my belief that even now you might be made well again if you would keep quiet. Nothing could do worse than what you do. Give yourself calmly up to God, and you will be safe."

Oh! mamma, I am so very unhappy; have patience with me."

"My dear, you have kept the law, the Rabbis are fasting and praying for you, and making vows for your sake; a special prayer will be read in several synagogues. If you die, you will certainly be taken to heaven. I shouldn't be the least afraid to die like you."

"No, mamma; and I am sure God would take you to himself; quite sure. My reason tells me I do wrong, I ought to trust patiently, because I have done what I could, and yet I feel so troubled; I cannot be happy. Either there is nothing in my mind, or else it is full of hateful thoughts and pictures of the future. Mamma, you have been very, very kind, and I have been happier than any one till now; but now I wish you had never had such a child as Lydia."

"Lydia, you should not speak so!"

"Forgive me!" she said, forming her lips to signify she wanted a kiss as a silent pledge of the renewed affection. "But, mamma, let me tell you how dreadful it is to be as I am. I am dying, and my soul—Oh! that must live for ever; whatever you say, I am not sure where;" there was a pause; for her mother hardly knew how to infuse the wished-for certainty and rest into a spirit so troubled. "You say I am certain of going to the paradise of God and angels. If I only *knew* I should! It seems cruel to create a being to make it suffer as I do; indeed it does. Indeed I cannot like God. I couldn't use anybody so. I don't know what to make of such a life. I won't believe there is a God!" and Lydia burst into a passion of tears.

I believe it was in this fit of weeping that a Rabbi was announced.

"I do not wish to see him," said Lydia. "He makes me feel worse. I cannot believe what he says."

"Try to resign yourself more," said her mother. "You hardly think Abraham, and Isaac, and Jacob, felt as you do?"

"No, mamma. But there was a difference. God told them he would save them, did he not?"

"And so he has every Jew; that was the promise made to Abraham."

"Yes; you are right," she returned, pensively. "I will try not to sin as I have about it. But we have no high priest to atone for us, and no sacrifices, except what the Rabbis have directed, and this made me doubt. And the Bible is so different from Rabbis; and it is my soul, mamma, that is concerned. You know several of our very wisest teachers have felt quite as wretched as I do."

"Yes, my dear; but that must be no excuse if they proved weak in the moment of final trial and conquest. It is

very wicked to doubt the wisdom of Jehovah."

"I know it," she replied; "I will try to do better. Pray for me."

After a short sleep Lydia woke. A profound and touching sadness was expressed in the depths of her eyes, lit up too, as they were, by the fever that was taking her away. Suddenly they brightened, and her lips were wreathed in a gay smile.

"Oh! mamma, I'm so glad you are here. I feel surprisingly well. I am confident I'm much better, since that last medicine. I shall get up at once."

That was a wondrous evening. Lydia's conversation flashed with brilliant thought. She played—and even sung—such singing! "She sang like a seraph." Love blinded her parents to the reality. They were bewildered with exultation. That voice—those bright imaginations—that dazzling flow of language!

Her head droops heavily upon her bosom—her breathing quickens—she has fainted!—"Help! support her!—she is dying!" shrieks the frightened mother. They gather around her, and bathe her pale face and motionless hands. She recovers a little.

"Mamma, what is this?"

They bear her to her room; and there on her bed she lies, silent and still as a piece of sculpture.

Starry solemn midnight arrives, and then Lydia is able to speak again.

"Do you think I shall die, mamma?"

"It is my fear, darling. It would be mistaken kindness if I were to tell you it is not."

"Oh! mamma, I'm afraid to die! I have been very happy here; and now—Earth will still be as fair, and the silent moon will still ride on as beautifully, and my flowers will still bloom when I am gone. It is dreadful to know nothing about the future."

Morning dawned. A Rabbi and other Jews came to see her.

"Is it well with the child?" asked one.

Lydia heard the words. Oh! sir, you have taught me much that is good, but the most important thing of all you have left undone—I am dying now—you never taught me how to die."

"These thoughts are not the offspring of Jehovah's counsels. I have laid down to you the same rules as those obeyed

by our lawgivers, prophets and holy ones." Stretching forth his hands over her, he pursued: "Comfort, O Lord God! the mourners of Zion, and the mourners of Jerusalem! Blessed art thou, O Lord! the comforter of Zion, and the builder of Jerusalem!"

"I have no comfort," said Lydia.

"Perhaps to sing with thee may comfort thee—pray!—pray while we sing," said the Rabbi.

And in low, mournful, but rapid notes, he and the other Jews sang one of the sacred chants most dear to Israel. It is one of their very loveliest; while the music, grand, yet plaintive, has a sweet effect upon the listener.

Her brother stood over her, weeping

"You will remember to see that the Kaddish* is said for me." †

"Be sure I will."

"Are you ready to depart into the elements?" asked the Rabbi.

"I wish to be left alone!" replied Lydia, rather quickly, and unmistakably expressing her desire that *he* should speak to her no more.

"It's Satan!" he said, coolly. "It's Satan has entered into her."

"Nothing of that kind, indeed!" her brother dared to say.

"I tell you it is," returned the Rabbi. "The Evil One has power over her! We must conquer him."

"Mother," said her brother, "with all due reverence for our Rabbis, I declare this cannot be. I do not believe in what he says. It is no way to increase Lydia's peace. She is more nervous, than in danger about her soul—that is my belief."

The Rabbi was a learned Cabbalist; he replied:—

"Son! you know nothing of the mysteries of spirit, nor the influences to be dissolved before we fully attain the eternal concentrated elements of Life and Intellect. Evil spirits exist everywhere, and have a power which only learning and piety can withstand. Peace!"

He began making various mystic signs, and calling to different invisible spirits by name; seemingly about to commence the occult invocation in the dialect of the Cabbala. Lydia could endure the outrage no longer.

"Mamma!" she exclaimed, "I command this to cease: or I protest I will, at any hazard, be led from the room. I wish to be alone!"

"Very well; I think it best; you shall," answered her mother.

Whereupon the Rabbi and the rest were, as civilly as possible, bowed out.

Lydia was dying—dying fast.

"Is my precious one quite happy now?" asked her mother.

"Dear mamma!" she said, smilingly, and moving her hand as though she fain would embrace her once more. For if Lydia's heart felt desolate, it still beat quick with love and hope for those dear to her. She paused a little, and then proceeded in a low, sad voice; "The dove can find its ark, the lamb its fold. I, that have immortality, can find no place of rest."

"You will be in Paradise soon, Lydia. I know it. Else God is not God, nor true!" said her mother, vehemently.

"Hush, dear! We must not murmur, but submit. O God, my Father! Thou makest me now to pass into eternity before thy presence. I have served thee as well as I knew. Oh! be merciful to me!"

Her eyes closed as they had been before, and she lay quite still, and breathing soft and low.

"Oh! if she is not taken to heaven, I will never go there!" sobbed her mother, passionately, to one of the family in an adjoining room.

Lydia was now losing hold of all earthly things. She lay almost motionless; her breathing became fainter; with a gradually lengthening pause between each respiration. Her father took up a book, and began reading the prayers for the dying. Lydia lay perfectly silent—life was ebbing in one last out-welling gush to the ocean of eternity. In the midst of the prayers she moved her lips—her mother thought it was to request something.

"What do you want, my dear?" she said.

"Nothing but heaven," replied Lydia, clearly and softly, and without opening her eyes.

They saw she was just passing from death unto life. Her father ceased. There was a dead silence, except a stifled sobbing. Then this was hushed for the solemn stillness of that chamber where time is dissolving into eternity.

A spasm convulsed her features. Her eyes rolled, opened a little, then closed, and remained fixed. A bright crimson flooded her face and neck. The convul-

* A Jewish prayer for the dead.

sion was past. Her face was calm and serene as in health.

"Lydia, love!" whispered her mother. She did not reply. "Lydia!" she said again. Neither did she now answer. "Lydia!" she whispered once more. Her lips moved a little. She did not speak.

Her mother repeated in the sublime language in which it was originally written, that beautiful verse:—

"But though I should even walk
Through the shadowy vale of death,
I will advance and fear not,
For thou art with me;
Thy rod and thy staff
Are my support for ever."

She finished. Lydia pronounced, emphatically, the Hebrew word *hen*,—yes!

Her spirit was fluttering upon the wing, ready to launch on its bright and emboldened flight above the bars of its prison-house. Falling upon his knees by the bed-side, her brother whispered softly in her ear:—

"Into thy hands, O Lord, I commit my spirit."

"Into thy hands, O Lord, I commit my spirit," she said after him, faintly and brokenly—her voice was faltering in death. It was her last effort. Directly afterwards she ceased to breathe.

THE MIND OF JESUS.

COMPASSION.

"I have compassion on the multitude."—
Mark, viii.

What a pattern to His people, the tender compassion of Jesus! He found the world He came to save, a moral Bethesda. The wail of suffering humanity was every where borne to His ear. It was His delight to walk its porches, to pity, relieve, comfort, save! The faintest cry of misery arrested His footsteps—stirred a ripple in this fountain of Infinite Love. Was it a leper,—that dreaded name which entailed a life-long exile from friendly looks and kindly words? There was *One*, at least, who had tones and deeds of tenderness for the outcast, "*Jesus*, being moved with compassion, put forth His hand, and touched him." Was it some blind beggars on the Jericho highway, groping in darkness, pleading for help? "*Jesus* stood still, and had compassion on them, and touched their eyes!" Was it the speechless pleadings of a widow's tears at the gate

of Nain, when she followed her earthly pride and prop to the grave? "When the *Lord* saw her, He had compassion on her, and said, Weep not!" Even when He rebukes, the bow of compassion is seen in the cloud, or rather, that cloud, as it passes, dissolves in a rain-shower of mercy. He pronounces Jerusalem "*desolate*," but the doom is uttered amid a flood of anguished sorrow!

Reader! do the compassionate words and deeds of a tender Saviour find any feeble echo and transcript in yours? As you traverse in thought the wastes of human wretchedness, does the spectacle give rise, not to the mere emotional feeling which weeps itself away in sentimental tears, but to an earnest desire to do something to mitigate the sufferings of woe-worn humanity? How vast and world-wide the claims of your compassion!—now near, now at a distance—the unmet and unanswered cry of perishing millions abroad—the heathendom which lies unsuccessful at your own door—the public charity languishing—the mission staff dwarfed and crippled from lack of needful funds—a suffering district—a starving family—a poor neighbor—a helpless orphan—it may be, some crowded hovel, where misery and vice run riot—or some lonely sick chamber, where the dim lamp has been wasting for dreary nights—or some desolate home which death has entered, where "Joseph is not, and Simeon is not," and where some sobbing heart, under the tattered garb of poverty, mourns, unsolaced and unpitied, its, "loved and lost." Are there none such within your reach, to whom a trifling pittance would be as an angel of mercy? How it would hallow and enhance all you possess, were you to seek to live as almoner of Jehovah's bounties! If He has given you of this world's substance, remember it is bestowed, not to be greedily hoarded or lavishly squandered. Property and wealth are talents to be traded on and laid out for the good of others—sacred trusts, not selfishly to be enjoyed, but generously to be employed.

"The poor are the representatives of Jesus, their wants He considers as His own," and He will recompense accordingly. The feeblest expression of Christian pity and love, though it be but the widow's mite, or the cup of cold water, or the kindly look and word when there is neither mite nor cup to give, yet, if done in His name, it is entered in the

“book of life” as a “loan to the Lord;” and in that day when “the books are opened,” the loan will be paid back with usury.

“ARM YOURSELVES LIKEWISE WITH THE SAME MIND.”

SCRIPTURE ILLUSTRATIONS

WRITING BOOKS.

JOB xix. 23, 24.

“Oh that my words were now written! Oh that they were printed [*written*] in a book! That they were graven with an iron pen and lead in the rock for ever!”

JEREMIAH xvii. 13.

“They that depart from me shall be written in the earth.” (See also Psalm lxxix. 28.)

JOHN viii. 6. 1

“Jesus stooped down, and with his finger wrote on the ground.”

In Barbary, children are taught to write on smooth thin boards, daubed over with whiting, which may be wiped off or renewed at pleasure; and in India, children write their lesson with their fingers on the ground, the pavement being for that purpose strewed all over with very fine sand. When the pavement is full, they put the writings out, and, if necessary, strew new sand from a little heap before them. Thus Jeremiah, says, that they who depart from the Lord shall be written in the earth,—as soon be blotted out and forgotten, as the writing of a child upon the sand.

In Arabia (where Job lived), some writings are found engraved in the natural rock. Near Sinai, are some mountains called the *Written Mountains*; en-

graved with a pointed instrument in ancient, and now unknown characters. Some other inscriptions in the wilderness are stained, or printed in the rocks; and this staining sinks some depth into the stone, and is extremely durable. And this may be the graving with *lead* (as our translation renders it), to which Job refers. “Oh!” he exclaims, “that my words were written!”—not upon sand, but in a book; yet since that too is liable to injury, let them be graven with an iron pen, or stained, in the rock for ever!—*Harmer's Observations*, vol. iii., pp. 122, 123, note; 59, 64-66.

WRITING-TABLES.

HABAKKUK iii. 2.

“Write the vision, and make it plain upon tables, that he may run that readeth it.”

In this verse, there is an allusion to an eastern practice. Writing-tables were used in very ancient times in the East. They were made of wood, consisted of two, three, or five leaves, and were covered with wax; on this, impressions were easily made; they lasted long, and were very legible. It was also a custom among the Romans, for the public affairs of every year to be committed to writing by the high-priest, and published on a table. Such tables were exposed to public view, so that the people might have an opportunity of becoming acquainted with their contents. It was usual, moreover, to suspend laws approved and recorded on tables of brass in their market-places and temples, that they might be seen and read; yea, that he who *ran* might read them.—Extracted from the *Weekly Visitor*.

Children's Corner.

SCRIPTURE EXERCISE.

Find out from the initials of the names indicated in the following lines, the places where an event occurred which will never be forgotten in this life or that which is to come.

The first takes his rank with the basest of men:

With the wisest, he told what was coming to pass;

From the Fount of all wisdom this knowledge he drew,

And yet he was found more dull than an ass.

The second was one whose neglect was his woe,

Whose all in this world went to ruin and wreck,

Who never was happy, until at the last,
His heart was first broken, then quickly his neck.

The third found a grave in the land of the stranger,

His children than Abram's more numerous grew.

The fourth stayed the hands of the suppliant staying

The hands that an army of aliens o'erthrew.

The next from his townsmen did flee,
and thereafter

Between him and them the billows did
roar :—

Near their grave a monument stood of
his wife ;

But his name in that city was uttered
no more.

The next was a bride, than the fairest
more fair,

Though alas ! of her beauty she quick-
ly was shorn ;

She was bless'd as an angel when she
was wed,

Yet her sorrows began before she was
born.

The next found, though proud, his last
station too high.

A neighbour he thought to have rais-
ed to the skies ;

For this his reward was his own exalta-
tion,

Though bent more to raise up his
neighbour than rise.

The eighth was that man who lived long-
est of all,

The godless he charged with madness
and crime ;

Yet the ninth was the man who died old-
est of all,

And died when his sire was alive in
his prime.

The above Scripture Exercise is from the *United Presbyterian Juvenile Magazine*. As most of our Juvenile readers will not have seen that publication, we will be happy to publish any answers received from them, if forwarded to us before the 20th of this month.—[ED. INSTRUCTOR.]

HOW TO COME TO JESUS.

"Suffer little children to come unto me."

How can you go to Jesus now that he is no longer on the earth to take you in his arms and bless you? You cannot see him and hear his voice as those little ones saw and heard. Yet, indeed, Jesus is still saying, "Suffer little children to come unto me;" and you are welcome. It must be the heart that goes to the Saviour; the thoughts of that heart must always be going out to Jesus. Just as you feel to an absent friend, whom you cannot see, so you should feel to Christ.

There was once a child who was separated from his papa, and who was so well able to keep him in his mind that it

consoled him many a time for the sorrow of absence. His name was Frank and he was born in that hot country, on the continent of Asia, called India. He had no mamma; and three little sisters, who had once played with Frank, were buried out of sight, and their souls were gone to the Friend of little children; so that Frank was the only one left to his father, and very dearly did the child and his papa love one another. He had no play-fellows of his own age, but he did not need them. He was a quiet boy; and, from his ill health, he did not love rough play, but was always happy to listen to the stories which his father told him or to sit by his side, whilst he wrote, looking up every now and then into his face, but never disturbing him by talking or noise. He told his papa all his thoughts, and hid nothing from him; and wisely and tenderly did the good parent train his little one, trying to win him to love the Saviour and to give his young heart to him.

But no care or love could make the roses bloom in Frank's pale cheeks, and soon the doctor said that if the boy did not leave India he would die. There are but few English children who can bear the heat of Calcutta, the town in which Frank's father lived; and it was decided at last that he should go to England to be educated. The day came for him to say farewell to his Indian home and his dear papa, who could not leave his business at Calcutta, but who loved his child too well to wish to keep him in so unhealthy a country. A lady who was going to England took charge of Frank; but she had children of her own, and both she and they thought him a strange dull boy, so that he was left much alone during the long voyage. For some time he was very sad, and used to sit and cry as he thought of his dear papa and the long time that must pass before they could meet again, and it seemed to him that it would be hard work to be a good boy now that he had no father near to warn him and to watch over him.

There was an old sailor on board the ship, who pitied the little pale child, and often he would sit and tell him stories, and explain to him the many wonderful sights of the great deep sea over which they were voyaging; and soon Frank told the good old sailor of his trouble, and how he thought that he could never, never be happy, he feared never good,

again, because he had no papa to teach him. But the sailor told him that this was wrong, for if he did truly love his father he might go to him in thought, and almost fancy him near all the day long. He might do everything he had taught him just as if he were present, never forgetting the prayer and the text of scripture morning and evening, and trying also to conquer selfish discontented tempers. Then he might write down his thoughts, he told him, his temptations, and his trials; and when he did this, and thought of his absent papa, he would almost feel that he was with him, not his body indeed, but better than the body, his heart and soul.

And Frank found the sailor's words true, for sometimes during that long voyage the little boy's thoughts were so much with his father, and he lived so truly as if he saw him, that he began to enjoy what he called his heart visits to India; and he proved that to those who really love, it is not needful to be with one another in order to enjoy intercourse; thus you see how little Frank was constantly going to his father, as truly as if he had run into his open arms and nestled in his loving bosom.

Just so you may go to Jesus. He is not to be seen with your eyes; but you in his Spirit he is always present that he is in Heaven to hear and to watch over and love you. Read of him in the Bible, and as you read think of his great love to you in dying on the cross, and let your heart go to him; and pray that he would make you his dear child, and not only suffer you to come to him on earth, but take you, whenever you may leave it to his home in heaven.—*Daily Thoughts for a Child, by Mrs. Geldart.*

"DEAR MOTHER, DO NOT DIE."
BY JESSIE GLENN.

How beautiful and pure is the love of childhood! The writer was struck with this a short time since, when her little four-years boy asked, "Mamma, why did they put baby in the ground?" Upon being told that it was because it was dead, he said, "What does *dead* mean? Will you die, mamma?" Upon being answered in the affirmative, he burst into tears, and weeping bitterly, exclaimed, "Oh, do not die, mamma! I do not want you to die, and be put in the ground; for what would I do without you? Oh, don't die, mamma; but keep

your eyes open, and stay with me" And long after, we could distinguish 'mid his sobs the words, "Don't die! don't die!"

"O mother! why did people take
Our baby dear away?
Why did they shut him in the ground,
Where he no more could play?"

"You say he died; but what is *dead*?
What does that strange word mean?
Do all the dead be hid away
Beneath the grass so green?"

"And will you die too, mother dear,
And go away from me?
Will your eyes close as brother's did,
And can you never see?"

"Oh, do not die, my dear mamma;
See, how it makes me cry!
Oh, do not leave your little boy;
Dear mother, do not die."

"Then do not go; but stay with me,
And with my father dear;
For if they put you in the ground,
'T would be so lonely here."

"So keep your eyes wide open, now,
Then you can always stay!
What would your little "kitten" do
If you should go away?"

"I'd cry all day! I'd cry all night!
My heart would heavy be;
For I would have no mother dear,
'To kiss and care for me."

Sweet child! she kissed his little cheek,
And pressed him to her heart;
For then she felt how he would grieve,
If they were called to part.

She knew how death could make one feel
For *some she loved* had died;
It left a wound upon her heart,
Cold shadows by her side.

But then she prayed, if grieve he must,
That Christ would give relief;
His spirit sanctify the soul,
And change to *faith* each grief.

AN INDIAN BOY.

A missionary in India, passing one day through the school-room, observed a little boy engaged in prayer, and overheard him saying, "O Lord Jesus, I thank thee for sending big ship into my country, and wicked men to steal me and bring me here, that I might hear about thee and now, Lord Jesus, I have one great favour to ask thee. Please to send wicked men with another big ship, and let them catch my father, and my mother

and bring them to this country, that they may hear the missionaries preach, and love thee."

The missionary, in a few days after, saw him standing on the sea shore, looking very intently as the ships came in.

"What are you looking at, Tom?"

"I am looking to see if Jesus Christ answers my prayer."

For two years he was seen, day after day, watching the arrival of every ship. One day, as the missionary was viewing him, he observed him capering about, and exhibiting the liveliest joy.

"Well, Tom, what occasions so much joy?"

"Oh, Jesus Christ answers prayer. Father and mother came in that ship."

This was actually the case.

Religious Intelligence.

INDIA.

INTELLIGENCE OF MISSIONS IN BENGAL

The mission premises at Cawnpore, belonging to the Society for the Propagation of the Gospel, have been plundered and burnt.

The mission of the American Presbyterian Board at Allahabad has been destroyed by the mutiny. All the houses have been burnt, the press plundered, school-library, apparatus, &c., made away with. The loss is calculated at £12,000.

The Baptist station at Muttra, about thirty-six miles from Agra, has been destroyed, in common with all the European houses. "It was an infinite mercy," writes Mr Parsons of Agra, "that our dear brother Evans, and two of his native preachers, were in Agra, else there is every fear that their lives would have been sacrificed. But how sad to think that the heartless wretches set fire to the mission-house and chapel, which were consumed, and the whole of our dear brother's furniture, books, and clothes, were burnt or plundered. He is with us, and bears his loss with admirable calmness and submission, chiefly sorrowing for the suspension of his work, and the breaking up for an unknown period of his plans of usefulness."

The Rev F. E. Schneider, of the Church Mission at Agra, writes:—"I cannot tell you how difficult I find it to write this letter. . . . Round about Agra, plunder, and burning of houses, and murder, is so very frequent, that we are not a moment safe. In fact, we bear our life in our hands. Missionary work is at present quite impossible. O pray for us, and the Lord's work in India, and that we may be ready to meet the evil day!"

The Rev James Kennedy of the Lon-

don Missionary Society at Benares, writes:—

"We, at Benares, have no ordinary reason for thankfulness. If the insurrection had broken out a few days sooner than it did, so far as man can judge, this place would be now in the hands of the rebels, our property destroyed, and we ourselves either murdered, or fleeing for our lives. As it is, we have been wonderfully preserved; our native Christians are also safe, and, our property is preserved. We live close to a most bigoted and turbulent city, and yet we have more of the feeling of security than the inhabitants of any other place in the province, Chunar perhaps excepted.

"I need hardly say, that our missionary operations are for a time entirely suspended, our services with the native Christians excepted, and that we cannot expect them to be fully resumed for a considerable time to come. *All our local means, too, are cut off: we can scarcely expect another rupee at such a season of misery and loss; and, so far as our operations are to be carried on, we must entirely depend on the pecuniary aid of our home friends.* Pray do kindly remind our home friends of this.

"So far as we ourselves are concerned, I can truly say that we have been most graciously supported during this season of terror. God has been our refuge and strength, a very present help in the time of trouble. We have felt Him very near us, and have had a peace for which we cannot be too grateful. We behold Him on His throne, and are assured that his great and glorious purposes will be accomplished by these disastrous events."

There is an interesting letter also from Mr Gregson, a Baptist missionary at Benares. He and his brother mis-

sionaries were wonderfully preserved, having been in the mission premises, more than a mile from the part where the mutiny began.

The Rev Dr Duff notices this outbreak at Benares, in one of a series of most interesting letters inserted in the *Edinburgh Witness* :—

“ Benares, the sacred metropolis of Hindoism, was within a hair-breadth of falling into their power ; indeed, its escape seemed like a miraculous interposition of Providence. An intelligent writer in that city, in a letter dated the 14th inst., says,—‘ The more I look on the past, the more I wonder at our preservation. Had any mistake occurred—had a gun missed fire, or had the villains done anything but what they did—we should all have been cut off to a man, and the whole city would have fallen into their hands.’ And when we think that all the British were saved from a cruel death, and the city from destruction, by the sudden and opportune arrival of a small company of only 180 British soldiers, with a commander animated by the spirit and energy of a Clive, the deliverance does seem markedly to be the doing of the Lord, and marvellous in our eyes. I know nothing comparable to it, except some of the miraculous deliverances recorded in the Old Testament history. Still, in the estimation of the natives, the all but desperate state of our affairs at Benares, has given a shock to their confidence in the stability of British power next to that of the fall of D. lhi.”

The Rev Andrew Gordon of the Associate Presbyterian Church at Sialkat, mentions the very trying circumstances in which the missionaries were placed by being left almost unguarded in the midst of peril. He expresses, however, the comfort imparted by strong faith :—

“ For the sake of strengthening the force that is moving against Delhi, and for the defence of other places where there are large treasures, magazines, &c., the European forces have been all removed from Sialkat. At first, when we heard of this about to take place, we felt very much disturbed at the thought of being left apparently at the mercy of a few hundred native soldiers, who, we felt, might rise at any time and kill us. Accordingly, the commanding officer of this station made a great effort to retain

two or three hundred European soldiers, as a kind of guard against the native soldiers rising. But these also left here last night, all but thirty. There were more than one hundred sick Europeans in the hospital here. These have also been removed, except a few who were not able. The officers have also sent away their families, with a few exceptions. The most that remain here now, i.e., of white people, are these thirty soldiers, fifteen or twenty officers, and four families of missionaries, including the Rev Thomas Hunter, who was lately sent here by the Church of Scotland. We have also been advised by some to leave, or at least to send away our families ; but we have not done so yet ; and we all feel rather less inclined to do so than we did a while ago. We have been much in prayer for light as to what we ought to do. We all wish to remain together under these trying circumstances. But our sick child cannot go out on a long journey without a great risk ; therefore, while some of us could go, others could not. Again, it does not clearly appear to be a duty to leave before there has been actually a disturbance and danger here. The most that we can say is, that we have no confidence in the faithfulness of the native regiment at Sialkat, and that there is some danger of companies of the disbanded mutineers coming in here from other stations to plunder and do mischief, while, at the same time, the people at Lahore (the station to which people are going from this) are nearly as uneasy as we are here. Finally, we cannot avail ourselves of funds to enable us to remove. We have funds enough which will be available as soon as these disturbances are over. But just now nobody will exchange money, and nobody will lend. This one circumstance helps to make our course clear, for it is thus rendered necessary for us to remain where we are for the present.

“ Thus our Heavenly Father has removed out of our reach, one after another, every arm of flesh. At first we thought a thousand European soldiers were a great protection. When most of these were marched away we thought it a good thing that two or three hundred were left, and thought with most others that Lahore must be our place of refuge. But now that we are cut off from all these we feel that there is no temptation to trust in them, and that we unre-

servedly and with unspeakable comfort trust in God."

The Rev A. Strawbridge, of the Church Missionary Society, stationed in the Punjab, gives a touching account of the martyr-like spirit of a native Sikh pastor. There is at Amritsar a small congregation of native Christians, of which the Christian Sikh, Daud, ordained by the Bishop of Calcutta some few years back, is the native pastor. Speaking of him, Mr Strawbridge says:—

"Last evening our native pastor, Daud, came to say, that the people of the city were abusing the native Christians, and warning them that their days were now numbered. Upon his being asked, whether he would like to move into the fort, he emphatically said No; but that he would rather die in his house than flee. He gave as his reason the fact, that he daily preached in the city, and exhorted the people not to fear them who can kill the body, but to fear God. Should he then leave, his conduct would be opposed to his teaching, and of course would be without effect. We really felt much strengthened by the words of our dear brother."

The letters from Dr Duff, in the *Edinburgh Witness*, describe the danger through which the inhabitants of Calcutta have passed:—

"Our great infantry station, Barrackpore, lies about twelve miles to the north of Calcutta, and on the same side of the river; our artillery station, Dum Dum, about four or five miles to the north-east. To the south is Fort-William, and beyond it the great Allepore jail, with its thousands of imprisoned desperadoes, guarded by a regiment of native militia; not far from Allepore is Garden Reach, where the ex-King of Oude has been residing with about a thousand armed retainers, the Mussulman population, generally armed also, breathing fanatical vengeance on the 'Infidels,' and praying in their mosques for the success of the Delbi rebels. Calcutta being guarded by native police only, in whom not a particle of confidence can any longer be reposed, seemed to be exposed on all sides to imminent perils, as most of the European soldiers had been sent to the north-west. In this extremity, and in the midst of indescribable panic and alarm, the Government began to enrol the European and East Indian residents as volunteers, to patrol the streets at night, &c. &c. Happily the 78th High-

landers arrived during the week, and their presence helped to act so far as a sedative. Still, while the city was filled with armed citizens, and surrounded on all sides with armed soldiers, all known to be disaffected to the very core, and waiting only for the signal to burst upon the European population in a tempest of massacre and blood, the feeling of uneasiness and insecurity was intense. Many, unable to withstand the pressure any longer, went to pass the night in central places of rendezvous; numbers went into the fort; and numbers more actually went on board the ships and steamers in the river.

"On Sabbath, 14th, the feeling of anxiety rose to a perfect paroxysm. On Saturday night the Brigadier at Barrackpore sent an express to Government House to notify that, from certain information which he had obtained, there was to be a general rising of the Sepoys on Sabbath. Accordingly before the Sabbath dawned, all manner of vehicles were in requisition to convey all the available European forces to Barrackpore and Dum Dum. Those which had been sent to the North by Railway on Saturday, were recalled by a telegraphic message through the night. But the public generally had not any distinct intelligence as to the varied movements; and even if they had, there would be the uttermost uncertainty as to the result. Accordingly, throughout the whole Sabbath-day the wildest and most fearful rumours were circulating in rapid succession.

"The great roads from Barrackpore and Dum Dum unite a little beyond Cornwallis Square, and then pass through it. If there were a rush of murderous ruffians from these military stations, the European residents in that square would have to encounter the first burst of their diabolical fury. It so happened, therefore, that some kind friends, interested in our welfare, wrote to us at daybreak on Sabbath, pointing out the danger, and urging the necessity of our leaving the square. And before breakfast, some friends called in person, to urge the propriety of this course. Still, I did not feel it to be my duty to yield to their expostulations. There were others in the square besides my partner and myself. Near us is the Central Female School of the Church of England, with several lady teachers, and some twenty or thirty boarders,—the Christian converts' house,

with upwards of a dozen inmates,—our old mission home, with its present occupants of the Established Church,—in another house, an English clergyman, with some native Christians,—and in another still, the Lady Superintendent of the Bethune Government School, and her assistants. If one must leave the square, all ought to do so; and I did not consider the alarming intelligence sufficiently substantiated to warrant me to propose to my neighbours a universal abandonment of the square. So I went on with all my ordinary Sabbath duties, altogether in the ordinary way.

“On Sunday, at five P. M., the authorities, backed by the presence of British troops, proceeded to disarm the Sepoys at Barrackpore, Dum Duip, and elsewhere. Through God’s great mercy, the attempt proved successful. This, however, was only known to a few connected with Government House and their friends, so that the panic throughout Sunday night rose to an inconceivable height. With the exception of another couple, Mrs Duff and myself were the only British residents in Cornwallis Square on that night. Faith in Jehovah as our refuge and strength, led us to cling to our post; and we laid us down to sleep as usual; and on Monday morning my remark was, ‘Well, I have not enjoyed such a soft, sweet, refreshing sleep for weeks past.’ Oh, how our hearts rose in adoring gratitude to Him who is the Keeper of Israel, and who slumbers not nor sleeps! Then we soon learned the glad tidings that all the armed Sepoys had everywhere been successfully disarmed; and that, during the night, the ex-King of Oude, with his treasonable courtiers, were quietly arrested, and lodged as prisoners of state in Fort-William.”

The Rev. Robert Hunter, of the Free Church Mission, at present in this country, thus refers to the retarding effect on missions which the revolt is likely to produce, even if soon repressed:—

“On missions its first effect will be disastrous. Already some missions have been swept out of existence, and in many others labour has had to be intermitted; and even when it is renewed, recent events will be found to have raised up new prejudices against the gospel, while inquirers will fear that in casting in their lot with Christians, they are running the risk of being massacred at some future period. What is even more to be deplored, I do not see how, for many a

year to come, a missionary will be able to baptize a youth of high caste in upper or central India, without the risk of a sanguinary outbreak. Hence, for a long period, missionaries must be prepared to labour in very limited fields of operation compared with those they have hitherto enjoyed, and to encounter discouragements more manifold than those that beset them now.”

The Rev. A. La Croix says that the native Christians are everywhere in the greatest consternation, as they expect no mercy at the hands of the rebels if they succeed. That they would receive none has indeed been already proved.

FRANCE.

REPORT OF THE EVANGELICAL CHURCH AT LYONS.—*The Evangelical Church of Lyons* published last 30th of July its yearly report. This document is full of interesting facts. A new place of worship, more commodious and in a better situation than the former, has been opened in presence of 1,200 persons. The Rev. Pastors *Fisch* and *William Monod* successively occupied the pulpit, and their discourses deeply edified this numerous assembly. This is a new means of evangelisation in this important city. The same report contains an account of several conversions. About thirty Romanists have been admitted to the Protestant communion during the last six months. Some of these proselytes were plunged into the profoundest abyss of moral misery. Let us give thanks to the Lord for this happy success, which manifest His power and goodness in the feebleness of His servants!

THE EVANGELICAL ALLIANCE.—A semi-official Berlin journal the *Preussische Correspondenz* has been instructed to inform its readers that—“It is with anxiety and indignation that the King has heard of the restless endeavours being made by certain clergymen and theologians to deter people from attending the meetings about to be held in Berlin by the Evangelical Alliance, with his permission and approbation. His Majesty had therefore commanded the Ober-Kirchenrath to make known to all general superintendents his determination not to allow silence on his part to be misrepresented as consent (to this oppositional movement), but was resolved to leave no opening for doubt on this point.

The King attaches the most lively interest to this assembly, in which he hails and welcomes a manifestation of Christian fraternal spirit as yet unexampled, and of the Providence that presides over the destinies of the Evangelical faith. While far from desiring to impose on any one an attendance at these meetings, the King will as little conceal from every one how much importance he attaches to them, and what auspicious results for the future of the Church he expects from them."

AFRICAN MISSION.—The *Spirit of Missions* gives an interesting account of a journey made by Bishop Payne up the Cavalla river, for purposes of exploration and examination, with a view to the establishment of a station some sixty or seventy miles from the coast:

"The condition of things in the mission is most encouraging, calling for devout thankfulness and most vigorous ef-

fort on the part of the church to push forward the work. Laborers there are doing with their might all that men can do. God is abundantly blessing their labors, while the field expands before their eyes in every direction, inviting them and others to enter in and reap." The Bishop wrote, April 23, "God's special blessing appears to have rested on the efforts of our beloved brother Hoffman, at Cape Palmas. At the Convocation just held in St. Mark's Church, at Easter, *thirty-one* persons were confirmed, and two or three others were prevented by sickness from coming forward. Since that time he informs me that others have expressed their desire for confirmation. Our beautiful little St Mark's is now becoming too small for the congregation attending it. At this station, Cavalla, the congregation continues to average 200—250, and within the past nine months *sixteen* adult heathen have been baptized into the church's fold. Others are hopeful candidates."

Editorial.

CONVENTION OF PRESBYTERIAN SLAVEHOLDERS—THE AMERICAN TRACT SOCIETY AND SLAVERY.

IN our August No. we gave an account of the late meeting of the New School Presbyterian Assembly, at which resolutions were adopted against slaveholding which it was expected would cause the secession of the whole of the Southern Churches. The Southern members then summoned a Convention of those who were desirous of forming an Assembly in which the discussion of slavery "should be utterly eschewed" to meet at Washington on the 27th August. The place of meeting was afterward changed to Richmond, Virginia, as an atmosphere more purely slavery. The Convention has been held at the time appointed. There were present at the first sitting 124 delegates, of whom 54 were clergymen. Sixteen Presbyteries were represented, of which the principal were in Virginia and Tennessee. Some more arrived during the sittings of the Convention. A Committee on Business gave in the following report:—

Whereas, all acts, resolutions, and testimonies of past General Assemblies, and especially the action of the last General Assembly, whereby suspicions and doubts of the good standing and equal rights and privileges of slaveholding members of the Church, or imputations and charges against their Christian character, have been either implied or expressed, are contrary to the example and teaching of Christ and his Apostles, and are a violation of the Constitution of the Presbyterian Church.

And, whereas, the relation of master and servant, in itself considered, or further than the relative duties arising therefrom, and slavery, as an institution of the State, do not properly belong to the Church judicatories as subjects for discussion and enquiry.

And, whereas, in the judgement of this Convention, there is no prospect of the cessation of this agitation of slavery in the General Assembly so long as there are slaveholders in connection with the church; therefore,

Resolved, That we recommend to the Presbyteries in connection with the New School General Assembly of the Presbyterian Church to withdraw from said body.

Resolved, That in the judgement of this Convention, nothing can be made the basis for discipline in the Presbyterian Church which is not specifically referred to in the Constitution, as crime or heresy.

Resolved, That the Assembly of the Presbyterian Church have no power to pronounce a sentence of condemnation on a lower judicatory or individuals for any cause, unless they have been brought before the Assembly in the way presented by the Constitution.

Resolved, That the Convention recommend to all the Presbyteries in the Presbyterian Church, which are opposed to the agitation of slavery in the highest judicatory of the Church, to appoint delegates, in the proportion prescribed by our form of government, for the appointment of Commissioners to the Assembly, to meet in Knoxville, Tenn., on the *third Thursday in May, 1858*, for the purpose of organizing a General Synod under the name of "The United Synod of the Presbyterian Church in the United States of America."

Resolved, That the members of this Convention adhere to and abide by the confession of faith of the Presbyterian Church, as containing the system of doctrine taught in the Holy Scriptures; and that we adhere to the form of government and book of discipline of said church.

These resolutions were adopted with the amendment of striking out the words "New School." It was also resolved to request the Knoxville Presbytery to invite the Old School Assembly to a friendly conference. So there will be henceforth a third Presbyterian General Assembly in the United States, besides the smaller Presbyterian bodies. Whether it will continue to hold its position remains to be seen. The strong probability is that it will become amalgamated with the Old School. The distinctions between the two are too small one would think for them to maintain a separate existence. But here an unexpected difficulty arises, one that may surprise many of our readers, viz., that *many of its members do not regard the Old School as sufficiently pro-slavery*. That body is often indeed regarded by others as extreme in its pro-slavery views, and indeed many of its members are so.—But the body at large is not so. The leading men, who form the public opinion of the body, do not generally defend slavery in itself. They regard it as an evil, but as evil tolerated in the Providence of God, and they adopt the time serving policy in regard to it, that it is not the business of the Church to interfere with it. This however is not sufficiently strong on behalf of slavery for the secessionists of the New School. They want a Church which will regard slavery as right and a good thing in itself—which will declare the relation of master and slave the ordinance of God, as much as the relation of husband and wife, parent and child—that a man has as much right to buy and sell a negro as to marry a wife. In the advocacy of this Dr F. A. Ross of Tennessee, who has already occupied a prominent place in these discussions, and whose course is the more remarkable from his having himself negro blood in him, and having narrowly escaped being a slave himself, took the lead. From the report of the proceedings in the *New York Observer* we give an extract of his speech. After enumerating some other objections to union he adds:—

The Old School must adopt the views of this body on the subject of Slavery. There are but three theories on the subject of slavery, namely:

1. The Sin Theory.
2. The Toleration Theory.
3. The Ordained Theory.

The first is the theory of the abolitionists and maintains that slavery is contrary to the eternal principles of right and wrong as laid down in the Bible. The answer is, that there is no principle of right and wrong apart from the will of God.

The second theory is that slavery is not a sin in itself, but always a condition of natural evil not approved, but only tolerated of God, and that all under it should relieve themselves as soon as possible. The Dr said he would defy any man to prove from the Bible that God only tolerates slavery.

The third view is, that slavery is ordained of God, as a good in his Providence, to the master, to the slave, and to the community so long as He continues it. According to this theory the master is not an outcast nor a subject of pity, but the representative of God in a great work of benevolence. The toleration theory is the Old School view and he did not now wish to join that body. But by forming a strong organization and maintaining this third view, until by its influence the Old School adopted it, they could then form a union of the entire South and the truly conservative of the North, with the only true and safe view of this subject. Dr Ross took a very encouraging view of the prospects of a new organization, owing to geographical position and the peculiarity of its views on the subject of slavery.

It is passing strange that such extreme views should be promulgated in any Ecclesiastical Assembly in the 19th century or any other century. But it seems strange they should be advocated in a portion of the New School, which has always been strongly tinged with anti-slavery sentiments. The *New York Independent* explains the phenomenon thus. The New School from its supposed opposition to slavery has been unpopular at the South, and the adherents of that body being weak there in order to engraft themselves with slave-holders found it necessary even to go beyond their Old School neighbours in their pro-slavery zeal—or as the *Independent* expresses it, to “eat more diet” on behalf of slavery than their rivals. It may also illustrate that strange phenomenon of human nature, by which negroes make the most cruel drivers, genuine Yankees from the free soil of New England, the most oppressive slave-masters, and Dr Ross, who is one-fourth negro, an ultra in the advocacy of negro bondage.

There will be difficulties in the way of union on the part of the Old School. The question of doctrine will raise obstacles, and besides, the Old School, having taken high ground at the time of their division in 1837-8, will not be likely to depart from it. Already some of the organs of public opinion in that body intimate that the Old School will not receive them except as individuals and on satisfactory examination as to their soundness in the faith. Still we think that ultimately the members of this new organization will merge in the Old School South. The differences between them do not form ground broad enough upon which to base a distinct organization, and being comparatively weak they will not be able to maintain themselves against a body so numerous, and so well organized as the Old School South.

It is a question of more importance, what will be the influence of the New School North. On this point we are still firmly of the opinion expressed in our August No. that this proceeding would largely increase its influence in the Northern States. The proportion of Churches seceding will not be large. Of over 1600 Churches in connexion with the N. S. only about 200 are in the South. So that it will still be a strong body. Besides, the anti-slavery feeling has been for some months rising at the North, and by this body being thus entirely free from slavery it will attract a large measure of the sympathies of the friends of freedom at the North, and thus its influence will be largely extended, and to some extent at the expense of the Old School.

It is evident that the anti-slavery agitation at the North is every day increasing in strength, and no Church can escape its influence long. The ques-

tion is agitating some of the benevolent societies, particularly the American Tract Society. At the time of the anniversary meeting in May 1856, this Institution was the subject of considerable agitation on the question of slavery. The conduct of the Committee was much impugned, as they were found not only to have refused to publish works on slavery, but had expurgated other works of their reference to slavery. The subject was then referred to a large Committee, who reported to the annual meeting in May last. The report was to the effect, that the *moral* and *religious* bearings of slavery were within the Province of the Society, and ought to be discussed in a fraternal and christian spirit. This has exerted the indignation of the Southerners, who threatened to cut off supplies, and to get up a tract society, to suit Southern sentiments. The Baltimore Branch proposes to withdraw on the first attempt to deal with the subject of slavery. At the last convention of the Baptists of South Carolina, the following resolutions were adopted:—

“1. *Resolved*, This Convention regards the late action of the American Tract Society, on the subject of Slavery, as unconstitutional and unjust, and especially offensive, as breathing a restless, persistent disposition to meddle with what does not belong to them.

“2. *Resolved*, That the members of this body cannot contribute funds to the American Tract Society, nor recognize its agents or colporteurs, while the action referred to remains unretracted; and, that we advise our brethren and friends throughout the State to adopt a similar course.”

The Baptist Convention of Georgia has also reprobated the action of the Tract Society, in regard to slavery, and recommended the withholding of patronage from it, and discountenance of the efforts of the agents who are raising funds for the sale of works, by colporteurs, until the Society rescind their recent act, and go back to their original silence on the subject of slavery.

The Executive Committee are thus in a dilemma. The corresponding Secretaries have issued two circulars, with the view of allaying the indignation of the Southerners, in which they intimate that the principle on which “the society has for thirty years been governed,” and that no tract will be published which has not “the unanimous sanction of the Publishing Committee,” of which some friends of slavery are members. These circulars leave the impression that notwithstanding the good *resolution* adopted, there is to be nothing *done*. The public mind at the North, however, will not be satisfied with this, and will eventually compel a different course. The society originated with and has been supported mainly by Northern christians. Last year the North contributed to the funds about \$123,000, and the South only \$26,000. The North has 93 branches and auxiliaries, and 6 societies not auxiliaries. The South has 7 auxiliaries. With this preponderance of influence on the part of the North the society cannot give way to the South. If the South refuse to receive their publications, it will be their own guilt and loss. If the South should, as they threaten to do, arrest and imprison and punish the colporteurs, it will only show more strongly the true character of slavery, and hasten its downfall.

In the meantime we may observe that the cause of emancipation is making rapid progress even in the slaveholding states. So strong has the feeling arisen in the State of Missouri of the evils arising to the State from slavery, and the mighty impulse which would be given to its progress by the introduction of free labor, that at the late election for Governor the free labor candidate lost his election only by a few hundred votes, and only by his opponent declaring himself in favor of the same view. This and other facts clearly indicate that the time is not far distant when some, at least, of those fair regions will no longer be polluted by that “sum of all villainies.”

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

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LETTER FROM REV. JOHN GEDDIE TO REV. P. G. MCGREGOR.

ANEITEUM, April 23rd, 1857.

MY DEAR BROTHER,—

As a vessel is about to leave this island for Sydney I avail myself of the opportunity of sending a few lines to you. I feel thankful to inform you that the Mission families are all well. The measure of health we now enjoy should fill our hearts with gratitude to God. May our lives be more than ever devoted to His service from whom all our mercies flow.

We long to hear from home and friends. Our letters last year were lost in a ship which was wrecked on her way from Sydney to this island. The disappointment, as you may suppose, was great to us; but we must acquiesce in the dispensations of Providence. In the absence of letters from home there are no persons on this island with whom the Mission families can associate. Our entire foreign population consists of two American and one English sailor, who reside on the island are married to native women, and a few sandel wood men.—These men appear to value our presence on account of the protection which christianity gives to their persons and property, but for other reasons we are obnoxious to most of them. I am glad to say that licentiousness is now entirely

suppressed on this island, and our chiefs are determined to exert their influence to prevent it.

You will be glad to learn from my letters to the Board of Foreign Missions that God seems to prosper his own work on this island. The gospel has indeed wrought a great change among the poor Aneiteumese. It would be difficult for you to form any just conception of the condition in which the gospel found these islanders. To the common crimes and abominations of heathenism they added infanticide, the strangulation of widows, human sacrifices to propitiate their nat-masses when they wished plentiful crops, and cannibalism in its worst forms. Not only were enemies taken in war eaten, but it was customary to kill human beings for food, especially women. Our poor natives are ashamed of these things now, and do not like to talk about their former customs. But I believe that many who have been guilty of all these crimes are now living monuments of divine grace, and they admire and praise that divine power and grace which has rescued them from the awful abyss of heathenism. The crown of our blessed Redeemer will, I doubt not, be adorned with gems gathered from among the degraded Aneiteumese.

We look anxiously for the return of the "John Williams." We rejoice to know that Mr Gordon is in her, but how sad to think that he comes alone. I

know not what is to become of these islands if missionaries cannot be induced to come and labor on them. Perhaps God may permit an enemy to enter and thus rebuke the indifference of those interested in their evangelization. These islands are by no means safe while there is a colony of French priests on New Caledonia.

We anticipate with delight the return of our dear girl Charlotte Ann. She has now been absent from us nearly eight years. She leaves the Mission school with high testimonials, and has given much satisfaction to her guardians and teachers. We must soon think of parting with our other children. It is quite probable that Elizabeth and John will go home when the "John Williams" returns. I think we will send them to Nova Scotia. These separations, my dear brother, are very trying, but the welfare of our dear children seems to require them.

My chief object in writing at present is to ask a favour of you. I see that the *Christian Instructor* and *Missionary Register* are now printed in Halifax and presume that you have some concern with them. Would you put me down as a subscriber for two copies—one to be sent by mail and the other to be bound up at the end of every year and sent in any boxes designed for this Mission. One No. only,* of May 1856, has reached this island. I must refer you to the Treasurer of the Foreign Mission Board for my subscription, &c.

There is another subject which I wish to mention to you. We have in view to build a large stone Church two or three years hence. Our present Church is a fine building, but the heat and humidity of the climate and the insects act so destructively on the wood that its downfall is merely a question of time. Mr Inglis also foresees the destruction of his Church. We have therefore resolved, as we can now command any amount of native labour, to commence new buildings. It will take one or two years to collect materials, as the stone must be all carried by the natives from a distance. But we cannot build without tools. I do not know where to apply for help in this way unless I apply to you. Perhaps you could find some member of your congregation interested enough in the object to

collect some tools for us, either new or second hand. What we want is masons' tools, consisting of stone hammers, trowels and lines, plaisterer's tools, and carpenter's tools of any kind. They might be put up in a box and sent to the Mission House, London, with instructions to be forwarded to Sydney *without delay*, or it would be still better if they could be sent direct to Sydney or Melbourne, but they should not be sent to the latter place unless under the charge of some trustworthy person who would inform the Agent of their arrival. The intercourse between Melbourne and Sydney is almost daily. I must now conclude. Mrs Geddie unites in kind remembrance and christian love to Mrs McGregor and yourself.

Ever yours, &c.,
JOHN GEDDIE.

LETTER FROM MRS. GEDDIE TO
MRS. WADDELL, DATED OCT.
10TH, 1856.

According to the old saying, "self-praise is no recommendation." Yet I cannot help thinking that my conduct (as our natives say) is very good to write you so often when you so seldom write me. But I must give you the benefit of a doubt, for perhaps there was a letter from you among our letters and papers which were lost a few weeks ago at the Isle of Pines. The vessel in which they were bound for China, but had to call at the Isle of Pines and at this island to take in her cargo (of sandal wood).—In entering the harbor of the former place she was wrecked. We are *very* much disappointed I can assure you, for we have not heard from home for a long time. I expect that there were a great many letters, papers and magazines, and Dr Ross writes that they were in a box, and he only puts them up in a box when there are a great many. Mr and Mrs Inglis are also disappointed, but not so much as we are, for their friends write to them much more frequently than ours do to us. Our dear children write us monthly, and there would have been a great many letters from them, as we had not had any for a long time. When we last heard from them they were well and happy at school. I mentioned in my former letter that we had written to Charlotte to come out if she still wishes to come and assist in our work, but as our letters have been lost we do not know

* The *Christian Instructor* is regularly mailed to Mr Geddie.

whether she is coming in the "John Williams" or not.

I am happy to say that we are all well. I had rather a severe illness about three months ago, but a trip to Mare quite restored me to health and strength. We enjoyed our visit to our dear friends there very much. Mr Creagh and his dear little motherless boy returned with us and remained two months. I mentioned in a former letter that Mr Creagh lost his wife, a most amiable and devoted woman, only four months after they landed. He feels his loss most deeply. I trust his visit here has been of benefit to him; yet he dreaded very much going back to his desolate home. He is an excellent young man and devoted to his work. We felt very sorry to part with him and his sweet little boy. He is now two years old. He was quite an infant dear child when he lost his mother. Mr Jones and family were well and interested in their work. Mrs Jones looks very delicate, but she enjoys good health and goes through a great deal of work. We left every thing in charge of the natives while we were absent, and we found every thing safe when we returned.—The people from the different villages had made a nice new reed fence all round our premises. The girls had the garden and house in nice order. I said to Mr G. when we were in sight of home, "The girls will not know whether this is the 'Black Dog' (the name of the vessel in which we went to Mare) or not, and will not be prepared," but every thing was as well done as if I had been at home myself. Even the spare bed room was all in readiness for Mr Creagh, and there was a short-cake and nice fried fish for dinner, which were very welcome to us, who had been sea-sick. While we were absent the Bishop of New Zealand visited the island. We were very sorry we did not see him. He has been in England and brought out a nice missionary vessel. Mr Inglis came round while the Bishop was here. Mr Inglis staid all night at our house. The Bishop took tea with him on shore. Mary, my biggest girl, made pancakes, and Mr Inglis says made them very well. The Bishop said they were much better than those made by his steward. I merely mention these things that you may see that our poor natives are capable of being civilized. Indeed there is no intellectual defect about them, but we labor at a great disadvantage in not having school books for them. But we

must get on by degrees. I often wish they understood English, and then how easy it would be to teach them. We should not have to stop to make books. Yet I think the idea which some people entertain of teaching the natives English is absurd. For instance, if we had commenced teaching this people English our work would not have been yet begun.

I have had only eight girls in my Boarding School for sometime, but I intend to take in several very soon. One of the younger ones died about six weeks since. She was I think about nine years old.—We have every reason to hope that she has made a happy exchange. She was always a quiet, docile little thing, and a favourite with all. During her illness she gave us every reason to hope that she was a lamb of the Redeemer's fold. The first time that I mentioned to her my fears that she would not recover she said quite calmly, "Misi, it is just with God. If he thinks fit he will restore me, and if not it is just as he pleases." She said she knew that she was a sinner, but that Jesus died for sinners, and that she felt he died for her. I frequently conversed with her, when she always expressed her wish to die and go to Jesus. During her sleepless nights, for she was distressed with cough, she used to talk with Mary, who sat up almost constantly with her, and say she was not afraid to die, that Jesus died for her, that she wished to leave this world of sin and sorrow and be with Jesus. Her sickness was consumption.—Her mother died a week before her of the same disease. Poor, dear child, I felt much attached to her. She was so easily managed and so gentle. She was a very little thing when she came to live with me.

We received the long looked for boxes in April last, but you will learn from Mr G.'s letters how shamefully they were detained in Melbourne. Their contents were most acceptable, as our poor people were in great need of clothing. Please give my warmest thanks to our kind friends at River John for the clothing, &c., sent by them. My girls request me to express their gratitude to the Young Ladies' Sewing Society (am I right?) for the gingham they so kindly sent for them. They will also please accept my thanks, and I am sure, if they could only see how nice the girls look when all dressed in garments made of it, they would feel very much pleased, and I trust that they and other young friends to the cause

will continue to remember our poor people. Give my love to J— and tell her I am very happy to know that she takes such an interest in our work. I think I must enlist her services, as she appears so active. I shall need a great many things for my school when I enlarge it, which I hope to do soon. We shall need clothing, needles, thread, thimbles, slates, pencils, pens, ink, paper and pictures (such as are used in infant schools if they can be got), maps, &c.

We shall have more frequent opportunities of sending letters home than formerly, as there is likely to be two sandal wood establishments on the island. One is already going on, and the parties have two vessels collecting wood, the other parties are expected daily, and they will have three or more vessels employed. There are already two white families living here, and there will soon be another. If these were all we would not so much fear for our poor natives, but there will be always a number of straggling foreigners about them, and these not of the best character; but we must do all in our power to protect our poor people from their evil influence. We have now as many young as we can accommodate on our premises, and still there are many more whom we would like to take in.— And we shall use every effort to get all the young girls, or rather as many as we have room for, under our own care. A great number of females have been taken off this island by foreigners.— There is already a very great disproportion between the sexes, owing to infanticide and the strangling of widows.

I must now bring this long letter to a close. I know it is not very interesting, but as usual I am writing in a great hurry and am exposed to constant interruptions. Our two dear children, Elizabeth and John, are well.— John is a healthy boy and has made quite a romp of Elizabeth, who has no other playfellow. * * *

I remain,
Yours affectionately,
CHARLOTTE L. GEDDIE.

LETTER FROM REV. MR INGLIS.

Continued from August Number.

I am extremely sorry to learn, both from your letters and through other channels, that there is so much backwardness to the missionary work among our

young men; that the love of home labor, rather than foreign, seems to predominate so much among them. Is it not surprising that, among Scotchmen, who are so proverbial for their enterprise, and who are found in such numbers in the warmest, the coldest, and the most remote regions of the globe, there should be so little of the *perferendum ingenium Scotorum*, so little of Scotch enthusiasm, as to shrink even from the New Hebrides? Is it not more surprising that thoroughly educated Scottish ministers, whose minds ought to be fully expanded to comprehend the condition and claims of the perishing heathen, should feel so little personal interest in missions, and be so averse to embark themselves in missionary enterprise? The Duke of Wellington's opinion on missions went the round of the papers a few years ago, and was said to be to this effect:—In a company in which the Duke was present, a young English clergyman, was imprudent enough to say that he thought that clergymen were under no obligation to go out as missionaries, the duke, in his usual laconic manner, said to him, "Look at your marching orders, young man, and see what they say: 'Go ye into all the world, and preach the gospel to every creature.'" The extent of the obligation imposed upon every licensed preacher of the gospel by the "great commission" put into his hands, under the authority of the Church's exalted and glorious head is, I am afraid, too little felt. It implies not merely a liberty to go and preach wherever they may choose, but involves, also, an obligation to go wherever they may be sent. But it is, perhaps, most surprising of all, that ministers and preachers of the Reformed Presbyterian Church of Scotland, who profess to be the only legitimate descendants and representatives of the Scottish martyrs, should seem to possess so little of the martyrlike spirit of self-denial. In these days, when this honour is keenly contested by other parties, deeds, and not words only are the proofs that must establish this claim. Public opinion, and a higher authority than public opinion, will award this honorable distinction, not to the Church that holds merely the soundest creed, but to the Church that manifests the greatest amount of martyrlike spirit in advancing the interests of our Redeemer's kingdom. Surely our martyred forefathers, who were immured in dungeons, driven into banishment,

carried off as slaves to the West Indies, whose heads rolled on the scaffold and dotted on the gibbet, and whose blood flowed like water throughout the length and breadth of their beloved Scotland,—surely these men would have set light by all the toils and privations of missionary life had the finger of providence been seen pointing steadily in that direction. Had the voice of divine providence been heard calling, “Whom shall I send, and who will go for us?” how many of these men would have answered, “Here am I, send me.”

In 1854 our brethren of the Reformed Presbyterian General Synod of America “pledged themselves to go on labouring to increase the number of labourers in the foreign field, until they equalled the number employed at home.” It is to be hoped that this pledge will be soon redeemed. The Americans are noted for “going a-head.” This is “going a-head” in the right direction, were I to be a member of our next Synod, I should certainly propose a similar resolution for our Church. Had we from *thirty to forty missionaries* in the New Hebrides, with the blessing of God, what an impression would such a band make on the mass of heathenism beyond us! What a stimulus would such an example prove to other churches! Our claims to be the genuine successors of the martyrs would hardly then be questioned! Our brethren in Nova Scotia would doubtless have an equal number in the field, and with the help that would flow from other quarters, heathenism would become nearly extinct in the New Hebrides as it is now in Aneiteam. I purposely speak of that number for this group; because I think it is much better, on many accounts for a small Church like ours to concentrate her missionary operations on one field, than to scatter them over many.

Now I wish it to be understood that this is not a mere rhetorical figure that I am using. It is a sober and earnest proposal which I am making to the Church, and which, should the Lord spare me to the age of some of my forefathers, I hope to see realised. I shall therefore without further preface show how, in my opinion this proposal may be easily accomplished. God does nothing *per saltum*, nothing by leaps. His works go all on so gradually that the process is scarcely perceptible, and nothing is thereby deranged or put out of order. Let us follow his plan, and look

for his blessing. I do not wish for these thirty or forty missionaries just now, or next year. I will allow you thirty years to make up this complement of missionaries, if you think such a length of time necessary. But begin next year and send us *one*. Let there be no longer any delay. You justly refer in your annual report to the critical position of your mission here, where all its interests, humanly speaking, are suspended on the brittle thread of a single life. By all means send us *one* next year. If not such a man as you could wish, at least the best man you can find. In pleading for a bishop for India, Dr Claudius Buchanan said, “Place the mitre on my head, never fear: it will do good among the Hindoos. A spiritual bishop will appear in due time.” And certainly the names of Heber and Wilson have justified his expectation. Make a beginning with *one*, and continue to send us at least *one* new missionary every year, till the number of missionaries abroad, equal the number of ministers at home. And even then we shall be far short of the Moravians. “At present, says Dr Hanna, in his life of Dr Chalmers, “the Moravian brethren in Europe and America amount to about 10,000, 230 of whom are missionaries, having under their care upwards of 50,000 converts from heathenism. Having given up one-fiftieth of their own number to the work of evangelising the nations, they have gathered in more than five times their own number from the vast field of heathenism.” Now in our Church, with its 6000 members, there cannot exist the shadow of a difficulty, to find *one* young man *every year* to go out as a missionary to the heathen. There may be found a want of *will*, but there cannot possibly be any want of *men*. And if ministers, elders, and parents would look carefully around them, and mark the indications of sanctified talents among the young, and encourage promising youths to devote themselves to the ministry, our hall might be crowded every year, and commerce and other secular pursuits would not engross all that is promising among our young men.

But, in the mean time, as missionaries cannot be extemporised—as time is required for anything like substantial acquirements, might not the Synod invest the missionary committee, with the power of presenting calls to preachers and ministers. The missionary committee are the representatives of the heathen;

and it seems reasonable that they should be put upon a level with vacant congregations, and be allowed like them to give a public formal call to any minister or preacher whose services they might be anxious to secure. At present they can only advertise, invite, and deal privately with eligible candidates for mission labour. In the case of general or mixed societies who have no ecclesiastical constitution, this is perhaps the only course to be pursued; but when a mission is conducted by a church the case is different,—there ought, I think, to be no such restriction. However, because general societies can only advertise, and deal privately with young men, it seems to be generally expected that all who are able or willing to become missionaries, should always offer their services, and that all who do not come forward and offer themselves have no heart for this work. At all times there will be a few ardent minds, such as Milne, Carey, and Judson, who are so deeply imbued with a missionary spirit that no home attractions can allure them, and no foreign difficulties can deter them from following the inborn aspirations of their glowing hearts, or keep them from offering their services to go forth and plant the standard of the cross on the high places of heathenism; and in times of great excitement, when missions happen to be popular, many, with more vanity than missionary spirit, will be forward to offer themselves for the work. In the second voyage of the "Duff," it is to be feared there were some of this character on board. As the great work of evangelising the heathen, however, must be carried on by ordinary men, these men must be obtained by ordinary means. Modest young men require to be drawn out, yea, sometimes, forced out. This seems almost implied in our Saviour's exhortation, "Pray ye therefore the Lord of the harvest, that he would send (or rather thrust) forth labourers into his harvest" (Luke x. 2). This thrusting forth implies not merely that they should be impelled by the strong and efficacious influences of the Holy Ghost, as our Saviour was when it is said (Mark 1. 12), "And immediately the Spirit driveth (or hurrieth) him into the wilderness," the word in both places being the same in the original; but evidently also that they should be influenced by all lawful and suitable motives. The Holy Spirit usually worketh through the medium of ordinary means.

When a young man offers his services, there is always a chance of his being refused; and a refusal is more or less injurious to his reputation; but if a committee give a call, and fail in obtaining the person called, they suffer nothing in public estimation. Besides nothing tends so much to silence fears of supposed incompetency, or apparent difficulties and dangers, and, to give courage to meet the opposition of kind-hearted but perhaps injudicious friends, as a clear call in divine providence to engage in this work. And although *vox populi* is not always *vox Dei*, and no human call can be regarded as infallibly a divine call; still a public formal call from the missionary committee, sustained by the Presbytery of the Synod, would present the subject before the minds of most men in a much more impressive and solemn light than the mere private expostulations of some friend or member of committee; and it would not supersede these. I am strongly persuaded that there are many men who would cheerfully accept of such a call, and feel their way thus made clear to become missionaries, who would not think of offering their services.

Some two or three years ago, the United Presbyterian Synod passed some excellent resolutions on the subject of missions, declaring, if I recollect aright, that the Church ought to be regarded as a great missionary institute for the evangelisation of the world; and authorising and instructing their professors to give prominence to this subject in their prelections, and to bring it formally and authoritatively before the minds of the students; and giving full liberty to their missionary committee not only to advertise for missionaries, but to make direct application to students or preachers whose services they wished to obtain. Our American brethren of the General Synod have a mode of recommending by the committee, and of nominating by the Synod, which they consider as equivalent to a call. I should like our Synod to go a step farther, and authorise the missionary committee always, when necessary, to bring out a call for the missionary, on the same principle that a vacant congregation brings out a call for a minister. Unless this power is given them, the committee will always be carrying on their operations under great disadvantages. As a general rule, our most promising young men will be picked up by our vacancies, and our mis-

nary committee left to seek their agents among our second-rate preachers; and thus the mission-field which ought to have at least a fair share of the most competent men, will continue to be supplied with an inferior ministry. When a young man of high promise is licensed, and the vacancies are contending for his services, bring out calls on his behalf, and these calls supported by petitions and commissioners, and public and private influences all brought to bear upon the young man's mind, as to the prospects of greater usefulness in this or that congregation, unless a rival call be presented to him from the missionary committee, the claims of the heathen are not likely to be brought before his mind with anything like the same prominence as the claims of congregations at home; and however strong his previous inclinations for missionary labour may have been, these are almost certain to be overlaid by the efforts to retain his services for some congregation at home, and exactly in proportion as his preaching is acceptable, will home-attracting influences be brought to bear upon him. I am slow to think that there is any special lack of missionary spirit among our preachers and students. They must be greatly deteriorated—fallen greatly behind the preachers and students with whom I was acquainted—if their missionary spirit is not greatly above the average missionary spirit throughout the Church. But preachers are men and not angels—men of like passions with others, and influenced by the same motives that influence other men; and with one, two, or three public positive calls to labour at home, and with nothing but general exhortations and private applications to go abroad, our young preachers cannot be severely blamed for want of missionary spirit, if they accept of such calls and settle down at home. If when calls equally urgent are presented to them from both the home and foreign field, it shall be found that they almost always decline the call from abroad, and cling to the call from some congregation at home, then let them be censured freely for lack of missionary spirit, and want of compassion for the perishing heathen; but till such be the case, let that charity that thinketh no evil protect them from all such imputations.

But another question will naturally be started. Suppose the men can be got; suppose we could find men, to send out

at least *one* new missionary every year, how are these men to be supported? How are thirty or forty missionaries to be supported by our small Church, when it is with difficulty they can support that number of ministers? This I apprehend need excite no anxiety. There are various grounds on which I think we may safely infer that the church's liberality is yet far from being exhausted, and that her liberality will not be withheld if a fair case be presented for its exercise. If thirty or forty missionaries were to come upon the Church's funds next year, serious difficulties would no doubt be felt; but a scarcely perceptible advance in her liberality year by year presents no such formidable aspect.

We are told by some of the ancients, that Milo, the celebrated athlete of Crotona, carried on his shoulders an ox four years old, and that the way he was able to perform such a marvelous feat of strength, was by continuing to lift the animal daily from the time it was calf. The grace of liberality, like every other grace, increases in strength and vigour by being brought into frequent and regular exercise. In 1830, when our Synod resolved to commence missionary operations as a Church, the support of one missionary seemed to be all that they thought practicable; and in one of their resolutions, they very modestly say, "although the resources of this Church are limited, and the present is a season of difficulty, yet there is reason to believe, that if the members of the Church shall enter into this measure, in a dutiful and cordial manner, sufficient means may be obtained for supporting at least *one* missionary, sent out by this Synod to proclaim the glad tidings of salvation, in some destitute region, where the gospel is not at present published." The Synod have at present *three* missionaries; and one of the best informed authorities in the Church assures me, that he thinks the church is now quite able to support other two. In 1856 the support of *five* missionaries appears far less doubtful, than did the support of *one* in 1830. It is to be hoped that by 1886 the support of *forty* missionaries will be looked upon as easy as the support of *five* at the present time. The liberality of our Church is steadily and rapidly increasing. The contributions during the past year for all your schemes shew clearly what our people are able and willing to do when fairly and fully appealed to.

You asked them for L.150 to meet my share of the "John Knox," and with the most pleasing promptitude they poured L.370 into your treasury.

There are also some large and prolific wastes of expenditure in ours as well as other Churches, that might, and, I trust, will, be extensively, if not completely, reclaimed for the benefit of missions. I shall refer to only two of them, viz *tobacco* and *alcohol*. Even in our own small Church with so much that is praise worthy and commendable, these are useless and pernicious indulgences. Tobacco, like moth and rust, silently and imperceptibly eat away hundreds; and alcohol, like a daring and desperate thief, breaks through and steals thousands of pounds, that might probably find their way into the treasury of the Lord's temple.

I am however extremely delighted to observe that the temperance question appears to be engrossing much more of the attention of our Church than it did some years ago. Since the formation of the Temperance Society in 1829 down to the present time our Church has stood prominently forward in this reform. A larger proportion, I believe, both of our ministers and people have been members both of the temperance and total abstinence societies than of any Church in Scotland; and could the entire membership of our Church be brought to abandon the use of intoxicating drinks, and devote the savings thereby effected to missions, the thirty or forty missionaries would be easily maintained. But admitting a much smaller advance than this, we can hardly doubt but that before another quarter of a century elapse, the temperance reform will exert a most favorable influence upon our mission funds.

But the most important question to ask is this—Are our people, with all their liberality, contributing up to that proportion of their substance which God requires of them? The Scriptures nowhere, either by precept or example, seem to indicate that less than a tenth of our income should be devoted to the service of God. It is of course only an approximation that can be made to the solution of that question. Still in these days, when the science of statistics is so carefully studied, and when such important lessons are gathered from its teachings, very close approximations can be made on such points. I am glad that the Sy-

nod is paying so much attention to the statistics of our body. You have counted your members, and you annually register all their contributions; and could you estimate their annual incomes the matter would be easy, but here a rude approximation is all that can be attained. Dr Hanna, in his life of Dr Chalmers, assumes the average income of the families in connection with the Free Church to be L.50 per annum. If our Church has a less proportion of wealth, she has also a less proportion of poverty in her membership, so that as a whole we may perhaps safely affirm that the average income of the families in our Church is fully equal to the average income in the families of the Free Church. Dr Hanna further states that "the revenue of the Free Church, at the time of her greatest pecuniary efforts, did not exceed three per cent upon the income of her members" or L. 1, 10s. for each family. I am uncertain how many members each family is supposed on an average to contain; but if we say two, this will be fifteen shillings each per annum. I am not certain of the exact amount of the annual contributions of our Church but if we say L. 6000, I believe we shall not be far from the truth; quite near enough for my present purpose. The membership of our Church, is about 6000. This will give L 1 each per annum, as the average contributions of our members; and assuming the other statistics to be correct, will be L 4 per cent on the total income of our entire membership. This is considered a high rate of contribution for religious objects; indeed by some it is looked upon as quite a model state of things in a Church. But if our statistics are correct, and our interpretation of Scripture sound, our people are not yet half up to the millennial or scriptural condition of the Church as regards the grace of liberality. They are still 6 per cent below the requirements of Scripture in their annual contributions to the service of God. And is there no likelihood that the average liberality of our Church can be raised to something approaching the Scriptural standard? I think there certainly is. Our Church is small, and hence her financial concerns can be easily superintended, and efficiently wrought out. Our membership is much more select than in the larger Presbyterian Churches; and hence there is a greater amount of scriptural knowledge and Chris-

tian principle on which to operate I am afraid this is too much overlooked in estimating the doings of our Church. If a small Church with a select membership does not do greatly more, in proportion to its members, than a large Church with a lower standard of membership, the question, What do ye more than others? should be frequently and distinctly asked. For to be equal, when you ought to be superior, is really to be "inferior."

In shewing how thirty or forty missionaries may by-and-by be supported by our Church, I have not taken into account what support the native converts may render before that number of missionaries can be sent out. Of L.72,000, the annual income of the London Missionary Society in 1853, the sum of L.13,000, more than one-sixth of the whole, was contributed at the mission-stations. I have not the means of knowing the whole amount of missionary contributions over the whole of Samoa, but the Rev. A. W. Murray writes me as follows under date of 21st June last:—"At this station (Apia) the contributions amounted to L.94 10s.; at Malua, L.64; at another station to the west of Malua L.54 and so on." No doubt the greatest part of that L.13,000 was contributed by English residents at the various mission stations; still the contributions in Samoa, where they are raised entirely by the natives, show that the liberality of native converts may be safely relied on. There are fertile islands around us, exports will be created, and the natives evince a grateful and generous disposition. They have as yet no money, and but very little property; but the amount of labour which they have performed on this island, in the erection of school-houses, churches, and mission-premises, is very great. I may safely say that they have met with a pound's worth of labour, every pound of money that has been expended on their behalf.

The comparatively small expense with which missions can be carried on in these islands must not be overlooked. The London Missionary Society allow L.150 a-year to cover the ordinary expenses of each of their missionaries in Polynesia, L.100 for salary, and L.50 for all ordinary incidental expenses, and so far

as our experience goes, the same sum may be set down as sufficient for this group. L.150 is 6000 sixpences. The support of a missionary requires our 6000 members to contribute sixpence a piece annually. Certainly no formidable undertaking! and you may send out one or two new missionaries every year for forty years to come, before their present amount of contributions will be doubled; and even then it will be only 8 per cent per annum on their income; still 2 per cent below the requirements of the Scripture standard.

If we take into account the small expenditure required for this mission, the gradual and almost imperceptible increase of contributions requisite for carrying out this proposal, the useless waste of money on tobacco and alcohol likely to be more or less reclaimed for mission purposes, the comparatively low scale of our present contributions, the select character of our members, the requirements of Scripture, the steadily advancing liberality of our congregations, and the help in various forms that may be expected from native converts; if we take these things into account, to say nothing of other things that could be mentioned, I may simply ask, could any proposal be more simple, more feasible, more practicable, than the one I have submitted, That the Synod pledge itself to send at least one new missionary every year till its foreign missionaries are equal in number to its ministers at home? This proposal requires only to be heartily taken up in order to secure its complete success. And as surely as God the Father has given the heathen to Christ for his inheritance and the uttermost parts of the earth for his possession, so surely as the isles shall wait for his law, and all the isles of the heathen worship him, so surely will such an undertaking prove a source of strength, comfort, and honour to the Church—so surely will it be followed with a fulfilment of the prediction, "Lengthen thy cords and strengthen thy stakes"—so surely will she break forth on the right hand and on the left, and rejoice with joy and gladness. Arise, therefore, and let us be doing, and the Lord will be with us.—I remain, Rev. and Dear Sir, yours very truly,

JOHN INGLIS.

News of the Church.

THE SEMINARY.—In consequence of the illness of Professor Ross, the Philosophical classes of the Synod's Seminary were closed a few weeks before the usual time. We feel it due to the church to allay anxiety on the subject by stating that Mr Ross has in a great measure recovered, and that there is every prospect of his being able to resume his duties when the seminary classes again open. The Hall was opened on the 3rd. September, by a lecture from Professor Smith. The subject of his lecture was Isa. 52. 13—15, 53. 1—12. The lecture contained an exposition of the closing verses of the 52 chapter, and a defence of the Evangelical view of the 53rd against the Rationalistic view. We regret to say that the number of students of theology is this year very small, there being only five in attendance.

PRESBYTERY OF P. E. ISLAND—The Presbytery of Prince Edwards Island, in connexion with the Presbyterian Church of Nova Scotia, met in Cove Head Church on the 11th inst., especially for the purpose of hearing Mr James Murray's trials for license. The Presbytery having been constituted by the Moderator, Mr Murray gave in the following exercises, viz., a Homily on John 1 29, "Behold the Lamb of God" &c., a Lecture on Rom. viii. 3, "For what the law could not do," &c., a popular Sermon on Heb. iv. 15, "For we have not an high priest," &c., and an Exercise and Additions on Gal. iv. 4 and 5, "But when the fulness of time," &c. Mr Murray was then examined in Church History, in Hebrew and in the Greek Testament *ad aperturam libri*. All the above exercises were performed in a highly creditable manner, and were cordially sustained by the Presbytery. Having assented to the formula of questions Mr Murray was duly licensed to preach the everlasting gospel, and afterwards suitably addressed by the Moderator.

The Presbytery then proceeded to the consideration of routine business, and *inter alia* agreed to purchase another lot adjoining the one already secured as a site for a Church in Charlottetown in connexion with the Presbyterian Church of Nova Scotia. A Building Committee was also appointed to provide a plan and specifications for a Church 45x65

feet, with instructions to advertise for tenders for the erection and completion of said Church, the frame to be raised in May, 1858, and the whole building to be completed in May, 1859.

The Rev Mr Crawford was appointed for six weeks to visit the congregations in Nova Scotia to solicit farther contributions in aid of the building fund.

The above came too late for our last number.

PRESBYTERY OF TRURO.—The Presbytery of Truro met at Maitland on Tuesday, August 11th. The day was principally occupied in hearing the trials for ordination of Mr John Currie, under call to the 2nd congregation, Maitland, and various exercises from Mr Samuel F. Johnson, Student of Theology. Having in all these satisfied the Presbytery Mr J. had trials for license assigned to him. He intends having completed his various preparations, to join the little band of devoted labourers in the South Sea Mission.

Mr Currie in all his appointed trials acquitted himself to the entire satisfaction of the Court. All the members who spoke agreed in thinking that he gave full evidence of high talent and ripe scholarship. He gave every indication that, with the Divine blessing he will be an able minister of the New Testament.

The Presbytery having appointed, met on the following day at 11 o'clock in the Church for the ordination services. Long before the hour for public worship the different roads leading to the House of prayer were crowded by multitudes, many of whom appeared to have the impression that a solemn work was about to be performed. The solemnities of the occasion were commenced by the Rev J. McG. McKay of Parsboro', who preached an appropriate and impressive sermon. Mr McKay also offered up the ordination prayer. Throughout the whole services of the day the large assembly seemed much interested and deeply impressed. Wednesday, the 12th of August, 1857, will no doubt be remembered by many during life as a day to be thought of and mentioned with feelings of reverence and delight. The most touching of the whole appeared to be the part taken in the ordination by the Rev Thomas S. Crow, of Maitland

and Noel. He had been sole Presbyterian minister of the place for 42 years — When it was proposed to form a new congregation Mr Crow strongly opposed the movement. Still, when Mr Currie was located at Maitland Mr Crow from the first showed him every mark of fatherly kindness. Yet it was feared by some that, when the ordination came on he would at least either absent himself or look on with cold indifference. He, was, however, present on Tuesday with cheerful countenance taking part in the examination. On Wednesday he took his place with the other brethren on the platform, and in the act of ordination was the first to put his hand on the head of the young brother. He then led the devotions in the concluding prayer, imploring the Divine guidance for the young pastor, and the Divine blessing upon the people of his charge.

From what appeared in public, and from what we heard in private, we are persuaded that Mr Crow will endeavour to be to Mr Currie as a father to a son, and we doubt not but that Mr Currie will be to him as a son to a father. May the experience of the aged be profitable to the young man, and may the youthful pastor be the solace of the revered father's declining years.

The Presbytery is appointed to meet at Brookfield on Tuesday, September 15th, at 11 o'clock, forenoon, to hear the trials of Mr A. Cameron with the view of meeting on the following days at Middle Stewiacke for his ordination.—
Com

PRESBYTERY OF PICTOU.—The Presbytery of Pictou met at New Annan for the Presbyterial visitation of the Congregation on Tuesday 25th August. The Rev Jas. Bayne preached on the occasion, from Mal. 3. 27.

Owing to indisposition, the pastor, the Rev. R. Blackwood had under medical advice left home for a time. The Presbytery sustained his reason of absence and expressed their sympathy with him in his affliction.

Notwithstanding the absence of the pastor, the Presbytery resolved to proceed with that part of the visitation in their power. The questions of the formula were put to the Elders and managers. The Presbytery regretted to find considerable arrears and some deficiency in the Subscription List, and urged strongly and affectionately on all con-

cerned diligence in having these matters set right.

The Presbytery met the same evening in Sharon Church also for Presbyterial visitation. The Rev David Roy preached from Luke 12. 13—21. The questions of the formula were put to the Minister, Elders and managers, and elicited in general satisfactory replies. The Presbytery were gratified to find the spiritual machinery especially Sabbath School instruction in efficient operation, and that the stipend was fully and regularly paid, * and the congregation evidently in a thriving condition.

The Synod met on the following day at Willow Church, but from the absence of office bearers could not proceed to the Presbyterial visitation of this section of Mr Blackwood's congregation.

Mr Daniel Fraser, Student of Theology delivered a sermon on 1. John 3. 2 last clause, "It doth not yet appear &c. which after remarks was sustained.

The Presbytery met for business the same afternoon at River John. Mr Fraser was examined on the Epistle to the Phillippians in Greek, the first five Psalms in Hebrew, the Reformation in Switzerland in Ecclesiastical History, and the clerk was instructed to furnish him with a certificate of his standing that he may attend the next Session of the Theological Seminary at Princetown. The Clerk was also instructed to furnish Mr John D. McGillvray with a certificate to attend the next meeting of the Hall.

A letter was read from the Rev D. B Blair, Clerk of the Free Presbytery of Pictou, enclosing Extract minute of said Presbytery setting forth that they had received a petition for preaching at River John, and that they had resolved to allow it to lie on the table in the meantime,

* It is due to the congregation to correct a mistake in the Synod's published statistics. There it is set down as £10 in arrears to its minister. This mistake was made by the Synod's Committee, and arose from the following circumstances. Up till January last the Stipend promised was only £100, since that date it is £120. When, therefore asked what is the stipend promised, the managers answered £120: when asked, what is the amount paid *last year*, they answer £110, viz., £50 for the half year to January last, and £60 for the half year to June. The Committee of Synod, therefore, thought the congregation £10 in arrears, and stated it so in the Table.

and had appointed a Committee to confer with this Presbytery on the subject. The Presbytery expressed their sense of the courtesy shown by this communication, and cheerfully acceded to the request for a conference. The Clerk was instructed to inform Mr Blair of the time and place of our next meeting.

The Rev James Byers was appointed to supply Charlotte Town on the 3rd and 4th Sabbaths of September, to be followed by the Rev George Patterson in the month of October. The Rev James Watson was appointed to supply Mahou and Baddeck during the months of September and October, and dispense the Sacrament of the Supper at both places, if desired by the people. Supply of preaching was also appointed to the congregations of West River and West Branch. Central Congregation, West River, obtained liberty to make their own arrangements for supply till next meeting of Presbytery.

A report of Mr George Roddick's labors within the bounds of the Presbytery was read and approved.

The Presbytery met at River John on the following day for Presbyterial visitation. The questions of the formula were then put and answered by the various office-bearers. In those answers the Presbytery found much that was pleasing, but regretted to find its pecuniary affairs not in so satisfactory a condition as could be desired.

The Presbytery again met on the 22d inst, when a Commissioner appeared from the congregation of West River applying for a member of Presbytery to moderate in a call to one to be their pastor. The Commissioner stated that he was authorised to promise in the name of the congregation the sum of £150 per annum payable quarterly in advance. The petition was granted and the Rev George Patterson appointed to preside on the occasion, the moderation to take place on Tuesday 6th October.

The Rev D. B. Blair of the Free Presbytery of Pictou being invited to correspond took his seat as a consultative member; and afterwards as one of the Committee of said Presbytery to confer with this Presbytery on an application for supply of preaching from River John, stated the reasons of said Presbytery for adopting this course. It appeared that the applicants were few in number, all Free Churchmen, and principally desirous of having some Gaelic preaching.

After conference it appeared probable that the object of all parties might be gained by an interchange of pulpits between Mr Waddell and the members of the Free Church Presbytery. It was therefore remitted to the Session of River John to make arrangements with them for that purpose.

The Rev Robert Blackwood being laid aside from preaching by indisposition, supply was appointed for his pulpit till after next meeting of Presbytery.

PRESBYTERY OF HALIFAX.—The Presbytery of Halifax in connection with the Presbyterian Church of Nova Scotia met at Windsor and at Newport on the 22nd and 23rd instant. It was found on inquiry that both congregations had been making preparation for a dissolution of the connection between them which has now existed for many years. The arrangements necessary for accomplishing this object being completed, the Presbytery declared them separate congregations from October 1st. The Windsor congregation having expressed their desire to retain the services of their present pastor, and he being willing to remain, the Presbytery proceeded to provide supply for Newport. Rev James Thomson was appointed to preach there on the 2nd, 3rd and 4th Sabbaths of October; supply by members of Presbytery was provided for the 1st and 3rd Sabbaths of November; and Mr James Ruddick, preacher, appointed for the month of December. We fondly anticipate, under the blessing of the Great Shepherd, increased spiritual and temporal prosperity to both congregations.—They are both provided with very superior Churches, which are free from debt, and occupy central and commanding positions; and each may and we trust will aid and strengthen the other. May they be of one mind and live in peace enjoying much of the gracious presence of the God of love and peace!

A Report of Missionary Services performed by Rev J. Thomson at Rawdon, Kempt, Bridgetown and Annapolis, and also at some places at and near the Railway line, was read. Also of similar services performed by Mr R. Grant at Rawdon for one Sabbath and for six weeks at Cape Sable Island. Rev Mr Cameron gave a verbal statement of a mission fulfilled by Rev Mr McLean and himself to the different sections of the congregation of

Shelburne, at the request of the Pastor, and by the appointment of Presbytery, extending over two weeks, during which they had preached, and as a deputation held a Presbyterial visitation, at Locke's Island, Shelburne and Clyde River, and conducted divine service at Jordan River, Barrington and Cape Sable Island. Rev Mr Sedgewick gave a statement of the fulfilment of his appointment for two weeks to Sheet Harbour and adjacent localities, during which he had repeatedly preached the Gospel to interesting Congregations. The Sheet Harbour Congregation is regularly visited every month by Rev. John Sprott, who has long proved a spiritual father to the Presbyte-

rians on the Shore. The object of the Presbytery is, as opportunity offers, to furnish during the intervals, such additional religious services, as they can, consistently with the other demands made upon them.

Rev Messrs. Sedgewick and Thomson were appointed to supply Professor Smith's pulpit on the last Sabbath of September and 1st of October.

Rev J. L. Murdoch was appointed to preach at Bridgetown and Annapolis on the 2nd and 3rd Sabbaths of October, and to be followed by Mr Ruddick on the last Sabbath of October and during the month of Nov., Mr Ruddick to preach at Windsor on the 3rd Sabbath of Oct.

FINANCE.

TREASURER'S ACCOUNTS FOR 1856-7.

The Board of For. Missions P. C. of N.S. in Acc. with ABR. PATTERSON, Treasurer.

1856.

RECEIPTS.

July 2.	By balance of accounts at date	£495	6	4
19.	" Ladies' Penny-a-week Society, Primitive Church, N. G.	4	0	0
	" A Friend, Roger's Hill, 10s.; cong'n. River John, 100s.	5	10	0
23.	" Juvenile Missionary Society, James' Church, N. G.	6	0	0
	" Ladies' Religious and Benevolent Society, do	6	0	0
	" Evangelical Society, do	5	0	0
	" Collection at a Missionary Meeting	4	12	0
Aug. 8.	" Jacob Olding, Esq., Pine Tree	5	2	$\frac{1}{2}$
26.	" A Friend at Cape George	10	0	0
Sep. 10.	" John Annand, Esq., Gay's River	10	0	0
17.	" Hon. John Robertson, St Andrew's Church, St John's, addl.	1	0	0
18.	" Rev G. Tweedie, C. W., being contributions by his congregation, as follows:—Verulam, £5 15s. 9d.; Lindsay, £2 0s. 10 $\frac{1}{2}$ d.; Mariposa, £1 11s. 5 $\frac{1}{2}$ d.	9	8	1
19.	" Rev H. Crawford, £17 17s. 9d. P. E. I. c'y.	14	18	$\frac{1}{2}$
	" Miss McKowen, Campbell Town, P. E. Island	12	6	0
20.	" William Turnbull, Railway Contractor	1	5	0
Oct. 26.	" Student's Missionary Society, P. E. Island	1	14	$\frac{1}{2}$
	" Mr Benjamin Tupper, Upper Stewiacke	1	0	0
Nov. 8.	" Mr James Dawson, for Mr Geddie 20s., Mr Gordon 20s., Mr Matheson 20s.	3	0	0
13.	" Mrs Captain Foote	5	0	0
15.	" A Friend to Missions, Forks, Middle River	10	0	0
28.	" Rev J. Bayne, Treasurer to Education Mission Fund	14	17	9
1857.				
Jan. 2.	" Thankoffering dropt in Collecting Box Prince-st. Church	5	0	0
16.	" Collection taken in Primitive Church, New Glasgow	24	0	9
18.	" A Friend to Missions, by Rev George Walker	2	0	0
	" do do from Piedmont Valley by do	5	0	0
20.	" Religious and Benev. Society, St John's Church, Chatham	3	0	0
22.	" A Young Female Friend, £8; A Friend to Missions, £4	12	0	0
27.	" Mr John Arther, M. River, per Rev D. Roy	1	0	0
Feb. 7.	" Congregation Salem Church, Green Hill	6	12	$\frac{1}{2}$
8.	" Ladies' Missionary Society, Tatamagouche	8	0	0
	" Mrs James McDonald, Barney's River	5	0	0

14.	" Mr Robert Smith, Truro	11	2	6
	" do do for Rev G. N. Gordon	1	0	0
22.	" Hugh McDonald, Esq., S. R. Antigonishe	2	0	0
Mar. 5.	" Professor Dawson, McGill's College, Montreal	1	5	0
21.	" U. P. Church, Bay-st., Toronto, C.W., per Rev J. Jennings	15	8	6
	" Sabbath School at do, 20s.; Mr J. Lester, do, 50s.	3	10	0
	" Masters Maxwell, George, and Charles Strange, 3 children	10	6	
	" Mr Andrew Henderson, do	1	5	0
	" Claimout congregation, C. W.	4	5	6
24.	" Mr Edward Logan, Stewiacke		6	8
	" Mr John Archibald, 25s.; Mrs Lydia Dunlap, do, 5s.	1	10	0
	" Mrs W. Jeffers, 1s. 10½d.; 27th, Mr John Hughan, M.T., 10s.	11	10½	
Apl. 4.	" Missionary Society Noel, per Miss N. O'Brien	3	0	0
14.	" Mr Wm. Ross, New Glasgow	1	1	3
May 1.	" Evangelical Society, Fish Pools	3	0	0
5.	" Bequest of the late Mrs Archibald Fraser, Fisher's Grant	1	0	0
	" Juvenile Missionary Society, James' Church, N. Glasgow	7	0	0
	" Miss Mary Begg, Middle River	2	0	0
20.	" Mrs R. McNaughton, 7s. 6d.; Joseph McNaughton, 2s. 6d.	10	0	
	" Isaac McNaughton, 2s. 6d.; Samuel McNaughton, 2s. 6d.	5	0	
18.	" James McCallum, Esq., Cove Head, P. E. Island	17	12	6
	" Prince Street Church, Pictou	17	9	3
June 15.	" Mr James Dawson, for Messrs. Geddie, Gordon and Matheson, 20s. each	3	0	0
	" Roger's Hill Young People's Rel. and Benevolent Society	1	0	0
	" A Friend	2	6	
20.	" Mr R. Smith, Truro, half year	37	17	5½
30.	" Congregation Poplar Grove Church, Halifax	9	10	0
	" do Parrsboro' and Maccan	1	6	8
	" do River John	6	0	0
	" do Chatham, Miramichi	2	15	10
	" C. Loyd, Esq., do	1	0	0
	" Cong'n. N. Mile River, £10; P. Peebles, Esq., Quebec, 20s.	11	0	0
	" do Shelburne Town, 51s. 4½d.; Jordan, 10s. 7½d.	3	2	0
	" do Ohio, 28s. 3½d.; Clyde, 55s. 7½d.	3	18	11
	" do St Mary's, Sherbrooke, 200s.; Glenelg, 200s.	20	0	0
	" do Caledonia, 210s.	10	10	0
	" do St Peter's and Bay Fortune, P. E. I., £19 2s. 1d.	15	18	5
	" Mrs W. McGill, Salem Church, 20s.; Truro B. Class, 24s. 5d.	2	4	5
	" Half of collection Missionary Meeting	1	11	2
	" L. S. Smith, Mabou, 5s. 2½d.; John Murray, Esq., do, 50s.	2	15	2½
	" Thos. McKean, Baddeck, 25s; Mrs Adam McKean, do, 5s.	1	10	0
	" A Friend at Baddeck, 5s.; Cong'n. Yarmouth, £1 13s. 3d.	1	18	3
	" Cong'n. Windsor, £11; Newport, £3 0s. 3½d.	14	0	3½
	" do Stewiacke, £12 3s.; Middle Stewiacke, 50s.	14	13	0
	" Miss Patterson, 5s.; Cong'n. Prince Town, £27 10s. P.E.I. c'y	23	3	4
	" Inhabitants of Fisher's Grant	1	15	5
	" U. P. Church, Erramosa, C.W., per Rev Mr Barrie	3	0	0
	" Ladies' Penny-a week Society, Roger's Hill	1	0	0
July 1.	" Amount received for London Missionary Society	12	0	0
	" Monies received for Missionary Schooner "John Knox"	157	4	10½
	" Bank Interest on £300—one year at 3 and 4 per cent.	10	10	0
		1102	13	9½

1856.

P Y M E N T S.

Aug. 27.	To paid Rev J. Bayne, postages, &c.	£1	0	0
Oct. 24.	" Mr James Murray, £20; S. F. Johnston, £25	45	0	0
Nov. 13.	" Rev J. W. Matheson, one quarter's salary	25	0	0
15.	" Sterling Bill to remit Dr Tidman £135 stg.	169	10	0
	" Mrs James Johnston, from Rev J. Geddie's salary	6	5	0

Dec. 31.	"	2-3ds of advances for <i>Register</i> and <i>Instructor</i>	31	6	1
1857.					
Jan. 22.	"	Mr James Murray	10	0	0
	"	Rev J. W. Matheson, one quarter's salary	25	0	0
27.	"	Rev J. Bayne, sundry items, carriage of box, postage, &c.	2	10	6
Feb. 8.	"	S. F. Johnston, missionary student, balance	5	0	0
Mar. 16.	"	Rev J. Bayne part of Rev G. N. Gordon's next year's sal.	5	0	0
	"	do postages, &c.		15	0
May. 1.	"	do freight of box, 35s; postages, &c., to do, 5s	2	0	0
	"	Rev J. W. Matheson a quarter's salary	25	0	0
June 30.	"	Rev J. Bayne for S. F. Johnston	10	0	0
	"	Commission on £439 at 1 1-4 per cent.	5	9	9
			368	16	4
July 1.	By balance of accounts at date Examined and found correct.		733	17	5½

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

Notices, Acknowledgments, &c

TO AGENTS AND SUBSCRIBERS.—We are reluctant to trouble our readers with duns, but religious magazines more than others cannot be published without money, and we must therefore press upon our agents and subscribers who are in arrears to forward the amounts due. We regret that there is still the sum of about £20 due for 1856, and a considerably larger sum for 1857. Were these sums forwarded our periodical this year would about support itself. But in order to meet the monthly payments, we require also *prompt* payments. Will agents be so good as to use diligence to collect what is not yet paid, and if they have not collected from all subscribers in their quarters, will they forward what they have received.

The Board of Home Missions will meet in the vestry of Prince Street Church, Pictou, on Tuesday, 13th October, at 4 o'clock, P. M. *GEORGE PATTERSON, Sec'y.*

The Presbytery of Pictou will meet in Primitive Church, New Glasgow, on Tuesday, 20th October, at 11 o'clock, A. M.

Monies received by the Treasurer to 19th Sept., 1857:—

Sept 10—A Friend to Missions	£7	10	0
14—David L. Geddes, Upper Musquodoboit	7	6	
Miss Huesties Queensbury, New Brunswick	2	0	
Sub's. taken at Ch'town on account of Rev J.W. Matheson's visit there	4	9	2

Robert Smith, Truro, acknowledges the receipt of the following for the *Foreign Mission*.
Onslow Benevolent Soc., per J B

Dickie, Esq. (received 15th July)	5	0	0
A Friend, per Mr J. D. Christie,	10	2	½
Ladies of Nine Mile River, 32 yards Cloth, value	3	12	0
Mrs Charles Corbet, Stewiacke, 5 yards Flannel, value	6	3	
Mrs James D. Johnston, Truro, 3 yards Cloth, value	5	0	
Mrs Martha Dunlap, Stewiacke, 3 pair Stockings, value	3	9	
<i>Home Mission.</i>			
Onslow Benevolent Soc'y, per J B			
Dickie, Esq. (received 15th July)	2	0	0
<i>Seminary.</i>			
Onslow Benevolent Soc'y, per J B			
Dickie, Esq. (received 15th July)	4	10	0
A Friend, per Rev W. McCulloch	1	0	0
James N. Crow, Lower Village	1	0	0

Messrs J. & J. Yorston acknowledge receipt of the following:

From Ladies of Salem Church, viz:—one package from Arthur Settlement and Tanner Hill, containing 7 yards printed cotton, 7 yards striped shirting, 9 yards grey cotton, ½ dozen cotton handkerchiefs, ½ dozen white cotton reels, 2 ounces white brown thread, 9 dozen shirt-buttons, 1 dozen thimbles, 6 papers needles 3 ounces pins, 4 pairs scissors, 3 cotton dresses, 1 gross hooks and eyes—value £2 0s. 6d. Green Hill: Box containing 12 yards ribbon, 6 neck handkerchiefs, 6 slates, 1 paper slate pencils, 1 dozen lead pencils, 6 quires paper, 1 dozen steel pen holders, 1 box steel pens, 8 dozen buttons, ½ pound linen thread, ½ pound cotton balls, 1 ball tape, 3 cotton gresses—value £1 12s. 9d.

1 pair of socks for Mr Geddie, and 1 pair stockings for Mrs Geddie, from an invalid. 1 package magazines and pamphlets, and one package religious newspapers, and 1 copy of Scott's Commentary in 3 volumes for Mr Geddie from Rev George Patterson.

Rev A. Fraser acknowledges the receipt (lately) of the following sums towards the Church at Cascumpec:—

From Kemble Coffin, Esq. St Peters	£2	0	0
From Rev Henry Crawford, (a collection taken in his Church)	4	0	0
From James Dawson, Esq, Pictou	1	4	0
From Ladies of Poplar Grove Church, Halifax	6	0	0
From Mr William Craswell, Minnesota, US	3	0	0

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

Rev Mr Baxter, 1856,	£1	3	9
Rev S. Johnston, 1856,		5	0
Rev J. L. Murdoch, 1856,	3	10	0
Rev James Waddell, 1856,	2	1	3
Rev Mr McGillivray,	3	16	3
Rev George Patterson,	12	6	6
Rev H. Crawford, 1856,		15	0
William McNeill,	2	15	0
Rev J. J. Baxter,	5	0	0
Thomas Herbert,	1	17	6
Rev S. Johnston,		5	0
Edward Logan,	1	0	0
Mrs Monaghan,		1	6
George W. Archibald,	2	4	6

POSTSCRIPT.

Since the matter for this number was prepared we have seen a letter from Mr Geddie to the Board of Foreign Missions, dated April 22nd, 1857, nearly six months later than those formerly received. The Mission families were at that date well, but the season had been unhealthy and there had been a large amount of sickness among the natives. There had been a severe hurricane in January last, which destroyed the houses and plantations of the natives in exposed places, and slightly injured the Church at Mr Geddie's station. The Mission work continues to advance. The Sabbath previous had been the communion. About 1400 persons were present. The number of Church members at Mr Geddie's station was 100, exclusive of those who have gone to other islands as teachers. The number of Church members in Mr Inglis' district was between 70 and 80. The Educational Institution had been completed. It is an imposing house, 70 feet long by 21 wide, and contains a spacious and well fitted up class room with other suitable apartments. The Institution was to be opened in a few weeks. In a remote district a case of strangulation, the first for four years, had occurred, a mother having

been put to death in this manner by her two sons on the death of a child of one of them. It produced much excitement on the island, and the chiefs inflicted sundry punishments on the guilty. The people in that quarter have since consented to receive a teacher, and thus this event has been the means of breaking up the last stronghold of heathenism on the island. The work is making progress on Tana, and every thing is in readiness for Mr Gordon's occupying that island. Both Mr Geddie and Mr Inglis intend to accompany him, and they have a good house all in readiness for him. One of the best of the teachers proposed to be sent with him had been unfortunately drowned the day before Mr Geddie wrote.

Boards, Standing Committees, &c.

Board of Home Missions.—Rev Professor Ross, Rev Messrs Patterson, McGillivray and Walker, together with Messrs John McKenzie, Roderick McGregor and Samuel Cameron, Ruling Elders. Rev George Patterson, Secretary.

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

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Orders and remittances to be forwarded to Mr James Barnes. Remittances may also be sent to the Synod Treasurer.