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THE
CHRISTIAN INSTRUCTOR.

OCTOBER, 1859.

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

THE MORAL EFFECTS OF CALVINISM.

Concluded

IV. *Calvinism imparts peace and confidence to the believer.*—This effect naturally results from the principles already illustrated. God does everything according to plan. There is nothing left to chance or mere accident. "Not so much as a sparrow can fall to the ground without the knowledge of our heavenly Father." In this doctrine the Calvinist devoutly believes. Firmly does he look abroad upon the world, and whatever its tumults may be, he knows and believes that his heavenly Father can hush them all; and that when his own time comes, he will do it. Amid the storm, he has peace; when "many hearts are failing them for fear," he has confidence. The reason is, he knows that the world is governed by method,—that it is not guided by a blind fate, but by a wise, rational and intelligent ruler—and that nothing can come to pass without his permission or command.

Of this peace and confidence, we might give many examples selected from the lives of the pious and holy. They are numerous. They crowd upon our memory. They are a complete phalanx. They rise up before the mind, "an exceeding great army." But there is no need to hesitate in our choice. In Calvin himself, we have a most apt and pertinent illustration. No man realized better his own principles. Let us glance at him for a moment; it may not prove unprofitable.

The person—the general appearance of Calvin was favorable to him. His body was symmetrically formed. The casket was not unworthy of the jewel which it contained. Not tall, but of a middle size and firmly built—not fleshy, but sinewy and full of nerve—he was well fitted for hard and continuous labor. But it was in his countenance, that the man appeared. It was swarthy. His features were sharp, lineal and well defined; his brow was broad and high; his lip firm. It is the eye, however, which commonly tells of the spirit within; and every one of his biographers and almost all his contemporaries, refer emphatically to the eye of

Calvin. Dark, lustrous, keen and penetrating, it occasionally sent forth flashes of fire and affection, which indicated the might of the soul that emitted them; but its general bearing was calm, not restless; winning, not repelling. All this bespoke the high moral character of the man, and especially that peace and confidence in his God which characterized every period of his stormy life. What the external man indicated, a nearer approach to the inward man did not disappoint. When driven from France for his principles, how dignified was his conduct! In his letter we find no bitterness, no wrath, no malice towards his enemies; and no murmuring, no discontent, not even uneasiness with his own lot. Perhaps the severest stroke which befel him in his whole life, was his expulsion from Geneva; but instead of revenging it, or grieving over it, we find him with all the sedateness of one at perfect ease, sitting down in his study, at Strasburg, penning letters to friends he had left behind, and prosecuting the blessed work of the Reformation, as if he had never been interrupted. O! what a firm, what a God-confiding soul, was that of John Calvin! "I am in the hands of my Heavenly Father"—was the sentiment with which he removed every doubt, hushed every murmur, and dispelled every fear. To some it may appear whimsical—he it so—we cannot help it; but in reading of the calm and serene dignity, with which Calvin looked down on the persecutions of the crafty Francis, and the plots of the enemies of the Reformation, we have often been reminded of that inimitably beautiful and thoroughly natural picture, which Virgil in his first *Æneid* draws, of the appearance of the god Neptune in the midst of the storm, and the manner in which he quelled it. What classic reader does not remember it? *Æolus*, unpermitted and thoughtlessly let out the winds from their covering. Forth they rushed, careering o'er the deep. They swept its length and breadth; they lashed its billows into all the furies of a tempest. High and heavy rolled in these billows. All was turmoil. Heaven and earth seemed to have commingled. But rising up full of dignity in the midst of the foam, casting his eyes abroad on the wide expanse, and unmoved—or if moved at all, moved by a lurking feeling of ridicule and contempt—for we can almost fancy we see the little curl upon his lip—we behold the mighty god lifting up his head above the water—asking whence and for what reason all this turmoil—scornfully enquiring who could be its authors—and then quietly and dignifiedly restoring all things to their wonted order. So was it with Calvin. The storms of the Reformation, were abroad in all their fury. Europe from end to end was agitated with its volcanic throes. Thrones tottered, kings trembled in their palaces, and whole nations quivered and quaked before the outbursts of wrath of Rome's potentates, and satellites. But amid all these tribulations and all these signs of coming desolations in heaven above and earth beneath—there is Calvin, calm and collected,—there is Calvin, deliberately penning letters to Reformers in all quarters of the world, to continue "stedfast and unmoveable."—there is Calvin temperately but most cuttingly, dedicating his Institutes to the treacherous Francis, to let him read for himself, and let the world read too, whether those who believed and maintained such doctrines, could be turbulent and rebellious subjects. In all this calmness, and all this dignity, amid all this storm, who does not

see a most striking and beautiful counterpart to the dignity, the serenity, and the majesty of the gray-haired divinity of ocean! Calvin's life has yet to be written. To this end, Beza has done not a little; Drelincourt has effected much; and latest still, Henri has opened up to view the inner man of this eminent reformer; but still, we want one to arise and do for Calvin what McCrie has done for Knox.

The manner in which these doctrines produce peace and confidence it is not difficult to describe. When the child of God looks to his own efforts, he discovers his frailty. He feels how little he can do for God, or counteract sin. Especially when his efforts or plans fail, is he apt to be discouraged. But when he turns from his self, and looks to these principles, they become so many anchors "sure and stedfast," to which he can, with perfect safety, attach himself. They are "hid with God," and under the control of God alone. Fixing his gaze on these, or what is better, firmly planting his faith in them, he is a different man. He considers himself under influences which the mightiest among men cannot so much as touch with a finger. Therefore it is that he breathes more freely than other men do,—that he walks more firmly,—that he presents a more erect countenance, itself the index of constant equanimity,—and, since we have been dealing a little in classic allusions, perhaps the reader will pardon another, *caput ad sidera tollit* (lifts his head on high to the very stars.) It is in this way Calvinistic principles produce peace and confidence in the believer.

V. Calvinism secures the performance of relative and other duties.—How it does so, appears most obvious. We take it for granted that the Calvinist yields implicit and unlimited submission to the will of God; at least it is his sincere desire to do so. The remains of corruption may sometimes be strong and may occasionally foster the spirit of rebellion. In heart and conscience however, it is the wish of the Calvinist to obey his God. But the will of his God is revealed in scripture. No where else is his will so clearly and plainly revealed. To the scriptures therefore, he must and he does betake himself to obtain a knowledge of this will; and when he does obtain it, on the authority of God, and on that authority alone, he is prepared to obey it. All this we trust, we have already made plain. Now, in the scriptures duties of every kind are inculcated. We are taught to be just, honest, righteous; we are required to be meek, temperate, chaste, forgiving; we are commended to love our enemies, instruct the ignorant, feed the hungry, take the stranger in, and be courteous, kind, obliging to all men. All these duties are taught us by God in Scripture. On the authority of God, then, the Calvinist performs these duties. This is enough for him. It is not for him to say what is fit or unfit; what is right or wrong; or what consequences may follow. With him the question is—"Is this the will of God? Am I commanded this in scripture?" and the moment he ascertains this, he proceeds to duty. Calvinism from its very nature, therefore, secures the performance of relative and other duties most effectually, and from the highest and noblest motive,—obedience to his maker.

We do not deem it necessary to say more on this topic. Indeed we would not have said so much—we would not have referred to it

at all—we would have left it as a natural conclusion to be deduced from the principles themselves. But there are some people who are so perpetually harping on the one string—that Calvinism destroys all motives to good works—that we thought it proper to make these remarks. Instead of destroying motives to good works, in our humble opinion, as a system, it presents plainer, nobler, and far higher motives to well doing, than any other system whatever. The reason evidently is, it is the scriptural system ; it is God's system.

VI. *Calvinism can rejoice most cordially, and most safely in the final triumphs of the gospel.*—This is the grandest of all the effects that have come under our notice, and yet we have left the least room for it. But we cannot allow it to pass without a remark or two. God conducts everything according to a previously arranged plan. This is the grand principle of Calvinism. "He hath fore-ordained whatsoever comes to pass." Portions of this plan he has enunciated or published to the world, in promises, predictions, and prophecies. All things he will make "work together" for their accomplishment. With a most confident assurance, therefore, does the Calvinist look forward to the fulfilment of such prophecies;—with an assurance such as no other man can look forward with. And what a glorious prospect opens upon his view !

The millenium is to come. A thousand years of joy and happiness are to smile upon our world. The earth, forgetting its curse, is to teem with its fruits and flowers ; the heavens, no longer "iron or brass," are to distil their healthful and fructifying dews ; mountain, wood and valley, city, desert, and plain, are all to become vocal with the sounds of gladness and of a universal jubilee. At the present moment there is much that seems to threaten confusion and wide-spread desolation. The kingdoms of the earth, are heaving and rocking to and fro, with wars and revolutions and rebellions. The Crimea can count its thousands of graves ; the fertile plains of India have been soaked with the blood of the fair and the brave ; and the sweet and classic fields of Italy have been crimsoned with the gore of contending myriads. What shall turn up next ? who can tell ? When, or where, another vial of God's wrath shall be poured out, who shall predict ? Looking at the world as it is, without the Bible to cast light on the future, what a dark, melancholy, sorrowful picture does it exhibit ? And one of the darkest and saddest spots in that gloomy picture, is, the state of the church itself—the indifference she manifests and the progress which the man of sin is making, not in her borders, but in the very heart of her territory. Over and above all this din and bustle and distraction, however, there is a voice heard—it may be to some a still small voice, but it is a heavenly voice—ringing out in accents clear, distinct, and intelligible.—"The time is not yet, but it is coming ; it is on the wings for God has promised to give to Jesus, the great Redeemer, the heathen for his inheritance, and the uttermost parts of the earth for his possession." No man hears this voice more distinctly than the Calvinist, for he believes this millennial state to be part of God's plan from the beginning of the world and before it ; and one of the "all things whatsoever that come to pass," and which "He hath fore-ordained."

The resurrection is to come. The body is to experience the ben

fits of the gospel, as well as the soul. It is to rise from the grave a beautiful, a perfect, a sanctified and a renovated body. No heathen ever taught this doctrine. Philosophers speculated about the soul's immortality, but they never dreamed of the body's resurrection. But this truth Christianity with trumpet-voice, hath sounded out far and wide, and will continue to sound till it reaches the ends of the earth. The victory over the grave will then have been gained.—The triumph over Satan will be complete. In all this, the Calvinist rejoices. Infidels may bring up their stale objections; sceptics may scoff and jeer, scorers may ask how can these things be—what of the cannibal?—what of the body being renewed every seven or ten years? But in reply to all these, the Calvinist more than any other man can say, and with greater joy and confidence—"This is part of the plan of my heavenly father; he has ordained it, and whatsoever he has ordained must come to pass."

So with the glory and the blessedness of heaven. The Calvinist has a firmer hold of these than another man. According to his views, peopled heaven must be, it cannot fail, the time is fixed, the number is fixed, the very persons are determined. God has decreed all this; there is no denying of all this; nor deny it would he, if he could, he rejoices in it, he glories over it. On this very account we would say the joy of the Calvinist in the glories of heaven as revealed in scripture is the clearest, purest, firmest, strongest of any man on earth. His verily is "a kingdom which cannot be moved."

Such are some of the moral effects which, we consider, Calvinism produces. We leave them with the impartial reader. If they be such as we have described, who would wish to ignore them? Who would not rather glory in them as the pure doctrines of grace? And now when about to conclude, how can we conclude better than by quoting a paragraph of Isaac Taylor, the celebrated author of "The history of Enthusiasm," contained in his "essay upon Edwards on the Will"—a paragraph which, at the present moment, is full of significance. "Whatever notions," says he, "of an exaggerated sort, may belong to some Calvinists, *Calvinism as distinguished from Arminianism*, encircles or involves *great truths*, which, whether dimly or clearly discerned, whether defended in scriptural simplicity of language, or deformed by grievous perversions, will never be abandoned while the Bible continues to be devoutly read, and which, if they might indeed be subverted, would drag to the same ruin every doctrine of revealed religion. Let it be granted that Calvinism has often existed in a state of mixture with crude, or presumptuous, or preposterous dogmas. Yet surely whoever is competent to take a calm, and independent, and a truly philosophic survey of the Christian system, and can calculate also the balancings of opinions, the antitheses of belief—will grant that if Calvinism, in the modern sense of the term, were quite excluded, a long time could elapse before Evangelical Arminianism would find itself driven helplessly into the gulf that yawned to receive its rival; and to this catastrophe must quickly succeed the triumph of the dead rationalism of Neology, and then that of Atheism."

QUEM PUTAS.

Aug. 9, 1859.

SERMON.

(By the late Rev. Peter Gordon.)

"I acknowledge my transgression." Psalms li. 3.

God is governor of the universe. In the material world he has set bounds to all its movements which it cannot pass. In the moral, spiritual, intelligent world he hath set bounds which we ought not to transgress. He is the father of spirits to whom we ought to submit and live. He hath an unquestionable right to reign. He rules and ought to rule in the armies of heaven, and to do what seemeth him good among us the inhabitants of the earth. But obedience on our part is most reasonable, most beneficial and honorable. Every deviation from truth, from God, in thought, word and deed is most abominable, unprofitable and disgraceful. With shame and confusion of face, therefore, should every one of us this day adopt the language of the text: "I acknowledge my transgression."

Unless we acknowledge our transgressions there can be no right mourning and humiliation on account of sin. In order therefore to aid the exercises of this day permit me briefly to show what the acknowledgement of transgression implies.

I. In the first place it implies a deep conviction of the evil of sin. Until we be convinced that sin is an evil, a great evil, we will never acknowledge it as such. It is impossible that any one can with the heart, in sincerity acknowledge that to be an evil, which he does not think is so. Neither should we be satisfied with a general vague acknowledgement that we are all sinners. Many utter the expression, who have no solid conviction of the real evil of sin; that by means of it they stand guilty before God, condemned by him, and subjected to eternal misery. We must be convinced that sin is against God himself, else we will never acknowledge it unto him. "Against thee, and thee only" says the Psalmist "have I sinned, and in thy sight have I done this evil". And says another, "How shall I do this great evil and sin against God." All sin supposes a law of which it is the transgression, and every law supposes a superior. But in morality all creatures are equal, no one has a right to dictate for the faith or practice of another. And when God commits the execution of his law to men he reckons obedience to these laws, obedience to himself and not to men. So that all sin, whatever, is directly against the holy nature, the rightful authority and the perfect law of God. Now, since God is supremely excellent and good, sin must be inexpressibly evil and detestable; since God is the standard of all moral rectitude, sin must be the perfection of deformity. God himself and his law are supremely holy, just and good, therefore sin must be infinitely abominable, iniquitous and pernicious. The more we discover of the perfection and glory of the divine character, the more we will be convinced of the deformity and vileness of our transgressions. When we obtain the discoveries of divine glory which the prophet had, we will also have the deep conviction of sin which he had, and make the same honest acknowledgement of transgressions which he did. "I saw," says he, "the Lord sitting upon a throne, high and lifted up, and his train filled the temple, and one cried unto

another and said, holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. Then said I, wo is me, I am undone, because I am a man of unclean lips, and dwell amidst a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." Since all sin is opposite to the true character of God, it also necessarily opposes the manifestation of the same among men. We should have just conceptions of the Divine character, and discover those so clearly by our conduct, that others seeing our good works, may form correct views of God also, and thus glorify our Heavenly Father. But every error of judgement, every irregular motion of the heart, every act of immorality, tends directly to obscure the glory of God, to blot out the remembrance of his name from among men.

But, in order to be convinced of the great evil of sin and to make an honest, a hearty acknowledgement of it, we must be persuaded that it is inconsistent with our own character and interest. Man cannot but love himself, and he cannot but love that which he thinks promotes his good; and therefore unless we are persuaded that sin is opposite to our best interests we will never acknowledge it as an evil. We must not only know that sin is a departing from the fountain of living waters; but also that it is a hewing out unto ourselves broken cisterns which can hold no water. Sin is most inconsistent with our characters as creatures. We have all our powers of mind and body from God. How unreasonable, how abominable then that we should employ them all against him. As christians we are redeemed by the blood of his only begotten son. We enjoy all the privileges of salvation and therefore we should, it is reasonable and becoming that we glorify God in our bodies and spirits which are his; but to employ them in the service of sin, Satan, and the world is most detestable, unreasonable and inconsistent. By a wise distribution of Jehovah we have all our talents from him, and for the application of these we are responsible to him, and therefore he must be a very unwise and wicked servant who conceals or misapplies his masters money. "For of him, and through him, and to him are all things." Religion therefore to the whole of its extent is a most reasonable service; iniquity, transgression, argue the most arrogant folly. In scripture a sinner and a fool are terms of the same import. Righteousness exalteth a nation but sin is a shame to any people. And until we are convinced of the propriety of religion, we cannot, it is impossible that we could, acknowledge sin as evil, blameworthy, or improper. Sin is no less inconsistent with our happiness, as sensible beings capable of enjoyment. There is an inseparable connection between duty and happiness, between sin and misery. Whosoever despiseth the Lord wrongeth his own soul also. Them who honor the Lord he will honor, but those who despise him shall be lightly esteemed. The wages of sin is death; to be carnally minded is death. He that soweth to the flesh shall of the flesh reap corruption. Sin is the cause of all the misery of mankind both in time and through all eternity. "From whence come wars and fightings among you; come they not hence even of your lusts that war in your members."

Thus when we consider sin as the antagonist of God. That it opposes directly the manifestation of divine glory in the world; that it is unworthy of us as rational, intelligent beings; the cause of all our

woe and all the misery of mankind, then we will be convinced and we will acknowledge that it is an evil and a bitter thing which God and all the good hate with a perfect hatred. But the death of Christ is the concentration of iniquity. In it we have the judgment of God concerning sin. In it God has collected the evil of sin and exposes it as an object of abhorrence to all intelligences. In it we behold the incompatibility of sin with the glory of God, with the salvation of men. From it proceeds our conviction of sin, our purification from it, and our resurrection to holiness and eternal life. We should look on him who was wounded for our transgressions and bruised for our iniquities and by whose stripes we are healed, and we should "mourn as one mourneth for an only son, and be in bitterness as one is in bitterness for a first-born."

2. It implies a knowledge of the character of God and our connection with him. "The fool hath said in his heart that there is no God," and therefore he makes no acknowledgment of God. He that cometh unto God with the acknowledgment of sin, must believe that God is. The existence of an eternal, intelligent and perfect being lies at the foundation of all morality, and should be powerfully present to our minds in all the exercises of religion. But we must not only know that there is a God, we must know also what God is; because our acknowledgments of sin will only correspond with the views we form of the being to whom we make the acknowledgment. All mankind transgress against the relations existing in society. But the acknowledgments which superiors make to their inferiors, parents to their children, princes to their subjects, are vastly different from the acknowledgements which inferiors make to their superiors, children to their parents and subjects to their princes. So it is with regard to God and sinners. If we form just conceptions of the divine character we will make an honest acknowledgement of sin; but if unjust, unworthy views, our acknowledgement will correspond. When sinners who love sin think that God is altogether such an one as themselves, then they think also that he will approve of their sin, and consequently that no acknowledgement of sin is necessary, or at any rate that merely a verbal acknowledgement would be sufficient, such an acknowledgment as would please their fellow-men. We must know and believe the holiness of God; that he cannot look upon sin. It is that abominable thing which he hateth. We must know and believe the justice of God. That he is the determined enemy of sin; that it is impossible for him to sin, that he will maintain an eternal opposition to it; that either sin or the sinner must be eternally destroyed; that Christ was manifested to destroy the works of the devil that he might save the sinner. These views of God will convince us of the intrinsic evil of sin, the necessity of acknowledging and forsaking it. We must know the wisdom of God. His understanding is infinite. He could never be mistaken. He could not have presented any duty but what was reasonable and beneficial. He could never have prohibited anything but what was abominable and pernicious. This will show us the propriety of acknowledging our sins. We must know the omniscience and omnipresence of God. That he searches the hearts and tries the reins of the children of men; is a discernor of the thoughts and intents of the heart. That he seeth in

secret; that he is a God afar off and a God nigh at hand. That all things are naked and open to the eyes of him with whom we have to do in the acknowledgement of sin. This will teach us to make a full unreserved acknowledgement of transgression. We need not attempt to conceal or extenuate our transgressions, and in this way deceive ourselves, for God will not be mocked. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy."

We must know and believe the power of God. In vain shall we by continuing in sin harden our necks against God, for we cannot prevail; because judgment against an evil work is not speedily executed. The hearts of men are fully set in them to do evil; yet they should remember that God hath power to cast both soul and body into hell. That all those who know not God nor have obeyed the Gospel of Jesus shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. In a course of sin therefore it is impossible for us to be successful. We should acknowledge it and we should abandon it as the most arrogant presumption and folly. "Let the potsherd of the earth strive with the potsherd of the earth, but woe to that man who striveth against his maker."

We should know the superiority of God and our absolute dependence on him, he has an unquestionable, an undisputed and everlasting sovereignty over us and propriety in us, and in him we live and move and have our being. We should therefore acknowledge our transgressions as most offensive to the glorious majesty of heaven, full of ingratitude, inconsistent with all our obligations to God and all our connections with him. The more clear and extensive our views of the divine character, the more cheerful and ingenuous our acknowledgments of sin. "I have heard of thee," says Job to God, "by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."

3. It implies a belief of the love and friendship of God towards us. We will never acknowledge our faults to an enemy. We do not judge it blame worthy to offend our foe, and therefore we never see the propriety and will never make an acknowledgement unto him. We confess our faults only to familiar friends, to those who love us, in whose favor and faithfulness we can confide, so it is in our dealings with God. When we believe that God is pacified towards us for all that we have done, then are we ashamed of our transgressions and shall not any more be able to open our mouths in vindication of them. Were it true that God hates sinners then they would be excusable in hating and disobeying him. But God loves sinners; he is friendly to their best spiritual and eternal interests. He bates sin because he loves sinners; for sin is incompatible with their chief good; and until sinners believe that God loves them, that he is their best friend, and that sin is their greatest enemy, they will never make a hearty acknowledgement of their transgressions to God. In the doctrines of the Gospel the love and grace of God is exhibited to sinners, for the grace of God that bringeth salvation hath appeared unto all men. And by the death of Christ the love of God is confirmed beyond any proof of human love and friendship that ever existed. "For scarcely for a righteous man

would one die; but God commendeth his love to us, in that while we were yet sinners Christ died for us."

"Herein is love, not that we loved God but that he loved us, and herein is the proof or evidence of it, in that he sent his only begotten son into the world that we might live through him. That God loves sinners that he is gracious unto them, is and will be eternally true whether sinners believe it or not. For the word of the Lord endureth for ever, and this is the word of the Lord which is preached unto you in the gospel of the grace of God. The truth of God's love unto sinners, is attested by the blood of Jesus. The gospel is the New Testament in Christ's blood. It is as unscriptural, it is as unevangelical, to suppose that we forfeit the favor of God by our sins, as to suppose that we merit it by our good works. The gospel is just an exhibition of the love and grace of God to sinners, and every doctrine of God's holy word is eternally unalterable by all the sins or good deeds of men. By our unbelief and by it alone we exclude ourselves from all the benefits of the gospel of salvation. By our faith we become partakers of all the blessings of holiness and happiness which the assurance of the favour and friendship of God is calculated to produce. We therefore who have received a ministry from the Lord Jesus Christ are bound at all hazards to testify to the gospel of the grace of God. We preach glad tidings of great joy unto sinners; we proclaim peace on earth and the good will of God towards mankind for sinners, and unless ye believe the gospel of the grace of God; unless ye believe that God loves you; that he is gracious and merciful unto you; you will never acknowledge, you will never forsake your transgressions. Faith worketh by love; it convinceth us of God's love; and worketh love in us to God and men; and also purifieth the heart. Therefore the Psalmist made this acknowledgement of his transgressions; he was perfectly convinced of the love and grace of God unto his soul. He knew that in God there were loving kindness and multitude of tender mercies. In him confessions flowed. Never till Paul had believed in the mercy of God through Jesus Christ did he acknowledge that he had been a blasphemer and a persecutor and an injurious person. Never till we believe in the mercy of God revealed and confirmed to us by Jesus Christ, will we frankly acknowledge every sin whatever. By faith in the love of God, we will fully and freely acknowledge all our sins internal and external, great and small. Hear and imitate the frank, the full and honest acknowledgement of the believing, returning prodigal. "Father," says he—thus he begins with faith in the love and mercy of God—"I have sinned against heaven and in thy sight, and am no more worthy to be called thy son make me as one of thy hired servants."

4. This acknowledgement of transgressions implies faith in forgiveness. To men we would never acknowledge our faults, unless we first believed that the person to whom we intended to make the acknowledgements was of a forgiving disposition, and would evidence it on our acknowledgement of the offence. The acknowledgement of our faults to one another, and the frequent exercise of a forgiving disposition towards one another is essential to the unity, the peace and happiness of all human society. We forgive one when we retain the same affection and manner of conduct towards

the person after our knowledge of the offence as before. And unless the guilty person believes this he will never frankly make the acknowledgement. Why are we so unwilling to acknowledge our faults to proud, austere, unrelenting men? Just because we believe that they are of an ungracious, unpardoning disposition. The same is our manner of acting towards God. Why do we find men so backward and remiss in acknowledging their sins, (though very numerous great and aggravated,) to God in prayer? And why do we find them like the Pharisees perpetually recommending themselves to God, insinuating themselves into his favor? Why a fluent enumeration of their good deeds?—tho' not always in words yet often in heart—"God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; I fast twice in the week; I give tithes of all that I possess." Are not these the secret workings of your hearts before God? Now what is the cause of this covering our transgressions, deceiving ourselves, and mocking God? and what the cause of this recommending ourselves by an enumeration of our good deeds? The cause is just this. We apprehend that God is an ungracious and unforgiving being, and therefore we think it needful to conceal our sins and produce our good works (as we falsely call them;) in order to insinuate ourselves into God's favor and good graces. Such unfaithful dealing with God, is altogether unneedful and abominable. God does not need—he does not require any of your conciliation. Vain are all your attempts to make him anything towards you but what he is already. There is no fury in him. In him compassions flow. There is forgiveness with him that he may be feared. To the Lord belong mercies and forgiveness though we have rebelled against him. God is ready to forgive; he hath a forgiving disposition and by Jesus Christ he hath abundantly evidenced this. We tell you therefore sinners, whether you believe it or not, that your sins are all pardoned already, and that God requires none of your palliations—none of your recommendations. We are bound in the name and by the authority of Jesus Christ to preach unto you the forgiveness of sins. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all who believe are justified from all things from which we could not be justified by the Law of Moses. You need not therefore conceal or extenuate your sins, for however numerous, great, aggravated, they are all pardoned; you may with the greatest safety and freedom confess, acknowledge them all. In Christ we have redemption through his blood, even the forgiveness of sins, not according to the number of your sins, not according to the number of your good works; but according to the riches of his grace. In this measure would God have us to reason with him, to acknowledge the truth, to confess our sins. "Come," says God, "let us reason together; but you are afraid to let the truth be known; to acknowledge all your sins. For your encouragement then, to remove your prejudices, and to bring you to the acknowledgement of the truth, I, Jehovah, God of truth, declare unto you, that tho' your sins should be as scarlet, they shall be as wool, and though they be red as crimson, they shall be white as snow. We should therefore by faith

take with us the words of God, the words of truth, saying, take away all iniquity and receive us graciously.

5. Acknowledgement of transgressions implies a determined resolution to depart from all iniquity. When we acknowledge sin as an evil contrary to God, inconsistent with our own character and interest, we must also desire to be freed from it. Indeed, vain are all our convictions of sin; vain are all our acknowledgements of sin, unless we forsake it. The love of sin is inconsistent with the love of God, with the love of our own spiritual and eternal happiness. The practice of sin is inconsistent with the manifestation of God's character, inconsistent with the good of men, inconsistent with our own profession. Every one who has named the name of the Lord, should depart from iniquity. Tho' sin does not exclude us from a right to the blessings of salvation; yet it always prevents the enjoyment of them. For holiness and happiness are the same, only the one refers to the love and the other to the state of the person. Holiness refers to the actions of a happy being, and happiness to the enjoyments of a holy being. The two are inseparable. You must flee from sin as an enemy to God, to your own soul, and to mankind, the cause of all our misery and disgrace. It is particularly unbecoming in professors of religion. They are called with an holy calling and they should endeavor to walk worthy of the vocation wherewith they have been called. They profess to be the sons of God by faith in Jesus Christ. They should therefore be imitators of God as dear children. We profess to believe the doctrine of the gospel; but our faith is a mere pretence unless it purifies the heart, for all the doctrines of the gospel are doctrines according to godliness. The love of sin, the practice of sin, is incompatible with the love of God, and the enjoyment of him in his ordinances. "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

INFERENCES.

1st. The spring of true repentance and all practical religion. Faith in Jesus Christ, and in the love of God through him. By faith, we discover the evil of sin, the consequence of sin, the pardon of sin. By faith we acquire life for action, strength for action, light for action, motives for action.

2nd. The propriety of humiliation on account of sin. Our sins are very numerous. The sins of our heart, of our life, of our families, of our church, of our nation, of our world. Our sins are highly aggravated, from our privileges, from our profession, from extensive influence.

3rd. Our high obligations to Christ,—He hath redeemed us from all iniquity. God hath raised him up, and sent him to bless every one of us, by turning every one of us from our iniquities. He hath redeemed us from the origin of sin, from the power of sin, from the punishment of sin. When there was no eye to pity us, nor hand to help us, God laid our help on Christ, one mighty to save.

5th. The duty of us all, to wage a warfare against sin, and for

truth and goodness on earth, in our understandings, in our hearts, in our families, in the world. This is the duty which we owe to God, to ourselves, to our ancestors, to our contemporaries, to posterity.

REVIVAL IN THE NORTH OF IRELAND.

Our readers have already seen notices of this extraordinary movement. We have already published some accounts of it. But the movement is of such importance that we deem it proper to publish fuller details. The following extracts, giving an account of its origin and progress are from the *Coleraine Chronicle*.

ORIGIN OF THE REVIVAL.

In the immediate neighbourhood of Kells, in a school house, where assembled, every evening during the autumn of 1857, four men, comparatively young, who held a "believers' fellowship meeting," their special object being prayer to God, that He would bless their labours in connection with the prayer meetings and Sabbath-schools which they had organized. For some time there appeared no answer to their prayers; but, like the patriarch of old, they were determined to wrestle with the Almighty till he would bless them: and at length that God who is ever the hearer and answerer of the supplications of his people, graciously vouchsafed to make manifest to them the fruits of their labours springing up around them. About the beginning of January, 1858, a youth who had attended the Sabbath school taught by J. M., (who was one of the first affected by this movement, and is now employed as a missionary among the people,) was through his instrumentality, the first that was brought to the saving knowledge of the grace of God. To him succeeded others, one by one, until they were numbered by tens. At length, so prosperous did it become, that in a short time numbered its hundreds, now thousands, and in all human probability tens of thousands will be the result of that small beginning; thus verifying the proverb, "A little one shall become a thousand." Having spread so wonderfully about Kells and Conner, and the surrounding country, in other places the people began to inquire after the marvellous working of God there. Many from distances came, and among others, one named S—C—, who sought very anxiously for the salvation of his soul, and prayed earnestly for it. God heard and answered his request. Like the woman at the well with our Lord, he was determined to tell others to come and see that Saviour who had done so much for his soul. At first he traced his steps towards home, that he might tell his family, consisting of a widow mother, brothers and sisters, of what the Lord had done for him. His admonitions to them were not in vain, for God blessed his endeavors, and made him the instrument in His hands of turning them from sin to holiness. He did not rest satisfied with the work which he had been the means of commencing at home; but he told his neighbours round about of a loving Saviour, able and willing to redeem them, if they would but look to him for salvation. It was thus that the revival spread to Ahoghill, and I have been told, on unquestionable authority, that for miles around multitudes of anxious souls are seeking salvation. The Roman Catholics who have been brought under conviction, are embracing as their Mediator the Lord and Saviour Jesus Christ, and renouncing Popery and all its errors. Many instances of this class might be quoted, but one, under my immediate cognizance, will suffice. A young man who has been converted, and who has faithfully, like a true soldier of the cross, withstood all the temptations that have been brought to bear upon him by friends, and the energetic endeavors of the priests to bring him back to the fold of the Roman Catholic Church, addressed a large audience last Sabbath evening in the town-

land of Tannybrake. It may be stated that the priests are doing their very utmost to prevent their people from attending any of the services conducted by the converts.

REV. DR. COOK ON THE REVIVAL.

He might mention, that so far as they could tell of this revival, the time of refreshing from the Lord arose in a congregation some fifteen miles north of Belfast. It appeared that it first exhibited itself among a number of young persons, who had united in the reading of the Scriptures, in prayer, and in the singing of God's word. For a considerable time it appeared to be confined to a single congregation. In God's time the work began to extend—it extended among the young, and it reached the old likewise; and in every case there was not only a reform in reading the word of God, in praying to God, and in singing the praises of God, but there was a universal reform in morals wheresoever the word of the Lord extended. The swearer declared he could not swear; the man who before was inclined to ridicule the word of God, declared he could ridicule no more; the drunkard declared he could not be drunk again; some of the most idle and abandoned characters left their evil ways and returned to the paths of industry; the churches of different towns became crowded; and in the streets of those towns congregations of people assembled together to sing the praises of the living God. There, in the midst of these, when voices were raised, and prayers were uttered to their Lord, strong men became weak, and strong youths fell upon the ground; loud cries were uttered, and many tears were shed, and some of those who came to mock, and had mocked loudly and violently, cried out for mercy, and remained to pray.

Well, he might be asked, what did he think of these outcries—were they true or were they not? He would tell them what he thought of it. He was not going to give an opinion upon a thing which he did not understand. We should not speak at random. But he believed those who disapproved of this part of the manifestations, had no solid foundation upon which to found their disapprobation. Therefore he would pronounce no judgement when all clear evidence was absent as to whether the thing was right or wrong. But this he did know, that he had been told by those who witnessed these cries, that there was no evidence of the grace of God having accompanied them, and that although these sufferings and cryings out might not be the grace of God, yet there was no question that the grace of God was there. Reformation was there, penitence was there, and humiliation was there, love and peace with Almighty God were there, and the Scriptures were there. Now he could not precisely give his judgement when he had no grounds for forming it; but so far as he had grounds for forming it, there were undoubtedly no apparent symptoms of the presence of God's Spirit when it was not followed by a full belief in the saving knowledge of the gospel; but then, in other cases, there had been evidences of the Spirit of God singularly manifesting itself—strange cries, weakness, and tears, and every evidence of the hand of the Lord which an honest man could receive. Now upon that ground they were called upon to act the part of wise men. Let them not be dogmatic upon the one hand, or dogmatic upon the other. They should make a distinction, and exercise their senses between good and evil. * *

* * If this movement once became a mere honoring work, then would the glory of God cease. So long as it was a work which men endeavored to show—so long as it was a work ascribed to this man or that man—the work would come to an end.

BALLYMENA.

We paid a short visit to the Presbyterian Church in Wellington Street, at a very late hour on one evening last week. On entering the gate of the enclosure (at nearly eleven o'clock,) we found fifty or sixty persons, of both sexes, assembled in the open air about a young woman, of very interesting exterior, who, at an earlier hour, and while in attendance at services within the church had been suddenly and very deeply impressed with a conviction of sin. In this case the usual outburst of mental agony was passed, and the sufferer had partly recovered strength, but was still too weak for removal to her residence. In the vestry

room we beheld a scene which it would be impossible to forget, but equally impossible to describe. The apartment was filled with persons of both sexes, who had been borne from the churches under the most excruciating agonies of strong conviction—some of them in a fainting state—some prostrated and moaning heavily—some shuddering in every muscle from mental excitement, which they found it impossible to restrain—some calling upon the name of the Lord Jesus—some ejaculating prayers for grace and faith—and some crying aloud in frenzied supplications for heaven's mercy. In the corner of the room we observed a gray-headed old man, trembling in every limb, and regardless of all around him, fervently and audibly imploring God to pardon his manifold transgressions, for the Redeemer's sake. A boy, some fourteen or fifteen years of age, was writhing in fearful agony of mind upon the floor, calling incessantly for mercy, and for deliverance from the expected torments of an anticipated hell. "Oh! Saviour of Sinners," he exclaimed, "deliver me from *this* horrible pit!" "Oh! Jesus of Nazareth, set my foot upon *that* rock!" In another part of the room a young man reclined in a state of partial stupor, in the arms of a more aged supporter, who was earnestly labouring to tranquilize his mind with words of gospel consolation. At this moment a young woman, who had previously been carried from church in a state of insensibility, and had been seated on a chair in the apartment, recovered animation, but, immediately thereon, fell prostrated with her face towards the floor, in a most frenzied paroxysm both of soul and body. Every possible assistance was rendered to this person by some pious members of the congregation, who were necessarily in attendance; but, for a considerable period, her suffocating sobs were mingled with appalling cries of terrible despair.

The other cases in the vestry room were of a milder class, and some of them had not occurred on that evening for the first time, several of the parties having been previously among the number of the reformed; but they had become so deeply affected while attending the services of the church, that, being unable to restrain their feelings, they were obliged to retire. The prevailing emotion among this class of converts was exhibited in silent tears of penitence and gratitude, or in an outburst of prayer. Open-air prayer meetings continue to be held in every portion of the neighbourhood; and we have been informed on credible authority, that forty-three new cases of conviction occurred at one of them in the course of a single evening.

In spite of threats, and even acts of violence on the part of relatives, the Roman Catholic converts continue in steady adherence to the Reformed religion, and their number is on the increase.

BELFAST.

The excitement caused by the sudden and all but miraculous outburst of religious fervour by which Belfast has been distinguished for a few weeks past, has, to some extent, assumed a character different from that by which it was marked at the beginning of the movement. It is now calmer, less impulsive, and more rarely expressed in open assemblies for devotional service; but it is as wide-spread and pervading as ever, and a solemnity of feeling and demeanour, such as has never before been witnessed among our congregations, is now everywhere manifested,—in the street as well as in the sanctuary, by hundreds in whose thoughts the things that make for salvation had but a short time past no place. Instantaneous convictions are still, however, frequent, not only in the churches during the Sabbath services, and at meetings for prayer, but in the private dwellings of those who have attended there, and, what is more remarkable, of persons who have neither been present themselves, nor in conversation with others who have enjoyed that privilege. The progress of conviction and conversion is, in fact, more steady, farther extended, and more generally observable in the latter class of cases than at any former time, and such instances of serious and saving impression increase as those more publicly manifested become less numerous. And of the reality and spirituality of this movement, this evidence admits of no reasonable doubt,—that since the commencement there has not, so far as can be ascertained from the closest observation

and scrutiny, been even one solitary instance of relapse into sin by any who had been the subjects of those gracious visitations of the Spirit. We believe this is true, not only of Belfast, but also of all other towns and rural districts in which awakenings have occurred. The roads in the vicinity of the town, and other places of pleasurable resort, which were formerly thronged on fine evenings by the youth of both sexes, are now comparatively deserted for the house of prayer, or the family altar. On the Sabbath, during the hours for proceeding to or returning from worship, the streets are literally crowded, in a way such as no inhabitant of Belfast ever saw before; the churches, which previously were rarely filled, can now scarcely provide accommodation for the numbers to whom the sound of the gospel has now become attractive and welcome. Loud is the outcry of those mercenary traders who, for their own gain, spread moral and physical ruin among so many of our industrial population, by encouraging Sabbath intemperance. The revival movement has truly been a heavy blow and a great discouragement to their traffic. Naturally a happy consequence is seen, however, in the thin condition of the prisoner's dock at the Police Court on the Monday morning, in the decreased number of street brawls, in the augmented weekly lodgments in the Savings' Bank, in the work-shop, with its full muster of hands on the first day of the week's toil. We have heard of many remarkable cases of conversion since our last—so many, indeed, that to particularize would quite exceed our limits.

In most of the churches in which prayer meetings are held, persons have been stricken down—strong men as well as females,—at almost every service, frequently two or three upon one occasion. One of these occurred in the Parish Church, several in the Donegal Place, and other Methodist Churches, some in the Baptist Church, Academy Street; and the Berry Street, and other Presbyterian houses have, as noticed in former reports, been the scenes of established manifestations of the awakening power. On Sabbath night there were four marked cases at a prayer-meeting in the school-house connected with Messrs. Johnston & Carlisle's mill, Cruallin Road. The movement in that factory has made a progress truly wonderful. On Sabbath morning, prior to the hour of divine service, a prayer-meeting for the converted was held in Ewart's Row, attended by seventeen females and one male. In no quarter of the town into which the work has as yet made way are its results more satisfactory than here. In almost every house an altar has been raised to the Lord. The Rev. Joshua. W. Collins and Rev. W. C. McCullagh (Ballysillan) held prayer-meetings, at stated times in this locality, at Ligoniel, and in other parts of the northwestern approaches to the town, which are inhabited by the working classes. These meetings have been signally blessed to the conversion of souls. It is another most pleasing result of the change which the Spirit has wrought, that the Sabbath-schools are now much more numerous attended than previously, both by teachers and scholars. Many of both have been convinced of sin, and now enjoy peace in the Saviour. One of the classes, in a school in town, on last Sabbath morning, was presided over by an officer of Artillery from Woolwich. After the prayer-meeting in Berry Street Church yesterday evening, arrangements were made for dividing the town into visitation districts, and a number of volunteers for the proposed duty offered themselves. One of the persons impressed at this church on Sabbath was a Roman Catholic girl; another, a young woman who had travelled seven miles to hear and learn of the work of revival. In the "Pound District," notable formerly for other scenes than those of religious movements, there have been about one hundred and forty cases of conviction since the revival was noticed; all of these are of the most hopeful description, and have greatly improved the character of the locality. One subject of grace is a married Roman Catholic woman, who, despite the annoyance and persecution of her neighbours of the same faith, holds fast by her convictions, and is anxious to receive the visits of the Presbyterian minister whose services are devoted to this quarter of the town, and who, on at least one occasion, has received any thing but courteous treatment in the performance of his duties.

In the populous district of Townsend Street, the work goes on steadily

satisfactorily. The prayer-meetings are largely attended, and the cases of conversion are numerous in the houses of those who are in the habit of joining in the services there. In Great George's Street Presbyterian Church, at the prayer-meeting on Sabbath evening, after the close of a sacramental occasion, there was a striking display of the power of God. A number of individuals, both male and female, stood up and declared what the Lord had done for their souls. Among them were some who had been recently brought to an acknowledgment of the truth as it is in Jesus, and were enabled to rejoice in his sweet forgiving love.

COOKSTOWN.

From this eminently Presbyterian district we continue to receive the most cheerful accounts of the progress of the good work. Meetings for prayer are frequent and regular, and the cases of conviction, followed in the majority of instances by conversion, are numerous, and of a singularly striking character. Some of the converts address public and private meetings most effectively, and in a manner which would be impossible, were they not under the teachings of the Spirit. On Friday evening a highly interesting meeting was held in the Rev. J. P. Wilson's church, which was densely crowded by a peculiarly attentive audience. Many persons, unable to obtain admittance, remained outside the house, listening to such words as could be heard at the windows and entrances of the church. The meeting was opened with praise and prayer by Mr. Wilson, and was afterwards addressed by Mr. Eccles, a convert belonging to the congregation, and by the pastor of the church. During the address of Mr. Eccles many were stricken down under a deep sense of conviction, and afterwards obtained peace. Indeed, throughout the entire time occupied by the meeting, persons were being carried out of the church in a state of impression; and during the night several very interesting cases occurred of persons being brought under healing influence at their homes, who had not been at the meeting, and who have obtained peace in believing. Mr. Wilson and other Christian friends were engaged till an early hour next morning in comforting the mourners, and directing to the Saviour those who were under a deep sense of conviction. The work has also spread into the country around Cookstown, particularly to Mr. Glasgow's mill, where prayer-meetings have been conducted by himself and nephews for some time past. The fruits of the movement are everywhere apparent. Parties who have been attending market hasten home as soon as their business is over, and commence conversing about the work; the public houses are almost deserted, and in every quarter there appears to be "no fear of the face of man."

BALLYCLARE.

On last Sabbath evening, (June 5th,) at six o'clock, a revival-meeting was held in this town, on the grounds of the new Presbyterian house of worship. Long previous to the hour of meeting, groups of men, women, and children came streaming in through all the different roads leading into the town, drawn together, regardless of the rumors of the wonderful and gracious doings of the Lord among all classes and denominations here during the past week. At intervals during the whole time of the meeting, which was protracted to a late hour, one after another was struck by the arrow of conviction sped by the Spirit of the Lord, was sore wounded in the conscience, and constrained to cry out, in tones of agony, heart-rending, and heard high above the voice of the speaker, "Lord, have mercy on me, a sinner!" "Oh, Jesus! have mercy on me!" On this occasion the scene was almost overwhelming. After some more struggling and wrestling with God in prayer, many, we have reason to know, found peace and rest in believing, and returned to their homes rejoicing. But not till the late hour of midnight did the voice of praise and prayer cease to be heard in the streets of God; and far on in the morning, and from houses whence such sounds

never issued before, might be heard the singing of Psalms and hymns, falling upon the air with a heart-softening power, as it broke the solemn stillness that reigned around.

NEWTONLIMAVADY.

When returns reached Newtonlimavady that the revival, which had at first manifested itself in the vicinity of Ballymena, had been extended to Coleraine and the adjoining districts, prayer-meetings were held by devout Christians to supplicate the Almighty for the bestowal of his blessings on Newtonlimavady. A spirit of deep contrition was thus produced, and good results were expected to follow. The work of revival, however, so to speak, actually began on Wednesday week, after a sermon preached by the Rev. Samuel M'Clure, Cross Roads, at Major Lancy's gate, in the open street. The following evening the meeting was held in the same place, attended by several thousands, but no public manifestations took place. The Presbyterians and other dissenting (?) ministers took part in this meeting, as did also Major Lancy. The good seed was abundantly sown on that occasion, and on the following day and night there were many cases publicly reported of persons who were stricken down, and who, on being prayed with, after some time professed faith in Christ, and joy in believing. At eight o'clock on Friday night, a general meeting commenced under the spreading boughs of a wide-spread oak in Major Lancy's demesne. Nothing unusual happened, except the fervency of the devotional exercises, until a little after ten o'clock, while the minister of the Methodist communion was engaged in prayer, when a cry was heard here, and another there, of the most heart-rending nature, which plainly indicated that the Spirit had descended, and that the troubling of the waters had commenced in earnest. Such a scene then took place as would put to defiance the pencil or pen of the most celebrated painter or poet. The evening was everything that could be desired. Not even the rustling of a leaf disturbed that solemn assembly, until the spiritual shaking of the leaves told that the "north wind" was blowing upon many. Shriek after shriek, and groan after groan proclaimed that conviction had reached the soul, that the Spirit was quicker than a two-edged sword. At first the stricken victims were carried into Mr. Lancy's house where every spiritual comfort was administered, as far as human instrumentality could go. The rooms soon became over-crowded, but the lawn in front of the house was a very convenient, if not a superior substitute. The work continued all night, and as many as sixty were brought to a knowledge of their sins.

A meeting was held in the Rev. Mr. Steen's church, where many were stricken down. On Saturday evening there was another meeting at Major Lancy's gate, which was very largely attended, and so remarkable were the manifestations of conviction, that the ministers and people literally sat up the whole night, fervently calling upon the name of the Lord, and praying with the contrite souls who were supplicating for pardon and mercy. On Sabbath evening last, a meeting was held in Drumachose Church-yard, the meeting-house being too small to accommodate one tithe of those who were present. There were about 3,000 persons at the meeting. On this occasion several manifestations took place, and what was most remarkable, they were all strong men, no females being affected. This meeting was adjourned at eight o'clock to the Rev. George Steen's church, and the house was soon filled to overflowing. From that period till the morning, men and women, old and young, were stricken down, and there were, at the lowest calculation, upwards of one hundred persons so affected, besides those who had fallen down at the Drumachose meeting.

Monday last being the fair-day, the numbers of country people attracted to the town by business, and the reports that had been circulated were larger than usual, and the ministers of the gospel took advantage of the circumstance to bring under the influence of the Divine spirit those who had not been partakers of the gracious influence. The meeting was held, as on other occasions, at Major Lancy's gate, at the end of the Fair Green, and was addressed by the Pres-

byterian, Wesleyan, and Independent ministers, and also by Major Lancy, the Rev. Mr. Martin of Crossgar, Coleraine, and six of the converts, one from Drumreagh, and five from his own neighborhood. They were poor people of both sexes, but for the love they now have to Christ and his cause, they went willingly to tell the story of his love, without other payment than the reward of a good conscience. A large number of people were again affected, and in the evening a general prayer-meeting was held in Mr. Steen's church conducted by the several evangelical dissenting ministers in the town and neighborhood, on which occasion the Spirit seemed to be largely poured out, many strong men crying out in deep contrition of heart. This meeting was continued till sunrise next day, the voice of prayer and praise ascending to God throughout the night. A prayer-meeting was held in the Rev. G. Steen's church at eight o'clock, A. M., on Monday. On Tuesday an open-air meeting was held at Rev. N. M. Brown's church, which was well attended, and young and old were prostrated among the tombs, supplicating God for pardon.

Besides these general facts, a striking incident occurred in the Parish Church on Sabbath last. The Rev. Mr. Stewart, rector, preached an admirable sermon on "The day of Pentecost," a special service being ordained for that day throughout the Episcopal Church; and during the services four persons fell down in the church, and cried out for mercy. They were removed outside, several of the congregation following, and joining in prayer and praise beside them. The numbers of the stricken souls increased, and the Rev. T. Olpherts, who seemed much affected, was to be seen beside them, offering them spiritual consolation in their distress.

Very many persons in Newtonlimavady have been stricken down in their own houses and places of business, and altogether there seems to have been a wonderful outpouring of the Spirit of God upon the people. Men and women, who were never known to pray before, have abandoned the practices of professional swearing and drinking, and united in singing God's praises, and supplicating him for his grace, and rejoice in his pardoning mercy; and many profligates have been smitten to the heart, and refrain from the vile courses in which their lives have been hitherto spent. Business is at a comparative stand still, men's minds being too full of the all-absorbing question of the soul's salvation to think of anything else.

RELIGIOUS MISCELLANY.

VIOLATED VOWS.

Men do not seem to be aware of the guilt they contract by making promises to God, and failing to keep them. They forget that to the guilt of the transgression is added the guilt of a violated vow. Some are more careful to keep their promises to men than their promises to God. There are some who are constantly promising that they will repent and break off from their sins, and as constantly failing to do what they promise. Indeed they can quiet their consciences, and gain their own consent to remain impenitent, only by a system of promises made but to be broken and renewed. Thus one who is

often anxious about his soul may become more guilty than one who remains careless and unconcerned.

Mr. E. was an intelligent farmer, who had received a religious education, and was a tolerably regular attendant at church. His wife was a pious woman, set before him an example of Christian conscientiousness and meekness, but could never overcome her constitutional timidity so far as to speak to him plainly and pointedly respecting his eternal interest. This she confessed with many tears after his decease.

Mr. E. was taken ill, but not so seriously as to alarm his friends. He however was alarmed and sent for his pastor. He expressed to him his fear

lest he should die, and his great anxiety respecting his soul. He confessed that he had kept promising God from time to time that he would repent. He now renewed and repeated his promises. If God would spare his life and restore him to health, he would repent.

The pastor endeavored to impress upon him the duty of repenting at once, instead of promising to repent at a future time, but without success.

God was pleased, after bringing him to the borders of the grave, to raise him up, and to permit him again to go in and out among the living. His pastor reminded him of his promises made in the hour of distress, but his remarks were received in silence.

Quite a number of years passed. E. was still impenitent. His attendance on the means of grace was becoming unfrequent. Occasionally he visited a neighbor on the Sabbath or wandered over his farm. Again he was taken ill. His life was soon in danger, and his anxiety for his soul was great. His pastor was again sent for. With bitter self-upbraidings he confessed his sins, and especially his broken promises. He entreated that prayer might be offered for his recovery, renewing his promises that the first moment of returned health should be employed in the work of repentance. Again his spiritual adviser urged the duty of immediate repentance, and again without success. The disease made progress and reduced the sufferer so low that his recovery was deemed impossible. Still, God was pleased to give him his life as a prey, and after a few months he was seen again in his usual haunts. For a time he attended public worship regularly, and was occasionally seen at the prayer meeting. But the former tenor of his life was soon resumed.

After a season he was again taken ill. It seemed at once to be the general impression that he would not recover. A godly woman who knew of the vows he had made at former visitations, suggested that God had twice spared him and given him time to perform his promise, and that now the severing of the thread of life would no longer be delayed, tho' his prayers and promises were renewed. The event accorded with the expectation above noticed. His mental distress was great till his death. The pastor who had twice witnessed his uprising from the borders of the tomb, was now la-

boring in another part of the country.

Vows made in the day of trouble are often forgotten when the trouble is removed. Reader, has your own experience corresponded in any measure to his whose history has been given above? Are there noted against you in God's book of remembrances, violated vows as well as other sins of omissions and willful transgressions? Is there no reason to fear that their continued violation will bring the day of grace to a speedy termination.—*N. Y. Observer.*

INCONSISTENCIES OF PROFESSORS NO EXCUSE FOR SINNERS.

“ Thus I think I have expounded the solemn consequences of this fearful evil. And now I come, in conclusion, and I pray God to help me, while I deal earnestly, and solemnly with you, and Bring out the great battering ram, to bear against this vain excuse of the wicked.

Among this great congregation, I have doubtless a very large number of persons who are not converted to God, and who have continually made this their excuse, “ I see so much of the inconsistency of professors that I do not intend to think about religion myself.” My hearer, I conjure thee, by the living God, give me thine ear a moment, while I pull this vain excuse of thine to pieces. What hast thou to do with the inconsistencies of another? “ To his own master he shall stand or fall.” What will it better thee, if one-half of all the professors of religion be sent to hell? What comfort will that be to thee, when thou shalt come there thyself? Man, will God require the sins of other people at thine hand? Where is it said that God will punish thee for what another does? Or dost thou imagine that God will reward thee because another is guilty? Thou art surely not foolish enough for that. I ask thee, what canst thou have to do with another's servant? That man is a servant of God, or at least professes to be; if he be not so, what business can it possibly be of thine? If thou shouldst see twenty men drinking poison, would that be a reason why thou shouldst drink? If, passing over the London Bridge, thou shouldst see a dozen miserable creatures leaping off

the parapet, there would be a good argument why thou shouldst seek to stop them, but no argument why thou shouldst leap too. What if there be hundreds of suicides? will that excuse thee, if thou shalt shed thine own blood? Do men plead thus in courts of law? Does a man say, "O Judge, excuse me for having been a thief; there so many hundreds of men that profess to be honest, that are as big thieves as I?" Thou wilt be punished for thine own offences, remember, not for the offences of another. Man! I conjure thee, look this in the face.—How can this help to assuage the misery? How can this help to make thee happier in hell, because thou sayest there are so many hypocrites in this world!

But, besides, thou knowest well enough that the church is not so bad as thou sayest it is. Thou seest some that are inconsistent; but are there not many that are holy? Dost thou dare to say there are none? I tell thee, man, thou art a fool. There are many bad coins in the world, many counterfeits; do you, therefore, say there are no good ones? If you say so, you are mad; for the very fact that there are counterfeits is a proof that there must be realities. Would any man think it worth his while to make bad sovereigns if there were no good ones! It is just the quantity of good ones that passes off the few false coins. And so no man would pretend to be a Christian unless there were some good Christians. There would be no hypocrites if there were not some true men. It is the quantity of true men that helps to pass off the hypocrite in the crowd.

And then again, I say, when thou comest before the bar of God, dost thou think that this will serve thee as an excuse, to begin to find fault with God's own children? Suppose you were brought before a king, an absolute monarch, and you should begin to say, by way of appeal, "O king, I have been very guilty, it is true,

but your own sons and daughters I do not like; there are a great many faults in the princes of the blood." Would he not say, "Wretch! thou art adding insult to wickedness! thou art guilty thyself, and now thou dost malign mine own children, the princes of the blood?" The Lord will not have thee to say that at last. He has pardoned his children: he is ready to pardon thee. He sends mercy to thee this day, but if thou reject it, imagine not that thou shalt escape by recounting the sins of the pardoned ones. The rather, this shall be an addition to thy sin, and thou shalt perish the more fearfully.

But come, man, once again; I would entreat of thee with all my might.—What! canst thou be so foolish as to imagine, that because another man is destroying his own soil by hypocrisy, this is a reason why thou shouldst destroy thine by indifference? If there be thousands of untrue Christians, so much the more reason why I should be a true one; if there are hundreds of hypocrites, this should make me the more earnest to search myself, and should not make me indifferent about the matter. O sinner, thou wilt soon be on thy dying bed, and will it comfort thee there to think, "I have rejected Christ, I have despised salvation, I am perishing in my sins," and to add, "But there are many Christians who are hypocrites." Death will tear away that excuse. That will not serve you. And when the heavens are in a blaze, when the pillars of the earth shall reel, when God shall come on flying clouds to judge the children of men, when the eternal eyes are fixed upon you, and like burning lamps are enlightening the secret parts of your belly, will you be able to make this excuse—"Good God! it is true, I have wilfully transgressed: but there were many hypocrites?" Then shall the Judge say, "What hast thou to do with

that? Thou hadst naught to do, to interfere with my kingdom and with my judgship: for thine own offences thou art lost; for thine own rejection of Christ thou shalt perish everlastingly." *Spurgeon.*

RELIGIOUS INTELLIGENCE.

NOVASCOTIA,

The Free Presbytery of Pictou met at Earltown on Friday 2nd inst, for the purpose of inducting Rev. Alexander Sutherland of New London, P. E. I., to the pastoral charge of that congregation. Rev. D. B. Blair, Moderator of Presbytery, preached a very excellent sermon from the words "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers."

Mr. Blair narrated the proceedings of the Presbytery in reference to the Call, and put to the minister the questions of the Formula. Rev. John Munro addressed the minister, and the Rev. John Stewart the congregation in Gaelic. Dr. Forrester being present, was invited to make some remarks, and closed the proceedings of the day by a very practical and appropriate address to both minister and people.

The Rev. Alexander McLean was inducted to the pastoral charge of the congregation of Belfast, P. E. Island, in connection with the Established Church of Scotland, on Wednesday the 31st August.

The Rev. Thomas Tulloch has been inducted to the pastoral charge of the Pugwash Church, left vacant by the translation of Mr. Mc Lean to Belfast, P. E. Island.

UNITED STATES.

FATHER CHINIQUY.

The Rev. Daniel Heilig thus describes the effect produced by the char-

itable relief obtained in New York, &c. for Mr. Chiniquy's poor and persecuted flock:—

Tears of gratitude were shed in abundance when they heard of and saw the boxes of goods and received by them from the hands of their venerable father. From morning till night you might see men and women, with their children, coming and going, like bees from and to the hive, not carry thither but taking away the blessings to comfort themselves coming from the children of God in a distant land. None went away empty, the hungry were fed and the naked were clothed. When the boxes were emptied, orders upon the stores in the place succeeded. It was truly a time of great rejoicing and gladness at the distribution of about \$2,000 worth of the necessaries of life in the space of a few days. Formerly, when yet under Romish subjection and influence, this people had been taught by their priests that there was no remission of sins and no salvation to be obtained in any of the Protestant churches, and that all Protestants were "the children of the devil, led captive at his will." They were consequently looked upon by these children of the Romish Church with horror and distrust. But now all these errors are swept away from their minds, and the remnant of prejudices which still clung to them, are also entirely removed, since those tokens of charity have come before them. Those evidences and fruits of true christian love have wrought a wonderful revolution.

Last week fifteen families in the neighborhood were converted from the Romish Church to the gospel of Christ and there are added to the Church of Christ daily the saved. They come to the gospel because they are now convinced that their former spiritual guide

had deceived them and had led them astray. They all receive copies of the word of God. You can form no conception of the extent of this blessed good work, which has just begun. Before this the Sunday School was small—very small; but now the church is filled with Sunday School scholars, for now they have books, shoes and clothes; men and women over 50 years of age—yes, more grown persons than children, young men and maidens, and children of all ages and sizes, all coming to learn to read the Word of God. Many grown persons, having been raised in the Romish Church in Canada, have never been taught to read; but now since they have come to the light of the gospel they are so anxious to enjoy all the blessings of the gospel that they are willing to come every Sunday afternoon to learn to read the blessed word of God, though in the afternoon and evening of their lives. The church is crowded at every appointment for public worship during the evenings of the week days as well as on Sundays. Two evenings of the week days they come from five to eight, and in some instances, eighteen miles, to hear the gospel preached, and to worship God in his sanctuary, and always draw along with them some of the Romish Church, who become subdued under the benign rays of the light of the gospel. This is the case in all the churches in which the Rev. Father Chiniquy preaches.

IRELAND.

The Presbyterian Church of Ireland have sent a deputation, consisting of Rev. Dr. Edgar of Belfast, Mr. Dill of Ballymena, and Mr. Wilson of Limerick, to the United States, to seek aid in sustaining them in providing laborers for the numerous fields of usefulness opening up for them in Ireland, since the great Revival has been in progress there.

ITALY.

THE ROMANISTS AND ITALIAN EVANGELISATION.

The Univers (says the *Times*' Paris correspondent) resumes its lamentation

on the subject of the additional field afforded to Protestant propagandists by the annexation of Lombardy to Piedmont, and denounces the Ratazzi Cabinet for the liberty conceded to the agents of heresy. The professed repeat for liberty of conscience, it says, ought to have taught them to afford protection to conscience against those who, by seduction and falsehoods, spread the poison of error. "Already," it declares "letters from Geneva announce that the sects of England and Switzerland are opening the campaign—that the Evangelical Society of Geneva has just sent off to Lombardy a legion of missionaries and hawkers, and that the British and Foreign Bible Society has despatched several thousand falsified Bibles and New Testaments to Milan, to be thence spread by agents through the provinces of Lombardy."

SCOTLAND.

A REMARKABLE AWAKENING AT PORT GLASGOW.—We find in papers received by the last steamer accounts that the revival has spread into Scotland, and those extraordinary attendants of the work of the North of Ireland have been manifested in Port Glasgow. The *Scottish Guardian* says, the Rev. Mr Pater-son, Dunoon, made the following statement at a prayer meeting:

Last night I was present at a meeting in Provost Birkmyre's store, Port Glasgow, where there were about 2000 people present. I found Mr Fraser, of Gourrock, addressing the meeting, and it was not long before ten or fifteen persons were struck down and carried out, just as I had seen in Ireland. The meeting was dismissed, but those who were anxious about their souls, forming a great part of the audience, remained behind. I addressed them again for some time, observed them to be eager to hear the Word of God, and while speaking, numbers were stricken down, in one place three, in another four and five, and so on. I had to stop and give out a Psalm. There seemed to be thirty or forty young converts, who held fast by one another, speaking to one another of their experience. I really felt as if I was in Ireland last night. I just thought I was in Sandy Row in

Belfast. I went back in the evening, and the place of the meeting was crammed. There must have been more than 2000 present. One cried out, and then another, and another, and some of the cries were as piercing as anything I ever heard in Ireland. I never heard cries more piercing and affecting than the cries of some of the girls in that store last night; and some of these girls were the worst characters in the town—characters who were notorious in Port Glasgow. After the meeting had been desired to separate, a great many remained behind, most anxious to hear the word. Young men and young women, and two or three Roman Catholics have been already arrested and turned, and before the meeting separated I found a little Roman Catholic boy sitting with his bible in his hands, saying that there was no mediator but Christ, and that he would have no other, and ever looking to Christ the Mediator to save him. There was a large, crowded meeting outside, and on my asking if they wished to hear more they said that they did. I spoke till ten o'clock, and they were unwilling, even then, to go away.

Till an advanced hour of the night I was visiting the persons thus stricken down, and I saw a number of them this morning who had found peace and were rejoicing in Christ. They are just like the converts in Ballymena, already; they all know one another, speak the same language, and, like the Irish converts, are beginning to preach the gospel, saying to their friends and neighbours,—“Come to Christ—come just as you are, without first trying to make yourself better. I just cast myself down at His feet, and told him that I despaired of saving myself, and I believe that he saved me; I did not dare to doubt. And so I entered through belief, into peace.” I think God has begun this work in the small town of Port Glasgow, just that, being near Glasgow, it may become known there and spread thither too, just as He began in Connor and Ballymena, and then carried the work to the large town of Belfast.

REVIEWS.

EDMUND MATURIN AND THE CLAIMS OF THE CATHOLIC CHURCH.

A LETTER TO THE PARISHIONERS OF St. PAULS, HALIFAX, N. S.

Concluded.

It might serve some good purpose to state, in a sentence or two some things which the sentences quoted above suggest to the thoughtful reader. These sentences tacitly cover the idea, that all separation from a church is schismatical, and therefore sinful. But separation is not schism in every case; and it has happened even in the history of the Roman church, that it was the separatists who held the truth and the order of the church, while it was the Church.

who departed from the simplicity which is in Christ, and went back with a grievous back-sliding. It is asserted also in these sentences, that the Roman church has alone remained *always the same* from the beginning. The italics are Mr. Maturin's. Well, it may be so; but if so it must be in a very peculiar sense indeed. If she be the same now as then, one thing Mr. Maturin will not deny; that she did not appear then as now. The church of the first and the church of the nineteenth century may be identical, but it would puzzle the most subtle analyst to show wherein they agree. There is some difference, certainly, between an upper room and a cathedral; a humble presbyter is something other than a lordly priest. The simple cloak can scarcely be confounded with the "sacerdotal stole." The college of the apostles is surely not to be regarded as the prototype of the college of cardinals; nor the decrees of the Synod of Jerusalem as the pattern and the warrant of the bulls of the pope. The triple crown has nothing answering to it in the history of Peter, unless it be found in some unpublished document; and as to Peter's pence, which were wont to create such a stir in England, Peter himself had but a scanty portion; nor in the days of his primacy did he seem very content with his lot, as he said in language most un-pope-like, to his master, "Lo, we have left all and followed thee, and what shall we have therefor?" But, enough. Though the contrast might be seen almost indefinitely, proving even on Mr. Maturin's own principle of developement, that each new unfolding of this mystery but renders the difference and not the sameness the more visible and palpable, and the more repulsive.

The statement is ventured, in these sentences also, that she alone has never separated from any other church on earth, while all other churches have separated from her. This is strange; and were it not deliberately written it would be incredible, that any man could make it who did not wish to be written down a —. Did the co-temporary churches with her in the first century separate from her? Were not Colosse, and Corinth, and Ephesus, as really distinct as she was, and so regarded by the apostles? Surely it is not pretended, even by Mr. Maturin, that these were offshoots from Rome, or were in any way connected with her, except as holding and walking in the common faith and order of the churches. And then, as before, Mr. Maturin belies history. She tells, and Mr. Maturin cannot gainsay her, that the original churches of his own fatherland were altogether independent of the Roman church. Then the ancient church in France did not even own Rome as her mother, and every school boy must know that the statement is incorrect, and could demonstrate it to be so to this rash writer from a few pages of the history of the church of the vallies, and which rather and more wonderfully than either the Church of Rome or the Church of Holland, may adopt the double motto, "*semper idem, nec tamen consumebatur.*"

The most important statement, however, suggested by this part of the letter, remains to be made, but which must be disposed of in the shortest manner. Rome herself has not defined her infallibility, nor has she decreed it by any bull of any pope, nor by any deliverance of any council. This infallibility, whatever it be, is an assumption all through. It is a mere figment—a figment it may be which has been of some service in preserving her influence over the minds of men,

but it is a figment after all—a mere fancy with which the zealot and speculatists in the church have now and again disported themselves, in order to please their dear foster mother. But the mother herself is silent on the matter, and therefore all that Mr. Maturin has written, and all that has been written in all past time, is nothing else than so much verbiage, just because the church has no where said that she is infallible.

Mr. Seymour, in his admirable work "Mornings among the Jesuits," has put the point so clearly that it seems to be incontrovertible. The writer of this letter has probably not seen the work. It is not possible, if he had seen and studied it, that he would have written as he has done, on the supposition that he is an honest man. If he has not seen it, he may possibly take the advice of an unlettered presbyterian, and "read, mark, learn, and inwardly digest" the facts there stated, ere he publish another word on the infallibility of the church.

It is now time to close this review, by the final statement, that in this part of his letter Mr. Maturin deals in false conclusions. His conclusions are these, that the Roman church alone possesses all the marks of the true church, laid down in the creed, "I believe in the one holy catholic and apostolic church." In the four or five pages near the end of the letter, he endeavors to fortify these conclusions, but they are as false as are his facts and his assumptions. The Romish church is not one, and never has been one since she has been historically the Church of Rome. She has indeed a visible unity, or rather uniformity, and it is evident that Mr. Maturin has fallen into the mistake which is very common even among protestants, and which is one of the grand mistakes of the papacy. He confounds unity with uniformity, and he sees or thinks he sees in her invariable routine of sacred service, stereotyped in a dead language, and in her immobile creed, and in her rigorous canons, sanctioned with such awful penalties, an example of ecclesiastical and spiritual unity. Alas, for his delusion! In no such body has there been, and in no such body is there, such an amount of diversity; and what is worse, the diversity partakes of the infidel and the sceptical. So long as the Confessions of Blanco Whyte remain, and so long as they are regarded as a fair and honest exponent of the principles and views of the catholic clergy generally in catholic countries in these last times, Mr. Maturin and all like him ought to be silent on the external unity of the Catholic Church. It is rather one vast compromise, held together by secular influences, rather than by the unity of the Spirit, so that were these influences weakened or withdrawn, the discordant elements would be repelled from each other by such an explosive force as would shatter them to atoms, or, falling by its own weight, it would collapse into a rude, unfashioned mass, alike putrescent and putrefying, and would rapidly perish in its own corruption.

Nor is the Romish Church holy. Mr. Maturin does not understand what holiness is, else for very shame he would have broken his inkstand and cast his quill into the fire, rather than have written such a eulogy on the holiness of the Church of Rome as is contained in the 88th page of his letter. One does not know whether to smile or weep, to be sorrowful or angry, on reading such fulsome and false

description. He does not attend, in his new fangled zeal, to the difference between sentimentality and devotion—between pietism and godliness—between the formalism of the ritualist and the intelligent worship, “the reasonable service” of the humble christian. Holiness is delight in doing the will of God, whether in the discharge of the ordinary every day duties of life, or in the observance of the affairs of religion; and will Mr. Maturin maintain, that the Romish church is pre-eminent in such holiness as this, or even equal in it with other religious bodies, who exert, by their faith and practice, any wide influence on human character. He may; but personal dissatisfaction, and family unfaithfulness, and social immorality, and national laziness, as manifested in those countries where Rome is in the ascendant, will proclaim it a purely pious imagination, while covert atheism, and ill-concealed infidelity, and prostituted sabbaths, and perverted sacraments, which are the encouragers of crime, under the guise of godliness, echo the proclamation, in notes as indignant as they are melancholy. Compare, Mr. Maturin, Italy with Scotland, Rome with Edinburgh, New Mexico with New England, the city of Mexico with the city of New York. “Be ashamed and confounded, and never open your mouth any more” in praise of the holiness of the Catholic Church.

Nor is the Roman Catholic Church catholic. She prefers a false claim when she assumes this designation. She never was universal, whatever she may be; and had it not been that in the inscrutable providence of God she has been allowed to preserve and perpetuate her existence, by instrumentalities which Christ as the sole head of the church has forbidden and condemned, she would have as little claim to the title universal as the meanest protestant sect she affects to despise, or what is even more likely, she would have been among the wreck of things that were.

And she is not Apostolic. She has not “continued in the Apostles’ doctrine, nor in the fellowship, nor in the breaking of bread, nor in prayers.” She has corrupted the doctrines of the Apostles, so far as the written word declares them, on almost every point of christian truth; she has converted the free offering of christian will- inghood into the prescribed tax for priestly service. The simple rules of the Christian Sacraments, as described and delivered by the Apostles, have been changed into something akin to heathenish incantations and abominable idolatry to answer her ends, and she has substituted the form and the times and the quantity of prayer for its spirit, and its power. So the Roman Church is not Apostolic, any more than it is one, or holy, or Catholic. It is a travesty on a spiritual association, for spiritual purposes, and stands out before the world, as the hugest specimen of unfounded pretension, and proud assumption, and cruel oppression, and unblushing deception, that was ever concocted or organized, and is but fitly described in the language which the Holy Ghost teacheth, “The deceivableness of unrighteousness.”

Since the first of these articles appeared, Mr. Maturin has written a defense of the “Claims of the Catholic Church in reply to several recent publications.” There is much of the same smooth, plausible

assertion in this pamphlet, much of the same baseless reasoning,—very much of the same trifling with history, and distorting of facts, for which the “Claims” is so remarkable; and which as they have been answered virtually in these pages already, it is not necessary to consider at large. As the body of the “defence” moreover is in reply to the strictures, which have been made on the main subject of the letter in these several publications, it seems out of place to examine it in this journal. It is likely that the authors of those strictures, if they think it worth while, will do so themselves; but it may not be without use to remark, that there is danger of the controversy degenerating into a mere logomachy, and that extensive and elaborate notices of this defence, or of the forthcoming addition to it, will but inflate this misguided man with an idea of his own importance, as the new fledged champion of Rome and her pretensions. Mr. Maturin, like Goldsmith’s Country Schoolmaster:

“Though often vanquished he can argue still,”

probably in his neophytic zeal, he does not know when he is beaten. At any rate the short and easy way to deal with him and his sophistries, is to deny his assumptions, and challenge him to the proof, and refuse to admit a single position, for which he does not furnish authority from the written word, or from some “Apostolical Tradition” for the authenticity of which he produces satisfactory vouchers.

In the “claims,” Mr. Maturin tells his friends that “providential circumstances” which occurred within a few months previous to his entrance into the Church of Rome, led him to take that step.—He has in this defence told the world what these circumstances were. If the vague sentimental generalities, in which he indulged in his past publication, presented him in a pitiful light to every right thinking man, much more does he excite the pity of such persons, when he declares that he was moved to do an act which degraded him as a minister of Christ, and which henceforth will revolutionise his whole deportment, whether as an ecclesiastic or a civilian, *by witnessing the pomp and circumstance of the burial of Dr. Walsh, late Archbishop of Halifax.* There is no intention of questioning the sincerity of Mr. Maturin in making this extraordinary disclosure, but the wisdom of making it will be questioned with an intensity of wonder and with a keenness of scrutiny he little wots of. The real friends of this man have all along been most willing to believe that he was and is, to say the very least, under some *strange hallucination*; and charitably giving him credit for sincerity, such a disclosure will confirm this impression. It is barely credible that such an occurrence should have been the proximate cause of such an important change in his condition and employments and prospects. but if true, “tis pity, and pity ’tis, ’tis true;” and however it may please and satisfy the credulous and show-loving children of the Church, it cannot but vex if not irritate every man, who has any regard for the manly and the sufficient, when seeking for reasons for a change of opinion and of faith and of practice, whether on the affairs of common life or in the all-important matter of religion.

But, however tempting it is, to notice the experimental and doctrinal sections of this defence at greater length, these papers must cease for the present, and until something else is given to the world and the Church, as startling yet as trifling as the "Claims" with their defence.

Mr. Maturin is now a Roman Catholic—perhaps it would be wrong to say he is an apostate, for in spite of all his attempts to soften his previous views and convictions, most persons who read his pamphlets will believe that he has been a Catholic in heart for a number of years. He is a member of the Church which unchurches all other churches, and which, regarding their ministry as a foul and sacrilegious usurpation, consigns their members to the uncovenanted mercies of God. He is a member of the Church which practically ignores the Holy Scriptures, and systematically prevents their circulation and their use by the people at large. He is a member of the Church which substitutes sacramental grace for faith in Christ, and a burdensome ritualism for personal holiness. He is a member of the Church which proscribes liberty of thought and liberty of conscience in the great personal matter of the salvation of the soul, and exacts an unreasoning submission to all its dogmata, simply on the footing of its own authority. He is a member of the Church which authorises the civil ruler to punish even to the death ecclesiastical offences, whether these refer to faith or morals. He is a member of that Church whose history is written in the blood and death of myriads of the human family. He is a member of the Church which, wherever it is dominant, fetters and cramps the civil and social progress of its adherents, and keeps them at a low level in all industrial and economical enterprise. He is a member of the Church which has taken the keys of heaven and hell from the girdle of the Saviour, and who dares to "shut so that no man may open, and open so that no man may shut." Hast thou made a change to the better, my fallen brother? Canst thou find rest to thy weary soul in such a haven as this? Which is best, the crucifix or the cross? Which is best, the altar with its meretricious ornaments and its inane sacrifices, or the communion table with its simple sublimity and its speaking emblems? Which is best, the stoled priest with his capricious intention and his mumbled show, or the great Apostle and high priest of our profession, who is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for us? Which is best, the Breviary or the Bible—the immobile routine of a heartless ceremonial, or the living life of spiritual worship?

It will not be very wonderful, however melancholy, should Mr. Maturin's example be followed by some of his former co-presbyters in this province, or it may be by some of his former flock. He tells us he wishes this and is working for it. Perhaps he may be successful. The means and appliances are not wanting, either on his part or on the part of others. Even within the Church of England there are principles broached and tolerated by the Episcopate, which are similar to those stated and defended by these pamphlets. These principles have partizans in this province. Let the evangelicaal agency expose them and refute them, as they are well able, by whomsoever they are inculcated, and they will not lose their pains. Pop

ery is strong enough among us without its being fed and nourished within the pale of a protestant church; nor can the Synod of the Episcopal Church in this province set itself to a more necessary and important work, than the harmonizing and bringing into a state of correspondence the articles and the liturgy, and taking order, that the pulpit and the desk be, as they ever ought to be, the one the exponent of the other. This is now within the Synod's power it is presumed, and if so it would prevent to a great extent, the Romanizing tendency of the age, and preserve the rising ministry especially from embracing the prevalent errors of the day.

It is a circumstance worth recording, that so far as is known, neither in Britain nor in America have there been any presbyterian perverts to Rome. It was thought an ecclesiastical wonder, when some thirty years ago one of the ministers of Edinburgh, Mr. Marshall, minister of the Tolbooth Church, became an Episcopalian; but the wonder was greatly modified by the fact that he was son-in-law to the great Leigh Richmond, "whose praise is in all the churches," and it may give many who may read this article a salutary admonition; to learn that a son of this once famous and revered Presbyterian minister is now a Roman Catholic priest—as melancholy a fact, as that one if not more of the sons of the immortal William Wilberforce is likewise in the priesthood. In these times, however, there are no such examples. The fact is significant. It is most suggestive. It ought to be seriously pondered by other evangelical churches. It is fraught with material of thanksgiving to God, and the knowledge of it should awaken such a feeling of gratitude, as would prompt the Presbyterian Church to adore, and say "not unto us, O Lord, not unto us, but unto thy name be the glory, for thy truth, and for thy mercy's sake."

A PHYSICIAN'S COUNSELS TO HIS PROFESSIONAL BRETHERN, by a practicing Physician. Philadelphia: Presbyterian Board of Publication. pp 103.

This little work discusses the privileges and responsibilities, on the one hand, and the temptations on the other, of the medical profession. These subjects are discussed in a simple yet earnest manner, by one who plainly speaks from experience. The influence of this important body on modern society cannot be doubted, and the importance to religion of its members being under the guidance of Christian principle, will be as readily acknowledged. The author well remarks:

"The Christian as he surveys the moral condition of the world, with no little solicitude enquires on which side, in the great conflict between right and wrong, religion and vice, truth and error, such a trained army is enlisted. Can the moralist, the philanthropist, and the christian feel assured, that this important profession is friendly to religion, and that they who, by their daily business, declare the necessity for attention to the body, recognize the wants of the soul?—Have they, who so often here behold the dire penalty of sin, provided themselves with the antidote to spiritual death? There is balm in Gilead and a good physician there; and while we administer to others for the cure of physical ills shall we acquire no skill in ministering to a mind diseased? What are the special religious tendencies of medical education and practice? What its peculiar

privileges, the special temptations to which it is exposed, and the special encouragements to associate it with a religious faith? Questions such as these must suggest themselves to the christian physician, as deserving to be carefully considered by those who conscientiously desire to promote the moral advancement of their profession, and their own spiritual welfare."

The author addresses himself to the consideration of these subjects in an admirable spirit, and has produced a book which though small in compass, is full of important truth. We should wish it in the hands of every medical man.

THE PROFITS OF GODLINESS. By the author of "Scenes in Chusan." Philadelphia: Presbyterian Board of Publication.

"Godliness is profitable for all things, having the promise of the life that now is and of that which is to come." This may be regarded as the motto of this work, which is designed to show the advantages of religion. This it does by an examination of the questions in the Shorter Catechism, from the 36th to the 38th, in which the benefits which believers partake of in this life, at death, and at the resurrection, are exhibited. The style is simple, and the work is fitted to be useful both to young and old.

INFIDELITY AGAINST ITSELF. By the Rev. B. B. Hotchkiss. Philadelphia: Presbyterian Board of Publication. pp. 100.

This little work "carries the war into Africa." It is not an exhibition of either the internal or external evidences of Christianity, but it is an examination of infidelity with the view of showing that it confutes itself. The author thus states his plan. "The purpose of this tract is simple. It is to force one reluctant witness to the stand; to give infidelity a voice to speak, not from the pens or lips of them who give it an artificial utterance, but from its own inner soul; to behold it, not as it writes and lectures, but as it is and does. We intend to listen to this testimony from various points,—from the stand point of its own history; from that of reason and philosophical enquiry, but especially as it is given by the witness, when brought face to face with the Holy Scripture." In this plan the author has been entirely successful, and within small compass has produced a work, which by its exhibition of this monstrous opponent of Christianity, is fitted to remove doubts from the minds of those, whose faith has been assailed by the subtle reasonings of infidelity.

THE YOUNG CHRISTIAN WARNED, OR pastoral counsel against conformity to the world. By the Rev. J. E. Rockwell, Brooklyn, N. Y. Philadelphia: Presbyterian Board of Publication.—pp. 139.

This little work we should like to see put into the hands of every young person coming forward to join the fellowship of the church. The subject is deeply important, conformity to the world being one of the sins which, in our day "most easily beset" professing Christians. The present little work points out the dangers to which Christians are exposed in this respect, particularly from the social measures of the world, it presents some admirable scripture tests by which to judge of matters of doubtful propriety, it delineates the in-

dications of decay in the Christian life, it gives directions to the backslider, and presents strong appeals to the Christian to walk worthy of his high vocation.

THE CLOSET COMPANION, or self examination. Philadelphia: Presbyterian Board of Publication.

This book is what its title imports. The pious reader will find in it valuable counsel and assistance in his private meditations.

J. F. OBERLIN, PASTOR OF THE BAN DE LA ROCHE. Philadelphia: Presbyterian Board of Publication. pp. 71.

A short but comprehensive sketch of one, whose labors as an Evangelist have rendered his name one which the Church will long hold in high honor.

THE BETTER LAND, A BOOK FOR THE AGED. By the Rev. James Smith, author of the "Welcome to Jesus," Philadelphia: Presbyterian Board of Publication. pp. 95.

This little volume is suited to persons of every age, but is particularly adapted to Christians in old age or sickness, who may expect soon to put off this tabernacle, unfolding the various figures under which heaven is presented in Scripture, and the state of mind which becomes one who is approaching it.

SCENES IN THE INDIAN COUNTRY, By the author of "Scenes in Chusan." Philadelphia: Presbyterian Board of Publication. pp. 283.

This little work gives an account of the state of life among the Creek Indians, located along the Arkansas River, west of the State of Arkansas, and affords most interesting details of the difficulties and trials, as well as the success of Missionary labors among them. It is interesting and useful, both for the information it affords, regarding the habit and condition of this long neglected race, and also as an exhibition of missionary life.

THE CHILD A HUNDRED YEARS OLD, by the same author. Philadelphia: Presbyterian Board of Publication. pp. 120

This is an illustration of that passage of Isaiah, "The child shall die a hundred years old, but the sinner being a hundred years old shall be accursed." Without denying the literal interpretation of the passage as pointing out the great longevity of men in the Millennial age, the author adopts the view that it teaches principles applicable to every age, though they will be seen more fully hereafter, viz., that Believers in Christ, however short their existence here, shall be satisfied with life, and will have as completely fulfilled the purpose of life as if they reached extreme old age; but that the sinner, however long his life, will still be under the curse of God.—These views are explained and illustrated by appropriate examples. We commend the the book to young and old.

THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

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No. 10.

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JUBILEE CELEBRATION.

In the history of the Presbyterian Church of Nova Scotia, we believe, but three ministers have attained to a Fifty years ministry. It is rather a singular coincidence, that just the same number of her Elders have reached the same term of office. The Jubilee services at Beadon derry in 1845, and at Princeston in 1848, proved not unworthy of these venerable men of God, the Rev. John Brown, and the Rev. Dr. Keir, whose praise is in all the churches, so that they being dead, yet speak." In the public prints of the day, we record the deeply interesting proceedings given to the Church, so that while the hearts of those who were present were "stirred up" to render honor to them honor was due, multitudes throughout, and even beyond the pale of our communion were found gladly to echo the jubilant strains. "Thus all it be done to the man whom the King of Kings delighteth to honor". Though moving in a more limited and private circle of official life, the Elders of Salem, James' and Prince Street churches, have furnished to their numerous and attached friends a season more quiet and chastened, but not less pleasing enjoyment. Mr. John MacLennan, Middle River, some years ago, and Wm. Fraser, McLennan's Brook, Fishers Grant, this year, have fulfilled that course which was so notable in Jewish History, and as was most meet, they have received due recognition of their honorable position. Our Elders are content, at the call of their fellow-members in Church fellowship, to give freely no small measure of their time, and talent to public business. Recognizing in this call to office, the voice of the Alone King and Head of the Church, they are disposed to account his approbation of their service, as the highest reward, they can either covet or receive. Yet, who can doubt that they must hail, as a reward highly desirable, the spontaneous expression of high esteem and christian respect, from those over whom they are placed in spiritual oversight, and still more from those with whom they are associated in office. Were these friendly greetings and kindly gifts more frequent, the command of the Apostle would be better observed, "render therefore, to all, their dues, honor to whom honor." and the saying of the Lord Jesus would be better understood, and improved, "It is more blessed to give than to receive." At all events, we are fully persuaded, that a scene of sweeter fellowship has rarely been witnessed, than was granted to the Broth-

ren of Prince St. Session on the afternoon of Monday the 19th ult. According to previous arrangement, they repaired to the residence of their "Father in office," Mr. George Ives. The hearty welcome which "the old disciple" of four-score and eight years, extended to each of his ten brethren in office, was truly affecting. The entire management of matters, having been of set purpose, confined to the session, none but relatives of the family were present, as spectators. The Court was duly constituted, and the divine presence and blessing sought to accompany the peculiar object of meeting. The minutes of former meetings were then read, containing the full history of all previous arrangements for the occasion. A very handsome and valuable copy of the Bible, with suitable inscription, having been provided, was now presented to Mr Ives. In performing this most pleasing duty the *Modr.* read the inscription which is as follows:—

"Blessed is the people that know the joyful sound," Ps. 89, 15.

PRESENTED TO

MR. GEORGE IVES.

By his brethren in Session, on the memorable occasion, of his completing the fiftieth year of his Eldership in the congregation of Prince St. Pictou, and as a slight token of the high esteem and christian respect in which he is held by them.

"The righteous shall be in everlasting remembrance," Ps. 112, 6.

Signed in the name and on behalf of Session.

JAMES BAYNE.

Pictou, Sept. 19th 1859. *Moderator.*

The Moderator then give a brief oral address such as the occasion justified, and closed with presenting in due form, the elegant and appropriate gift, to its worthy recipient.

For some time, Mr. Ives was unable to reply, being entirely overcome with the excitement of the occasion. When he found utterance, however, he soon delighted and subdued every one, by the ardent effusion of a christian heart. He spoke of the Bible, as the most necessary and precious gift of God, to fallen man,—of his high respect and grateful feelings for his brethren in office, who had honored him with their presence, on this occasion, and with the most suitable and valuable gift he could receive.

He then gave a brief but deeply interesting sketch of the history of Prince

Street Congregation from the time of its erection under the Pastorate of Dr. McCulloch, in 1804, to the present day. "When he (Mr. Ives) was called to the Eldership, there was but one member of Session, Mr. John Fraser, who afterward removed to Merigomish. The only other Elder, Mr. John Patterson, had died in 1808. Along with him, (Mr. Ives), were called and duly ordained to office, Mr. John Patterson, son of the deceased, and Mr. David Pottinger, both of whom have been many years dead. In 1815, were ordained, Messrs. James Patterson, John Patterson, James Dawson and Donald Cameron. In 1824, the Rev. John McKinlay became Pastor of the congregation, and in the year following were received into Session, Messrs. John Geddie, Matthew Patterson, and John Fraser. In 1847, another addition was made, Messrs. Mathew Archibald, Henry Lowden and George Grant. In 1855 a new election and ordination took place, when the names of Messrs. James Stalker, James Fraser, Adam McKean, William Patterson, John Murray and Paul Foster were added to the roll of Session.—From this date, he (Mr. Ives,) considered himself no longer an active member of Session, as one of the new members, Mr Paul Foster, had been placed over his district."

It was extremely pleasing to note the unfeigned humility with which, throughout this narrative, he spoke of himself, the reluctance with which he was constrained to accept office, and the pleasure which he felt on having one appointed to relieve him of its active duties. He closed as he began his address by regretting his inability to express all he felt toward his brethren, then surrounding him, and with fervent petition for the comfort, usefulness and heavenly reward of the present Pastor, and his associates in office.

It was truly a goodly sight to witness the once stalwart frame of the aged Elder, now bent with the load of years leaning for support, on the Holy Bible from which his soul had been divinely taught to draw its strength and consolation; and to look upon the hoary head, which the unerring Page has pronounced "a crown of glory when found in the path of righteousness."—When Mr. Ives had resumed his seat, opportunity was given to members of Session to add any remarks suited to the occa-

ion. Mr. Stalker referred in happy terms to the position of Mr Ives as the sole representative of a former generation, and to the peculiar emotions which the present circumstances were fitted to inspire. He also gave a sketch of the state of the congregation during the 25 years which had elapsed since he became connected with it, and proving that up to the present period its course had been in all its aspects, one of continued prosperity. Other members having expressed their concurrence in the sentiments which had fallen from their brethren in office, the entire proceedings were closed by the Moderator

in prayer; commending the honored father, his aged partner, and their family to God, and to the Word of his grace which, is able to build them up and give them an inheritance among all them that are sanctified. At the final leave taking, when every heart was chastened in its joy by the saddening thought, that there was little probability of such another meeting on Earth, mutual vows of meeting at a throne of grace, were freely exchanged and while looking forward to the joyous meeting which knows no parting, the Christian Farewell was gladly tendered and duly acknowledged.

HOME MISSIONS.

REPORT.

OF THE COMMITTEE ON COLPORTAGE, TO THE SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

The seventh year of our labors being ended, we submit the following epitome of our operations during that period.

In our last report we stated our liabilities to be about £195, and our stock on hand to be about £237. So that making a fair allowance for the expenses of sale we had enough to square them off. We have since added 4356 vols. to our Stock at a cost of about £234. In making up our balance sheet now, we find our liabilities amount to about £210; and to cover that we have stock on hand to the amount of about £224. So that if no unforeseen accident happen, there will be enough to meet all our liabilities, to pay the ordinary expenses of sale, and probably leave a small sum for contingencies.

As to the ground occupied; we have been laboring much in the same field as formerly; only we have not been able to do quite so much in the western end of the Province as formerly: in consequence of our more limited resources. Last fall a pretty good supply were sent to Prince Edward's Island; and Mr James D. Baird, by special arrangement, was sent over to take charge of them. They were mostly sold through him on a short credit. His labors in the service of the committee were then terminated by mutual consent, though

in consequence of the above credit his account is not yet settled. Mr. James D. Gordon is now occupying that field efficiently though with a more limited supply.

Having given notice that one or more hands might find useful employment in this way; we had 6 or 7 applications, from persons who were, either in one way or another, qualified for the work; and all desirous of making themselves useful, at least a part of their time, if not the whole. For the accommodation of such, and also for greater security, we have adopted the method of supplying them on the percentage system. Thus their pay, will be in proportion to their sales, and not to the time they have had the books. In this way we have now five engaged and one under the old system; and yet such has been the state of the roads and weather for a good part of the winter and spring, that we have not the full time of two to report for the last six months. Still we believe that they are all doing what they can conveniently with their other engagements; and that they are extending the sphere of their operations a little, especially towards New Brunswick in the north-west. In their last reports they complain of hard times and the scarcity of the circulating medium; but still they are making progress, and perhaps under all circumstances as much as could be expected.

We have had a greater variety of books in our supply this year than at

any previous period; as besides a few indirectly from British Publishers, we have had a choice selection from the extensive establishment of Messrs. Robert Carter and Brothers in New York; in addition to the usual supply from the Presbyterian Board of Publication, whose catalogue now numbers over 400 volumes, besides a few from other minor establishments, including bibles, testaments, confessions, and catechisms.

Thus we have again put into circulation about 5000 vols. of purely orthodox religious material; and so far gratified that thirst for reading which abounds in our land; and so far stemmed the torrent of impure, light, and

vain material which was coming in upon us like a flood; and if the fostering care of the Synod and the patronage of the public be continued, we can see no reason why this wholesome stream may not continue to flow and refresh our churches for years, perhaps for generations yet to come.

That this may be the case and that many may thus receive spiritual benefit to their souls, and rise up and call you blessed for this work and labor of love, is the sincere desire and prayer of the Committee.

All which is respectfully submitted.

JOHN I. BAXTER,
Con. Col. Committee.

Onslow, June 23rd 1859.

FOREIGN MISSIONS.

LETTER FROM MR. GORDON.

*Erumanga, Dillon's Bay,
16th March 1859.*

MY DEAR BROTHER,

I wrote you a short time ago, via New Caledonia, giving you the latest news of our part of the Mission field, and of the sad massacre of Capt. Prout, one European man, and several New Caledonian natives, who were with him at the island of Navicelo * gathering beach line. The mate brought the vessel to this island for supplies, as she had been robbed of nearly every thing. I have been told that the Rev. Ebenezer Prout, of the L. M. Society, is a relative of the deceased, who has left a wife in Sydney. But when I thus wrote you of this sad circumstance, I did not think that I would have so soon to report of still more horrible deeds being perpetrated on the dark heathen Island of Erumanga.—Erumanga has been again stained with the blood of foreigners. A foreigner, and I a few days ago, counted nearly thirty persons who were killed when landing on this island, and now seven more may be added to that number and others of whom we have no knowledge. A few mornings ago, three Europeans and four Polynesians, were killed at Cooks Bay, about three miles from

where we have new mission premises, and their bodies of course, cooked and eaten. Some escaped to the water and others to the mountains, but were all pursued by the horrible savages and not one of them left alive, who fell into their hands.

The following is the statement Mana gives of this sad catastrophe:—

"A man of Erumanga stole away an Erumangan woman from the premises of the foreigners, by which they became much enraged, and gathering all their party, spoiled their plantations and killed their pigs, in revenge for the conduct of the person who ran away. The Erumangans thus injured, then sent for their allies of the southern settlements, and resolved to take vengeance on the foreigners. Some of the less cruel hearted Erumangans told the foreigners to clear out, if not, evil would certainly overtake them the following morning. They took not the warning, and the following morning, while some of them were carrying water and others preparing for breakfast, a host of enraged cannibals rushed upon them and killed all but one or two who have escaped badly wounded." I have not yet the foreigners report of the case, as Capt. Edwards has taken his wife and left hurriedly for New Caledonia with some wounded natives. A dark cloud seems now to be passing over this island—the reign of satan seems almost

* Not Navicelo as I was led to believe.

triumphant. While I am writing, the chiefs all round me are counseling war, and I fear they will become much more emboldened to do wickedly by this late triumph over foreigners, and if they should rise against us tomorrow I do not know six natives who would cleave to us. Nothing but the restraining grace of God keeps some of them from doing more wickedly, for they have real Sepoy hearts. Some of the foreigners, and some missionaries, view some of the natives of this island just as the English officers of the Indian regiments did the Sepoys previous to the late rebellion, although I often told the former that they were quite ignorant of the natives of this island—that none of them are Christians, although some of them attend to Christian instruction,—that they are full of deceit, guile and wickedness, being only restrained from evil and more open wickedness by a fear of foreigners.—“No,” said one of them, a few days before this late occurrence, “you expect too much from them; they are now perfectly safe all over this island, where will you find such natives as the Erumangans?” I replied, that he made such statements to the young men who are with me, they would just say he did not know them. Satan is in them, and there is just the remedy for them—regeneration by the Holy Ghost by means of the word, and I am happy to say that a few of them seem to be understanding the truth. A considerable number of interesting women are now anxiously attending to the means of grace, some of whom seem to believe that there is a special blessing in the gospel for them. We have much difficulty however in getting them to come into the school-house, as they fear the wicked men around them, by whom some of them have been cruelly used for coming inside. I have very little hope of the natives of Dillon's Bay, who are few in number, at least for the present time, but have good hopes of the natives of two neighbouring settlements, and Portenia Bay, some of whom are now with me on a visit with Mana.

This month and the last have been quite sickly months here. Mrs. G. has consequently suffered much, having been six weeks ill; but I am happy and thankful to state, is now at work again. We moved yesterday into the fifth house since we have come to Erumanga. I am sure I need not tell you the difficulties

we have had to contend with, when such changes have been needful in less than two years. What thanks can we render to God for the strength so graciously given us to endure hardness on this island? I sent to Sydney for £20 value of house materials last year which I expected by the “John Williams” in July next. But how providential, they came to us two or three months ago, and we have now consequently a new house, the best we have yet had—in a new healthy place more in the centre of the native villages of those who are beginning to take some interest in us and our work. Mrs. G. is getting quite strong. I can throw a stone out of my library window on the spot where the body of Mr. Williams was cooked. We have a good view of the Bay and settlements around, and I intend to make this place the permanent mission premises of Dillon's Bay. It is about a thousand feet high, and there is good pasturage and water near to us.

We have no news from Tana, of Aneiteum later than 10th of February, which I have given you. I intend going to Tana as soon as I can prudently leave here. It would not be safe or proper for one to leave here just now. Since writing the above, two more foreigners have been killed near to us, and we know that several near to us late us, so we have now to be quite on our guard, while we seek the protection of Him, who brings to nought the counsels of the wicked. Believe me, dear brother,

Yours, ever yours in the Lord.

G. N. GORDON.

REV. JAMES BAYNE,

Secy. of the New Hebridean Mission.

P. S. 23rd.—Great excitement continues among the natives, they are rushing on to war from all quarters, and I fear that before the sun sets to-day, women and children, if not men, will be placed on the stones of their ovens. Is this to be the last great struggle of Satan for universal dominion over this Island? God can cause it even to be so. Mrs. G. counted 60 at one time yesterday, all going to fight, and I met another party with their faces painted red and black, horrid looking wretches. Some good was effected here by the agency of the young men taken from this island to Samoa, but much evil also, for when they were in Samoa, they

saw the Samoans fighting, and of course returned here and told their countrymen that the Samoans, where there are plenty of missionaries, fight and make war. I overtook a war party yesterday and seeing those among them who are before me sometimes on the Sabbath, warned them of their danger living in sin and such great wickedness. They became greatly terrified by what I said and ran off hurriedly. Some natives met them running far from me and asked them why they were thus running, "Oh," said they, "Missi has spoken to us." They now go to war with a burdened conscience, which prevents some of them from going who are not good men. The chief who took part in the massacre of Mr. Williams has sprained his ankle and cannot fight to-day, he is consequently with me now while I am writing, and says that he will resist the requests of those who ask him to fight. When the foreigners return to this island from New Caledonia, I fear they will carry destruction among the natives of the other side of this island.

Mrs. G. continues to improve in health and strength, and has just returned from a native village. Much of my time is taken up in attending to the sick. They are continually sending for me or for medicine. I should have a horse, but am too poor this year to pay for one. The foreigners are making roads and some of the natives, so that a horse would be of great use to me, and I shall endeavor to get one another year.

There are carved idols on this island — ing-formed stones, which they believe the god gave their forefathers, for none of them can make them. Their progenitors probably carried them with them when they migrated here. I will endeavor to send you one by the "John Williams," but will have much difficulty in obtaining one for you.

Yours truly,

GEO. N. GORDON.

P. S. April 4th.—I have unexpectedly an opportunity of adding a P. S. to a letter written for you a few days ago, as the vessel carrying it has called at Tana since, and again touched at this island on her way to China. Never has it been my painful lot before, to record so many calamities as during the past

few weeks. Oh! my heart is smitten with unutterable grief, while I write the sad tidings of the death of Mrs. Paton and child, at Port Resolution. We have just heard that Mrs. Paton and child are dead; but have not yet further particulars. It appears that she died after having been delivered of her first-born. It is quite impossible to describe our feelings this morning by the receipt of these sad tidings. The circumstances are so painful—none but those who are living among wretched heathen can fully realize them. What disturbed nights they recently had by the heathen, who threatened their lives, and then the depressing influence of the climate in Port Resolution, where the atmosphere is pent up as in Dillon's Bay, and the great burden of immortal souls, perishing around them—all, all pressing heavily on our brethren—too heavily for human power to endure, without the promised help of our never-dying friend, who can comfort those who are cast down, as our dear brother now is, in such sorrow as must at this moment be overwhelming his soul.

Some of the foreigners on this island have just killed a man of Erumanga, and married his wife in revenge for the late massacre of foreigners, and I fear that there will soon be a general rising of the natives who are threatening the lives of all foreigners. We truly live in midst of perils. A woman has just been killed by those who are at war, * and those who are seeking the lives of their fellows are walking about us to-day armed. The foreigners are now all armed and watchful. Only four foreign natives were massacred, with the three Europeans. Two more who died were not killed, as far as I can learn.

Mrs. G. is well, and has several women with her to-day. The Lord is very gracious unto us. We have great difficulty in getting a little fresh meat as last year at this time. I have just been attending to a patient, (a foreigner) ill with fever, who is recovering, and I find that they are short of food, as they were last year. I shall endeavor to go to Tana, when there is favorable wind. Several natives from a shore and inland settlement, are beginning to take some interest in our blessed work and refuse

* An old woman who being crippled could not do as the strong who thus escaped for their lives.

to fight and follow all their heathen practices,

Since writing the above I have called on board of the vessel, from Tana, and a lady on board, states that Mrs. Paton was recovering from her confinement, and was (as we supposed,) seized with fever and ague, and died suddenly and unexpectedly, after her husband had spunged her face, and the child died ten days afterwards. As far as I can learn she died about three weeks ago. Mr Matheson they state, is rather poorly. Would that he were here in our healthy residence! No late news from Aneiteum.

G. N. GORDON.

[From the Bible Society Reporter.]

STATE AND PROSPECTS OF THE BIBLE CAUSE IN ANEITEUM.

A perusal of the information now appended, and which has been extracted from a letter written by the Rev. J. Inglis, will well repay the reader, by conveying to the mind a clear impression of the bible work in the Island of New Hebrides.

"The six cases, containing the 3950 copies of Luke's Gospel in the Aneiteum language, were brought hither from Sydney by the John 'Williams,' in July last; and the consignment of English Bibles and Testaments, the invoice of which is dated April 10, was received by us in October. Both the shipments reached us in good condition, and we beg to thank your committee most sincerely for their great liberality and kindness towards this Mission.

"I am happy to say that the Gospel of Luke has been printed with great accuracy; the few errors that occur are of a trivial character, and do not affect the sense. Very great credit is due to the gentleman who superintended the printing. About 1500 copies of this gospel are now in the hands of the natives, who are reading it with great interest. The large, beautiful, clear type, with which this and our other books, for the last two or three years, have been printed, is telling most favorably upon the education of the island. The progress of the natives in learning to read is very encouraging. The most of our scholars are adults, and a large proportion of them are advanced in years, and their eyesight is dim. It is, therefore, of the utmost importance that the portions of Scripture which are put

into their hands, and which are all school-books, should be printed in a large clear type. They are not like readers at home, whose eyes, from infancy, have been accustomed to discriminate such minute objects as the very jots and tittles of the letters; so that unless the type is bold and clear, a great number of them can make nothing of it, and even the young learn a great deal faster when the type is large. In a new Mission such as this, the Scriptures lose much of their value if they are not printed in a large, bold, clear type.

"After repeatedly taking the census, we find that the total population of this island is about 3500. With the exception of infants, almost every native on the island has made some progress in learning to read. Upwards of 2000 have mastered the primers, and are reading in one or other of the Gospels. Since I last wrote you, Mr Geddie, assisted by his native printers only, has printed the Acts of the Apostles, and six of Paul's Epistles. There are now printed in this language the four Gospels, the Acts, six of the Epistles, the book of Jonah, part of Genesis, and part of Revelation. Most of the minor Epistles, the whole of Genesis, and the whole of Revelation are translated but not revised. As Genesis is being printed by a new type, I enclose a specimen.

"We expect the 'John Williams' to be here about August or September next, after which she will return to England; and we are making an effort to have the whole of the New Testament translated, and as much of it printed as possible before that time. If the requisite arrangements can be made, it is highly probable that I may go home in the vessel, with the view of getting a complete edition of the New Testament printed in this language, if your committee will undertake the work. On various grounds we are very desirous to have the whole of the New Testament at least, in the hands of the natives. The agents of Rome, backed by the naval power of France, are within one or two days sail of us on New Caledonia. They are casting their evil-looking eyes upon this island, and to meet their aggressive attacks, whensoever they may be made, we wish to arm our poor defenceless natives with the sword of the spirit, trusting that thereby the Lord will give them the victory.

"We continue to distribute copies of the Scriptures among our fellow-countrymen and others, whether settled or sailing among these islands, as our opportunities and means of doing so enable us. Some time ago a vessel called at the harbour, having some Spanish seamen on board. As soon as they learned that some other seamen had obtained copies of the New Testament from Mr Geddie, they came on shore and applied to him for the Scriptures in their language. He had no Spanish Scriptures; but he had some Portuguese Testaments, one of which he gave to each of them, which they could understand, and with which they appeared much gratified. Men of all nations find their way into British merchant vessels, and your Society meets them with the word of God in their own tongue at almost every seaport throughout the world.

I enclose you an order for £30 12s.6d. as a free contribution from the New Hebrides Auxiliary Society. The Europeans connected with this island have contributed very liberally; and a lady, the wife of the principal European settler on Erumanga, collected £10 of this sum among the white people connected with that island. The sum of 30s. was contributed by the natives, the first money ever contributed by the natives to this or any similar object. Money can scarcely yet be said to be a medium of exchange on this island. Eight or ten years ago, when the natives were all heathen, tobacco and beads were almost the only imports. But now a large proportion of the natives have given up the use of tobacco; and clothing, axes, knives and other useful articles, are eagerly sought after by almost all of them, as payment for produce or labor. In this way a broader and surer basis is laid for commerce, and a much more healthy stimulus is supplied for native industry; and money will certainly follow as a medium of exchange, in proportion as civilization advances.

"We supply all our books to the natives gratis. We do this chiefly on two grounds: in the first place to encourage education. We stipulate one condition only in the distribution of books, viz; that they shall be able to read one book before they obtain another. Twice a year, at the examination of our schools, every native has an opportunity of obtaining a new book, by showing us that

he can read his old ones. In the next place, they have so little of such things as cocoanut oil, and arrow root, that can be collected and turned into money, that we think it better, in the meantime, to supply them with books gratis, than to attempt what would to a great extent prove a failure. But our natives are neither lazy nor greedy. They contribute freely of their labour for Missionary purpose. For several years past, in the erection of mission premises, churches, schoolhouses, and in objects connected directly with religion and education, they have contributed in labor, counting it at only sixpence a day each, no less than from £500 to £600 a year; and surely a people who contribute so freely of their labor when they have nothing else to give, will not withhold their money when it shall come into their hands.

ORDINATION OF MR JOHNSTON, MISSIONARY TO THE SOUTH SEAS.

Wednesday the 17th day of August is a day not likely soon to be forgotten by the Christian people of Stewart's Bay. On that day they beheld one of their own number set apart to the service of Christ as a missionary to the heathen. Long before the hour of meeting, carriages might be seen coming from all directions to the common centre. The countenance of every one indicated plainly that the object of attraction was neither the business of the world nor the pleasures of a holiday. It was some of the solemnities of the house of God. Repairing to that place we found the large edifice notwithstanding the pressure of hay-harvest, completely filled, there being some who had come a distance of more than forty miles.—Along with the Presbytery of Truro, we observed Mr Sedgewick of Musquodoboit and Mr McLean of Gays River, taking part in the ordination.

The Rev Dr Smith, the beloved pastor and worthy theological tutor of Mr Johnston, having been appointed to preach on this occasion, began the services with the usual devotions.

SERMON.

With the discrimination always attending his appearances, the learned Professor chose as his text, Psalm ii. 6, "Yet have I set my king upon my holy

hill of Zion." Having explained the remarkable structure of the Psalm, he noticed that it is peculiar in its reference. Many of the Psalms have what is called a double sense. They speak of David and his government, but have their ultimate fulfilment in the person and reign of another. In this case there is no intervening type. David is the writer, but there can be little or no reference to himself in it, even as a type. In opening up and illustrating the passage he considered:—

I. The speaker. Who is it that says "I have set my king upon my holy hill of Zion." It is God the Father who thus announces his sovereign purpose. He is the fountain of all power and authority. He is the representative of Godhead in the economy of the plan of redemption. He clothes the redeemer with the official dignities of mediator. He viewed the rebellion of the heathen and considered the opposition of the great ones of the earth. He held them in derision, and said, "Yet have I set my king upon my holy hill of Zion."

II. The king. Who is the king whom the Father declares he has set upon his holy hill of Zion? It is the anointed, the Messiah, his own Son. That this king is no other than God's own Son is evident from the following verse, in which he, appearing as the speaker, declares that Jehovah said unto him, "Thou art my Son, this day have I begotten thee." Here as usual the pronoun of relationship is prefixed.—When Jehovah speaks of him it is generally in the strain of endearing relation. He says "my servant;" "my shepherd;" "mine anointed;" "mine only begotten Son." So here it is not a king, or the king, but "my king," setting forth the intimate relation between himself and the king whom he set upon his holy hill.

III. The position to which he is exalted. Here we have to consider the import of this king being set upon God's holy hill of Zion, together with his office and its functions. God has given unto his Son a kingdom. He has set him over it as king and head. He has set him upon the throne of his mediatorial kingdom and given unto him all needed power and authority. His acting in his mediatorial capacity under a delegated authority does not set aside his power and authority as God over all to do of himself and by himself what

seemeth good unto him. But whilst divine he has become the Father's servant to carry out the purposes of the Father in the salvation of man. "I came not to do mine own will but the will of him that sent me." It was necessary that the Mediator should have been a divine person. He could not, un'less divine, have exercised such mediatorial function. This divine Mediator was set up by the Father. His appointment emanated from the highest source of all sovereignty. The dominion of the Mediator is very extensive. In illustration of this we remark 1st, His Church is his kingdom. He is set upon the holy hill of Zion. Two mistakes are to be guarded against, either of which would erroneously limit the extent of his kingdom. Although Zion was the place consecrated to the worship of God in Israel, we are not to suppose that it was merely the Israelitish Church that he was set over. Nor are we to look upon Zion as typical of the Christian church, and he being set merely over the New Testament church. It is too common to look upon the Israelitish church merely as a type of the Christian. But in fact it was the same church as is the Christian. Christ has a church in all ages and it was the same from first to last. "I was set up from everlasting." The Church existing in all ages of the world is the Redeemer's mediatorial kingdom. 2d, The world is his kingdom. He is governor among the nations. The Father hath given all things into his hand. He is given to be head over all things to the Church. It was indispensable for the good of the church that he should have all things put under him. It was necessary that he should have dominion over the kingdoms of the earth. This must he be, in order to his bringing many sons unto glory. And that he might rule and regulate all things for the protection and the prosperity of his church. The Father has set him up not only as head of the church, but as king in Zion. He is invested not merely with great power but with royal authority. He brings about whatever takes place. Presiding over his church he has instituted ordinances and prescribed laws. He has instituted offices, and he appoints office bearers and prescribes their success. These he appoints not to legislate but only to minister. Their offices are ministerial. He has

appointed a form of government and discipline. The form of government for the church is clearly laid down in the word of God. He has his throne also in the hearts of his people. He moves their conscience and inclines their will.

IV. Our relation to him. Being set up by the Father, his king upon his holy hill of Zion, we stand to him in the relation of subjects to a sovereign divine and absolute, and owe him a corresponding obedience and submission. As his subjects we are to resist every usurpation of his prerogative and withstand every other assumption of his royalty. This may be done in civil society, the magistrate or ruler assuming the headship of the church, and legislating for her government and giving commands respecting her ordinances. Or it may be done in ecclesiastical domination, the officer forgetting that his function is ministerial presuming on legislating. This is seen in all its hideousness in the Roman hierarchy. The sovereign pontiff is the declared head of the church. He even with his assumption of headship over the church, claims to be king over the nations, thus usurping all that belongs to the Son's mediatorial sovereignty. Resisting such usurpation we are to how to his will in all things. His appointments we are to honour. His ordinances we are to observe. His laws we are to revere. His will we are to follow out, doing according as he directs us for advancing his cause and promoting his honour. The preacher concluded with a few words of practical application and personal appeal.

After the usual devotional services, the Clerk of Presbytery, in the absence of the Rev. W. McCulloch, narrated the steps and put the questions of the formula. Mr Johnston having signified his assent to them was by prayer and the laying on of hands ordained to the work of the holy ministry, an evangelist to the heathen, and received from the Presbytery the right hand of fellowship and part in the ministry of the Gospel. The ordination prayer was offered up by the Rev Dr Smith who appeared deeply impressed, his feelings several times overcoming him. It was evident that the relation between the honoured servant of Christ and the young missionary was of the nearest and most endearing description. The professor was praying for one of

his pupils on having reached the point to which both had, throughout a long course of study, been looking forward. The pastor was praying for one of the lambs of the flock on being set apart to the most honourable and trying service of the Redeemer, and the highest office in the christian church. The father was praying for one of his own spiritual children on having grace being given him to go and preach unto the Gentiles the unsearchable riches of Christ. Our best wishes for Mr Johnson are that fervent affectionate prayers of faith may be heard and answered. To this desire the one thousand then present will no doubt, readily and heartily respond Amen.

ADDRESS TO THE MISSIONARY.

Mr. Johnson, being ordained and having received the right hand of fellowship, was addressed to the following effect by the Rev. E. E. Ross, of Upper Londonderry:—

Dear brother, the position in which you stand before the Church this day is a solemn one. You are the ambassador of this King whom the father has set upon his holy hill of Zion. Your position, solemn tho' it is, is also dignified. The ambassador of an earthly sovereign is esteemed a person of dignity; what then the dignity of the man who goes forth the accredited ambassador of the Lord, to treat with the nations in the name of Him who was set up from everlasting. According to the dignity, so is the wisdom, the courage, the manliness required. You are not needing to be told that the kingdom of which you have been hearing is a revolted kingdom. You have to do only with those who are in a state of revolt. We around you have to declare His will to enemies, but there are friends as well as enemies.—You propose to address yourself exclusively to enemies. The position you occupy is one of great honor, but it is honor accompanied with great danger. You are exposed to great danger now, for whilst the position you occupy is honorable it is likewise prominent. You are this day observed of all observers. You are in danger of a spiritual nature. I warn you against danger from within, against spiritual pride. In any Church danger is great, but in ours, or any connection with which there are a few missionaries, it is extreme. Y

will be called upon at the outset to visit the Church, throughout which every one will be striving to outdo others in honoring you. We are all honored, but who so much so as the missionary? What name so honored as the name of John Geddie? In visiting the Church watch your own heart; guard your feelings. Not that there are in you any marks of an ear open to flattery or a heart given to vanity, but the circumstances render the warning proper.

Then there is another danger closely connected, although at first sight apparently dissimilar. It is a feeling of despondency. There is something trying in the change of circumstances. There is the hurry, the bustle of leaving, followed immediately by the monotony, the solitude of a sea voyage. There is the interest manifested in you and your work, followed by the indifference, and far more than indifference, of those among whom you go to labor. Now you have christian fellowship in its fullness; then you will, when most requiring it, have no such fellowship, except now and again meeting with those who are your fellow-labourers. Here, by the way, you have advantages far beyond our first missionary. He had not, in the first year of his mission the same christian fellowship which awaits you. Nor is the feeling of expatriation altogether the same that it was ten or fifteen years ago. Such are the increased and fast increasing facilities in travelling that in a few more years any of our missionaries may look upon a visit to Nova Scotia as a thing easily within their reach. Yea, if we should feel straitened in maintaining a fourth missionary, I do not know but it would be good policy for the Church even now to call home John Geddie to visit the Church as he visited it fourteen years ago. The result might be that instead of being straitened in maintaining four, we might easily maintain eight missionaries.—And it is not impossible, but that before very many years we may adopt the plan of calling home our agents in succession to spend a season in this country. If that could be done, I am persuaded it would prove a benefit to the Church, to the missionaries and their families, and to the mission. But, whilst we say that, may be, we do not say that you are to go out expecting it. No; you

have, I hope, counted the cost and made a surrender of yourself to the work. Let it be a full surrender. Go forth sustained not by the hope of re-visiting country and friends. If that should happen, well, but if not, let there be no disappointment.—Look not for it. Go forth sustained by the thought of the work in which you are engaged. You are going to preach the gospel to the heathen. You are going to polish jewels for the Redeemer's crown.—Go forth sustained by the promise of Christ, "Lo, I am with you." Pray that He thus accompany you and He will do it. He will not, He cannot deny himself. He will support you in every trial, direct you in every difficulty, give you success in your labours, and when your work is done receive you unto himself with the approving words, "Well done good and faithful servant. Having turned many unto righteousness you shall shine as a star for ever and ever."

ADDRESS TO THE PEOPLE.

The Rev. John I. Baxter, of Oaslow, having been appointed to address the people, spoke to the following effect:—

Brethren, you have this day witnessed a ceremony solemn and impressive. Our young brother came forward of his own voluntary choice. He of his own accord chose the work of the ministry, and pressed to it by no one, preferred the department of a missionary. This is the course approved by Scripture. This is true Apostolical succession. He has now been set apart to the work by prayer and the laying on of the hands of the Presbytery. He goes to deal with sinners in the name of God. He is to strive with sinners to be reconciled unto God. The work to which our young brother has been designated is overwhelming in its greatness. Of the one thousand millions, the present estimated population of the world, there are at least three-fourths who have never heard of the way of salvation and know nothing of the true God. China alone contains three hundred and fifty million perishing heathen. We cannot grasp the number. Reflect upon it.—Nearly one milliou for every day of the year.—Were this number to pass before us at the rate of one hundred every minute, being a thousand in ten minutes, and so continuing night and day without intermission, they would

require ten years in passing. And for all these heathen there are about as many missionaries as there are of ministers in the Province of Nova Scotia. Then there are the other part of Asia, including the millions in India, our own fellow-subjects. There are the millions in Africa. And there are the millions in the South Seas. May we not say the number is too great to be overtaken. We dare not. The Lord Jesus Christ has commanded the Church to do the work. Go and teach all nations. Preach the Gospel to every creature. He could have appointed angels. But He has been pleased to confer the honor upon us. A wide door, in Divine Providence, is being opened. An entrance is being presented to the whole heathen world. The Lord is directed to go in and possess the land. But where is the means? The King of Zion has the means, and for this end he is bestowing it upon his followers. The Presbyterian Church of Nova Scotia at one time feared she had not the

means of maintaining one missionary, but she found, on making the trial, that she could support one, then that she might undertake two, next she ventured on a third, and now we are sending a fourth. Have we done, or are we doing, all that we can? Far from it. More liberal things are already being devised. There have been proposals in the Pictou congregation to take Mr. Ged as their missionary. And when I see the rich valley of the Stewiacke I see no reason why this congregation might not take Mr. Johnson as your missionary.—You are fully able. God is enriching you. If you would, the noble example would operate powerfully. Many other congregations would soon be supporting each their own missionary. The prospect would then be brightening of the heathen world being evangelized, and the empire of the Redeemer stretching from sea to sea, from the river unto the ends of the earth.

NEWS OF THE CHURCH.

PRESBYTERY OF PRINCE EDWARD ISLAND.

On the 9th August last, this court met in Princetown Church, and, after sermon by the Rev. James Waddell, was constituted. The clerical members were present, with the elders from the congregations of Princetown and Bedeque. The Rev. James Waddell was invited to correspond. The Rev. R. S. Patterson, who, at a previous meeting had been appointed to moderate in a call in the congregation of Princetown, reported, that in obedience to the instructions which he had received, he proceeded to Princetown on the 22nd June, and after sermon took the chair as Moderator. One individual only was proposed and seconded,—Mr William Keir. A large majority of the communicants and adherents present signed the call. The conduct of the Rev. R. S. Patterson was approved of. Messrs. Donald Ramsay and James Montgomery, who appeared as commissioners from the congregation to present the call, then delivered their papers, and were heard in support of their

cause. After which, an opportunity was permitted, *ex gratia*, to the congregation which had assembled, to express their views in relation to the proposed settlement and its probable effects on their interests. On the whole, it appears to the Presbytery abundantly evident, that while the call was not unanimous, it was harmonious, and accordingly it was sustained and presented to Mr William Keir.

As the son of their late revered pastor,—as an amiable youth, born and trained among themselves,—as an earnest and faithful preacher of the everlasting gospel,—as the natural prop of his aged and widowed mother, Mr Keir was endeared to a large circle of early acquaintances, and much anxiety was felt on the question, whether they would accept their call and take on their sight of the spiritual interests of the congregation. Some of those who know him best feared that he might not think himself physically able to undertake the charge; and, when the call was put into his hands, there was much evident solicitude about the reception which it would meet.

With an amount of self-possession which probably few persons in similar circumstances would have been able to command, Mr. Kier stated that much as he loved the people among whom he had spent his early years, and over whom his revered father had so long presided,—grateful as he was to early friends, who had considered him worthy of being his father's successor in the Congregation,—gratifying as it would naturally be to remain with those whom he so much loved,—ardent as were his aspirations to be employed in the Ministry of the Gospel, to which his attention had been early drawn, he was yet constrained to decline the call to the charge of this Congregation. This he did principally on account of physical debility, arising from a severe shock which his nervous system had received in an attack of illness, from which he had never entirely recovered, and which eminent medical counsel had assured him he would not outgrow, should he attempt to apply himself to continuous mental labors. Were he to take charge of the Congregation, he would feel himself conscientiously committed to an amount of exertion which, he had reason to fear, he could not afford, and might be stimulated to effort which would completely prostrate his mental powers. In hopes that, by temporary relaxation, he might yet be able to pursue his labors in the Church, he begged respectfully to decline the call.

The Presbytery deeply sympathized with Mr. Keir in the circumstances in which he was placed, and commended him to the gracious care of the Great Physician. To the Congregation they reiterated paternal counsels, and committed them anew to the care of the good Shepherd.

From the Bay of Fortune section, which recently has been reannexed to the western St. Peter's congregation, a petition was read praying that steps be immediately taken for the formation of the pastoral relation of the Rev. H. Crawford in accordance with the rules of the Church, which was granted, and the induction was appointed to take place on the 27th Sept.

The Presbytery then entered on a session in reference to the *Protestant* journal, edited by Mr David Laird, the object of which is to vindicate the great principles of the Reformation, on which civil liberties and everything valua-

ble depend; which, throughout the British Empire especially, at the present day are being imperilled by the ever encroaching demands of Romanism on the one hand, and the latitudinarianism as regards religion, of politicians, and especially political statesmen, of all shades of political opinion, who for the sake of obtaining and receiving power of office, seem disposed to sell the birth rights of the people, on the other. For a series of years, they have witnessed with dismay that the demands of the former have been met only by concessions from the latter; and as watchmen on Zion's towers, they feel they would be unfaithful to their trust, and remiss in their duty, were they not by every means in their power, to call the attention of the people to the dangers by which they are beset, on the one side from a bold and reviving Romanism, and on the other from a busy, subtle and well organized infidelity and indifferentism. And as one means of discharging their duty they have, in conjunction with their brethren of the Free Church and of the Church of Scotland in this Province, taken measures for bringing into existence the *Protestant*. For the success of this paper, they are in some degree responsible to the proprietor; and in its success, for the sake of the grand object for which it is established, they feel the deepest interest, and therefore earnestly call on their people, and all in the land who set a proper value on the principles of the Reformation and the Bible, with all that depend on them to respond to their desires in the spirit in which they are conceived, in order to ensure this success. They trust that while errors and deviations from rectitude in principle and practice, and in matters sacred and civil, will be unsparingly exposed, the discussions will be conducted with moderation and with the observance of courtesy, and even of tenderness, towards individuals, and that its columns will not be disfigured by personal abuse and scurrility, which unhappily have distinguished hitherto, and in a very unusual degree, the newspaper press of the Island.—*Protestant*.

The Presbytery of Truro met according to appointment at Truro, on Tuesday the 16th June, at 11 o'clock, fore-

noon. The principal business before the Court were Mr. Johnston's several exercises, trials for ordination. He delivered a sermon on Matt. vi. 10, "Thy kingdom come;" a lecture on Acts xx. 10-20; an increase and addition on Gal. iii. 2; was examined in Church History on the Reformation in England; in Theology on the doctrine of Regeneration; in Hebrew, the book of Jonah; and in Greek, the New Testament ad aperturum libri, in all of which he acquitted himself to the entire satisfaction of the Presbytery. It is but a short time since Mr. Johnston was before the same Presbytery for license, yet the improvement was so marked as to be taken notice of by several members of Court.—*Presbyterian Witness.*

The Presbytery of Pictou met in Prince St. Church, Pictou, on Tuesday, 30th August. Mr. Alex. Falconer, student of Theology of the 1st year, appeared before the Presbytery and delivered a sermon on John 1. 29, and was examined on the first five Psalms in Hebrew, the Epistle to the Ephesians in Greek, and the 1st century in Ecclesiastical History. All these exercises were highly approved, and the clerk was instructed to certify him for admission to the Hall as a 2nd year student.

Messrs. W. S. Campbell and Kenneth Grant, students of Philosophy, appeared before the Presbytery seeking admission to the Divinity Hall. They were examined on the several branches of study in the Philosophical course, in all of which they acquitted themselves to the satisfaction of the Presbytery. Satisfactory certificates being also afforded of their standing in the church, the Presbytery unanimously agreed to their admission to the Hall.

PRESENTATION TO REV. E. ROSS.

It is with much pleasure that we notice, from time to time, the esteem in which a Seryant of Christ is held by his flock, manifesting itself in some kind act too significant to be mistaken. It has become quite fashionable of late to give expression to this esteem by some valu-

ble gift, intended to promote the comfort of the pastor and to lessen the burden of his labours. When these gifts are presented with that cheerfulness which "the Lord loveth," and when the expressions which accompany them are the true utterances of grateful hearts, these acts of kindness must be as pleasant to the people themselves as they are valued by him who receives them. The good people of Upper Londonderry have recently presented their pastor, the Rev E. Ross, with a very neat set of harness, valued at eight pounds fifteen shillings, as a token of the respect in which he is held as their spiritual teacher and guide. This portion of the Presbyterian Church has been rapidly improving for the last few years, in regard for the minister's comfort, and in christian liberality generally. A short time after the division of Londonderry into two distinct congregations, the limits of the Upper congregation were narrowed by the excision of a section of no inconsiderable extent. Notwithstanding that, this congregation has raised the stipend of its minister from £120 to 150; and by the Statistical returns we perceive a very creditable increase in the contributions to the various schemes of the Church. This speaks well for a people who, until about a dozen years ago, had not received the first lesson in the duty of giving "as God had prospered them." The late Rev John Brown, whose ministrations this people enjoyed for the period of fifty three years, was so deeply solicitous for the salvation of his flock, and cared so little for the "meat which perisheth," that, under his ministry the financial affairs of the congregation received no attention whatever. His subscribed salary was never more than eighty pounds, and very seldom, if ever, was the whole amount collected. No Board of Managers having charge of the finance, existed in his day. Some one, whose heart was more deeply fired with love for his minister's welfare, would harness his horse and go around his neighbourhood collecting; and after he had filled a few bags with wheat, oats &c., he would pay a visit to the parsonage, deposit his load, and obtain as his receipt many hearty thanks for his trouble, with an unaffected smile of content. A man then could pay his pastor by a pound or two of bohea, a leg of mutton or a quarter of veal, or

not pay him at all, and all was well. A congregation that raises itself out of this state of financial disorder and degradation in so short a time, deserves the highest commendation. Nothing is wanting now to ensure prosperity, and quicken the pace of improvement in this section of Zion, but a continued diligent ministry, an active and vigilant Eldership, and a praying people.—*Com. Witness.*

THEOLOGICAL HALL.

According to intimation, the Theological Hall of the Presbyterian Church of Nova Scotia was opened at Truro on the 31st ultimo. Dr. Forrester, Principal of the Normal School, offered up the opening prayer, after which the Rev. Dr. Smith proceeded with the introductory lecture. He introduced his subject, which was Biblical Literature, by referring to the importance and extent of Theology. He then gave a full and clear outline of the subject under consideration, which he divided into four parts, viz. Biblical criticism, Hermeneutics, Exegesis, and Miscellaneous branches of Sacred Literature.—Under the first of these divisions he

included the consideration of MSS., Ancient Versions; Questions from the Fathers; Disputed passages in the Bible, Causes of various reading, and the History of the Sacred Text. He divided Hermeneutics into a number of particulars, as History of the Sacred Languages, Canons of interpretation, &c. Exegesis was then explained as being closely connected with Hermeneutics, the latter being rules of interpretation, and the former the application of these rules to practice. Under the last division, he included among other things, Inspiration, Miracles, and Antiquities; and strongly urged the necessity of an intimate acquaintance with Scripture Geography in order to obtain a correct understanding of the several parts of the Bible.

After a few remarks from Rev Professor Ross, and from Dr Forrester, especially addressed to the students, the assembly was dismissed by Dr Smith's pronouncing the benediction.

The public hall was crowded on the occasion, which circumstance indicates the interest taken in the Institution. The number of students at present attending the Hall is nine, of whom one is of the fourth year, one of the third, three of the second, and four of the first.—*Com. Protestant.*

NOTICES, ACKNOWLEDGMENTS, &c.

The Ladies' Religious and Benevolent Society of Prince Street, Pictou, recently appropriated £2 10s to assist in church-building at St Peters Road; £5 for the same purpose at Annapolis; and £2 to assist a weak congregation in Providence, U. S.

Mrs Douglas,	4 10 0
Rev Geo. Christie,	2 10 0
Mrs Dawson,	0 5 0
C W Harris,	0 1 3
Also, the following for 1858 :	
John Hall,	0 10 0
C. W. Harris,	0 1 3
Pictou, 23d Aug., 1859.	

A donation of 25s., chiefly in cash, has been received for the Foreign Mission, from the Presbyterians at the Bend of Peticodiac, B., through Miss Fairweather, which is gratefully acknowledged. Also, for the same purpose; 5s. from Mrs Farish, Riv.

The agent acknowledges receipt of the following goods for Foreign Mission:—

From Bedeque congregation, P E I,	
1 Box, value	£10 8 0
Cong. of Cascumpec and West side,	
one Box, value	17 13 4
Ladies of Western St Peters cong,	
1 Box, value,	7 0 0
From Mr John Scott, P E I, 1 Box	
Cutlery for Mr Matheson, value	2 10 0
Ladies of Cavendish and New Glas-	
gow, P E I, 1 Box, value	21 3 2
Ladies of Campbellton and New	

The agent acknowledges receipt of the following sums for Register and Instructor 1859:

Mr Abram Patterson,	£2 0 0
Johnson & McNaught,	2 0 0
Rev. R. S. Patterson,	1 13 9

Received of the Treasurer of the Foreign Mission Society of Nova Scotia, the sum of £21 13 2 for the year 1859.

London, 1 box, value	10 0 0
(All the above in P E I currency).	
Ladies of River John, for Mr. Matheson, 1 parcel, value	3 12 1½
Ladies of west side W. Riv in conn. with Central Church, parcel for Mr Gordon, value	2 16 8
Jas. McPherson & Co., parcel Stationery, value	1 0 0
Ladies of Wallace Harbor, one parcel, no value named.	
Pictou, 23d Sept., 1859.	

Robert Smith, Truro, acknowledges the Receipt of the following :

FOR THE FOREIGN MISSION.

A donation from Musquodoboit,	£0 8 1½
Ditto, from Mrs. Whiddon, Brookfield,	0 1 10½
From Miss Sophia O'Brien, Walton, for Mrs. Geddie, a Quilt, value,	0 10 0
Mrs. James C. Creelman, Stewiacke, 6yds. Worsted Cloth, value,	0 15 0
Mrs. Alexander Ellis, Stewiacke, 1 pair stockings, value,	0 2 6
Miss Jane Hill, Upper Economy, 4 yds. print, value,	0 2 6
Widow Dunlap, Stewiacke, 3 pair Cotton Stockings, value,	0 5 0
Rev. Mr. Crow's Con. Nool,	1 6 10
Ladies Benev. Society, Onslow, per Mrs. David McCurdy,	2 10 0

HOME MISSION.

Donation for musquodoboit,	0 8 1½
Ladies Ben. socy. Onslow, per Mrs D. McCurdy,	1 12 5½

SEMINARY.

Ladies Rel & Ben socy, Onslow, per Mrs. David McCurdy,	1 12 5
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SYNOD FUND.

Mr. Crow's Con. Nool,	1 6 10
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FOR S. F. JOHNSON, MISSIONARY.

A Box Clothing from Ladies of New Annan,	
From Ladies sewing Circle, Green Wood Church, Wallace, a quilt for ditto.	

BOARDS, AND STANDING COMMITTEES, &c.

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

Board of Home Missions.—Rev. Messrs. Patterson, McGilvray, Walker and Thomson, together with Messrs. Anthony Collie, John McKinnon, David Fraser and Lawrence Miller, Ruling Elders. Rev. George Patterson, Secretary.

Board of Foreign Missions.—Rev. Messrs. Baxter, Roy, Bayne, Waudell, Roddick, Wat-

son, and McKinnon, and Messrs. Kenneth Forbes, James Stalker, John McKenzie and Peter Ross Ruling Elders. Secretary—Rev. J. Bayne.

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

Committee on Union with the Free Church.—Rev. Messrs. McGrogor, (Convener,) Murdoch, Sedgewick, Cameron, McCulloch, J. Ross and Bayne, and Messrs. C. Robson and D. McCurdy, Ruling Elders.

Receiver of Contributions to the Schemes of the Church.—James McCallum, Esq., P. E. Island, and Mr R. Smith, Merchant, Truro.

Committee on Colportage.—Rev. Dr Smith, Revds. John i Baxter, A. Cameron, Currie, and Messrs. Isaac Logan and Jasper Crow.

Committee to Audit Accounts.—Rev. G Walker, and Messrs. Roderick McGregor and Alex. Fraser of New Glasgow. Rev. G. Walker, Convener.

Receiver of Goods for Foreign Mission and Agent for Register.—Mr James Patterson, Bookseller, Pictou.

General Treasurer for all Synodical Funds.—Abram Patterson, Esq., Pictou.

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Communications to be addressed to the Rev. George Patterson, Green-Hill, Pictou, and it is requested that they be forwarded by the 10th of the month previous to that on which they are to be inserted. Small notices may be sent to the Publisher up to the 24th.

Orders and Remittances to be forwarded to Mr James Patterson, Bookseller, Pictou. Remittances may also be sent to the Synod Treasurer.

We respectfully request a prompt remittance from Agents. Those who have not collected the whole, will oblige by forwarding the sums they may have on hand.